

PAPAL TEACHINGS

THE LITURGY

Selected and Arranged
by

THE BENEDICTINE MONKS OF SOLESMES

Translated by
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ST. PAUL EDITIONS

FOREWORD

The Sacred Liturgy is the life-blood of the Church, the society dedicated to praising our Lord God. "The Liturgy is Jesus Christ extended and communicated." It is Jesus Christ adoring His Father, together with all who adore in spirit and in truth. These He came to regain for His heavenly Father. In the Liturgy, a work at once divine and human and stamped with the mark of every Christian age, the whole race of man finds once more the meaning of its destiny; from it all men draw life as from life's very source and fully attain their final end. "In the Liturgy the Holy Spirit has skillfully concentrated and perpetuated and diffused throughout the whole Body of Christ the complete plenitude of Redemption's works and all the Church's past, present and future supernatural riches."

From this we understand why for the past one hundred years the Roman Pontiffs have happily noted and encouraged the liturgical revival of which we are the beneficiaries. Of that revival Pope Pius XII in his Encyclical Mediator Dei constituted himself teacher and guide. In that matchless document the holy Pontiff carried on the sublime tradition of Benedict XIV and above all of St. Pius X, the Pope of the Eucharist and Sacred Music.

Centuries of narrow individualism had obscured from many the Church's traditional teaching concerning the faithful's need for active participation in acts of divine worship, for their intelligent and generous cooperation in parish liturgy and for their frequent reception of the Sacraments, especially of the Holy Eucharist. From a renewal of such participation will flow a striking increase of spiritual fervor for each individual soul and for the Church.

INTRODUCTION

HOW THE DOCUMENTS ARE PRESENTED

At the head of each document is found
a title, to facilitate understanding,
the type of document,
the "incipit" if the text is taken from a written document
the address and the date of origin;
in the body of the text:
subtitles for the longer citations.
in italics in parentheses, a brief summary of those
portions of the original document not cited in the
text, because not referring directly to the subject
being treated.

HOW TO USE THIS VOLUME

To find the texts relating to a given question:
look first in the alphabetical index or else directly in
the analytical index, where the numbers in heavy print
refer the reader to the papal texts.
To clarify a text by placing it in its context in the develop-
ment of the thought of the Popes, or by comparing it
to parallel texts: the numbers in italics, given in paren-
theses in the margin of the text, refer to the analytical
index, which in turn summarizes briefly the lines of
papal thought and indicates the relative texts.

THE NUMBERING OF THE TEXT

The numbers in heavy print, refer to the paragraphs of the
papal pronouncements, given in chronological order
in the text.
The numbers in italics, given in parentheses, refer to the
divisions of the analytical index.

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PAPAL DOCUMENTS

BENEDICT XIV

1740-1758

LOVE OF DIVINE WORSHIP

Encycl. *Ubi primum*, December 3, 1740.

(*The Clergy's care.—Importance of choice.—The question of Seminaries.—The care of souls.—Duty of preaching*)

Above all, exercise care, be zealous and see to it that the clergy be outstanding for moral integrity and the love of divine worship, and that ecclesiastical discipline be kept intact or restored where it has suffered. For it is well known that nothing is so efficacious for instructing, awakening and stimulating the faithful to piety and the principles of Christian living as the example of those who are consecrated to God's stewardship. 1
(42,
97)

(*Catechism.—Spiritual Exercises.—Residence.—Diocesan Visitation.—Other Episcopal duties.—Promise of Pontifical Aid.*)

DIGNITY OF THE HOLY SACRIFICE

Encycl. *Quanta cura*, June 30, 1741.

(*Introduction.*)

There is no Catholic who does not know the care required not only that the Holy Sacrifice of the Mass be celebrated with due reverence and with the utmost veneration, but also that from the dignity of such a Sacrifice be removed all semblance of business or payment of any kind (any such, except for a request for alms, is a demanding and shameful exaction), and other similar practices which are not far removed from the sin of simony or at least from dishonest profit. 2
(46)

(*Reservation of censure to the Holy See.*)

SANCTIFICATION OF HOLYDAYS

Letter *Nihil profecto Nobis*, August 12, 1742, to the Bishops of Marittima, Campagna, etc.

(*Prohibition of certain amusements on Holydays.—Great number of feasts.*)

3 Holydays were instituted not that the faithful might
(79) be free to spend their time in merry-making, carousing, games, amusements and other excesses of the kind, but in order that they might assist diligently and in great numbers at prayer and divine praises, visit Church often, approach the Sacraments instituted to heal the soul's wounds, zealously attend to those works that manifest true piety, and finally, that they might render to the Saints, who reign with Christ, those acts of homage and that veneration due to them as protectors.

(*Condemnation of certain customs.—Exhortation to Bishops.*)

LITURGICAL RIGHT

Letter *Cum sicut*, September 1, 1742, to the Bishop of Calahorra.

4 Our Predecessor, St. Leo the Great, stated that there
(16) were certain regulations which under no circumstances whatsoever could be abrogated. Likewise, there are many that must be adapted to time and circumstances, understanding, however, that in doubtful or obscure matters we make it a rule to follow opinions not contrary to Gospel teaching or opposed to the decisions of the Fathers. This is why the Holy Apostolic See in its fatherly vigilance over the faithful is accustomed to interpose, as far as it can, its supreme authority in the case of precepts which,

though given to facilitate the development of divine worship, are through a lessening of charity changed by some to occasions of freedom and revelry, or through a lack of life's necessities are neglected, albeit with a certain sting of conscience.

(*Concession: servile works after Mass.*)

COMMUNION OF THE FAITHFUL

Encycl. *Certiores effecti*, November 13, 1742, to the Italian Bishops.

(*Introduction.*)

It is first to be noted that it cannot occur to any of
the faithful to suppose that private Masses, in which only
the priest receives the Eucharistic Communion, are on
that account deprived of their character as a perfect and
complete unbloody sacrifice instituted by Christ Our Lord,
and that consequently they are to be regarded as illicit.
The faithful know, or, if they do not, they can easily be
told, that the Council of Trent, relying on the doctrine
perpetually preserved by the tradition of the Church, con-
demned the false opinion of Luther which contradicted it.
"If anyone says that Masses at which only the priest com-
municates sacramentally are illicit and therefore to be
abolished, let him be anathema." 5 (60)

However, as the ancient custom and discipline of the
Church, according to which the faithful assisting at Mass
used to partake publicly in the Holy Sacrifice, agrees in
every point with the institution and example of Christ
Our Lord, We repeat the words of that Council in
the same spirit in which it pronounced them: "The Sacred
Synod would certainly desire that the faithful present
should not only make a spiritual communion but receive 6 (62)

the Eucharist sacramentally, and so gain more abundant fruit from this sacrifice. . ." (a).

Would to heaven that We should see the men of our day, animated with that same fervor of Christian piety which inflamed the Christians of the early centuries, run avidly to the public sacred Table and not only assist at the solemnities of the Holy Mysteries, but ardently desire to partake devoutly in them.

Certainly there is nothing to which bishops, parish priests, and confessors can more usefully devote all their zeal than to stimulate the faithful in cultivating that purity of mind which renders them worthy of frequently approaching the sacred Table and of partaking not only spiritually, but also sacramentally in the Sacrifice that the priest, as public minister of the Church, offers not only for himself, but also for them and in their name.

7 One and the same sacrifice is shared, not only by
(61, those who receive from the celebrating priest a part of
92) the victim which he himself has offered, but also by those to whom he administers the previously consecrated Sacrament. Nevertheless, the Church has never forbidden the priest and does not now forbid him to satisfy the pious and just request to be admitted to a share of that same Sacrifice, of which they also—in their own way—are the offerers. Indeed, she approves and encourages this practice and would blame any priest through whose fault or negligence such sharing of the Sacrifice should be denied to the faithful.

8 But, as everything in the Catholic Church must be
(61) disposed with order and harmony, let Pastors be vigilant and careful that on the one hand the piety of the faithful be not deprived of this access to and participation in the

6a *Optaret quidem Sacrosancta Synodus, ut in singulis missis fidelis adstantes, non solum spirituali affectu, sed sacramentali etiam Eucharistiæ perceptione communicarent, quo ad eos sanctissimi hujus sacrificii fructus uberior proveniret.*

Holy Table, and on the other hand, that both things be combined in such a way that no disorder may encroach on other worthy practices, because such would easily be the cause of confusion and scandal. Therefore, Pastors must advise the faithful that, although they wish to partake of the sacred Banquet, (which as We have said is to be heartily recommended), let them try to do so in those times, places and circumstances in which they can satisfy their just desires, without harm to other practices of piety. And the faithful, docile and submissive to these warnings of their Pastors, will avoid making complaints, as though some wrong had been done them, when due to the time, the place or the people involved, the bishop does not think it suitable for the celebrant to distribute the Eucharist to those present; still less will they complain, if at the same time it is convenient for them to approach the same public Table in other places.

Bishops and priests will have no difficulty in persuad- 9
ing the faithful, every time they speak to them of these (61,
prescriptions, that in present Church Law the participa- 62)
tion they desire, far from having become more difficult has instead been made easier. In fact everywhere, according to an ancient custom, in every Church one Mass only was celebrated at which the faithful assisted and communicated, because they could not lawfully receive the Blessed Eucharist as was the case with all other Sacraments, except from their Pastors only. In our time, thanks to the multiplicity of priests, of places and altars where the celebration is publicly made, it is easy for everyone to communicate. If these faithful, so warned, insist unreasonably on receiving the Blessed Eucharist in those times, places and circumstances, in which the bishop thinks better to forbid its reception, and if they appeal even to the Roman Ritual, then their request, not being right or reasonable, would reveal a proud and obstinate spirit, a love of confusion and therefore an unwillingness to receive the Blessed Eucharist with due piety.

LITURGICAL PRAYERS

Encycl. *Quemadmodum preces*, March 23, 1743.

10 (16) If it has always been a wholesome thought to offer prayers to God for Princes, it is also advisable that formulas for these prayers be taken from among those sanctioned by the Church, especially if they must be recited during the celebration of Mass. Moreover only the Ecclesiastical authorities have the right to prescribe and indicate these prayers. No secular power can, in fact, lay down and order public prayers to be recited, whether they be to thank God for some benefit received or to ask His help in some grievous necessity.

11 (16, 82, 84) The rule of faith and of prayer agree perfectly with each other. We read in the very famous note to St. Celestine's letter to the bishops of Gaul: "Let us be careful about the mysteries of priestly prayer, so as to see that the rule of prayer confirm the rule of faith." It is for this reason that the formulas prescribed by the Church must be used in public prayers, especially, as has been said, if it is a question of prayers that must be recited during Mass. Therefore, even the sacred Council of Trent prescribes that in the celebration of Mass prayers are not to be recited other than those approved by the Church and accepted by frequent and praiseworthy use. In the *Roman Missal* prayers full of piety and religion, opportunely drawn from ancient and venerable Sacramentaries, are to be found for almost all needs.

(Conclusion.)

PRIESTHOOD AND THE LAITY

Apost. Const. *Sacerdos in æternum*, April 20, 1744.

12 (46) The priest forever, Christ Our Lord, on the same night He was betrayed, granted the Apostles, chosen by Him,

the power to consecrate His Body, to offer and distribute 86,
It. Later on, after His Resurrection, having conferred the 88)
Holy Spirit, He gave them unlimited power to remit and
retain sins; at the same time, by His example and order,
He established and sanctioned that for the future this power
and this faculty should be communicated and extended
to all the Church solely by means of lawful ordination to
the Priesthood. By so doing He abolished the old ministry
of the Levites, and the priesthood of the law of Aaron
who were the type and figure of heavenly priesthood. To
all His adopted children He opened the way to the new
priesthood according to the order of Melchisedech. Only
those called by God and rightly trained and ordained by
the Apostles and their successors can be elevated to the
exercise of this sublime ministry. Now, if according to the
law of Moses, those who approached that handmade temple
or carried away the golden censer made by men did not
belong to the tribe or the designated family, were
mercilessly condemned to death, how much more should
we believe that they deserve even more terrible punishment
who, while excluded, dare to force their way into
the more excellent ministry of the New Law and claim
for themselves the power to offer and dispense the Mysteries
of God.

(Penalties incurred.)

MASS PRO POPULO

Encycl. *Cum semper*, August 19, 1744, to the Bishops of Italy.

(Pastoral solicitude.—Previous decrees on the application of the Mass.)

We have just said that the Holy Sacrifice of the Mass 13
should be applied by Pastors of souls for the intention of (78)
the flocks under their care. This the Holy Council of Trent
clearly declares as deriving from divine precept. Here are

its words deserving of our attention: "From divine precept let it be prescribed that those in charge of souls know their flocks well and offer the Holy Sacrifice for them" (a). Although there have not been lacking those who by groundless interpretation have attempted to abrogate so serious an obligation decreed by the Council, or at least to make light of it, the Council's words just quoted are sufficiently clear and precise. Moreover, the above-mentioned Congregation, appointed expressly to interpret the Council's pronouncements, has constantly ordered that those to whom the care of souls is entrusted ought not only offer the Sacrifice of the Mass, but also apply its "fructum medium" for the members of their flocks. They may not accept stipends for said application, nor apply the fruits to others. Finally,—and this is important—this interpretation has been approved and ratified by the Roman Pontiffs, Our Predecessors. Your only duty, then, is to support it, obey it, and bring to bear on it, in your respective dioceses, all the zeal needed for its prompt execution.

(Practical dispositions.)

14 Because of our personal experience, we know well
(78) that there are parish priests so poor as to be almost forced into living on the alms they receive from the faithful for the celebration of Mass.

Others, called Vicars or Bursars, charged with the care of souls during the leave of the parish priest, are treated so miserably in some places that the flimsy sum granted them and the meager and uncertain profits accruing to them are scarcely sufficient for their upkeep. This often happens also to priests who, in certain churches, perform only intermittently a ministry permanently in the charge of others.

Consequently, it would appear that We are too harsh on such priests, if We forbid them to receive alms for the

13a Sess. XXIII, cap. I *de Reformatione*.

application of Mass on holydays, which present easier occasions for obtaining such alms.

For this reason and being moved by the deepest compassion for the necessities of both one and the other, We come to their aid as far as We are able; still, as We said above, each and every priest above mentioned is obliged on holydays to offer and apply the fruits of the Mass for the faithful.

Nevertheless, according to the needs of the pastors mentioned, We give each one of you the faculty of granting to those whom you have recognized to be in real need full permission to accept alms freely and licitly from a pious donor and to apply the Mass for him, if he so requests, provided they satisfy their obligation to the faithful by celebrating Mass in the parish church, on condition that during the course of the week, they apply as many Masses "pro populo" as they have celebrated on holydays of that week for the particular intention of a pious benefactor.

(Conventual Mass.)

In concluding Our letter, We heartily exhort you, 15
dear Brethren, to exercise the greatest care and vigilance (17,
that, besides the required celebration and proper applica- 73)
tion of the Conventual Mass, Divine Office in the choirs of your churches be not sung hurriedly, but becomingly, always with the necessary pauses and with all the respect and devotion required.

Well We know that in certain Metropolitan churches and cathedrals it has become popular for the Canons to presume to fulfill their duty sufficiently by their sole presence in choir, even if they remain silent and take no part in the chant of the psalmody with the beneficiaries and the "mansionaires." To strengthen this opinion, they refer to ancient customs, to particular statutes and false privileges of their churches. But the Council of Trent (a),

15a Sess. LXXXIV, cap. XII.

speaking of dignitaries and canons who must be present in choir, expresses one of their duties in the following terms: "Praise with hymns and canticles the name of God, with reverence, clearness and devotion, and this in the choir destined to psalmody."

There are very few Chapters in which the Canons join in the choir, in the manner we mentioned; may we not from that conclude that their minority is opposed to the discipline in use in the universal Church?

Besides, as this opinion (which was never proposed for discussion at the Assembly of the Council of Trent), as soon as it was examined, was immediately disapproved of—even though pretentious customs and other reasons and motives were adapted to support it, and notwithstanding the request made by the Canons of the Patriarchal Churches of Our Holy City—and finally, as judgment was passed by many Provincial Councils, and approved and confirmed by this Apostolic See, it seems that nothing else remains to hinder this minority from conforming to the universal law.

We really do not see what particular reason the Canons of this or that Church can adduce to prove that they satisfy their duty by their sole presence in choir without taking part in the chant of the Divine psalmody.

(Conclusion.)

OFFICE OF VIGILS

Letter *Singularem voluptatem*, August 31, 1745, to Cardinal de Almeyda.

(Liturgical customs.)

16
(71) We acknowledge in the first place, that the celebration of the Divine Office during the night is in conformity with the ancient institutions of the Church. One who does not know that for many centuries our forefathers were in the habit of keeping nocturnal vigils and passing entire

nights together in church, singing divine praises and reciting holy prayers in preparation for the solemn feasts and mysteries would appear to be altogether ignorant of ecclesiastical discipline.

Little by little this pious custom disappeared until Vigils were maintained only in three days of Holy Week. For this reason, the Offices of these three days (ordinarily celebrated at night) are still called *Matins of Tenebræ*. The Vigils of Christmas and the Epiphany were also permitted. Some dioceses that worthily distinguish themselves for discipline, transferred the *Matins of Tenebræ* from the nocturnal hours to the afternoon; for the usual vigils of the feast of the Epiphany, they chose the morning hours up to noon. But as they wished to keep the Church's ancient custom for the Vigil of Our Lord's Nativity, that is, the custom of carrying out the divine Mysteries after midnight and of permitting crowds of people to attend in some churches, great care had to be taken to prevent all occasions of disorder. As this was difficult, certain bishops of eminent virtue decreed that these sacred functions be celebrated during the night in Church but behind closed doors.

(Conclusion.)

CULT OF SACRED IMAGES

Letter *Sollicitudini*, October 1, 1745, to Bishop d'Augustano.

(Introduction.)

No one is unaware of what an impious error, a sacrilege and an insult to divine majesty it would be if a person (41) thought himself fit to represent by means of his paintings Our all-great and perfect God as He is in Himself. His image cannot be painted and held up to view, unless as an image of some material substance endowed with a body and composed of parts. If anyone attributed these quali-

ties to Divine nature, he would clearly fall into the error of the anthropomorphists.

However, God is represented in the way and under the form we find in Sacred Scriptures, and under which He Himself deigned to appear to mortals. This custom was unjustly criticized by some heterodox writers, such as Bishop Simon who in his *Theological Instructions* declares that it is not lawful to paint God, even in that form under which He showed Himself to men.

Among orthodox writers, Durand was of the opinion that there is absolutely no place for images of this kind; John Hessels, also a Catholic writer, seems to be in favor of this opinion, when he says that images of this kind would not be dangerous, if they were seen only by learned persons, but as they must be open to the gaze of both the wise and the unlearned, it could easily happen that they might offer to the unenlightened the occasion of forming a wrong idea of God.

18 (41) The common teaching of Catholic Theologians is different. Petau shows that it is lawful to paint God in the form under which we know Him to have shown Himself: "It is an opinion founded on the common agreement of Catholics that God may be represented with those exterior appearances under which He showed Himself visibly to men" (a). The learned Molanus, author of the *History of Sacred Images*, holds the same opinion (b). Two other celebrated theologians: Suarez (c) and Valentia (d) have admirably expounded this question. To those we must add two Cardinals of the Holy Roman Church, whom we have already cited in our book *On the Canonization of the Saints* (e). They are Bellarmine and Gotti.

18a *Dogmas théologiques*, XV, X.

18b Book 2, chapt. 3.

18c In 3 p. D. Thomæ, tom. 1, q. 25, art. 3, disput. 54

18d Book 4, p. 284.

18e Book 4, part 2, chapter XX, no. 2.

The holy pictures that represent God in this manner, 19 are not condemned by the Sacred Council of Trent which, (36, however, advises bishops to make known to their faithful 41) that the aim of these paintings is to teach and strengthen Christ's flock in the articles of faith which the pictures illustrate and continuously recall (a). If some private person has dared to condemn the use of these images with his personal opinion, he has in turn been condemned by an ecclesiastical judgment, indicated by the 25th Proposition condemned by Our Predecessor of happy memory, Pope Alexander VIII, on December 7, 1690, which says: "It is unlawful to place in a Christian Church the image of God the Father sitting down."

As we read in the Sacred Scriptures that God showed Himself to men under this or that form, why is it not permitted to paint Him in the same form? "If the Scriptures are permitted to those who know how to read, and the Scriptures are held in the greatest veneration, why cannot holy pictures be equally permitted?" These are the words of Alphonsus de Castro (b). Cardinal Richelieu also adopted this solid argument in his treatise: *The easiest way of leading back to the Church those who have fallen away from her* (c).

Images of the Holy Spirit

We may easily gather from these sure principles how 20 painters must depict the image of the Holy Spirit and (41) which images must be approved and which condemned. We read in the Holy Gospels, written by blessed Matthew, Mark and Luke, that at the Baptism which Our Lord Jesus Christ wished to receive from St. John, heaven opened and the Holy Spirit descended on Him in the corporeal form of a dove. The reason for this appearance is admirably ex-

19a Sess. 25.

19b Book VIII *Adversus hæreses*.

19c Book 3, p. 439.

plained by Denis of Alexandria in his *Letter against Paul of Samosata*: "Why did the Holy Spirit descend in the form of a dove? To teach us that He Who of the two sent Him also received Him. As Noah sent the dove from the ark and also received it, so must we understand that the Holy Spirit is coeternal with Christ, Who gave us the Holy Spirit, distributing Him and pouring Him out over all believers, because He is God and the Lord, Who bestowed His Blood and Spirit on us" (a).

21 There is no need here to enter into the question de-
(41) bated among learned critics on the nature of this dove. We have already dealt with it in Our book *Feasts of Our Lord Jesus Christ* (a); after that edition was made, We saw a more recent dissertation on this argument in *Discursus historico-critici ad illustrationem veteris et novi Testamenti*; Typis editi, Hagæ Comitum, an. 1737, pag. 148.

Since the Holy Spirit once visibly appeared in the form of a dove, it is evident that His image must be painted in this manner. On this point the old ecclesiastical discipline agrees with the present custom. St. Paulinus, bishop of Nola, bears witness to it, when in his letter written at the beginning of the V century after Christ, he describes the paintings already existing in St. Peter's Basilica:

*Pleno coruscat Trinitatis Mysterio:
Stat Christus Agno, vox Patris Cælo tonat.
Et per Columbam Spiritus Sanctus fluit* (b).

22 Likewise, in the year 518 A. D., in the request pre-
(41) sented by the Clerics and Monks of Antioch to John the Patriarch and to the Council gathered against Severus, we

20a Cf. *Labbe* 1, p. 867.

21a *De festis Domini nostri Jesu Christi, Editionis Patavinæ*, 54.

21b "The Trinity shines forth in all its Mystery: Christ is in the form of a Lamb; the voice of the Father is heard in Heaven, and the Holy Ghost descends in the form of a dove."

find this complaint: "Among other things, he took possession of the gold and silver doves which hung over the holy fountains and over the altars and which represented the Holy Spirit, saying that it was not proper to depict the Holy Spirit in the form of a dove" (a). In the second Council of Nicaea, held in the year of Our Lord 787, the catechumen Xenaias, who dared affirm that it was not allowed to represent the Holy Spirit under the form of a dove, was condemned: "He said among other things that it was foolish to represent the thrice-adorable Holy Spirit in the form of a dove" (b).

In an Italian work written by Philip Bonrota, a Flor- 23
entine senator, entitled, *Observations on ancient glass vases*, (41) found in Roman cemeteries, it is clear that several images of the Holy Spirit in the form of a dove are visible on those important relics of sacred antiquity. A short time ago, when some of the most recent heretics such as Calvin, Luther, and Zwingli, attempted to renew Severus' error mentioned above, everyone knows how the Church judged their folly; an ample confutation may be found in the Gretser treatise on *Holy Images* (a).

In the sacred pages of the New Testament we also 24
read that after Christ's Ascension into Heaven the Apos- (41)
tles and disciples came together with Mary the Mother of Jesus on the solemn day of Pentecost, and "there appeared to them parted tongues, as it were of fire: and it sat upon every one of them: and they were all filled with the Holy Spirit" (a).

We carefully examined this Mystery in Our work mentioned above on *The Feasts of Our Lord Jesus Christ*. At paragraph 492 We taught that it is lawful for painters, who wish to reproduce the event which the Church commemo-

22a *Labbe*, t 5, p. 159.

22b *Baxonius*, 485 A.D.

23a cap. 9.

24a Acts 2:3.

rates in the solemnity of Pentecost, to depict the Apostles and the others who were with them in the Cenacle by painting some flames descending from heaven in the form of tongues and resting on the head of each one present, because it is narrated in Sacred Scripture, in the Acts of the Apostles (b), that the Holy Spirit, Comforter on that occasion, by means of this visible sign manifested His coming to men. But if someone wants to depict the same Holy Spirit, apart from this episode, he cannot paint him other than in the form of a dove. So teaches the learned author Ayala, and rightly so. In his book entitled "*The Christian Painter*," he writes the following: "If the Holy Spirit must be depicted, He may be reproduced only in that figure under which He appeared at the Jordan and as attested by the divine Text, with these words: . . . "And the Holy Spirit descended on Him (Jesus) in corporeal form, as a dove . . ." (c).

The Catechism edited by authority of the Council of Trent, dealing with the second Commandment of God: "Thou shalt not have strange Gods," also treats the representation of the Divine Persons, saying: "The figures of a dove and of tongues of fire, of which the Gospel and the Acts of the Apostles speak, clearly manifest the qualities of the Holy Spirit; and this is too well-known to need further explanation."

25 (41) If anyone says that as it is not forbidden, but rather willingly permitted, to represent the Holy Spirit in the form of a dove, it will also be permitted to represent Him under the appearance of a comely young man, We shall then reply that this cannot be done, because it is not licit to present to man the image of a Divine Person reproduced in a form different from that described by the Sacred Scriptures where these narrate that this same Person once showed Himself to men. Consequently, as it is allowed to

24b Acts 2:3.

24c *Pictor Christianus*, lib. 2, cap. 3, n. 7. — Lk. 3:22.

depict the Holy Spirit under the mystic figure of tongues of fire descending on the Apostles at Pentecost, so it is permitted to depict Him in the form of a dove, because these two ways of representing Him are based on the history and authority of the Divine Text. It is not lawful to depict the Holy Spirit under the aspect of a young man, because in no part of the Divine Scripture is it found that He appeared to men under such a form.

It is necessary to add to this reason the authority of the Sacred Council of Trent which, in the passage above quoted, forbids the public manifestation of images expressing false dogmas or furnishing occasion of dangerous error to the ignorant; and generally speaking, it explicitly forbids the placing of unusual images in churches or in any other place. Now, the image of which We are speaking, besides being unusual, could recall to the mind of the observer an impious error already condemned by the Fathers, the error of those who affirm that the Divine Person of the Holy Spirit assumed human nature, an error of which St. Cyril of Jerusalem (a), St. Isidore of Pelusia (b) and the Author of the *Notes* on the First Council of Constantinople have all spoken.

Pictures of the Trinity

On reading your letter, We have clearly understood that the value of this argument was known to those who questioned you about it; but they thought they could elude it by citing the examples of some holy images of the Most Holy Trinity, represented by three men of similar aspect. This furnishes Us the occasion to deal with another problem: to examine whether it is allowed to depict the Most Holy Trinity and, if it is licit to do so, to see what repre-

26a Catech. 16:4.

26b Book 1, Let. 243.

sentations of the Trinity are condemned, what are those not altogether reprov'd, and then to go in detail about those that are approved and permitted; finally, to see if, from paintings of this kind, We can draw an argument to prove that the image of the Holy Spirit, which We now deal with, is not condemned.

28 (41) It is the general opinion of theologians that it is permitted to paint the Most Blessed Trinity. This opinion is strongly defended by de Vaud, Molanus, Catarin, Conad, Brunn, Nicola Sanders, Francis Turrien, Suarez and Vasquez. Theophilus Raynaud is of the same opinion. In his book entitled *Heteroclitia Spiritualia Cœlestium et Infernorum* he says: "According to the Church's custom and the consent of the leading theologians it is permitted to paint the Most Blessed Trinity;" and he confutes Durand who, among Catholic authors, holds a contrary opinion. It is true that Thuanus refers to a decree (a) which he states is Espencer's: "Do away with the image of the Most Blessed Trinity, as it is forbidden by the testimony of Sacred Scripture, by the Councils and by the ancient Fathers," and reproaches the Deacon of the Parisian Theological Colleges, Nicolas Malardo, for having opposed this decree. On this point, however, Gretser confutes Thuanus' assertion, in *Thuanus Pseudotheologus* (b). Cristian Lupo, an extraordinarily learned man, admits the existence of a pious custom which represents the Most Blessed Trinity, searches for the epoch in which it was introduced, and openly declares that he was unable to discover it. We also have declared this with the same sincerity in the book *On the Canonization of the Saints* (c).

29 (41) Our Theologians commonly teach that artists must not be allowed to represent the Most Blessed Trinity in a

28a Book XVIII.

28b T. 17, p. 57.

28c Lib. 4, p. 2, chapter 20, n. 3.

form according to their whims. Vasquez and Cardinal Bellarmine are against such liberty. The latter says: "Such images must not be multiplied, nor must artists be allowed to paint images of the Trinity according to their ideas, as when, for example, they paint one man with three faces, or a man with two heads with a dove between. Such monstrous representations offend more by their deformity than they please by their analogy (a). And Sylvius teaches the same thing (b).

Among the condemned images of the Blessed Trinity, 30 it is undoubtedly necessary to take into account the one (41) that John Gerson often condemns (a) and which he says he saw in a certain House of Regulars. It represents the Virgin Mother of God bearing in her bosom the Trinity itself, as if all the Trinity assumed the human nature of the Virgin. Molanus adds in his *History of Holy Pictures* (b) that he did not succeed in understanding what he had read in Gerson, until he had seen similar images of the Blessed Trinity on exhibition in various localities of Belgium. He also says that such images should be disapproved and condemned.

Valentia forces himself to defend in some way the 31 figure of the human body with three heads, as an image (41) suitable to represent the Most Blessed Trinity (a). But a solemn pronouncement on images of this kind, given by Our Predecessor Pope Urban VIII, of happy memory, is reported by Mascari (b) and by Bishop Sarnelli (c), who state that the above-mentioned Urban, on August 11, 1628, ordered to be burned certain paintings, which represent the

29a Controversie, vol. 2, chapter 8: De Imaginibus Sanctorum.

29b Tom. 4, on 3rd part of St. Thomas, q. 25, art. 3, p. 3.

30a Vol. 3.

30b Book 2, chapter 4,

31a Vol. 2, p. 389.

31b *Ecclesiastic Vocabulary* (under "Image").

31c *Ecclesiastical Letters*, vol. 4, letter 13.

Blessed Trinity in the form of a man with three faces. But long before Urban's and Bellarmine's time, St. Antoninus (d) wrote: "Artists who paint things against the faith, or who represent the Blessed Trinity as a person with three heads, which is monstrous in the natural order, are also to be reprimanded."

32 We must now see what is to be thought of a picture
(41) representing the Holy Trinity as three persons of equal stature, age and all other details. Thomas de Vaud (a) does not hesitate to approve this kind of image. Molanus is of the same opinion (b). But Ayala, in his work, already quoted: *The Christian Painter* (c), seems to differ when of these images he says: "We have seen another way of representing the Blessed Trinity: three men with absolutely similar faces, of equal stature, identical also in aspect, dress, and every detail, were painted on canvas. That is not altogether unreasonable, but it is not at all fitting, because, if this composition represents the nature and co-eternity of the Divine Persons, it lacks the character and idea, so to speak, of each of the Divine Persons; moreover, in matters so important because of their dignity, it is necessary to avoid and fly every innovation whatever."

33 But on carefully examining the grounds of these different
(41) opinions, the opinion of Thomas de Vaud rests on the apparition made to Abraham and narrated in the book of Genesis (a): "And the Lord appeared to Abraham in the valley of Mambre as he was sitting at the door of his tent, in the very heat of the day." The text also adds: "And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them, he ran to meet them from the door of his tent, and fell prostrate

31d *Summa theol.* part. 3, tit. VIII, chapter IV, par. II.

32a T. III, tit. XIX *des Sacrements*, chapter CLI.

32b *History of Sacred Images*.

32c Book II, chapter III, n. 8.

33a XVIII.

on the ground." We note that Abraham speaks solely to one person: "And he said: Lord, if I have found favor in Thy sight, pass not away from Thy servant." And in reply one only speaks to Abraham: "And the Lord said to Abraham..." (b). In this apparition St. Augustine recognized a figure of the Blessed Trinity: "But as there are three men, and no one of them can be superior to the other either in appearance, age or power, why cannot we admit what is insinuated by it, by means of the visible creature, the equality of the Trinity and the unity and the same substance of the three Persons" (c). This opinion of St. Augustine was adopted by Rupert (d), Suarez (e), Cornelius a Lapide, Du Hamel (f) and still others.

But there are those who do not accept this interpretation of the saintly Doctor. We are not considering the
(41) opinion of the Hebrews, who think that the three men seen by Abraham cannot be other than the Angels, Michael, Gabriel and Raphael, the first taking God's place, come to inquire about the crimes of Sodom and to decide on the just chastisement merited by this city, while the other two, by command of the first, destroyed the town and delivered Lot, as is narrated in the following chapter of Genesis. Tostat and Tirin, who report this opinion, show that they side with it, as may be seen in their commentaries on chapter XVIII of Genesis. Numerous are the Fathers who have thought that of the three persons who appeared to Abraham, two were Angels, but that the third was the Son of God, the second person of the Blessed Trinity. Augustine Calmet thinks that this opinion which is approved, confirmed and demonstrated by the concurrence of numerous commentaries, has been adopted by

33b Gen. 18:13.

33c *De Trinitate*, 1, 11, n. 20.

33d *Comment in Genesis*, Book 5, chapter 37.

33e *De Angelis*, lib. VI, chapter XX, n. 10 ff.

33f On chapter 18 of Genesis.

the Church herself and he deducts it from the words found not only in the sacred text, but also in the divine office: "Tres vidit et unum adoravit" (a).

Practical Directives

35 Hence, the pictures of the Blessed Trinity commonly
(41) approved and securely authorized are as follows: those which represent the Person of God the Father in the form of an old man—according to the text of Daniel (a): "the Ancient of days sat"—having in His bosom His only Son, Christ, God and Man; and between the two of them, the Holy Spirit, the Paraclete, in the form of a dove; or those which depict two persons separated by a little space, one a little older representing the Father, the other representing Christ, and higher up between the two, the Holy Spirit in the form of a dove. "The pictures of the Blessed Trinity approved by the Church are those which represent the Father in the form of an old man having Christ on His bosom and between the two the Holy Spirit in the form of a dove; or pictures in which the Father in the form of an old man and the Son represented separate, but next to each other, and between them the Holy Spirit in the form of a dove." These are the words of Cardinal Capisucchi who for many years worthily fulfilled the role of Master of the Apostolic Palace (b). One may find similar statements in Our work already mentioned, "*The Canonization of Saints*" (c). Molanus, speaking of this manner of representing the Blessed Trinity, particularly of the pictures in which Christ is represented as dead on the Father's bosom, seems to doubt that one can approve of this, because nowhere do we read that the dead Christ appeared to anyone. But it is easy to show that little importance has

34a on chapter 18 of Genesis.

35a Chapter VII, 9.

35b Theological Controversies Contr. 26, par. II.

35c Book IV, 2nd part, chapter 20, n. 3.

been given to this difficulty. Even if we do not read that Our dead Savior appeared to anyone, We know that He died and publicly expired before the gaze of a great number of people. Why then can He not be represented as such in the Father's bosom, in that condition in which He was seen a long time ago in Jerusalem by thousands of men? Or why can He not be presented under that aspect for the adoration of the faithful? And so, as Ayala observes in the book already mentioned entitled "*The Christian Painter*," it is easy to solve Molanus' doubt (d).

Since the most convincing grounds for defending the picture of the Holy Spirit in the human form of a young man is found in the use of the tableaux described above that represent the Most Blessed Trinity as three Persons of identical stature, visage and characteristics, and since we justify the liceity of those tableaux drawn as they are from the apparition of three men to Abraham (a), We like to reason as follows: either the practice of representing the Most Blessed Trinity as three Persons absolutely alike is conformable to rule and tolerated by the Church, just as the opinion according to which the Blessed Trinity would be signified in the three men appearing to Abraham is safe and based on solid arguments; or, as some think, the use of that kind of tableaux is neither according to rule nor approved by the Church, and, as some of the authors cited above believe, grounds for the opinion in question are not stable. In the case in which neither the use of the above-mentioned picture is according to rule nor the opinion that a painting of the Blessed Trinity in the afore-said apparition is neither certain nor based on arguments sufficiently solid, it is in no way allowed to support on such weak and shaky grounds and hold as certain the liceity of pictures of the Holy Spirit in the form of a man or an adolescent.

35d Book 2, chapter 3, n. 12.

36a Gen. 18.

37
(41) If the practice of painting the Most Blessed Trinity under the form of three persons equal and alike be regular, lawful and approved by the Church, and if in the same way the opinion mentioned according to which the apparition of the three Angels to Abraham signifies the mystery of the Adorable Trinity be certain, nothing else could be deduced except that the above way of representing the Blessed Trinity, that is, of painting three men alike, of equal aspect, is lawful and must be tolerated.

However, it can never be concluded from this, and rightly so, that it is permitted to paint the Holy Spirit, separated from the other two Persons, under a human form and as a comely young man.

In fact, it was not one Angel but three who appeared to Abraham, and nowhere in the Sacred Scripture is it narrated that the Holy Spirit appeared to men under the form of a man, or a youth, separated from the other two who represent the other two persons of the Blessed Trinity. We have shown above that each person of the Blessed Trinity cannot be painted in any manner other than that under which each of them manifested himself to men. And the *Roman Catechism*, in the passage quoted above, offers the same teaching in the following words: "Let no one think that he commits a fault against religion or divine law, if he represents in some way one of the Three Persons of the Blessed Trinity under any of the forms in which they manifested themselves, either in the Old or New Testament..."

38
(41) The image of the Most Blessed Trinity, Father, Son and Holy Spirit may therefore be painted, representing the Father next to the Son or the Son on the Father's bosom and, with them, the Holy Spirit, as we saw above, in the form of a dove. The Father may be represented above, separated from the other two Persons, because Adam heard the voice of God the Lord who was walking

in Paradise (a); Jacob saw Him leaning against the mystical ladder (b). He also manifested Himself to Moses in wondrous manner (c); to Isaias as a King seated on a throne (d); to Daniel under the appearance of an old man dressed in white (e)

The eternal Son may also be painted separately from the Father and from the Holy Spirit, because having become man, He lived with men during His earthly life and, after His resurrection from the dead, He manifested Himself visibly on more than one occasion to the Apostles and to others. He is also represented nailed to that Cross which he bore for us. Even the impious Luther holds that he could not abolish the image of the Crucifix. Elizabeth, called Queen of England, daughter of Henry VIII and of Anne Boleyn, although she declared war on sacred images, nevertheless, as Bossuet, Bishop of Meaux, relates in Vol. II of his works, wanted to retain the image of the Crucifix in her royal oratory.

The Son is also represented in the form of a Lamb. This form finds its meaning in the prophecy of Isaias, in the Baptist's testimony, in the words of the Evangelist, in the Apocalypse of the Apostle John and in the first Epistle of St. Peter. For this reason such an image of Our Savior is approved by Pope Adrian in his letter written to Tarasius, read at the Seventh Council. Very ancient exemplars of this kind of painting are to be found in the Sacred Cemeteries and in the Basilicas of Our City of Rome.

Finally, the Holy Spirit may be painted either as coming down from Heaven on Pentecost Sunday in the form of tongues of fire, or under the appearance of a dove even separated from the other Divine Persons, because His apparitions took place under these figures spoken

38a Cfr. Gen. 3.

38b Gen. 28:13.

38c Ex. 33.

38d Isa. 6:1.

38e Dn. 7:9.

of in Sacred Scripture. It is never to be found in Sacred Scriptures that the Third Person appeared alone, without the other two Persons, in the form of a man or an adolescent. Therefore although the value of the argument expounded retains all its force even if the Divine Trinity were represented by the three Angels seen by Abraham, it does not follow that the Holy Spirit can be depicted separated from the other two Persons and under the human figure, either of a man or an adolescent.

(*Other errors and superstitions.—Conclusion.*)

SUNDAY REST

Encycl. *Ab eo tempore*, November 5, 1745, to the Bishops of the States of the Church.

(*Commerce forbidden on holy days.*)

39
(79) To confirm the thesis that We have proposed, it is sufficient to read the Catechism of the Council of Trent (a) which also deals with those occupations to which the faithful must give themselves on holydays. They are: respectful assistance at the Divine Sacrifice, hearing God's word with attention and devotion, attending Church, purifying one's conscience, praising God, and performing other salutary exercises. Long before the *Roman Catechism* was published, Pope St. Nicholas I had happily given similar indications in his replies to the Bulgarian Consultation (b): "It is necessary to know," he said, "that servile work must cease on holydays so that the faithful may more freely go to Church, dedicate themselves to the singing of Psalms, of hymns and spiritual canticles; give themselves to prayer, make offerings, share in commemorating the saints, meditate on God's word, and distribute

39a Part 3, III n. 3.

39b T XXII, Collec. Concil., editionis *Regiæ*, n. 10, p. 441.

alms to the poor." From this the Fathers of the Council draw the most powerful reason for declaring that it is not allowed to hold markets and fairs on holydays. With regard to this, one can also refer to the Council of Rheims held in the year of Our Lord 1583. Dealing with the same matter, the Council of Narbonne in 1699 decreed: "That markets, meetings and fairs should never take place on holydays, but should be transferred to the day preceding or following the feast."

(*Permission for certain fairs.*)

THE ALTAR CROSS

Encycl. *Accepimus*, July 16, 1746, to the Ordinaries of the States of the Church.

(*Doubt expounded.*)

If, according to the *Rubrics*, the Cross must be placed between the candles; if, according to the *Ceremonial of Bishops*, the Cross itself bearing the image of the Crucified, must rise above the candles; if, in the judgment of the Congregation of Sacred Rites, a small Crucifix placed on the Tabernacle is not deemed sufficient when Mass is celebrated at an altar where the ciborium with the Sacred Species is enclosed in the Tabernacle; if it is not a question of an altar on which the image of the Crucified Savior should be presented as principal object to the faithful, and less still of an altar on which the Blessed Eucharist be exposed for public adoration; everyone can see that the custom in question recently introduced and practiced by private persons on their own initiative, must from what has been said above, be condemned absolutely, and all the more since the small crucifix placed before the picture of the Saint above the altar does not attain the end proposed by the Church when she commands that the Cross be placed between the candles. 40 (41)

On this subject the most illustrious Cardinal Bona wrote: "The sight of the Cross recalls to the celebrant's mind the Passion of Christ, of which this Sacrifice is the living image and real representation, renewing in an unbloody manner Our Savior's death, because the same Sacrifice offered on the Cross is offered here although in a different manner" (a). These last words express the orthodox doctrine proclaimed by the Council of Trent (b).
(Conclusion.)

A LITURGICAL REFORM

Encycl. *Annus qui*, February 19, 1749, to the Bishops of the States of the Church.

41
(33) As you, Brethren, well know, the Jubilee or Holy Year will begin at the end of the current year.

Thanks to the great mercy of God, the war is over and peace has been made among the belligerent Princes. It is therefore lawful to hope in the Lord that there will be a great influx into this, their mother City, of pilgrims from every nation in the world.

We insistently pray God and desire that others also pray Him that all those who come to this City may partake of the spiritual fruits of the holy indulgences. We shall do all in Our power to see that they obtain them. It is also Our wish that all those who come to Rome, may leave not scandalized at our misfortunes, but rather edified by what they see both in Rome and in all the other cities of Our States.

With regard to Rome, We have already taken some steps, and shall take more important steps later on.

42
(33) But with regard to the dioceses which you wisely and prudently govern, We depend on your pastoral zeal and

40a *Rerum Liturgicarum*, lib. 1, cap. 25, n. 8.
40b Sess. 22: *De Sacrificio Missæ*.

your well-known solicitude. If, therefore, as We firmly hope, you will help Us, not only shall We obtain what We desire, but ecclesiastical discipline, ruled by Our prescriptions, will also be conserved intact and stable not only during all the Holy Year, but also for many years to come.

Your experience on the occasions of Pastoral visits will be repeated. When the clergy and the laity expect the arrival of their Shepherd, before and after his visit they diligently correct errors and cure what is diseased, so that the fruit of these visits lasts not only for the moment in which they take place, but for a long time afterwards.

Care and cleanliness of Churches

But let Us come to Our subject. We recommend to 43
you above all that churches should be very well kept, (33,
decorated, clean, and provided with all the necessary sacred 40)
objects. It is easy to understand that if strangers crossing the Papal States see either in the towns or in the diocesan territories buildings dedicated to worship falling into ruin, or desecrated by dirt and filth, without their sacred ornaments or with only torn, unattractive ones, it is certain that they will return home taking with them nothing but a memory of scandalous negligence and that full of indignation they will hold us guilty.

We do not intend, with these words, to insist on sumptuous or magnificent accoutrements for holy buildings, nor 44
on rich or expensive furnishings. We are aware these are (33,
not everywhere possible. What we wish is decency and 40)
cleanliness. These can go hand in hand with poverty and
can be adapted to it (a).

44a *Hic autem adverti volumus, Nos verba facere non de sumptuositate et sacrorum Templorum magnificentia, nec de divite ac pretiosa suppellectili; sed decentiam et munditiam desideramus quia nemini detrectare licet, quia cum paupertate bene convenire et componi possunt.*

45
(40) Among the evils that afflict the Church of God and of which the Venerable Cardinal Bellarmine complained, there was also the following of which he spoke: "I remain silent over many things that are to be seen in certain places; the sacred vessels and vestments which are used during the celebration of the Mysteries are disrespectful and soiled, and altogether unworthy of the tremendous holiness of these Mysteries. Perhaps those who use such objects are poor; this is possible, but if it is not possible to have precious materials, at least let care be taken that such materials be clean and decorous."

46
(40, 41) For this reason Our Predecessor of venerable memory, Benedict XIII, whose zeal to maintain and re-establish ecclesiastical discipline and procure the decorum of churches is well known, used to take as an example the churches of the Capuchin Fathers, in which is offered to all the two-fold sight of extreme poverty and a no-less careful cleanliness.

Drexelius, in his book entitled "Gazophylacium Christi" (a) wrote: "The first and most important thing which must be cared for in churches is their decorum. Not only must they have all that is needed for worship, but these things, as far as it is possible, must be extremely clean." And he rightly condemns those whose houses are richly adorned and well kept, but who neglect their churches and leave them dirty: "There are also those whose houses are stocked with everything and beautifully adorned, but in their churches and chapels all is squalid; the altars are bare and covered with ragged and soiled cloths; as for the rest, there is nothing but disorder and neglect."

47
(40) The great Doctor of the Church, St. Jerome, in his letter to *Demetrias* clearly manifested how little it mat-

46a T XVII of his Works, Edit. in Munich, 2nd part, chapter II, p. 153.

tered to him whether the churches were poor or rich: "Let others build churches, cover the walls with marble, erect majestic columns, gild their capitals, indulge in all kinds of precious ornaments; let them adorn their doors with ivory and silver and the altars with precious stones shining with gold: I do not blame them or impede them; let everyone follow his own bent; it is better to do this than avariciously to guard accumulated riches."

And yet, he let it be known that he esteemed mostly decorum of churches, when he honored Nepoziano with the highest praise for his diligence and solicitude in caring for the ornamenting and the cleaning of churches and altars. We find this in the epitaph of the same Nepoziano, sent by the Saint to Heliodorus: "He was careful always that the altar be sparkingly clean, the walls free of cobwebs, the floors shining, the porter always present at the entrance, the doors always furnished with curtains, the sanctuary kept clean, the sacred vessels beautiful, and all the ceremonies carried out with deepest reverence. He neglected no duty, either small or great."

We must be most careful, most diligent in avoiding 48
what may be detrimental to the honor of the Ecclesi- (40)
astical Order. Cardinal Bellarmine, quoted above, relates the following incident that happened to him:

"Near the end of a journey, I enjoyed the hospitality of a Bishop of noble birth and considerable fortune. His palace was resplendent with vessels of silver, his table covered with rich ware, table linen and everything else was immaculately clean, the whole creating a most pleasing atmosphere. But on the following day, as I came down to the church at a very early hour to celebrate Mass, I met a complete contrast. Everything was base and repugnant, so much so that I hardly dared celebrate the holy Mysteries in such a place with such lack of ornament."

Divine Office

49 The second point upon which We would awaken your
 (40, zeal and your solicitude is that you see to it that the
 72) canonical hours be sung or recited as is customary or is
 the rule in each Church, with due care and respect by
 those who are obligated to them. There is indeed nothing
 more contrary to or of greater damage to church discipline
 than to carry out Liturgical worship negligently or dis-
 respectfully. You are certainly aware of the obligation that
 canons and other metropolitan clergy have in cathedrals
 and college choirs to chant the canonical hours daily in
 choir; and it is not sufficient, in order to meet this obliga-
 tion, to execute the psalter without attention and simply in
 order to get it over with.

50 The Supreme Pontiff Innocent III, in the Lateran
 (72) Council, (quoted in the chapter *Dolentes, de celebratione*
Missarum) (a) speaks of this obligation: "We rigorously
 order clerics, in virtue of obedience, to celebrate the
 Divine Office at night as well as in the daytime, as far
 as God gives them grace, with diligence (*studiose*) and
 devotion (*devote*)." The *Gloss*, that explains the word *stu-*
diose, refers to the exact and complete pronunciation of
 the words; and the term *devote*, refers to the fervor of soul.
 Clement V, Our Predecessor, in the Council of Vienna,
 in his Constitution which is found among the Clementines
 and which begins with the word, *Gravi*, says the same thing
 under the title *De celebratione Missarum*: "In the cathe-
 drals, regular and collegiate, let the psalmody be kept to
 the established hours and recited with devotion."

51 The Council of Trent, dealing with the obligation of
 (25) Canons regular, says: "All are obliged to be present at the
 Divine Office, personally and not by proxy; to assist and
 serve the bishop when he celebrates or fulfills some other

50a Decrees of Gregory IX, 3, 41, c. 9.

pontifical function; and finally, to praise God's name with
 hymns and canticles, reverently, attentively and devoutly
 and this in the choir instituted for the psalmody" (a).

It necessarily derives from this that there is need
 diligently to watch that the chant be not executed precipi-
 tately or in too great a hurry; that pauses be made in due
 time and that the second part of the choir not begin the
 next verse of the psalm until the other part has finished
 the preceding verse. Here are the precise words of the
 Council of Saumur (1253): *Nec prius psalmi una pars*
Chori versiculum incipiat quam ex altera quæcedentes
psalmi, et versiculi finiantur.

Finally chant must be executed in unison and the choir
 directed by a person well versed in ecclesiastical chant
 (called *cantus planus seu firmus*). St. Gregory the Great,
 Our Predecessor, worked a great deal on this chant as
 is attested by John Deacon in his *Life of the Saint* (b)
 to direct and form it according to the canons of musical art.

Here it would not be hard for Us to add plenty of
 things relevant to ecclesiastical erudition, notes on the
 origin of ecclesiastical chant, on the *Schola* of the chanters
 and on the Master who presided over it; but let Us leave
 aside what seems to be less useful, and, to continue our
 argument, return to the point from which We have gone
 a little astray.

This is the chant that excites the souls of the faithful 52
 to devotion and piety; it is also this chant which, if executed (28,
 in God's churches according to the rules and with decorum, 73)
 is more willingly listened to by devout men, and more
 rightly preferred to chant called figurative.

The Monks received this chant from secular priests
 and the main reason why Catholics frequent the churches
 of Regulars rather than those of seculars is that on the one
 hand the monks perform it with care and diligence, while

51a Chapter 12, sess. 24: *de Reformatione*.

51b Book 2, chapter 7.

on the other hand many of the clerics neglect it and carry it out only as a matter of form (a).

James Eveillon notes this well in his treatise *De recta ratione psallendi*: "This virtuosity of musical harmony becomes ridiculous to pious ears if compared to the harmony of plain chant and to simple psalmody, if this is executed according to rule. Therefore the faithful of today desert collegiate and parish churches and run willingly and avidly to the churches of Monks, who, having devotion as rule of divine worship, psalmodise in a holy manner with moderation and, as the Prince of Psalmists already said, 'with wisdom,' and serve their Lord, as Lord and God with deepest respect. This must certainly put to shame the more important and bigger churches from which the Monks learned the art and the rule of singing and psalmodising" (b).

53 (29) For this reason the Holy Council of Trent, which neglected nothing that could contribute to the reform of the clergy, in its session *de Reformatione*, where it deals with the foundation of seminaries, includes chant among the other things which it commands to teach to seminarians: "So that they may be better formed in ecclesiastical discipline, let them receive tonsure without delay and always wear the ecclesiastical habit, study the rules of grammar, of chant, of ecclesiastical computation and the other liberal arts" (a).

52a *Cantus iste ille est, qui fidelium animos ad devotionem at pietate excitat; denique ille est, qui si recte decenterque peragatur in Dei ecclesiis, a piis hominibus libentius auditur; et alteri qui cantus harmonicus seu musicus dicitur, merito præfertur. Hunc quidem monachi a presbyteris sæcularibus didicerunt; et, cum ab ipsis accurate diligenter tractetur, sacrisque a nonnullis cleris, oscitanterque persolvatur; hac potissima causa est, cur a christiano populo frequenti regularium ecclesiæ quam sæcularium adeantur. . .*

52b C. art. 9, p. 99.

53a Sess. 23, cap. 18.

The third thing of which We desired to warn you is 54 musical chant. It has now been introduced into the churches (29) and is commonly accompanied by the organ and other musical instruments. Let it be executed in such a way as not to appear profane, worldly or theatrical. The use of the organ and other musical instruments is not yet admitted by all the Christian world. In fact (without speaking of the Ruthenians of the Greek rite, who according to the testimony of Father Le Brun (a) have neither an organ nor any other musical instruments in their churches), all know that Our Pontifical Chapel, although allowing musical chant on condition that it be serious, decent and devout, has never allowed the organ. This Father Mabillon notes in his *Museo Italico*: "On Trinity Sunday we assisted in the Pontifical Chapel, as it is called, etc. . . . In these ceremonies no use is made of organ music; only vocal music, of grave rhythm, is allowed with plain chant" (b).

Grancolas in his *Commentaire historique du Bréviaire Romain* says that in our days we find in France renowned churches that use neither the organ nor figurative chant in sacred functions: "However there are at the present time renowned churches even in France that ignore the use of organ and music" (c).

The illustrious Church of Lyons, always opposed to 55 innovations, and ever following the example of the Pon- (29) tifical Chapel, never wanted to introduce the use of the organ: "From what has been said, it follows that musical instruments were not admitted either from the beginning or in any place. In fact, even now, in the Chapel of the Supreme Pontiff, Rome, the solemn Offices are always celebrated without instruments and the Church in Lyons, which spurns innovations, has always refused the organ,

54a *Explic. Miss.*, vol. 2, p. 215.

54b Vol. 1, p. 47, 17.

54c Chapter 17.

and still does not accept it." These are the words of Cardinal Bona (a).

56
(29) Things being so, each one can easily imagine what opinion pilgrims, from regions where musical instruments are not used, will have of us on coming to Our cities and hearing music common to theatres and other profane places. Certainly there will also be strangers from regions where chant and musical instruments are used in churches, as is the case in some of our regions; but if such pilgrims are wise and animated by true piety, they will certainly feel deluded at not finding in the chant and music of our churches the remedy they desired to apply so as to heal the ill that invaded their homeland. In fact, leaving aside the dispute that sees the adversaries divided into two fields: those who condemn and detest in their churches the use of chant and musical instruments and on the other hand those who approve and praise it, there is certainly no one who does not desire a certain difference between ecclesiastical chant and theatrical melodies, and who does not acknowledge that the use of theatrical and profane chant must not be tolerated in Churches.

Adversaries of the use of instruments

57
(29) We have said that there are some who absolutely do not approve of the execution in Church of harmonic chant and musical instruments. The prince of those in a certain way may be said to be Aelredus, contemporary and disciple of St. Bernard. In his book entitled *Speculum Charitatis* he writes: "Whence do so many instruments and cymbals in church come, whence do they come in spite of the fact that their types and figures have ceased? Why, I ask, that terrible noise which comes from bellows and which expresses more thunderous din than the sweetness of song? Why this contraction and breaking of the voice?"

55a *De Divina Psalmodia*, cap. 172, n. 5.

Some sing alternatively, others alone, a third in a higher tone and a fourth finally divides some intermediate word and cuts it off" (a).

We cannot say for certain that figurative chant accompanied by musical instruments was not executed in St. Thomas Aquinas' time. However, it can be affirmed that such a custom did not exist in the churches known to the holy Doctor, and it therefore seems that he was not in favor of this kind of chant. Dealing with the question: "Must chant be used in divine praises?" he replies in the affirmative. But to the fourth objection, formulated by him, that the Church is not accustomed to use musical instruments in divine praises, such as the cithara and harp, as this would seem to be a return to Judaism, and alluding to the words of the Psalm: "*Confitemini Domino in cythara, in psalterio decemchordarum psallite illi*: Give praise to the Lord on the harp; sing to Him with the psaltery, the instrument of ten strings" (a)—he replies: "These musical instruments excite pleasure rather than interiorly dispose one to piety; in the Old Law they were used because the people were less cultured and were carnal and there was need to feed them by means of these instruments as at other times with earthly promises." He adds that the instruments in the Old Law had the value of types or prefigurations of certain realities. "Also," he says, "because these material instruments represent other realities" (b).

History tells us that the Supreme Pontiff Marcellus II had decided in his time to abolish music in churches and to substitute ecclesiastical chant with plain chant. We may read about it in the life of the same Pontiff, written by Peter Polidori, recently deceased, renowned as a writer and Beneficiary of St. Peter's Basilica.

57a lib. 2, cap. 23; Vol. 23 of the *Bibliotheca Patrum*, p. 118.

58a Psalm 32, 2.

58b *Summa*, 2a-2æ, q. 91, art. 2.

In Our days We have seen that Cardinal Tomasi, a man of great virtue and a celebrated liturgist, did not want musical sound in his Titular church of Saint Martin ad Montes, on the feast day of that Saint in whose honor this Church was dedicated. He did not want music either at Mass or Vespers, but ordered that in sacred functions plain chant be used, as it is used by Religious.

Proponents of the use of instruments

60 We have said that there are some who approve of the
(29) use of plain chant and of instruments in the Divine Office. In fact, in the same century in which Aelredus, of whom We have already spoken, lived there was also a renowned person named James of Salisbury, bishop of Chartres. In his book *Policraticus*, he praises vocal chant accompanied by instruments. "The Holy Fathers, in order to continue custom," he says, "and to draw souls towards the joyful worship of Our Lord, thought it well to have recourse not only to chant, but also to the harmony of instruments, on condition that such was done in a manner that would help souls to become more united to the Lord and increase their respect for Church" (a).

61 St. Antoninus, in his *Summa*, does not reject the
(29) use of *figurative* chant in the Divine Office: "Plain chant, in the Divine Office, has been established by the Holy Doctors, such as Gregory the Great, Ambrose, and others. I do not know who introduced the chant of several voices (*biscantus*) into the ecclesiastical Offices. This chant seems rather to tickle ears than to animate devotion; although a pious soul may profit even from this chant." Later on, he admits to the Divine Office not only the organ, but also other musical instruments: "Organs and other instruments began to be fruitfully used for the praise of God by the Prophet David" (a).

60a *Op. cit.*, lib. cap. 6.

61a *Op. cit.*, part 3, tit. 8, chapt. 4, 12.

Pope Marcellus II had certainly decided to banish 62
from churches figurative chant and musical instruments. (29)
But John Peter Aloysius Palestrina, Chapel Master of the Vatican Basilica, composed a musical chant to be used in the solemn high Masses with such an excellent art as to move hearts to devotion and recollection. The Supreme Pontiff heard this chant at Mass at which he was present, and changed his opinion. He cancelled the decision which he had taken. Ancient documents quoted by Andrea Adami in the *Historic Preface* (a) of the *Observations on the Pontifical Chapel* speak of this.

At the Council of Trent there was question of elimin- 63
ating music from churches, but at the intervention of Em- (29)
peror Ferdinand, testifying through his delegates that musical or figurative chant served to incite the faithful to devotion and to favor piety, it pleased the assembled Fathers to give to the Decree already prepared the softened form which we read in session 22, under the title *De observandis et evitandis in celebratione Missæ*. This decree forbids only any musical execution be it organ or chant that suggests anything lewd or impure.

The fact is referred to by *Grancolas* in his *Commentary* (a) and by Cardinal Pallavicini in his *History of the Council* (b).

Certainly renowned ecclesiastical writers follow the 64
same opinion. Cardinal Bellarmine teaches that the use of (29,
the organ must continue in churches, but that other musical 31)
instruments must not be easily admitted: "Hence it follows that if the organ is to be conserved in churches for the sake of the weak, it does not mean that other instruments may be lightly introduced" (a).

62a *Op. cit.*, p. 11.

63a *Op. cit.*, p. 56.

63b *Op. cit.*, Book 22, c. 5, N. 14.

64a *Controversie*, vol. 4, Book 1: *De bonis operibus in particulari*, chap. 17.

Cardinal Cajetan is also of this opinion. In his *Summa* he writes on the word *organum*: "The use of the organ, although it is a novelty for the Church—and because it is so the Roman Church up to now did not use it in the Pope's presence—is, however, lawful, because one must regard the faithful who are still carnal and imperfect."

65 (29, 31) The venerable Cardinal Baronius in 1600 A.D. (in his *Annals*), writes: "No one can rightly disapprove if, after many centuries, the use of organs and of instruments formed from reeds of different sizes and united together be used."

Cardinal Bona, speaking of organs played in churches, says: "The moderate use of them, etc. in the church must not be condemned. The sound of the organ causes joy to the sad soul of man and recalls the happiness of the heavenly City, stirs the lazy, spurs on the diligent, inspires the just to love, recalls sinners to penance" (a).

66 (29, 31) Suarez (a) notes that the word *organ* does not indicate solely that particular musical instrument which is today commonly called *organ*, but also other musical instruments (b). He concludes that once the organ is used in churches, other musical instruments may also be used.

Sylvius does not reject the harmonic or figurative chant in Churches: "Ecclesiastical chant must be greatly cared for, be it either plain chant or Gregorian,—properly the ecclesiastical chant,—or be it that chant later introduced into the Church, called harmonic or figurative chant." A little further on he says: "Nevertheless, as the custom of using musical instruments at the Divine Office was

65a *De Divina Psalmodia*, ch. XVII,

66a T. 2 *de Religione*, lib. 4, *de Horis Canonicis*, c. 8, N. 5.

66b Lib. 2 *Originum*. (This is already noted by St. Isidore. "The word organ generally indicates all musical instruments.")

accepted after many centuries, it must not now be disapproved" (c).

Bellotte, having made an abundant and minute exposition in his book *De Ritibus Ecclesiae Laudunensis* on (29, 31) musical instruments played at times at the Divine Office, having shown that in ancient times these instruments were not used in churches, holds that the reason for this old and different custom is due to the necessity of keeping Christians as far away as possible from the profane rites of the pagans who used musical instruments at theatres, banquets, and sacrifices. "Therefore," he continues, "it is not a question of throwing discredit on musical instruments themselves, if the Church introduced musicians and musical instruments only in the last centuries. The reason stands only in the fact that pagans used such musical instruments for immoral and indecent uses particularly at theatres, banquets and sacrifices."

Persicus in his tract *De Officio Divino et Ecclesiastico* (a) writes as follows on figurative chant in Church: (29, 31) "In the second place I say: although in rhythmic or figurative chant many abuses may be introduced,—as can happen also in all ecclesiastical ceremonies,—it is licit in itself, and for no reason forbidden if executed with religious decency and judicious reserve." At "doubt 6, number 3" he holds that the almost universal use of playing the organ and other musical instruments during the Divine Office, is a praiseworthy one and very useful to elevate imperfect souls to the contemplation of God."

The use of harmonic or figurative chant and of musical (29, 31) instruments at Masses, at Vespers and other Church functions is now so largely spread that it has also reached *Paraguay*" (a).

66c T. 3 of his Works on the 2a-2ae of St. Thomas, q. 91, a. 2.

68a *Op. cit.*, dub. 5, n. 7.

As these new American converts are endowed with extraordinary dispositions and ability in musical chant, they will, on hearing musical instruments, quickly learn all that belongs to musical art. The Missionaries also know how to make use of this tendency to lead souls to the faith of Christ by pious and devout hymns with the result that at present there is hardly any difference between our chant and music at Masses and Vespers and that of the regions mentioned. Father Muratori tells us this in his "*Descriptio Missionum Paraguay*" (a).

Theatrical Kind

70
(30) We also said that all condemn theatrical chant in churches and want a distinction made between the sacred chant of the Church and the profane chant of the theatre. Every one knows St. Jerome's text, cited in the Canon "*Cantantes*" dist. 92. "*Cantantes et psallentes in cordibus vestris Domino: Let the adolescent listen to this; let those who are bound to psalmody in Church listen to it; to honor God it is not enough to sing with the voice; it is also necessary to sing with the heart. Neither must one anoint his throat and lips with sweet ointment, as theatrical actors do, to produce theatrical melodies and songs in Church.*" St. Jerome's authority was abusively invoked by those who too audaciously wanted to remove from churches all kinds of chant. But St. Thomas, in the passage already quoted, replies thus to the second objection taken from the said text of St. Jerome: "Regarding the second objection," he says, "it is necessary to note that St. Jerome does not condemn chant, but attacks those who sing in Church as they would sing at a theatre."

71
(30) Saint Nicetius in his book *De Psalmodiæ bono* (a) describes the type of chant that should be executed in

69a *Op. cit.*, chap. 12.

71a *Op. cit.* c: 3; t. 1 of the *Spicilegio*.

churches as follows: "The music or the form of melodies that should be executed is that which is in harmony with holy Religion and not expressions of tragical chant; it should show that you are true Christians; it should not be like that which is heard at the theatre, but should produce in you sorrow for sin."

The Fathers of the Council of Toledo, in 1566, (b) after a long exposition of the qualities of the chant of the Church, conclude as follows: "It is absolutely necessary to avoid all that is theatrical in the music used for the chant of divine praises and everything that evokes profane themes of love or warrior feats dear to classic music."

Numerous and learned writers severely condemn the patient tolerance in churches of theatrical music and chant and ask that such abuse be banished from them.

Consult Casalius (c) and the Rev. Louis Antonio Muratori (d).

To conclude what We have to say on this argument, 72
that is, on the abuse of theatrical compositions in churches, (30)
(the abuse is evident and requires no words to demonstrate it), it suffices to mention that all the authors whom We have quoted above as being favorable to figurative chant and the use of musical instruments in churches, clearly say and testify that they have always meant and wished by their writings to exclude that chant and that music proper to platforms and to theatres, because they, like others, condemn and despise such chant and music. When they professed to be in favor of chant and music, they always meant chant and music suitable for churches and which excites the faithful to devotion. It is enough to read their works to know their true intentions.

71b *Harduin*, t. x, c. 11, art. 3.

71c *De veteribus sacris christianorum ritibus*, chapt. 34.

71d T. 1 of *Antiqua Romana Liturgia*, dissertation *De Rebus liturgicis* chapt. 22.

73
(30) Granted that not the use, already accepted by ecclesiastical Offices, but only the abuse of harmonic or figurative chant and also of musical instruments is condemned (which is also acknowledged by Bingham, although he is not of our faith) (a); the necessity arises to distinguish carefully between what is fitting and meriting approbation and what the abuse is.

But, to make such a judgment, We should be expert in musical art, as were some of Our holy and illustrious Predecessors, such as Gregory the Great, Leo II, Leo IX and Victor III. However, We have not the time nor the occasion to learn music. We shall be satisfied with indicating certain principles drawn from the Constitutions of Our Predecessors and from the writings of virtuous and learned men.

To proceed in order, We shall first of all speak of what must be sung in churches. Then We shall speak of musical instruments suitable for churches and what must be observed in the sacred temples.

Motets

74
(29) William Durando, who lived under the Pontificate of Nicholas III, openly opposed those compositions called motets which in his time met with great favor (a).

"It seems very opportune to do away with that undevotional and disorderly chant of motets and similar compositions; they should not be allowed in Church." Later on Pope John XXII promulgated his Decretal "Devota sanctorum", in which he showed his aversion to the chant of motets in the vernacular. "Never allow motets in the vernacular to be sung."

The theologians went into the question of chant in churches and of those musical compositions or motets. One of them, Paludanus (b), held that the chant of motets

73a T. vi, *Originum ecclesiastic.*, lib. XIV, 16.

74a Tract "de modo generalis concilii celebrandi" chapt. XIX

74b 4th Book of Sentences, dist. 15 q. a. 2.

was a kind of theatrical chant and reproaches those who use them: "those who sing motets on holydays; Church chant must have nothing to do with what sounds like tragedy."

Suarez seems to be in favor of the chant of motets, 75 even those written in the vernacular, as long as they are (29) serious and devout (a). To prove his assertion, he invokes the habit and practice of some churches governed by wise prelates who do not condemn these canticles or rhythmical chants. He also adds that in the early stages of Christianity the faithful sang in Church those pious and devout hymns that sprang from their own piety and devotion; and that such an ancient practice serves in a certain way to approve the use of motets.

But, foreseeing the objection that would have been made to him that such modulated chants, called motets, would interrupt ecclesiastical psalmody, he replies thus: "This interruption or pause, which because of this fact takes place in the parts of a canonical hour, is not to be condemned. This part of the Office remains morally uninterrupted because of the devotion that this same chant proposes to excite. So, in this way this chant may be considered a preparation for the Office that follows and a solemn and worthy conclusion to the preceding Office, and, finally, an ornament of the entire hour."

In 1657 the Supreme Pontiff Alexander VII issued a 76 Constitution, the thirty-sixth of his Pontificate, beginning (29) with *Piæ sollicitudinis*, in which he ordered not to sing during the Divine Office and during the exposition of the Blessed Sacrament for the public adoration of the faithful any hymn which is not formed from the words taken from the *Breviary* or *Roman Missal*. These chants may be taken from

75a *De Religione*, T. 2, lib. 4: *De horis Canonicis*, c. 13, n. 16.

the proper or common offices of the solemnity of each day or from the Saint's Feast; they may be taken also from Sacred Scripture or from the works of the Holy Fathers, but they must be first submitted to the Sacred Congregation of Rites and receive its approval.

From this Pontifical Constitution it undoubtedly results that the chant or motets composed according to the norms prescribed by the same Alexander VII, Our Predecessor, and seen and approved by the Sacred Congregation of Rites, were declared lawful.

77
(29) This Constitution of Alexander VII was confirmed by the Venerable Servant of God Innocent XI, in his Decree of December 3, 1678.

However, as some doubts arose on the meaning and interpretation of the Constitution of Alexander and of Innocent's Decree, Our Predecessor of happy memory, Innocent XII, on August 20, 1692, issued another Decree, the seventy-sixth of his collection of Papal bulls.

This decree cleared up the confusion caused by the various interpretations and threw light on the whole question; in general it forbade the chant of all motets.

It allowed, besides the singing of the Gloria and the Creed, the singing of the Introit, the Gradual and the Offertory during Solemn High Mass. It admitted no change, not even the slightest, in Vespers, or in the Antiphons which are said at the beginning and end of every Psalm.

Moreover he willed and ordered musicians to follow all the rules of the Choir and to be always in perfect conformity with it. As it is not allowed in Choir to add anything to the Office or Mass, he also forbade musicians to make changes and allowed only some verses or motets to be taken without changing the words from the Office and the Mass of the solemnity of the Most Holy Sacrament of the Body of Our Lord—that is, from the hymns or the antiphons or other parts of the Roman Missal or the Breviary,

and to sing them with the aim of exciting the faithful to devotion during the elevation of the Sacred Host or when it is exposed for the veneration and adoration of the congregation.

Having lawfully regulated the use of canticles or sung verses or motets, it is necessary to admit that much has already been done to remove theatrical songs from church, but it is also necessary to confess that this was not sufficient to reach the desired end. 78 (29)

It so happens, much to Our great sorrow, that the abuse of the theatrical manner and the noise of the stage enters into parts of the Mass which it is lawful to sing and which are generally sung during Mass and Vespers, as has been noted above (that is the Gloria, the Creed, the Introit, the Gradual, the Offertory and the rest).

The great bishop William Lindamus, in his *Panoplia Evangelica* (a) is not opposed to musical chant in churches, but he disapproves of the many repetitions and the confusion of voices, and proposes that suitable music be adapted in churches according to the words that are sung. "I well know," he says, "that some judge it more convenient to keep music, with instruments and musicians. I should willingly give my consent, if at the same time the reform of abuses, presently in vigor in all churches, came about. It is necessary to introduce another method of singing, more serious and more suitable to God's work in place of executions which make more of the melody than of the words, or at least to introduce a melody which is more suitable to the words that are sung and more in harmony with them."

Drexellius is also of this opinion as he writes in his work *Rhetorica caelestis* (a): "Musicians, allow me to say 79 (29)

78a Op. cit., book 4, c. 78.

79a Book I, c. 5.

here, that at the present day a kind of chant has crept into the temple which is new, eccentric, broken up with a swing and certainly far from religious. It is more suitable for the theatre and dance halls. Artifice is sought for and the primary desire to pray and to sing is lost. It interests us and stirs our curiosity, but in reality we neglect devotion. What in fact is this new method and swing to chant if not a comedy in which singers are changed into actors? They exhibit themselves: first one, then two, finally all together and converse with each other through chant; then again one dominates above and a little later the others follow him."

80
(29) A modern writer, Benedict Jerome Feijoo, Master General of the Benedictine Order in Spain, in his *Theatrum criticum universale* (serm. 14), supported the principles and science of musical notes, indicated the method to be followed to correct Church music compositions and give them a character altogether different from that of the theatrical musical concerts.

But here We shall satisfy Ourselves by remembering and taking into account the prescriptions of the Sacred Councils and the opinion of renowned writers. If it is true, as We are told, that the figurative music of theatres is executed in such a way as to offer to all those listening to it a sense of delight and have them enjoy the rhythm, melody, and music itself; and that those present get pleasure out of the sweetness of the various voices without perceiving, in most cases, the exact meaning of the words, this must not be so with ecclesiastical chant; in fact, for this the opposite must be sought.

81
(19, 29) In ecclesiastical chant care must be taken to ensure that the words are perfectly and easily understood. Music is allowed in Church only because it elevates man's mind to God, as St. Isidore teaches: "It is a custom of the Church to sing sweet melodies, the more easily to induce souls to

compunction" (a). It is certain that this would be difficult, if the words could not be understood (b).

The Council of Cambrai, held in 1565, prescribed as follows: "What must therefore be sung in choir is destined to instruct the faithful: it must therefore be sung in such a manner as to be understood by the mind" (c).

In the Council of Cologne held in 1536 we read the following: "In some churches they went as far as the abuse of omitting and shortening what was most important in favor of the harmony of chant and organ music. And the most important part is made up precisely of the recital of the words of the prophets, the apostles, the Epistle, the Creed, the Preface or the act of thanksgiving and the Our Father. On account of their importance, these texts like all the others, must be sung clearly and intelligibly" (a). 82 (23, 30)

In the first Council of Milan, held in the year 1565, we read the following: "profane airs must not be sung or played at the Divine Office, or in the churches; sacred chant without languid inflections must be sung, guttural

81a *De Eccles. Officiis*, book 1, chapter 5.

81b *At vero Nobis satis erit, præ oculis habitis Sacrorum Conciliorum regulis, et probatorum Scriptorum sententiis, illud admonere, quod, si musicus theatrorum cantus ita instituitur ut, quemadmodum Nobis relatam est, populus spectator, et auditor harmonicis quidem cantorum modulationibus oblectetur, artificio musicæ artis gaudeat, numerisque musicis delectetur, melodia et suavitate vocum fruatur; verba autem plerumque non recte percipiat: diversum utique, et contrarium omnino in ecclesiastico cantu servari debet, in quo illud in primis curandum est, ut verba perfecte planeque intelligantur. Nam cum in ecclesiis concertus musicus receptus sit ad erigendas hominum mentes in Deum, ut docet Sanctus Isidorus, "Psalterium idcirco cum melodia cantilenarum suavius ab Ecclesia frequentatur quo facilius animi ad compunctionem flectantur." Id certe obtinere difficile potest si verba non audientur.*

81c Tit. VI, chapter 5, T. 10, p. 582 Harduin's Collection.

82a Chapter 12, tit. *de off. priv.*

sounds must not take the place of labial ones, never must it have a passionate character. Let chant and music be serious, devout, clear, suitable to God's house and to divine praise; executed in such a manner that those who listen to it understand the words and be moved to devotion" (b).

83
(29) Let Us note on this subject the gravity of the words pronounced by the Fathers assembled in the year 1566 for the Council of Toledo: (a) "If it is true that everything sung in Church to praise God must be sung in such a manner as to favor, as far as possible, the instruction of the faithful and be a means of regulating piety and devotion and of urging the faithful to worship God and desire heavenly things, let bishops who allow the practice of melodic variations in the musicians' choirs in which voices are mixed according to different orders, insure that the words of the psalms and of the other parts generally sung do not remain incomprehensible and suffocated by a disordinate uproar. As for the use of so called organic music, let the words of these sung parts always be understood and the minds of the listeners inclined to praise God more through the pronunciation of the words than with the melodies of a curious composition".

84
(30) On reading these prescriptions we see how well founded was the complaint of Bishop Lindanus (a) "In our days, musicians' chant is executed in such a way as to distract, mislead, and alienate the faithful rather than to excite them to piety and heavenly desires. I remember having sometimes taken part at Divine Praises, and having paid great attention while they were singing so as to understand the words, but I did not succeed in understanding even one of them. It was all a mass of repeated syllables and confused voices, one could not recognize anything in that vulgar shouting. It was crude bellowing, rather than chant."

82b Part 2, n. 51 (Harduin's collection, page 687).

83a Act. 3, c. 2 (Harduin's collection).

84a See reference quoted above, n. 78.

It was a wish truly inspired by devotion and, with the aim of leading singers to devotion, a very wise exhortation which Drexellius expressed: "I supplicate you to bring back to life something of the first religious fervor of sacred music. If you have taken to heart, if you care at all for the honor due to God's majesty, strive towards this end, that the words that are sung may also be understood. What use is it to me to hear sonorous variations in Church, what good is the profusion of voices, if I understand nothing of the sense and the words which were given to the chant purposely to reach into the soul?" (b)

This finally justifies the reply given by Cardinal Dominic Capranica to the Supreme Pontiff, Nicholas V, after 85
(29) the Cardinal had assisted at a sacred function where the Divine Office was executed in figurative chant, in such a manner that the words could not be heard. The Pontiff asked the Cardinal what he thought of such music; the reply given by the Cardinal may be read in the life of this Cardinal edited by Baluzio (a).

The great St. Augustine relates that when he heard 86
(28) our hymns sweetly sung in church he broke into tears: "I wept at the beauty of your hymns and canticles, and was powerfully moved at the sweet sound of your Church's singing. Those sounds crept into my ears, and your truth streamed into my heart; so that my feeling of devotion overflowed, and the tears ran from my eyes, and I was happy in them" (a).

But then he became scrupulous over the great delight that he felt on hearing hymns sung in church, as though it were an offense to God and they led him to think that chant was not to be tolerated because of such delight. Having made a more serious examination of this doubt,

84b see n. 79.

85a *Miscellanea*, book 3, § 18 p. 289.

86a *Confes.* book 1X, chapter VI.

he changed his opinion, because now he knew that he was moved not only by the harmony, but by the words which accompanied the harmony. This he expressly declares in book X of the Confessions, chapter XXXIII.

87 Augustine, therefore, wept for tender devotion on
(29) hearing sacred praises sung in church and in understanding the words accompanied by the music. He would perhaps weep even today if he heard some of the figurative music sung in our churches; he would weep not out of devotion, but for sorrow on hearing the music and not being able to understand the words.

Musical Instruments

88 Up to now We have spoken of musical chant. Now
(31) We must speak of the organ and of the other musical instruments whose use, as We have said above, is allowed in some churches. It is necessary to deal with music because if chant must not be theatrical the same must be said of music. The Jews had no need to establish the difference between the chant sung in the Temple and the profane chant of theatres. It is evident from the Sacred Scripture that chant and the playing of musical instruments were used in the Temple, but not in theatres. Calmet notes this in his dissertation on Jewish music.

We need to fix the limits between Church chant and music and that of the theatres. We must state the difference between the two because in our days figurative or harmonic chant accompanied by the playing of instruments are adopted both in theatres and in churches.

Having already spoken at length on figurative chant, it now remains for Us to speak on the accompaniment. We shall speak first of musical instruments which may be tolerated in churches; in the second place We shall speak of the playing of those instruments which are generally used to accompany chant; and finally of their use independently of chant, that is to say, of orchestral playing.

As for the instruments that may be allowed in Church, 89
the above mentioned Benedict Jerome Feijoo (a) admits (31)
the playing of the organ and other instruments, but he would like to exclude the tetrachord lyres, because the violin bow causes modulations so sharp that they excite in us boyish gaiety rather than a composed veneration for the sacred mysteries, and souls are not touched.

Bauldry (b) would prefer that only the organ, trumpets and other wind instruments be allowed in church: "Besides the organ, let no other musical instrument, other than the trumpet, flute or cornet be played" (b).

On the contrary, however, the Fathers of the First 90
Provincial Council of Milan, held under St. Charles Borro- (31)
meo, expressly excluded from churches wind instruments: "In Church let only the organ be played, let flutes, cornets and every other musical instrument be excluded" (a).

We have not neglected to ask the advice of wise men and learned music Masters. In conformity with their opinion, you, Venerable Brethren, will see that, if in your churches musical instruments are introduced, you will not tolerate any instruments along with the organ, except the tuba, the large and small tetrachord, the flute, the lyres and the lute, provided these serve to strengthen and support the voices. You will instead exclude the tambourines, cors da classe, trumpets, flutes, harps, guitars and in general all instruments that give a theatrical swing to music.

As to the manner of using those instruments which 91
may be admitted with sacred music, We only warn that (31)
they be used exclusively to uphold the chant of the words, so that their meaning be well impressed in the minds of the listeners, and the souls of the faithful moved to the

89a See previous reference of n. 80.

89b *Manual sacr. cærem*, part I, chapter VIII, n. 14.

90a *Tit. de Music et Cantor*.

contemplation of spiritual things and urged to love God and divine things all the more. Valentia, speaking of the utility of music and musical instruments, rightly says: "They serve to enliven one's own faith and that of others, especially of the very ordinary people who are often weak and must be trained to appreciate the taste of spiritual realities, not only by means of vocal chant, but also by the playing of the organ and musical instruments" (a). However if the instruments continue to be played and stop only once in a while, as is the custom today, to give time to listeners to hear the harmonic modulations,—the vibrating emotions, vulgarly called thrills—if for the rest they do nothing else but bother and drown out the choir voices and the meaning of the words, then the use of the instruments does not reach the desired end; it becomes useless, rather, it is forbidden and condemned.

92
(31) Pope John XXII underlines among musical abuses the following in these words: "Their chant, they chop it up with gasps, that is, with sobs, as Charles Dufresne says in his Glossary and by this he means those broken modulations vulgarly called thrills" (a).

The great Bishop Lindanus opposes the abuse of covering up the words of the singers by playing instruments: "The blare of trumpets, they make us tremble with their horns and other noises; nothing is omitted that can render the words incomprehensible, bury their sense and duly cover them with earth" (b).

The pious and learned Cardinal Bona, in his work, *De Divina Psalmodia*, often cited, writes as follows: "Before finishing, I shall give a warning to Church singers: let them not turn to unlawful pleasure what the Holy Fathers instituted to help devotion. Music must be executed in a serious

91a T. 3, on the 2a 2ae of St. Thomas, disp. 6, q. 9.
92a Extravagante *Docta Sanctorum*, cf. n. 78.
92b Already quoted above.

and moderate manner, so that it not only charms the soul, but above all gives first place to the meaning of what it sings, and to what helps truly pious sentiments" (c).

Orchestral music

Finally, We speak of orchestral music. Where its use 93
has been introduced it may be tolerated as long as it is (31)
serious and does not, because of its length, cause boredom or serious inconvenience to those who are in choir, or who are celebrating at the altar, during Vespers and Mass. Of such Suarez speaks as follows: "It is to be understood from this that in itself the practice of inserting in the Divine Office the playing of the organ without singing is not to be condemned, as long as the music of the instruments be soft, as is often the case during Solemn High Mass or between the psalms of the Divine Office. In these cases such playing is not part of the Office, but adds to the solemnity and veneration of the Office itself and to the elevation of the spirit of the faithful so that they be more easily moved and disposed to devotion. But as no vocal chant is associated with this playing, it is necessary that the said chant be serious and suitable to excite devotion" (a).

But here We cannot be silent over the most inconven- 94
ient abuse which must not be tolerated: on certain days (31)
of the year sacred buildings are the theatre for sumptuous and resounding concerts, which in no way agree with the Sacred Mysteries which the Church, precisely on those days, proposes to the veneration of the faithful.

The zeal with which he was animated urged the aforementioned Master General of the Benedictine Order in Spain to protest (a) against the flowery musical variations with which—alas, too often,—they dress up the Lamenta-

92c Op. cit., C. 17, par. 2, n. 5.

93a *De Religione*, Book III, chapter XIII, n. 17.

94a Op. cit. Sermon 14, par 2; see above, n. 80.

tions of the Prophet Jeremias, the recitation of which is prescribed by the Church during the days of Holy Week, or the chant in which the prophet weeps over the destruction of Jerusalem by the Chaldeans, the ruin of the world through sin, the affliction of the militant Church during persecution, and the anguish of Our Redeemer during His Passion.

95
(31) During the reign of Our holy Predecessor, Pope Pius V, the Church of Lucca was governed by Alexander, a Bishop who was most zealous for ecclesiastical discipline. He observed that during Holy Week solemn concerts were held in church with numerous singers and the playing of all sorts of instruments. This was in flagrant opposition to the sad atmosphere in which the sacred functions of those days are celebrated. A great crowd of men and women ran to hear such concerts which were only an occasion of grave sins and scandals. The Bishop published an edict by which he forbade these concerts during Holy Week and during the three days following Easter Sunday.

But as some were not under episcopal jurisdiction and held they were not obliged to obey the Bishop, the Bishop referred the case to the Supreme Pontiff, Pius V, who replied with a Brief dated April 4, 1571.

96
(31) The Pope deplors the blindness of the human mind and carnal men, who not only on holydays but also on those established in a very special way by the Church to venerate the memory of Christ's Passion set aside devotion and sincere purity of mind and allow themselves to be carried away by the pleasures of the world and abandon themselves to their passions. "This," he says, "must be always avoided in every sacred period, but must be avoided in a very particular way during that time fixed by the Church to commemorate Our Lord's Passion. During that time it would be extremely well if all the faithful turned their minds to the contemplation of such a great blessing bestowed on us by Our Redeemer and that they remain free and immune from all impurity of heart and senses."

He then reports on the abuse introduced into the Church of Lucca of selecting the best musicians and collecting every kind of instrument to hold solemn musical concerts in Holy Week. "Recently to Our great grief, We learned that in your episcopal City there is the most detestable abuse of holding unheard of musical concerts in churches during Holy Week, with the assembling of selected singers and every sort of instrument. A greater crowd of young people of both sexes flows into the concerts than into Divine Ceremonies, attracted to them by a real passion, and experience has shown that they commit grievous sins and that no lesser scandals arise."

98
(31) Finally, he praises the order of the bishop and, relying on the decrees of the Sacred Council of Trent, he declares that this order extends to and obliges even those churches that hold themselves to be exempt, by Apostolic privilege or any other reason from the authority of the Ordinary.

In the Roman Council, lately held in Rome in 1726 (a), various decrees may be read on the use of musical chant and instruments during Advent, the Sundays of Lent and during the obsequies of the dead. It is sufficient to mention them.

Practical Dispositions

99
(31) We remember having read that when the Emperor Charlemagne had proposed to reduce to rules of art ecclesiastical chant then executed in a disorderly and gross manner in the Churches of Gaul, he asked Pope Adrian I to send from Rome masters competent in sacred music. Thanks to these, Roman chant was easily introduced into Gaul: everyone can read about it in the works of Paul the Deacon (a) *Rodolph de Tongres* (b), and *St. Antoninus* (c).

98a Tit. 15, n. 6.

99a *Life of St. Gregory*, Book II, chapter IX.

99b *De Canonum observantia*, prop. 12.

99c *Summa Hist.*, p. t. 12, c. 3.

The monk of Angoulême also relates (d) that the singers who had come from Rome also taught in Gaul the art of playing the organ which was introduced into the kingdom of Gaul under King Pepin I.

Since it is a general custom and rule that the City of Rome must by her example and teaching precede all other cities regarding sacred rites and other ecclesiastical matters, history itself bears this out. When Charlemagne wished to introduce ecclesiastical chant in his kingdom, he had it come from Rome as from its source.

100
(33) This fact urges Us on and stimulates Us to do away entirely with the abuses introduced into ecclesiastical chant, abuses which We have condemned above; to have it disappear from every church, if possible, but especially from the churches in the City of Rome.

And, as We do not fail to give the necessary and opportune orders to Our Cardinal Vicar of Rome, so, Venerable Brethren, do not fail to publish, if necessary, edicts and laws which are in harmony with Our Circular Letters. By so acting, ecclesiastical chant will receive direction according to the rules which We have prescribed and firmly established in said letters, to the end that a start will be made in the reformation of church music.

This revival was already ardently desired and longed for by many so much so that a hundred years ago John Baptist Doni, a Florentine nobleman, wrote in his tract *De præstantia Musicæ Veteris* (a): "At the moment things are at the point that no one will lay down a severe law that forbids this almost effeminate and slow-going chant which has been introduced all over; no one sees the necessity of imposing discipline on those affected, interminable and often-halting melodies. Everyone is convinced that solemn

99d *Life of Charlemagne* chapter VIII.
100a Op. cit. Book 1, p. 49.

holydays and sacred buildings would lose their celebrity and would no longer be frequented, if they did not resound with effeminate songs, often not very decorous, and with the great confusion of voices and sounds rivaling one another for supremacy.

We said "if there is a need," as We well know that in the states of the Church there are some cities where there is need to reform Church music, whereas there are others that have no need of such reform. 101 (33)

However, We fear, and are greatly worried, that in some cities the churches and sacred altars need cleaning and furniture. In many cathedrals and collegiate churches, choirs are not in honor for their execution of plain-chant well done according to the rules of art that We have given above.

If it is necessary to do so in your church, you must lend all diligence and all possible solicitude to correct such abuses.

Would to Heaven that in all the dioceses of Our State, the priests celebrated the Holy Sacrifice of the Mass with that devout external decorum which is due to it! Would that every priest presented himself in public clothed in his priestly garb and also decently dressed, with that behavior and modesty which brings honor to the sacerdotal state!

We shall not add anything else here to this argument, for we have already gone deeply into the matter in two of Our Notifications (a) to which We refer all those dealing with ecclesiastical discipline. We recommend them to your priestly solicitude.

We shall conclude our Letter by drawing your attention to a simple fact: there is nothing which attracts the attention of men to judge whether the churches are well 102 (33)

101a Notification 14, par. 4 and 6, book 2. Notification 4, tom. 4.

governed or badly governed by the bishops than to see the priests celebrating the sacred functions hastily or negligently, performing ecclesiastical ceremonies badly, or omitting them altogether, wearing clothes little suited to the priestly dignity or even contrary to it.

These things come to the attention of all; they offer themselves to the judgment both of the inhabitants of the place as well as of strangers. They especially scandalize those who come from regions where priests wear becoming clothes and celebrate Mass with due devotion.

103
(33) The pious and learned Cardinal Bellarmine, not without shedding tears, said: "It is also cause of tears to see the Sacred Mysteries being dealt with in such an indecorous manner, the want of care or the impiety of some priests. They who do so show that they do not believe in the presence of the Majesty of Our Lord. Some celebrate Mass without spirit, without affection, without fear and terror in a terrible hurry! They act as if they did not believe that Christ Our Lord saw them."

104
(33) After having made some other observations, the Cardinal continues: "I know that there are in God's Church many excellent and very religious priests, who celebrate the Divine Mysteries with a pure heart and clothed in clean vestments. For this all must give thanks to God. But there are also those—and they are not few—who move us to tears of pity because by their shameful and sordid exterior they manifest the uncleanness and impurity of their souls."

We embrace you, Venerable Brethren, in the charity of Christ and We heartily impart to You and to the flocks under Your charge, Our Apostolic Blessing.

THE GOLDEN ROSE

Letter *Quanta vertentis*, March 24, 1751, to the Church of Bologna.

(*Historical remembrance of the ceremony.—Precedents in favor of Bologna.—Veneration of the Rose.—Its history.*)

Let it be known to all that this glorious day is called 105
and is truly "joyful Sunday." For this reason the words of (69,
Isaias are read in the Introit of the Mass: "Rejoice, Jeru- 75)
salem, and come together all you that love her: rejoice and
be glad, you that have been in sorrow: that you may exult,
and be unperturbed in the abundance of your consolation."

These words indicate the joy that overcame the Israelites when Our Lord God, moved to compassion for their long captivity, set them free from the servitude of Babylon. They also express admirably the joy of our holy Church and of Christ's faithful, who no longer groan under Jewish or pagan persecutions as in the early days in which they were miserably oppressed. This is the explanation given by sacred commentators to this text.

Even the Gospel which is read in the Mass of the Fourth Sunday of Lent is full of joy because of the miraculous multiplication of loaves and fishes which satisfied and strengthened the crowd who had gathered on the other bank of the Sea of Galilee to hear Christ preaching. Moved by such a great miracle, they decided to crown Him their King, but, because of this, He fled and hid Himself.

In the Solemn Mass said on this day, We see the deacon clothed in the dalmatic. From this same vestment, which is a sign of joy, We understand the Church's joy. A Sermon, attributed to Peter de Blois (a), is dedicated to this Fourth Sunday of Lent. The Author wonders what this unusual joy of the Church can mean, especially as it

is a Sunday in Lent, and the Sunday immediately preceding Passion Sunday. Of all the causes that he assigns to this joy, what really interests Us is the one mentioned by Innocent III in his Sermon, of which We have spoken and in which he said that the Church, on this fourth Sunday of Lent, wished to stir the faithful to spiritual joy to encourage them in the midst of Lenten penance and fasts: "On this Sunday in the middle of Lent, the Church offers the faithful a certain relief, lest the rigor of Lenten abstinence weaken them as they bear the weight of uninterrupted toil, and that the lightening of the burden may lead them to suffer fatigue more joyfully. Today's whole Office abounds in joy and exultation."

106
(69,
75) Therefore, as the spiritual joy of this day is so great, the Roman Pontiffs piously and wisely thought of introducing the rite of the Golden Rose which is generally anointed with balsam and scented with musk. These are the words of the Oration which the Roman Pontiff recites while blessing the Golden Rose: "We beseech your Majesty to deign to bless and sanctify this Rose, so pleasant to sight and smell, which We today bear in Our hands as a sign of spiritual joy." The flower is a symbol of Jesus Christ Our Redeemer. "This flower represents Christ Our King Who says of Himself: I am the flower of the field and the lily of the valleys"(a). Gold signifies that He is the King of kings and the Lord of lords. This is the same meaning given to the gold offered to Him by the Magi: "There is reason for saying that gold is said to be the symbol of His kingship, because the Magi offered it to the Savior to signify that He was the King of kings and Lord of lords."

Finally, perfume foretells the triumph of His glorious Resurrection, which was and remains the spiritual joy of the entire world: "The perfume of this flower represents the glory of Christ's Resurrection, etc. In fact, the all-penetrat-

106a Canticles 2:1.

ing perfume of Our Lord's Resurrection has been spread in all the corners of the world, heavy with the fetid odor of crime. And so, no region of the world lacks this perfume; everyone rejoices for having by its sweet odor overcome spiritual corruption."

It is also good to remember, that it was an ancient 107 custom to give the gold a touch of red dye during the (69, ceremony of the Golden Rose, to signify more clearly 75) Christ's Passion. This we conclude from a paragraph of Alexander III's letter: "The red color which tinges the gold signifies the Passion of Our Redeemer of Whom it was written: 'Who is this that cometh from Edom, with dyed garments from Bosra?' And again: 'Why, then, is Thy apparel red, and thy garments like theirs that tread in the wine press?'" (a).

(Signification of sending the Rose as a present.)

THE "AGNUS DEI"

Decree *Conficiuntur*, of the Sacred Congregation of Rites, 1752.

The *Agnus Dei* are made from pure white virginal 108 wax, a symbol of the human nature that Christ took by (69) Divine power in the Virgin Mary's most pure womb, that had no part with sin nor bore the least stain.

On the *Agnus Dei* the image of a Lamb, symbol of the Immaculate Lamb, Who immolated Himself on the Cross for man's redemption, is impressed. It is blessed with holy water, the element used by God both in the Old and the New Law to perform wondrous miracles; with the wax balsam is mixed, signifying the good odor of Christ which must perfume all the works and all the life of Christ's faithful ones. Chrism, which is generally used in the prep-

107a Isa. 63:1-2.

aration and consecration of objects and persons dedicated to divine worship, such as churches, altars and priests, is added as a symbol of charity, the greatest of virtues.

109 (69) These *Agnus Dei*, made of wax, are immersed in water previously blessed and mixed with balsam and chrism and the Supreme Pontiff before and after the immersion beseeches God with most fervent prayers and asks Him to bless, sanctify and consecrate these medallions and grant them such power that whoever uses them with lively faith and true piety may receive the following graces and favors:

1. May the sight or touch of these *Agnus Dei* impressed on wax medallions, awake in the faithful the memory of the mysteries of Our Redemption, expressed by this symbol, and may they, animated by lively sentiments of gratitude, bless, venerate and love God's bounty towards us, with the firm hope of obtaining by His means pardon of sins and purification from all their imperfections.
2. May the sign of the Cross impressed on the same wax medallions put to flight the evil spirits, keep away hailstones, calm the winds, alter storms, dispel cyclones, thunder and tempests.
3. May the power of divine benediction triumph over the snares and temptations of the devil.
4. In time of childbirth may mother and child be safe and may the mother happily bring forth her child.
5. May he who wears this *Agnus Dei* with devotion be preserved from all adversities and be safe from all pestilence and epidemics; may he not be stricken by epilepsy, may he not suffer from storms at sea nor from fire, nor from floods nor from any other calamity.
6. May he be defended by Divine protection in all circumstances, whether they be happy or sad; may he be

set free from man's and the devil's onslaught, from sudden and unprovided death, from every evil and danger, through the mysteries of Jesus Christ's life and Passion.

The admirable effects of this Sacred Wax have been already explained in detail in the following verses: 110 (69)

By this is work of demon dark undone,
Devotion rises, lukewarmness departs;
No poison harms, death's danger fast subsides;
By this from snares and vengeance you are freed.
Lest lightning strike, lest cruel thunder roar
And savage tempest toss, Oh, guard it well!
From shipwreck and from fire will it save,
And hinder every onslaught of the foe.
By it, in childbirth, too, the mother gives
To God and to the world a healthy babe.
Whence comes in this alone such mighty power?
From naught but merits of the Lamb it flows.

May God, the Author of all good, grant these benefits and graces to the faithful, through the power which first of all the blessing and prayers pronounced by the Pontiff, Christ's Vicar in the name of the whole Church, conferred on this Sacred Wax, during the ceremony of its consecration. It is a truth to be firmly believed and many times confirmed by various outstanding miracles. If these do not always produce the desired effect, it is not because of the want of power in the sacred objects, but because of the weakness and insufficiency of the faith and piety of those who use them, or because of other hidden reasons known clearly by God alone.

THE CULT OF DOCTORS

Apost. Const. *Militantis Ecclesiæ*, October 13, 1754.

God Who created and governs the Church Militant, 111
Who founded it on the Apostles and the Prophets and (81)

willed that it should rest on Christ as the principal cornerstone, also wisely saw to it that holy and eminent Doctors should watch over and defend it to the end of time. Not only were they to guide the lives of the faithful to sanctity and justice by the example of most sublime virtue, but also by means of their vigor and the excellence of their doctrine they were to preserve the faithful in the sincerity of their faith and in the truth of the knowledge of salvation.

The universal Master and Doctor showed that He attached such importance to their work as to call them the salt of the earth and the light of the world. Not only were they, as the other shepherds of the holy people, to provide for the salvation of their contemporaries by the ministry of the living word, but, adorned by the Holy Spirit with an extraordinary light of wisdom, they were also by means of their learned books to instruct the entire Church and teach religion throughout the ages.

For this reason, the Church herself, filled with the Spirit of her Spouse and careful to guard His teachings, has usually bestowed on these glorious men, endowed by God with a greater gift of doctrine, special honors. In the solemnities both in the Sacrifice of the Mass and in the ecclesiastical offices celebrated on their feast days, the Church orders prayer, lessons and panegyrics in which the title of Doctor is attributed to them and their wisdom and doctrine especially exalted.

(Practical dispositions.)

CLEMENT XIII

1758-1769

SACRIFICE OF PROPITIATION

Encycl. *A quo die Nobis*, September 13, 1758.

(*Taking of possession.—Concord.—Charity among Christians.—Qualities necessary to bishops.—Mercy towards the poor.*)

Although almsgiving certainly possesses the great virtue of obtaining from God light for the intellect and the grace of devotion, without which pastoral care would surely lose its power, still yet nothing is more efficacious than prayer and the Holy Sacrifice of the Mass. The Apostle says (a): "Pray without ceasing and in all things give thanks, because it is God's will that we extinguish not the spirit of faith and charity; the spirit which supports our weakness and himself pleads for us with unspeakable groaning" (b). Likewise, if a bishop stand in need of wisdom, "let him ask it of God" (c), but let him ask it with unwavering faith. It is desirable, if possible, for him to nourish in his heart a strong faith like that of Moses, who remained firm "as if seeing God who cannot be seen" (d). This faith must be accompanied by humility: "But I am needy and poor," cried David, "O God, help me" (e). The value of constant and persevering prayer is brought to light by the words of Our Lord Jesus Christ who taught us that we ought "always to pray and not lose heart" (f). It is in this attitude of perseverance and patience that we

112
(8,
12,
51)

112a Cf. 1 Thess. 5:17.

112b Romans 8:26.

112c Cf. James 1:5.

112d Heb. 11:27.

112e Ps. 69:6.

112f Cf. Luke 18:1.

must wait on God, if He makes us wait; because: "He shall appear at the end and shall not lie; He shall surely come and He shall not be slack" (g). We must not only heal our own infirmities, but be convinced also that others' ailments concern us, as if they were our own; consequently our prayer must be turned to Our Lord with greater ardor and perseverance. By prayer we become in some way the interpreters of the faithful of the Church. We present to God the faith, hope and charity of all, and we must obtain for all that which we all need in general and which each one needs in particular. But the most august Eucharistic Sacrifice offers us a great means of praying to God and at the same time opens to us a way of obtaining everything. Consequently, even if we are absorbed in multiple preoccupations, we shall not refuse to offer very often to God the Sacred Body and most Precious Blood of Jesus Christ; and we should be convinced that for us no other duty is greater than that of frequently immolating to God the Father the Victim of propitiation for our own and others' sins.

(Preaching.—Choice of sacred ministers.—Residence.—Example.—Struggle for faith.—Holy See head of the Episcopate.)

PIUS VI

1774-1799

RESPECT FOR DIVINE WORSHIP

Encycl. *Inscrutable*, December 9, 1775.

(*Price of possession of Peter's Chair.—Request for prayers.—Choice of Clergy.*)

We also know that you have never failed to take the greatest care of all that is generally bound to touch the hearts of the faithful and to incite their respect for what is sacred, that is, for the beauty of God's House and the splendor of all that concerns Divine Worship. How unbecoming it would be, if the Bishop's House were better kept and more elegant than the House of Sacrifice, the refuge of sanctity, the palace of the living God! How absurd to see the sacred vestments, the altar ornaments and all the furniture either too old, dusty from age, falling to pieces and dirty, while the Bishop's table is sumptuously laid out, and the prelate's vestments splendid and arranged with the greatest elegance. "What a great shame and infamy," as St. Peter Damian so well writes, "to think that some offer the Body of the Lord enfolded in a soiled linen cloth, and do not fear to lay the Body of Our Lord in a cloth such as some mighty one of earth, who is yet only a worm, would not deign to hold to his lips?" As for you, Venerable Brethren, We believe that you remain far from that negligence, of which the same holy Cardinal accused above all those who at the expense of the Church "do not buy the books nor procure ornaments or useful things for their churches," but are not ashamed to squander all the money for their own upkeep, as if their expenses were imposed by necessity.

(*Philosophic Innovators.—Abuse of the principle of liberty.—Bishops' duties.—Necessary union.*)

THE EASTER MYSTERY

Homily for the feast of Easter, 1782.

114 (75) The glorious Resurrection of Our Lord Jesus Christ furnishes a proof of our faith, that all may believe in their own resurrection already accomplished in the Head. It teaches them that the corruptible body, subject to the vicissitudes of age and infirmity, will be clothed again with immortality when death will have swallowed up passions and sorrows. "For what reason would Christ have died, if He were not to have risen? And if He did not rise for us, He is not truly risen, as He had no personal reason for raising Himself from the dead" (a).

115 (75) He received from His Mother that which in Him suffered death; from His Father He received that which caused Him to rise after death. Divine Majesty was present under the veil of His Body and the power of the Divinity lay hidden under the weakness of the flesh. This was an ineffable gift and for this our flesh rejoices. True, our flesh is earthly, but, glorified by Christ, it deserved to share in a certain way in divinity. Death was banished far from us, hell lost its tyrannic power, and the gifts of grace have already made mankind, at first condemned by the law of sin, live again. The dogma of our resurrection rests without shadow of a doubt on the oracles of the prophets, on the Gospel, on the examples of Christ Our Lord, who made Lazarus come forth from the tomb, who returned the widow's son to her, and who recalled to life the daughter of the chief of the synagogue in order to confirm the truth of future resurrection.

Let them be ashamed and confused who in their audacity, (as many of you are probably aware), do not even today fear to doubt and attack the reality of the Resurrection of Our Lord and our resurrection. Now,

114a St. Ambrose, *De fide resur.*, 90 and 102.

as long as they try to scrutinize God's designs purely by their human reason, they miserably lose their judgment and, according to the expression of the Prophets, they become abominable in their undertakings. Let them not, therefore, glory any longer in belonging to the Church with us, because they will not be able to form part of the assembly of saints after the resurrection.

Let the children of the world now listen to Us, let them pay attention to what We say; the bits of straw mixed with the grain on the mystical threshing floor of the Church will, if such men listen to Us, cease to be straw. In fact, it has pleased Our Lord to teach nations the word of the Gospel and communicate the faith to them through Our words. Jesus Christ, Son of God, with the divine Blood of His Immaculate Body washed the world's face stained by diabolical impiety. You have recognized the truth of Our faith and have rejected the folly of the masters of impiety. You believe in the resurrection of the body with childlike simplicity which does not raise arguments against the divine will, but accepts it with all faith; from now on take care to gather and keep the gifts that the glory of Jesus Christ gives us, so that faith may protect your life and your life may be a life of faith. This is why, beloved, We must glory in the benefits of Our Lord's Passion which merited salvation for us and placed us under the authority of fatherly tenderness.

The numerous mysteries contained in the Resurrection should be undoubtedly explained to you; for example, the mystery of how Our Lord Jesus Christ, Our God, without leaving His Father, took flesh in His Mother's womb, died, and rose from the tomb; the meaning of the women's coming to the tomb; the great earthquake and the angel's appearance; the reason why the stone was rolled back; and many other things rich with mysteries ancient and new. But it would take so long to explain them, and lack of time prohibits Our doing so. It is, therefore, sufficient

for Us, beloved, to say that today the faith of the Church is consolidated in Christ and that, if all died in Adam, in the same way all will be made to live in Christ. If the Easter mystery was symbolically fulfilled once in Egypt by the immolation of the Paschal Lamb, now, thanks to the promulgation of the Gospel, We celebrate the day of the divine Resurrection. There, it was a lamb from the flock, here it is the Shepherd Himself Who is immolated. For this reason the insane crowd of Jews tried to belittle the efficacy of the Cross, and render incomplete the work of our salvation, by urging Our Redeemer to descend from the Cross. But, in order to show us by His example, that We must not shorten the time of penance nor return to the world's pleasures, He did not will to shorten the time of His Passion. This is why We read in today's Gospel that not only has Christ risen, but "He is no longer here; there is the place where He was laid." From this We understand that he is not truly risen who remains in the place where he died, nor is he truly risen, who loves to fall back into the place from which he arose.

117
(75) We must remain on our Cross until we find repose from our fatigues and we are not permitted to look behind towards the land of Egypt, for fear of soiling our feet which have been washed in penance. As our Redeemer wished by His death to give us salvation and joy, in like manner we must avoid causing Him sorrow by our lives. I pray you, let not the stains of your past fright you. The merit of a single confession atoned for all the crime of the good thief in whom grace was more abundant than prayer. No one, therefore, must despair of mercy and grace, as long as, after having confessed his sins, like the thief, he believes. The Good Shepherd went over the hills and mountains in search of the lost sheep, and, having found it, He placed it on His shoulders, and the same shoulders that bore the wood of the Cross, and He placed the lost sheep among the others who had never

abandoned the flock. Was He not the Master who did not refuse to give the kiss of peace to the disciple who betrayed Him? He manifested Himself as God to forgive, as a Spouse to love, as a Lamb to expiate. He gave His blood to redeem us and at the same time water gushed forth from His side to wash us. His Blood redeemed us in such a way that sin no longer reigns in our bodies, and the water purified us of the faults we had previously committed.

It would truly be a sacrilege, if your penance was 118
the result only of impulse and routine, because one who (75)
continues to commit that for which he is not fully sorry would act through mockery and not through penance. Those days of reconciliation and salvation would turn to your ruin and loss, and undoubtedly your fate would be the same as Judas', into whom Satan entered after he had taken a mouthful of bread. Nevertheless, they who through frailty fall into numerous faults often must rise by frequent sorrow and purification. For this reason Eliseus prescribed for Naaman the leper that he should immerse himself seven times in the Jordan, so that, purified from his leprosy, he might recover his health.

Concentrate, therefore, all the vigor of your spirit on 119
this clear testimony of the Resurrection, and banish all (75)
trace of former indulgence by making a sincere act of contrition, lest the devil's jealousy rob you of what God's grace has given through humility. Ascend, beloved, to the summit by way of humility, because he who follows another road, instead of elevating himself, runs towards his ruin. In a word, you will celebrate Easter, if your souls exhale the odor of the divine Bread, if they do not remain hardened under the devil's influence, and if the light of so great a mystery is not obscured in your hearts by the darkness of evil thoughts. In fact, no one can contract a criminal alliance with the devil and at the same time celebrate with Christ the mystery of sanctity. Let

us, therefore, run in the way of the precepts to which He invites us, and let us always lift our gaze towards the Lord, so that He Himself may keep us free of snares. It is a joy for Us to encourage you to embrace the holy laws on which all the work of the salvation of souls depend. But at the same time, We shall not cease to exhort you to mingle your tears with this day's joy, tears because of your sins, joy because of the eternal happiness prepared for you. From now on Our soul is united to yours, and one and the same charity moves our hearts in unison, in order that with you We may be led into the possession of heavenly glory. May God deign to grant Us this through Jesus Christ Our Lord.

IMPORTANCE OF CHORAL FUNCTIONS

Encycl. *Quod aliquantum*, March 10, 1791, to Cardinal Rochefoucauld and the Bishops of the National Assembly.

(*Civil constitution of the clergy.—Pope's attitude.—The Episcopate's Need.—Freedom of thought.—Origin of society.—Oath.—Discipline.—Bishops and Seminaries.—Ecclesiastical goods.*)

120
(25) The principal office of Canons was to pay daily a common tribute of praise to the Supreme Being by chanting psalms. Paul the Deacon in his biography of the bishops of Metz gives us a proof of this. In his book we read that "the bishop Chrodegand had not only trained his clergy in the study of God's law, but he took care to have them learn Roman chant and ordered them to conform to the customs and practice of the Roman Church (a).

The Emperor Charlemagne submitted to Pope Adrian I for examination a work entitled "On the Veneration of Images". The Pontiff took this occasion to seek the

120a Vol. 13, *Library of the Fathers*, ed. Lyon p. 321.

Emperor's help in instituting without delay the use of chant in several of the churches of France which had long refused to follow in this the practice of the Roman Church. His purpose, he said, was to have those churches, which looked upon the Holy See as their rule of faith, look upon it as their model also in the manner in which it praised God. Charlemagne's reply is found in its entirety in George's "On the Liturgy of the Sovereign Pontiff" (b).

(*Charlemagne and Adrian I.*)

The Gallican Church, in far distant times, had established a rite and maintained it carefully. This rite gave to ecclesiastics raised to the dignity of canons of honorable functions a means of nourishing piety, arousing the faithful's devotion and attracting them by means of chant and the splendor of ceremonies to fulfill their religious duties and thereby merit new graces. But the National Assembly, in a single decree, not without grave scandal has nullified, suppressed and abolished this rite. On this point, as in all other articles of the decree, it adopted the principles of the heretics, especially the senseless opinions of the Wycliffites and of the Centuriators of Magdeburg, who rose up in rage against the use of ecclesiastical chant and dared to deny its antiquity.

(*Abbot Gerbert, of St. Blaise.*)

We can only advise the authors of that decree to read attentively the anathemas pronounced by the Council of Arras in 1025 (a) against the adversaries of ecclesiastical chant, so that a healthy shame may make them stop and think. "Who can doubt," says the Holy Council, "that you are not possessed by the unclean spirit, seeing that you reject as superstition the use of psalmody established in the

120b Vol. II, dissert. 1, Ch. VII, no. 6.

122a Chap. 12: The duty of psalmodising, Labbe, Vol. 11, p. 1181 ff.

Church by the Holy Spirit? The clergy were not inspired by games and profane amusements to produce the tone and modulation of religious music, but by the Fathers of the Old and New Testament. Those who pretend that the chanting of psalms is foreign to divine worship, must be ejected from the bosom of the Church; such innovators agree perfectly with their head, the spirit of darkness, the source of every iniquity, who tries to denaturalize and corrupt the meaning of the Sacred Scripture by malignant interpretations."

Finally, if the glory of God's house, if the majesty of worship is degraded in the kingdom, the number of ecclesiastics will necessarily lessen and France will undergo the same fate which befell the Jews who as St. Augustine says, "after they were left destitute of prophets they grew daily worse and worse, when they hoped to grow into a better state" (b).

(*Religious Orders.—General Judgment on the Constitutions.—The bishop of Antun.—Resistance.*)

PARTICIPATION IN THE SACRIFICE

Encycl. *Auctorem fidei*, August 28, 1794.

(*Introduction.—Condemned propositions.*)

123 (60) The proposition of the synod in which, after it states that "a partaking of the victim is an essential part in the sacrifice," it adds, "nevertheless, it does not condemn as illicit those Masses in which those present do not communicate sacramentally, for the reason that they do partake of the victim, although less perfectly, by receiving it spiritually," since it insinuates that there is something lacking to the essence of the sacrifice in that sacrifice which is performed either with no one present, or with those pres-

122b *City of God*, Bk. 18, c. 45, N. 1.

ent who partake of the victim neither sacramentally nor spiritually, and as if those Masses should be condemned as illicit, in which, with the priest alone communicating, no one is present who communicates either sacramentally or spiritually,—false, erroneous, suspected of heresy and savoring of it.

The doctrine of the synod, by which, while it professes "to believe that the oblation of the sacrifice extends (52) itself to all, in such a way, however, that in the liturgy there can be made a special commemoration of certain individuals, both living and dead, by praying God specially for them," then it immediately adds: "Not, however, that we should believe that it is in the will of the priest to apply the fruit of the sacrifice to whom he wishes, rather we condemn this error as greatly offending the rights of God, who alone distributes the fruit of the sacrifice to whom He wishes and according to the measure which pleases Him"; and consequently, from this it derides "as false the opinion foisted on the people that they who give alms to the priest on the condition that he celebrate a Mass will receive from it special fruit"; thus understood, that besides the special commemoration and prayer a special offering itself, or application of the Sacrifice which is made by the priest does not benefit, other things being equal, those for whom it is applied more than any others, as if no special fruit would come from a special application, which the Church recommends and commands should be made for definite persons or classes of persons, especially by pastors for their flock, and which, as if coming down from a divine precept, has been clearly expressed by the sacred synod of Trent,—false, rash, dangerous, injurious to the Church, leading into the error elsewhere condemned in Wycliffe.

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PIUS VII

1800-1823

RESTORATION OF WORSHIP IN FRANCE

Decree *Apostolicæ Sedis*, of Cardinal Caprara, Legate in France, April 9, 1802.

It is the duty of the Apostolic See, to which Our Lord Jesus Christ entrusted the care of all the Churches, to fix the manner in which ecclesiastical discipline must be opportunely and peacefully observed according to circumstances of time and place. Our Most Holy Father Pius VII, by Divine Providence Pope, added to the other sollicitudes of French churches, the business of examining all that would be suitable to establish in the new order of things with regard to holydays of obligation. 125
(16,
79)

In fact, His Holiness is aware that in regard to them no common custom obtains throughout the French Republic, but holydays of obligation vary from one diocese to another. On the other hand, His Holiness knows that the above-mentioned citizens of that same Republic greatly need, after many wars, to reorganize their commercial undertakings and the affairs of prime necessity. Finally, His Holiness notes, with great sorrow, that in certain regions holydays are no longer observed with the same piety with which they were kept heretofore.

In fact in many places, the abandonment of the practice of religion on holydays is for fervent and pious Christians a grave cause of scandal.

Having therefore seriously considered and weighed all these reasons, His Holiness has come to the conclusion that it would be advantageous both for the State and for religion, if a determined and restricted number of holydays to be observed in the Republic were established, so that all those who are governed by the same civil laws

might observe the same religious discipline under a uniform regime and on account of the lessening of the number of holydays, the obligation which derived from their great number might be lightened and the observance of those that remain be rendered easier.

(*Practical dispositions.*)

INTERIOR WORSHIP

Apost. Const. *Sublata tandem*, Indiction of Jubilee for France, April 9, 1802.

(*Revival of worship.—Warnings to the French.*)

127
(8) This grace of predilection and this perfect gift which God has granted you, under all respects, calls for your greatest attention and docility to the divine bounty and clemency, for fear lest what should have been for you a cause of greater help in your salvation may earn for you severest judgment. You must be convinced that in order to fulfill this duty, it is not sufficient to care for the splendor and beauty of the sanctuaries, or to see to the celebration of holydays and other similar things which, seeing that they have been devotedly instituted to render honor to God, must be the object of our zealous and fervent worship so as to restore in part the honor of which God has been for a long time deprived. But if you satisfy yourself with those exterior signs of religion and think that there is nothing else to do, it is evident that you retain nothing but a vain and empty shadow of Christianity, and that you are keeping only the name of Christians.

128
(8) What use would it be to restore the religion of your fathers, if you reduced it to something visible only to the light of the sun and to the gaze of man, and neglected

the other element which consists in a sincere piety and interior worship? (a) God, in fact, must be first of all adored in spirit and truth, and for this it is essential to nourish in our hearts charity without which neither oblation, nor holocausts, nor ceremonies can be acceptable to God.

(*Indiction of the Jubilee.—Conclusion.*)

128a *Quid enim restitutam vobis patrum vestrorum religionem esse profuturam arbitramini, si ea tantum parte, quæ se prodit in lucem et conspectum hominum ipsam retineatis, neglecta illa quæ in solida erga pietate, atque interno cultu consistit?*

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to...

(...)

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SUNDAY'S BENEDICTION

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LEO XII

1823-1829

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SUNDAY'S SANCTIFICATION

Encycl. *Caritate Christi*, December 25, 1825.

(*Retaining absolution.—The Jubilee.—The Sacrament of Penance.—Clerical studies.—Blasphemy.*)

You must love above all things the beauty of God's house; but your chief care must be that it is not violated by the indecent behavior or clothing of those who enter there, nor by any impiety which would dishonor it more than anything else; let not the faithful forget the warning of Our Lord Jesus Christ: "My House is a house of prayer," and "the zeal of thy house hath eaten me up".

Warned by you, may the people recall the precept imposed by the Lord: "Remember that thou keep holy the Sabbath day", and the terrible sentence pronounced against its violaters: "They have violated my sabbaths outrageously; therefore I have decided to rain my anger upon them and to consume them."

But the perversity of many is so great that they do not hesitate on that day to give themselves over to servile work; or that, taking advantage of the exemption granted them from such works on that day in order to attend to God, they take advantage of it to be occupied with the devil. Thus, on holydays they give themselves over to banquets, drunkenness, debauchery, and all the devil's works. Insofar as you can, see to it that this scandal disappears, and that it is replaced by a willingness to pray, to listen to the word of God, by the very salutary participation in the Mass, not only attended piously, but also by the reception of the Body of Christ.

SINDA'S SANTIQUA

Pope Sixtus Quintus Decretum 1585

Iudicium abbas. The title of the

Roman Canon of the Mass

You will find here an exact copy of the text of the Roman Canon of the Mass as it was used by the Roman Church in the year 1585, under the pontificate of Sixtus Quintus. This Canon is the same as that which is now used in the Roman Church, and is the basis of the Canon of the Mass in all the Churches of the West.

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GREGORY XVI

1830-1846

SINDA'S SANTIQUA

Pope Gregory XVI Decretum 1831

Iudicium abbas. The title of the

Roman Canon of the Mass

This Canon is the same as that which is now used in the Roman Church, and is the basis of the Canon of the Mass in all the Churches of the West.

183

LITURGICAL INVOCATIONS

Encycl. *Inter gravissimas*, February 3, 1832, to the Armenians of Constantinople.

(*Reform of liturgical customs.*)

It is necessary to observe faithfully the rule which 130 prescribes that no innovation whatsoever is to be made in (17) the rites of the holy Liturgy without consulting the Apostolic See, not even on the ground of restoring ceremonies thought to be more in conformity with liturgies approved by the same Holy See, unless for very grave reasons and by the authorization of the Holy See.

(*Conclusion.*)

ERRORS REGARDING THE SACRAMENTS

Letter *Cum in Ecclesia*, September 17, 1833.

(*The Supremacy of the Holy See.—The Hierarchical character of the Church.—The Church's discipline.*)

Quite a number of them are to be found especially in 131 the vast regions of Germany. Gathered together in a kind (67) of association, they dare hold meetings, carry on discussions and conversations about the reform of the Church, a reform required, they say, by the times in which we live. They are much more dangerous because by stimulating love for religion, exhibiting their zeal as piety, pretending to want to rejuvenate and restore the Church, they deceive ordinary people. So great is the blind temerity of men of this kind that they do not fear to propagate, by means of the impious writings in which they express their opinions, errors already condemned by numerous and well known

decrees issued by the Roman Pontiffs and the Councils. And they do not do these things furtively or secretly and with much precaution, but very openly spread their teaching a little everywhere and audaciously defend it by word and pen and even from the pulpit itself.

(*The Church's power regarding the censorship of books.—The Church's strength against her enemies.*)

132 The present discipline of the Church regarding admin-
(67, 87) istration of the Sacrament of Penance is according to them not only vain but fatal, dangerous to the power and efficacy of this salutary institution.

The character impressed by Ordination appertains only to the domain of scholastic theory; he who has been ordained priest could again become an ordinary layman, at least with the Church's approbation—and under this name they mean the bishops.

Finally, they express many other theories that We find loathsome to set out in detail, such as the question of Mass stipends, of daily celebration, of the offering of more sacrifices than one for a deceased person, of private Mass, of sacred rites, of devotion to the Blessed Virgin, of pious societies and of public prayers.

(*The Sacrament of Penance.—Ecclesiastical Celibacy.*)

133 Having, therefore, been counselled and having had the
(67) assent of many learned theologians, in accordance with the opinion and the judgment of Our Venerable Brother Cardinals, and, finally, after having for a long time seriously examined the question for Ourselves, We, with full knowledge of the facts and in the fullness of Our Apostolic Authority, reprove, condemn and order that the above works be always reprovved and condemned as containing propositions which are respectively false, rash, scandalous, erroneous, injurious to the Holy See and contrary to its rights, in conflict with the ecclesiastical hierarchy and the divine constitution of the Church, favorable to schisms, leading to

heresy, heretical, schismatical and already condemned by the Church in her sentence against Luther, Baius, Richer, Eybel, in the Council of Pistoja and of still others.

FREQUENTATION OF THE SACRAMENTS

Encycl. *Quo Graviora*, October 4, 1833, to the Bishops of the Rhine Province.

(*Pragmatism.—Bishops' Weakness.—Writings on the Reformation of the Church.—Religious indifference.—Doctrine on the perfectibility of the Church.—Ecclesiastical Hierarchy.—Ecclesiastical Celibacy.*)

They, therefore, pretend that according to the defini- 134
tion of the Council of Trent, a person who has been or- (87)
dained priest cannot again become a layman on his own accord, but can do so with the authorization of the Church: under this name they refer only to bishops whose power to reduce clerics to the lay state they recognize. As regards the character impressed on the soul at Ordination they hold that the Council says it is indelible in the sense that the Sacrament of Holy Orders cannot be repeated and not in the sense that the priest cannot again become an ordinary layman in the manner explained above; finally, they are not ashamed to classify the question of the character as belonging to recent scholastic speculation. By inventing such theories, what else are they doing but clearly showing that they are adding errors to errors, playing shamefully with words and contradicting the true sense of the Decrees of the Council of Trent and of the whole Church on this subject?

We must all the more deplore the blind temerity of 135
those who want a radical reform of the blessed institution (67)
of the Sacrament of Penance, those very men who also outrageously blame the Church and wrongly accuse her of committing error, as if, by prescribing yearly confession,

by granting indulgences on condition of confession, allowing private Mass and the daily celebration of the divine mysteries, she weakens the power of this salutary institution and injures its efficacy. If such were the case, could the Church, the pillar and the ground of truth and so evidently and continuously taught by the Holy Spirit in all truth, ordain, concede, permit that which would cause the ruin of souls, to the dishonor and detriment of a sacrament instituted by Jesus Christ? "Is there," says St. Augustine, "greater folly than that of wanting to contest the decisions adopted by all the Church the world over?" We beg these innovators, who stimulate such great zeal for the increase of true piety among the people, to consider that, if the frequentation of the sacraments is lessened or completely suppressed, religion will become weaker and weaker and will end by being completely extinguished.

136 It would take too long, Venerable Brethren, to continue enumerating the erroneous opinions of these innovators, whether they deal with Mass stipends, which they (18, 19, 51) want abolished, or with the custom of offering more than one Sacrifice for a deceased person,—a custom which they denounce as being contrary to the Church's doctrine on the infinite value of the Sacrifice of the New Law,—or with the new Ritual in the vernacular that they pretend is more suitable to contemporary mentality, or with Pious Associations, public prayers, holy pilgrimages which they condemn in various ways. It is sufficient for Us to indicate that opinions of this kind do not come from other poisonous sources nor do they derive from principles other than those which the solemn judgment of the Church long since condemned in the Constitution "*Auctorem fidei*", quoted on several occasions and especially in propositions 30, 33, 66, and 78.

(*Exhortation to bishops.—Reminder of their duties.—Conclusion.*)

THE SYNOD OF BADE

Encycl. *Commissum divinitus*, May 17, 1835, to the Swiss people.

(*Condemnation of the Synod of Bade.—Audacity of laymen.*)

The Church therefore possesses, in virtue of her divine constitution, not only the power to teach, instruct and (16) define questions of faith and morals and interpret Sacred Scriptures without danger of error, but she also has the power to govern, maintain and confirm in her doctrine the children whom she has received into her bosom, and the power to make laws regarding all that deals with the salvation of souls and with the exercise of the divine ministry and divine worship, so that whoever resists these laws becomes guilty of a very grave fault.

(*The errors of the Synod of Bade.*)

And this power to teach and to govern, which Christ 138 granted to His Spouse in all matters that deal with (16) religion, belongs to her pastors and heads only, and can in no way be the province of civil government. Moreover this power is absolutely free and does not depend on any earthly authority. It is not to secular princes, but to the Apostles and their successors that Christ confided the deposit of revealed truth; to them only did He say: "Who hears you hears Me, who despises you despises Me." And these same Apostles did not preach the Gospel and restore discipline with the backing of secular power, but often in opposition to it. What is more, when the heads of the synagogue dared to impose silence on them, Peter and John, with complete evangelical liberty, answered, "If it be just, in the sight of God, to hear you rather than God, judge you." Therefore, only by offending faith and completely upsetting the divine constitution of the Church and the nature of her government

does it come about that civil authority dominates her, rules her doctrine and forbids her to issue and promulgate laws concerning the holy ministry, divine worship and the spiritual welfare of the faithful.

These are solid and unchangeable principles founded on the authority of all the ancient Fathers and Tradition. "Do not mix yourselves up in ecclesiastical affairs," writes Osma, bishop of Cordova to the Emperor Constance, "and give us no orders in this matter, but rather learn this of us. God gave you the Empire; to us He confided the affairs of the Church. Just as he who tries to deprive you of your power goes against the order established by God, so also be wary of rendering yourselves guilty of a grievous crime, if you take over ecclesiastical affairs." Christian Princes do not ignore this fact and they have glorified themselves in openly proclaiming it—among others, the Emperor Basil the Great, who at the time of the eighth Synod declared: "As for you, O lay people, whether you are constituted in dignity or be ordinary private people, I have nothing else to say except this that under no circumstances whatsoever is it allowed to provoke discussions on ecclesiastical affairs. The duty of making investigations and enquiries in this field belongs to patriarchs, bishops and priests who have received the charge of governing, who have the power to bind and to loose, who possess the keys of the Church and of heaven; this is not our duty, we who must be governed, who need to be sanctified, bound or loosed from our bonds.

(*Mixed marriages.—Denial of the Primacy of the Holy See.*)

139
(16) The Roman Pontiff alone, and no other bishop, can, by reason of a power proper and natural to him, transfer the days fixed by the Church for the celebration of holy days and observance of the fast, or abrogate the precept of assisting at Mass according to what has been clearly defined by the Constitution *Auctorem fidei* promulgated

on August 28, 1794, by Pius VI, Our Predecessor of holy memory, against the supporters of the Council of Pistoja. The propositions contained in the articles of Bade are contrary to these truths and are all the more dangerous insofar as authority without restriction has been attributed by them to civil power and expressly reserved to it in those questions dealing with discipline.

(*Delay of condemnation.—Exhortation to bishops and to the lower clergy.*)

A NEW RITUAL

Letter *Dolorem, quo jam diu*, November 30, 1839, to the Bishop of Fribourg.

(*Reproof for his dealing with heretics.—Religious indifferentism.—Mixed marriages.*)

As We have the opportunity of writing you, We 140 cannot refrain from indicating to you another point that (19) requires particular vigilance on the part of your Fraternity: especially those very priests whom We have already mentioned above who, taken in by novelty, do not fear to undervalue sacred rites and to criticize the venerable usages of the Church, nor spare any effort to induce you, Venerable Brother, to publish a new Ritual that will satisfy their desires. But, conscious of your duty, watch constantly over the institutions of the ancients and never allow your clergy to depart from any prescription of the Ritual of the Holy Roman Church or from any rule that may have been inserted in any other Ritual you use, provided that that Ritual be ancient and approved by the lawful authority. We trust, Venerable Brother, that you will take this advice to heart in all obedience; and knowing that there have been changes in this field, We exhort and beseech you in Our Lord not to delay in suppressing and correcting the innovations introduced.

(*Recommendation of the Roman Catechism.*)

SAINT PAUL'S BASILICA

Encycl. *Augustissimam*, December 21, 1840.

(*Expenditures made for St. Paul's Outside the Walls.—Request for alms.*)

141 Have them understand that they will do a work
(40) most pleasing to God by employing their resources and their goods in embellishing His house. In fact, although He, Creator and Sovereign of heaven and earth, has no need of our help, He is nevertheless so merciful and good that not only does He ask our aid for the construction of a dwelling dedicated to His Holy Name and render our efforts fruitful, but He rejoices in the fact that we are thankful to Him for the great honor He grants us.

When God commanded Moses to build the tabernacle, to raise up the altar, to make vestments, to fashion vases with most precious materials, He commanded that all the children of Israel should donate some silver. God said to Moses: "And the money received which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony: that it may be a memorial of them before the Lord, and He may be merciful to their souls" (a). Who would not be strongly stirred by this important and salutary promise, made by God Himself, to give abundantly of his own goods for God's work according to his own means, so that "it may be a memorial for them before the Lord, and He may be merciful to their souls" (b). The holy leader of the Israelites experienced great joy in his heart when he heard those responsible for the work announce to him: "The people offereth more than is necessary", so that it was necessary to forbid them to bring new gifts, because "the things that were offered did suffice, and were too much" (c).

141a Ex. 30:16.

141b Cf. 30:16.

141c Ex. 36:5-7.

SIMONY

Letter *Dudum Nos sollicitos*, August 22, 1841, to the Vicar Apostolic of Gibraltar.

(*Interference of laymen in the administration of the goods of the Church.—Abuse of appeal to civil power.*)

Regarding the administration of the Sacraments, be 142
careful diligently to teach the faithful under your jurisdic- (68)
tion that these divine gifts cannot be measured absolutely in terms of money, but must be gratuitously dispensed by the ministers of God who gratuitously received them, and that in this matter no usage worthy of approbation, according to the spirit of the canons, may be quoted to justify asking for money on the occasion of the administration of any Sacrament, seeing that you yourselves and the Congregation of Propaganda, in virtue of Our authority, have forbidden it and rightly so, in order to safeguard the sanctity of the Sacraments.

(*Episcopal and lay power.*)

RETURN TO THE ROMAN LITURGY

Letter *Studium pio*, August 16, 1842, to Monsignor Gousset, Archbishop of Rheims.

We recognized the zeal of a wise and pious bishop in 143
your two letters in which you deplore the variety of (15)
liturgical books introduced into many French churches, books which, after the recent division of the dioceses, have greatly increased, causing the faithful no little confusion. To Us, who suffer as you do for this state of affairs, nothing would be more desirable than to see observed by all those under your care and in every place the constitutions of St. Pius V, Our Predecessor of immortal memory, who wished that no one should be dispensed from the

obligation of adapting the Breviary and the Missal published, according to the mind of the Council of Trent, for the use of the Roman Rite, except those who for over two centuries, have used a different Breviary or Missal. However, he also wished that even those should not change and rechange according to their whims the above mentioned books, but that they should retain, if they so wished, the books which they were already using (a).

This is what We desire, Venerable Brother, but you understand well that it is a hard and difficult task to eradicate this custom which has been in use in your country for many a year. Fearing also more grievous disorders, it seemed fit for Us to abstain, for the moment, not only from demanding the complete solution of the question, but also from giving particular answers to the difficulties expounded to Us.

Moreover, Venerable Brother, seeing that a Bishop of that kingdom with considerable wisdom and the help of a suitable occasion has recently changed various liturgical books that he found in his diocese and has led all his clergy to the full observance of the rites of the Roman Church, We have lavished Our greatest praise on him and have heartily acceded to his wishes, granting him the celebration of a votive office on various days of the year, so that the clergy, who on the other hand spare no fatigue to procure the good of souls, be less often obliged to recite offices of some ferials that are longer in the Roman Breviary.

We also trust that with God's blessing, many other bishops of France will in turn follow the example of that Pastor; We particularly hope that the dangerous tendency to change liturgical books will entirely disappear.

(Conclusion.)

143a Const. *Quod a Nobis*, July 9, 1568, and Const. *Quo primum*, July 14, 1568.

HOLY PICTURES AND DOGMAS

Letter *Graviter sane*, September 28, 1844, to the Archbishop of Milan.

(*Reproaches for a new edition of the Ambrosian Breviary.*)

Beloved Son, in the upper part of the copper engraving of this Breviary representing the Angel's salute to the Virgin, is to be seen the Eternal Father from whose bosom the Divine Word already in the bodily form of a child descends towards the Most Holy Virgin. You know very well that this way of expressing the ineffable mystery of the Incarnation is absolutely out of place and in complete opposition to Catholic dogma, because it presents the Word of God clothed with mortal members, even before He became man, and thereby favors the erroneous interpretations of heretics who denied that Christ took a true human body from the Virgin Mary. 144 (16)

In another holy picture similarly engraved in copper, representing the glory of the heavenly kingdom, the same Virgin is to be seen placed without any distinction in the same degree of glory as St. John the Baptist, although the Catholic Church glories, and rightly so, in proclaiming her Queen of all the sojourners in heaven, elevated in surpassing grandeur over all the choirs of Angels, above the Cherubim and Seraphim. You therefore understand, in your piety and wisdom, how such engravings could easily lead the faithful, especially the less enlightened, into grave errors. 145 (16)

You are not unaware with what wisdom the Council of Trent teaches that "certain holy pictures illustrating false dogmas constitute for the ignorant an occasion of falling into dangerous error" (a).

145a Sess. 25: De invoc. Sanctorum.

146 (16) As We were engaged in very serious and important affairs, We were not able to go in detail into the winter part of this Breviary nor examine the other parts. However, the part We have already observed makes Us fear greatly that in publishing this Breviary other things could slip in that could prejudice sound doctrine and the faithful. For this reason, dearest Son, the publication of such a Breviary has caused Us great sorrow, and We, who are so deeply anxious about the integrity of Catholic doctrine and the salvation of the souls entrusted to Our care and calling, cannot but exhort you in the Lord with Our present friendly letter to withdraw these engravings, to suppress and proscribe this recent edition of the Breviary and restore to use the old edition of that same Ambrosian Breviary.

PIUS IX

1846-1878

REVERENCE IN PRAYER

Encycl. *Singulari quidem*, March 17, 1856, to the Bishops of Austria.

(*Interpretation of the Concordat.—Indifferentism.—Rationalism.—The reform of morals.—Provincial Councils.*)

There is nothing more effective in leading the people to virtue, piety and divine worship than the life and example of those who are consecrated to the holy ministry; hence, do not, therefore, neglect to establish as soon as possible among you whatever can restore ecclesiastical discipline where it has fallen off, and see that strict observance be revived where it is necessary. For this reason, Beloved Sons and Venerable Brethren, come to a common agreement and unite your efforts and your care that ecclesiastics never forget their dignity and their duty, and that they avoid everything forbidden to the clergy. Distinguished in every virtue, let them be an example to the faithful in words, in speech, in charity, faith, and chastity. Let them recite each day's canonical hours with attention and devotion; let them give themselves to prayer, apply themselves to meditation on heavenly things, love the splendor of God's house, carry out functions and sacred ceremonies, following the Roman Pontifical and Roman Ritual; let them fulfill the duties of their ministry with diligence, wisdom and sanctity, never abandon study, especially of the sacred sciences, and strive assiduously to procure the eternal salvation of mankind.

With equal diligence ensure that all the canons and the other beneficiaries of the metropolitan Churches, cathedrals and colleges bound to assist in choir, seek the exactness of their morals, the integrity of their life and their zeal for piety, to shine as burning lights placed

on a candlestick in the temple of the Lord. Let them diligently fulfill all the duties of their office, observe the law of residence, have a care for the splendor of divine worship, be eager to keep vigil with the Lord, celebrate divine praises attentively, exactly, piously and religiously, and not with a distracted mind, wandering eyes, and improper bearing, always remembering that they come together in choir not only to give God the honor and worship due to Him, but also to implore of Him every good for themselves and for others.

(Seminaries.—Education of youth.—Pastoral duties of bishops.—The Oriental Rite.—Harmony among clergy.—Conclusion.)

ABUNDANT FRUITS OF THE HOLY SACRIFICE

Encycl. *Amantissimi*, May 3, 1858.

149 The goodness and charity of our dearly beloved
 (4, Redeemer Jesus Christ, the only Son of God, has been
 44, so great towards men that, as you know, Venerable Breth-
 45, ren, having assumed human nature, He wished not only
 46, to suffer for our salvation the most awful torments and
 57, horrible death on the Cross, but in addition, He ascended
 59, into heaven, sitteth at the right hand of the Father, lives
 85, amongst us in the august sacrament of His Body and
 87) Blood, and in the excess of His love for us, has made
 Himself our food and nourishment, to be Himself our
 sustenance and our strength by the presence of His divin-
 ity, the most sure safeguard of spiritual life. Not content
 with this remarkable proof of love and of charity altogether
 divine, He added blessing to blessing by showering on us
 the riches of His love, and giving us the full certainty
 that He loves us to the end of time. For this reason,
 declaring Himself eternal priest according to the order
 of Melchisedech, He instituted and perpetuated His

priesthood in the Catholic Church and ordained that the sacrifice which He Himself once offered by the shedding of His precious blood on the altar of the cross to redeem mankind, to deliver it from the yoke of sin and the slavery of the devil and to pacify all things in heaven and on earth, should be a lasting one, even to the consummation of the world. He orders that this sacrifice, which does not change except in the manner in which it is offered, be made and renewed daily by the ministry of His priests, so as to shower on men the superabundant and salutary fruits of His Passion.

In the unbloody sacrifice of the Mass, accomplished by the noble ministry of priests, is offered the same victim, the source of life, who reconciled us to God the Father, and who, having all power to merit, appease, obtain and satisfy, "repairs in us the ruins of death by the mystery of His only Son. Rising again from the dead, the only Son dieth now no more. Death shall no more have dominion over Him. Of Himself He lives an immortal and an incorruptible life and it is He who is immolated for us in the mystery of the holy oblation." Such is the pure oblation which no unworthiness and no perversity in those who offer it can ever stain, and which, in the words of Malachy, the Lord foretold: "From the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice and there is offered to my name a clean oblation" (a).

This oblation which is unspeakably fruitful embraces 150 present and future life. By means of it, grace and (50, the gift of penance are granted to us, and as God is ap- 51, peased, He remits our crime and our sins, even our 52, greatest ones, and although grievously offended by our 80, prevarications, He passes from anger to mercy, from 81) rightful severity to clemency. Through this oblation we

149a Mal. 1:11.

also receive the remission of the temporal punishments due for the expiation of our faults, while the souls of those who died in union with Christ, without being completely purified, are uplifted; through it we obtain temporal goods, provided these are not an obstacle to goods of a superior order; through it the Saints and above all the Immaculate and Most Blessed Virgin Mary, Mother of God, receive the highest honor and homage they can receive. It is for this reason that We, in agreement with the Tradition of the Apostles, offer the Divine Sacrifice of the Mass for the common peace of all the churches, for the good order of the world, for rulers, for all those engaged in war, for those united to us, for those afflicted with illness or oppressed by sorrow, and in general for all those in need, for the souls in Purgatory, believing that the greatest help that these souls can receive is that which is given to them when we pray for them at the moment in which the holy and majestic Victim is immolated before us.

(*Obligation to celebrate Mass pro populo.—Practical dispositions.*)

UNITY OF THE CHURCH AND VARIETY OF RITES

Encycl. *Amantissimus*, April 7, 1862.

(*The Holy See, foundation of the unity of the Church and of faith.*)

151 The rich variety of lawful rites in no way harms the
(15) unity of the Catholic Church; in fact, it contributes a great deal to increasing her dignity, her majesty, her magnificence and her splendor (a).

151a *Jam vero catholicæ Ecclesiæ unitati nihil plane adversatur multiplex sacrorum, legitimorumque rituum varietas, quinimmo ad ipsius Ecclesiæ dignitatem, majestatem, decus ac splendorem augendum maxime conducit.*

But let none of you, Venerable Brethren, be unaware that there are some who try to cheat and drag into error incautious and inexperienced minds, by falsely accusing the Holy See of wanting to oblige the Eastern schismatics, when receiving them into the true faith, to abandon their own rite and embrace that of the Latin Church. To what point such an accusation be false and far from the truth is shown and witnessed in the clearest of ways by many constitutions and Apostolic letters of Our Predecessors regarding the ecclesiastical affairs of the Eastern Churches; documents in which Our Predecessors have not only constantly declared never to have had such an idea, but moreover have affirmed that they expressly wanted conserved intact those rites of the Eastern Churches in which no error had stepped in regarding the Catholic faith or purity of morals. To these clear and repeated declarations of Our Predecessors correspond ancient and recent facts, since it cannot be said that the Apostolic See ever ordered Oriental bishops, ecclesiastics or peoples returned to Catholic unity, to renounce their own rite, if it was in conformity with the law.

(*The Congregation of the Oriental Church.—Diocesan relations.—Instruction of the faithful.—Formation of the clergy.—Oriental religious.—Conclusion.*)

THE LITURGY OF LYONS

Letter *Non mediocri*, March 17, 1864, to the Archbishop of Lyons.

Dearly beloved Son, it is a matter of no small sorrow 152
to Our heart to know that the ancient liturgy of the Church (16)
of Lyons has been grossly altered by numerous errors through the fault of one of your predecessors. He did not hesitate to make those changes despite the very wise constitution "*Quod a nobis postulat*" of Our holy Predecessor Pius V, published on July 9, 1568, which all the clergy of

the Catholic Church were bound to obey. This also, despite the advice and the warnings of the college of Canons of the present Metropolitan Cathedral of Lyons of that era which did not fail to express solemnly their opposition and their protests against the innovations unwisely introduced into that liturgy by your Predecessor. For this reason We, being deeply concerned over the splendor of the illustrious Church of Lyons and of keeping the Constitution of Pius V, above mentioned, have with the greatest solicitude exhorted you, Beloved Son, to imitate the remarkable examples given by almost all the most illustrious bishops of France and, in agreement with Our desires, to introduce into the diocese of Lyons confided to your care the use of the Roman Missal and Breviary. At the same time We make it known to you that We permit the ancient liturgy of the Church of Lyons, once free from all errors, to be conserved for the future.

153
(16) According to ancient tradition and for the safe outcome of this affair, you have given an account to Rome and submitted everything for Our supreme judgment and for that of the Holy See. We have entrusted the calendar and the offices in question to the examination of Our Congregation responsible for the recognition of legitimate rites and We have given orders to the same Congregation to purify, with the greatest care, the ancient liturgy of the Church of Lyons from all the innovations introduced into it by your predecessor. As you know well, everything has been submitted to the most minute examination and faithfully reported to Us. It is decided that the Roman Missal and Breviary be progressively introduced into the diocese of Lyons, and that the ancient liturgy of the Church of Lyons, once completely void of all these errors, be retained for the future. But while We Ourselves place all Our strength on the hope that this arrangement, which has caused great joy to all people of good will and especially to the people of Lyons,

will according to Our desires and yours, have great success without encountering any obstacle, We had to deplore the unjustified conduct of certain parish priests of Lyons. These indeed did not fear to oppose Our will and yours in a question which according to law belongs solely to Our authority and to that of the Apostolic See.

(Conclusion.)

DOGMA AND LITURGICAL DISCIPLINE

Encycl. *Omnem sollicitudinem*, May 13, 1874, to the Ruthenians.

(*Solicitude of the Holy See for the Eastern rite.*)

As a very strong bond unites and associates discipline 154
to dogma, particularly liturgical discipline, the Apostolic (16,
See, infallible teacher of faith and most wise guardian of 82,
Truth, noticing that a dangerous rite altogether out of place 84)
had been furtively introduced into the Eastern Church,
condemned and reproved it by banning its use.

On the other hand this concern to keep the ancient Liturgies intact does not imply that certain rites coming from other churches cannot be admitted into the Eastern Liturgy. These rites, as Pope Gregory XVI, of happy memory, wrote to the Armenians: "Are those which your ancestors gloried in loving, because they seemed to them to be more in keeping with the rule, or because they were adopted a little while ago, as a sign that distinguishes them from heretics and schismatics." It is for this reason that the same Supreme Pontiff recommends that "without consulting the Apostolic See no innovation is to be made in the rites of the Holy Liturgy, even on the ground of restoring ceremonies thought to be more in conformity with liturgies approved by the same See, but only for very grave reason and by the authority of the Apostolic See" (a).

154a Cf. 130.

(The help for Ruthenians.—Present disputes.—Introduction of schismatical liturgy.)

155 It is useless to present things under a false light. We
(17) refer to those liturgical innovations proposed to purify the Eastern rite and restore it to its original integrity. The Ruthenian liturgy cannot be other than what it has been, whether it was instituted by the Holy Fathers of the Church or consecrated by the Canons of the Councils, or introduced through a lawful use and always with the approval either expressed or tacit of the Apostolic See. If in the liturgy itself variations have taken place in the course of time, they were not introduced without first of all consulting the Roman Pontiffs, and they have been made in order to preserve these rites from heretical or schismatical contamination and to represent Catholic Dogmas more clearly and more exactly with the object of protecting the integrity of the faith and the good of souls. In fact, under the false pretext of purifying the rites and of restoring them to their former integrity, they do not seek to do other than to lay snares for the faith of the Ruthenians of Chelin, and some very perverse men are doing all in their power to tear them away from the bosom of the Catholic Church and plunge them into heresy and schism.

(Firmness of the faithful.—Prayers and Blessings.)

LEO XIII

1878-1903

THE PRINCIPLES OF CHRISTIAN ART

Letter *Quod tuæ*, March 12, 1894, to George de Hersling.

Your letter informs Us that many German Catholics 156
who themselves cultivate the liberal arts or favor them in (36,
some way have formed an association, of which you as- 37)
sume the presidency, with the object of sustaining Chris-
tian art in Germany. We believe that enterprise to be very
useful and opportune. Our epoch abounds with talented
people, but too often the noblest of arts degenerate
because those who pretend to depict nature in its
true state grant themselves too much liberty and often
overlook the laws of the good and the beautiful to a
ruinous degree. These do not hesitate to introduce into the
interior of the sanctuary the inspirations of profane art.
This is, without a doubt, an impiety openly opposed to
the ends that artists must set for themselves. Since the
task and duty of Christian art is to place itself at God's
service, it must be consistent with itself; it must impress
the senses by the beauty it outwardly manifests so as to
captivate the spirit and win it over to what is true, to
what is good, to what man must seek. Let no one ignore
how much antiquity, animated by the Christian spirit,
shone forth with this glory. It is, therefore, necessary in
the exercise of the arts to consider the examples of ancient
peoples and drink at the fountain of Christian inspiration.
This is for art the source of desirable progress, since artists
never reached such great skill in painting, sculpture,
architecture, or carving as when they persuaded them-
selves and were intimately convinced that it was their
duty to charm the spirit by their talents and works and
lead it to virtue. We congratulate your association on its
program, imbued as you are with such principles, and We

feel confident that it will greatly serve religion and the arts. In the meanwhile, Beloved Son, to you and all those who are enrolled in that association, We grant, with all Our affection in the Lord, and as a token of divine gifts, Our Apostolic Blessing.

CHRISTIAN ART, REFLECTION OF DIVINE WISDOM

Letter *Quem vos*, June 13, 1894.

(*Restoration of the Church of St. Francis of Bologna.*)

157
(40) What equally fills Us with joy is that, following various mishaps due to circumstances, your zeal is employed in fully restoring to divine worship that temple which the piety of our ancestors constructed in the 13th century and rendered more august the splendor of its ancient form.

It will therefore remain as a model of the admirable art that flourished in that era especially famous for the ardor of its faith and the splendor of its wisdom, when all the sciences consecrated themselves, as handmaids of sacred doctrine, to the increase of the glory of God's name. On Our part, We in like manner have tried and still try to revive the solid wisdom of Our ancestors by taking as Masters Thomas Aquinas in philosophy and Dante in literature, thereby wishing for the best of results in the other branches of humanistic arts, if these studies hold in estimation the exemplar of divine wisdom. The more our art imitates the exemplar with great piety, the which in other times was sought for with great piety, the more it will possess beauty and strength. This, above all, applies to the art of sacred buildings "that are images of heavenly realities" (a).

(*Conclusion and Blessing.*)

157a Heb. 8:5.

VARIETY OF RITES AND CATHOLICITY

Letter *Orientalium dignitas*, November 30, 1894.

(*Maintenance of Oriental rites.*)

We consider it of the utmost importance to give all 158 our attention to defending, as We have always done, the (15) particular discipline of the Eastern Church.

We have also advised the colleges recently founded in those nations, and those that will be founded in the future, to have the maximum respect and all proper regard for their rites of which students should have experience and knowledge. Their preservation is more important than what one may think. The noble and glorious antiquity of the various rites is the ornament of the whole Church and it affirms the divine unity of the Catholic faith.

To the principal Eastern Churches those rites clearly prove their Apostolic origin and at the same time bring to light their intimate union with the Church of Rome from the beginning of Christianity. Perhaps nothing illustrates better the note of Catholicity in the Church of God than the singular homage of the different forms of these ceremonies, celebrated in languages venerable in their antiquity, and made all the more sacred by the use which the Apostles and the Fathers made of them. That homage is, as it were, a renewal of the exceptional homage rendered to Christ, the Divine Founder of the Church, by the Wise Men who came from the different parts of the East "to adore Him" (a).

158a (Matt. 11:1-2.) *Neque aliud fortasse admirabilius est ad catholicitatis notam in Ecclesia Dei illustrandam, quam singulare quod ei præbent obsequium dispares cæremoniarum formæ nobilisque vetustatis linguæ ex ipsa Apostolorum et Patrum consuetudine nobiliores; fere ad imitationem obsequii lectissimi quod Christo, divino Ecclesiæ auctori, exhibitum est nascenti, cum Magi variis Orientis plagis deveci venerunt.*

159 Here it is well to note that even if the holy ceremonies
(16, have not been directly instituted to prove Catholic Dogmas
84) in one way or another, they always splendidly manifest the truth of them.

Just as the true Church of Christ is jealous to keep intact the dogmas it has received and which are unchangeable because divine, so she grants or consents to any innovation, especially in the exterior forms, that is in conformity with venerable antiquity. By so doing she manifests the vigor of her eternal youth and shines with a new light, that Church the figure of which the wisdom of the Fathers recognized in the words of David: "The queen stood on thy right hand, in gilded clothing, surrounded with variety, . . . in golden borders, clothed round about with varieties" (a).

(*Practical applications.*)

ANGLICAN ORDINATIONS

Letter *Apostolicæ Curæ*, September 13, 1896.

(*Anglican Ordinations.—Requests made to Rome to bring the discussions to an end.*)

160 In the rite for the performance and administration of
(54, any sacrament a distinction is justly made between its "ce-
85) remonial" and its "essential" part, the latter being now usually called its "matter and form". Moreover it is well known that the sacraments of the New Law, being sensible signs which cause invisible grace, must both signify the grace which they cause and cause the grace which they signify. Now this signification, though it must be found in the essential rite as a whole, that is, in both matter and form together, belongs chiefly to the form; for the matter is by itself the indeterminate part, which becomes determinate through the form. This is especially apparent in the sacra-

159a Ps. 44:9, 14-15.

ment of Orders, the matter of which, so far as it needs to be considered here, is the imposition of hands (a). This by itself does not signify anything definite, being used equally for the conferring of certain orders and for administering Confirmation.

Now the words which until quite recent times have 161
been generally held by Anglicans to be the proper form of (85)
priestly ordination—"Receive the Holy Spirit"—certainly do not signify definitely the order of the priesthood or its grace and power, which is preeminently the power "to consecrate and offer the true body and blood of the Lord" (a) in that sacrifice which is no "mere commemoration of the sacrifice performed on the Cross" (b).

It is true that this form was subsequently amplified by the addition of the words "for the office and work of a priest"; but this proves, rather than anything else, that the Anglicans themselves had recognized that the first form had been defective and inadequate. Even granted, however, that this addition might have lent the form a legitimate signification, it was made too late when a century had already elapsed since the adoption of the Edwardian Ordinal and when, consequently, with the hierarchy now extinct, the power of ordaining no longer existed.

Some have latterly sought an argument for their case in other prayers of the same Ordinal, but in vain. To say nothing of other reasons which show such prayers to be

160a *In ritu cuiuslibet sacramenti conficiendi et administrandi jure discernunt inter partem cæremonialem et partem essentialem, quæ materia et forma appellari consuevit. Omnesque norunt, sacramenta novæ legis, utpote signa sensibilia atque gratiæ invisibilis efficientia, debere gratiam et significare quam efficiunt et efficere quam significant. Quæ significatio, etsi in toto ritu essentiali, in materia scilicet et forma, haberi debet, præcipue tamen ad formam pertinet; quum materia sit pars per se non determinata, quæ per illam determinetur.*

161a Council of Trent, sess. xxiii, *de sacr. Ord.*, can. 1.

161b *Ibid.*, sess. xxii, *de sacrif. Missæ*, can. 3.

insufficient for the purpose in the Anglican rite, one argument has the value of them all: namely, that these prayers have been stripped of everything which in the Catholic rite clearly sets forth the the dignity and functions of the priesthood. It is impossible, therefore, for a form to be suitable or sufficient for a sacrament, if it is silent on that which it ought distinctively to signify.

162 The case is the same with episcopal consecration. Not
(85) only with the formula "Take the Holy Spirit" too late amplified by the words "for the office and work of a bishop", but even these additional words, as We shall shortly show, must be understood otherwise than in the Catholic rite. Nor is it of any use to appeal to the prayer of the preface "Almighty God...", since from this in like manner the words which denote "the high priesthood" have been eliminated.

It is entirely beside the point to inquire whether the episcopate is the complement of the priesthood or an order distinct from it; or whether the episcopate conferred *per saltum*, that is, upon one who is not a priest, is valid or not. It is quite certain in any event that the episcopate by Christ's institution belongs most truly to the sacrament of Orders and is the priesthood in the highest degree; it is what the holy Fathers and our own liturgical usage call "the high priesthood, the summit of the sacred ministry." Therefore, since the sacrament of Orders and the true priesthood of Christ has been totally expunged from the Anglican rite, and since accordingly the priesthood is in no wise conferred in the episcopal consecration of the same rite, it is equally impossible for the episcopate itself to be truly and properly conferred thereby; the more so because one of the chief functions of the episcopate is that of ordaining ministers for the Holy Eucharist and for the sacrifice.

163 But for a just and adequate appraisal of the Anglican
(82) Ordinal it is above all important, besides considering what

has been said about some of its parts, rightly to appreciate 85) the circumstances in which it originated and was publicly instituted. A detailed account would be tedious as well as unnecessary; the history of the period tells us clearly enough what were the sentiments of the authors of the Ordinal towards the Catholic Church, who were the heterodox associates whose help they invoked, what was the aim they were pursuing. They knew only too well the intimate bond which unites faith with worship, "the law of belief with the law of prayer", and so, under the pretext of restoring it to its primitive form, they corrupted the order of the liturgy in many respects to adapt it to the errors of the Innovators. As a result, not only is there in the whole Ordinal no clear mention of sacrifice, of consecration, of priesthood, of the power to consecrate and offer sacrifice, but, as We have already indicated, every trace of these and similiar things remaining in such prayers of the Catholic rite as were not completely rejected, was purposely removed and obliterated (a).

The character and spirit of the Ordinal as it came 164
into being is thus evident enough. Moreover, incapable as (85) it was of conferring valid orders by reason of its original defectiveness, and remaining as it did in that condition, there was no prospect that with the passage of time it would become capable of conferring them. It was in vain that attempts were made, from the time of Charles I, to introduce some notion of sacrifice and priesthood by

163a *Nimis enim vero scientes quæ necessitudo inter fidem et cultum, inter legem credendi et legem supplicandi intercedat, liturgiæ ordinem, specie quidem redintegrandæ ejus formæ primævæ, ad errores Novatorum multis modis deformatarunt. Quamobrem toto Ordinali non modo nulla est aperta mentio sacrificii, consecrationis, sacerdotii, potestatisque consecrandi et sacrificii offerendi; sed immo omnia hujusmodi rerum vestigia quæ superessent in precatationibus ritus catholici non plane rejectis, sublata et deleta sunt de industria, quod supra attingimus.*

means of later additions to the Ordinal; and equally vain is the contention of a fairly small and recently formed section of Anglicans that the said Ordinal can be made to bear a sound and orthodox sense.

165 These efforts, We say, were and are fruitless. And
(85) they are fruitless for this reason also, that, even though some words in the Anglican Ordinal as it now stands may be ambiguous, it is impossible for them to be given the same sense as they have in the Catholic rite. For, as we have seen, when once a new rite has been introduced denying or corrupting the sacrament of Orders and repudiating any notion of consecration and sacrifice, then the formula "Receive the Holy Spirit" (that is, the Spirit who is infused into the soul with the grace of the sacrament) is deprived of its force; nor have the words "for the office and work of a priest" or "bishop", etc., any longer their validity, being now mere names, voided of the reality which Christ instituted.

166 Even the majority of Anglicans, more accurate in their
(85) interpretation of the Ordinal, perceive the force of this argument and use it openly against those who are vainly attempting, by a new interpretation of the rite, to attach to the orders conferred thereby a value and efficacy which they do not possess. The same argument by itself is fatal also to the suggestion that the prayer "Almighty God, giver of all good things", occurring towards the beginning of the ritual action, can do service as a legitimate form of Orders; although, conceivably, it might be held to suffice in a Catholic rite which the Church had approved.

167 With this intrinsic defect of form, therefore, is com-
(85) bined a defect of intention, equally necessary for the existence of a sacrament. Concerning the mind or intention in itself, which is something internal, the Church does not pass judgment; but she is bound to judge of it so far as it is externally manifested. Now, if a person has

seriously and duly used the proper matter and form for performing or administering a sacrament, he is by that very fact presumed to have intended to do what the Church does.

This principle is the basis of the doctrine that a 168
sacrament is truly a sacrament even if it is conferred (85)
through the ministry of a heretic or unbaptized person, provided the Catholic rite is used. But if, on the contrary, the rite is changed with the manifest purpose of introducing another rite which is not accepted by the Church, and of repudiating that which the Church does and that which by Christ's institution belongs to the nature of the sacrament, then it is obvious, not only that the intention necessary for the sacrament is absent, but also that an intention is present which is contrary and opposed to it.

(Conclusion.)

VIEWS ON ANGLICAN ORDINATIONS

All. to the Cardinals, March 1, 1897.

(Encyclical on the unity of the Church.—Civil alliances.)

No intention other than that of removing one of the 169
obstacles to the desired union recently moved Us to issue (85)
a statement on the theological value of Anglican Ordina-
tions. The question has already been substantially and
authoritatively resolved. During the last few years some
have expressed doubts on this matter. These doubts were
increased by angry disputes which in some gave rise to
false viewpoints while they troubled the conscience of
others. It is also very true that to end these disputes, it
would have been sufficient to appeal to the clear and
loyal interpretation of previous judgments. However, in
order to enlighten those who erred in good faith and also

to cut short sophistic reasonings, We resolved to pass in review, starting from the very beginning, all the facts and their circumstances. The study, based on irreproachable documents was long, impartial, and accurate, precisely the sort of study to be expected from the Holy See in such an important matter. If then Our words meet with a hearing from the Sons of the British Empire who do not belong to Our faith, We implore of them by the merits of Jesus Christ, not to give place to false apprehension and suspicions, but to persuade themselves that only the inflexibility of Our duty dictates to Us that judgment which is naught else than the pure and definitive declaration of truth.

(*The affair of the rallying.*)

EFFECTS OF THE SACRAMENT OF CONFIRMATION

Letter *Abrogata*, June 22, 1897, to the Bishop of Marseilles.

170
(56) Having abrogated a practice in vogue for nearly a century, it appeared good to you to introduce into the customs of your diocese the use of allowing your children to receive the Christian sacrament of Confirmation by anointing with Sacred Chrism, before being nourished at the divine banquet of the Blessed Eucharist. You have wished to know if We approve that measure. It pleases us to write to you directly and to give Our opinion on so important a question. We particularly praise your project. The practice begun by you and others is not in accordance with the Church's ancient and constant usage or with the faithful's interests. But, as a matter of fact, in infant souls there exist seeds of passion, which, if not exterminated early, become stronger little by little and insidiously attract more inexperienced souls and drag them into the

abyss. For this reason, the faithful need to be from an early age "clothed with strength from on high," a thing which the sacrament of Confirmation is destined to effect. In this sacrament, as the Angelic Doctor notes clearly, the Holy Spirit is given to impart strength in view of the spiritual combats arising when men become spiritually of age. Also, by Confirmation the young are rendered more pliant to grasp doctrine and more fit to receive the Eucharist and to garner its abundant fruits.

(*Blessing.*)

VENERATION OF SAINTS

Letter *Suavi quodam*, July 28, 1897.

(*Centenary of St. Louis of Toulouse.—Granting of indulgences.*)

No one is unaware that the honors given to the 171 Blessed in heaven are more precious and pleasing to them (80) the more fruitful they are to those who render them.

(*Conclusion and blessing.*)

DEVELOPMENT OF EUCHARISTIC WORSHIP

Letter *Communis Omnium*, July 30, 1897, to Cardinal Sarto.

(*Introduction.*)

Among the other causes that can awaken the minds 172 of men in the most efficacious way, We see that although (59, 65) in Our epoch the charity of many has become cold owing to the growing errors and the immoderate thirst for corruptible goods, yet in the providence of God devotion to the Most Holy Eucharist has developed in a way unknown to past times.

(*Greetings for the Congress.—Blessing.*)

THE BOND OF PEACE

Letter *Providentissimus Deus*, November 28, 1897.

173
(65) The most provident God, who disposes all things with strength and sweetness, has watched with very special care over His Church, and, although the world seemed to tend towards ruin, He drew for her un hoped-for consolations from the very calamities of the times. Of this we not only have been witness in other times, but even now more than ever we find it verified in the present religious and political situation. In fact, as the enemies of public tranquillity show themselves ever more insolent and strive by daily and violent attacks to destroy faith in Christ and almost the very basis of society, it has pleased the Divine Goodness to oppose to the tumults of events admirable currents of piety. As proof of this, witness the devotion to the Most Sacred Heart of Jesus spread everywhere, the ardor in promoting Marian cultus awakened in all regions, the increased honor rendered to the holy Spouse of the Mother of God, the various Catholic Associations ready to defend the faith in every possible way, and the numerous other activities developed and continuing to grow with the object of promoting divine honor and conserving mutual charity. If all this deeply pleases Our soul, We nevertheless think the most important of these divine gifts the increased devotion of the faithful towards the Sacrament of the Blessed Eucharist, manifested by the numerous congresses held in our era with the above mentioned aim.

174 To us nothing seems more efficacious, as We have said elsewhere, toward stirring the hearts of the faithful to profess their faith courageously and practice virtue worthy of the Christian name, than to nourish and stimulate the piety of the faithful towards this admirable pledge of love which is the bond of peace and unity. As We have this

great cause so deeply at heart, having often praised the Eucharistic Congresses, and moved by hope of more abundant fruits, We think it Our duty now to assign to them a heavenly Patron, chosen among the Saints animated by an intense love for the most august Sacrament of the Body of Christ. Among those whose ardent devotion seems to have burned most brightly for this lofty mystery of our faith Paschal Baylon occupies a very high place. Endowed with a soul especially in love with celestial realities, and having spent a most innocent adolescence tending his flocks, he embraced a rigid kind of life in a Minor Order of strict observance, and, though lacking all instruction, by contemplation of the divine banquet, merited to acquire such knowledge that he was able to throw light on most difficult points of faith and even to write edifying books. Having defended the dogma of the Eucharist publicly and openly before heretics, he had to undergo numerous and violent attacks and, like the martyr Tarcisius, he often faced death. It appears that even after death he preserved that ardent devotion: it is said, in fact, that when he lay in his coffin, he opened his eyes twice at the double elevation of the Holy Species.

Therefore it seems evident that no other Patron could 175
be preferred for the Catholic Congresses of which We (65)
speak. As We have confided to St. Thomas Aquinas the young who are engaged in study; to St. Vincent de Paul charitable societies; to Camillus de Lellis and John of God the sick and all those dedicated to their assistance; in the same way, in view of the good and prosperity of religion, by Our Supreme Authority in virtue of the present letter, We declare and constitute St. Paschal Baylon special heavenly patron of Eucharistic Congresses and of all Associations already founded or to be founded in the future in honor of the Blessed Eucharist.

(Conclusion and Blessing.)

COMMEMORATION OF THE
FAITHFUL DEPARTED

Letter *Dies secunda*, May 25, 1898, to the Archconfraternity of Cluny.

(Office of the 2nd of November.)

176 On that day, precisely nine centuries ago, St. Odilon,
(51) Abbot of Cluny, by inspiration of the Holy Spirit, prescribed that his monks should, by means of their pious supplications, hasten the access to heavenly happiness of their deceased brethren still making reparation for faults committed in this life. This pious practice, salutary and excellent, is in admirable conformity with Christian charity and in full agreement with the text of Machabees: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." God's Church not only approved it, but voluntarily adopted it and wished that it should become practiced by Christians all over the Catholic world.

(Designation of a legate.—Faculty to celebrate a 2nd Mass on November 2nd.—Conclusion and Blessing.)

THE SACRIFICE OF THE NEW LAW

Encycl. *Caritatis studium*, July 25, 1898.

(The Holy See and the dissident Scots.—The knowledge of the Catholic religion.—The Church guardian of Scriptures.)

177 May the Divine Bounty, implored by Us, give to the
(44) Church, Mother of all the faithful, the ardently desired consolation of being able, in a very near future, to receive into her bosom all the Scottish people returned to the faith of their ancestors "in spirit and truth." What should they not hope for from such a reconciliation with Us?

Perfect and absolute truth would immediately shine everywhere before them and they would find the immense good that they lost after their separation. Among these goods there is one that excels over all the others, whose privation is the most deplorable: "We refer to the Blessed Sacrifice in which Jesus Christ, at the same time Priest and Victim, offers Himself daily to the Father through the ministry of those who are His priests here below. It is by virtue of this Sacrifice that the infinite merits of Christ are applied to our souls, merits produced by His Divine Blood that He shed once for all on the Cross for man's salvation. Such was the faith that flourished in all purity among the Scots at the time of St. Columbanus, and still later when great temples were erected in various parts of Scotland, temples that today speak of the wonderful art and excellent devotion of your ancestors.

The very essence and nature of religion implies the necessity of sacrifice. In that resides the most important element of divine worship. It consists in acknowledging and adoring God as supreme Lord of all, under whose dominion we are with all that we possess. Indeed, there is no other justification, no other reason for the existence of Sacrifice; because of this it is properly called a "divine thing". If sacrifices are suppressed, no religion will subsist and even the idea of it cannot be conceived. The Law of the Gospel is not inferior to the Old Law; on the contrary, it is by far superior, because it fulfills that of which the Old Law was but a figure. Long before Christ was born the sacrifices performed in the Old Testament announced and symbolized the sacrifice of the Cross. After Christ's Ascension into Heaven, this same sacrifice is continued in the Eucharistic Sacrifice. Because of this, they are highly mistaken who put this sacrifice aside under the pretext that it would lessen the truth and power of the Sacrifice which Christ, nailed to the Cross, accomplished; "So also Christ was offered once to take away the sins

178 (5,
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of many" (a). That expiation for human faults was perfect and absolute; no other expiation constitutes the essence of the Eucharistic Sacrifice: that, and only that (b). However, as a sacrificial rite at all times accompanied religion, the divine plan of the Redeemer was that the sacrifice, once offered on the Cross, should become perpetual and uninterrupted. The form of that perpetuity is that of the Blessed Eucharist. It does not present us with a vain figure or a token, but the reality itself, although in a different manner; because of this the efficacy of this sacrifice, be it to obtain, be it to expiate, flows entirely from the death of Christ: "For from the rising of the sun even to the going down, My name is great among the Gentiles: and in every place there is a sacrifice and there is offered to My name a clean oblation. For My name is great among the Gentiles, saith the Lord of Hosts" (c).

BAPTISM OF INFANTS

Letter *Gratæ Vehementer*, July 22, 1899.

179 (56) Venerable Brethren, your Letter bearing the date of last March and addressed to your clergy and your people under the title "Mali e Rimedi", has caused Us great joy. With pastoral zeal and paternal affection you deplore the now well-known abuse which postpones the administration of holy Baptism of infants for weeks, months, nay even for years, and you have done all in your power to banish this abuse from the diocese confided to your care. In truth, there is nothing worse than this evil custom, nothing more contrary to ecclesiastical laws, because not only does it, with unforgivable audacity, put in evident danger the eternal salvation of many souls, but still more it un-

178a Heb. 9:28.

178b *Omnino perfecta atque absoluta illa expiatio mortalium fuit; nec ullo modo altera, sed ipsa illa in sacrificio eucharistico inest.*

178c Mal. 1:11.

doubtedly deprives them in this period of waiting of the ineffable gifts of sanctifying grace which are infused by the waters of regeneration. Consequently, what has been omitted in its time may never be accomplished afterwards. Venerable Brethren, you must spontaneously devote all your energy and strength to concluding successfully the enterprise you have begun. We cannot but reproach and condemn this abuse with all Our might as detestable in God's sight as in man's in whatever place it might be unhappily implanted.

(*Blessing.*)

CHARITY—FRUIT OF THE EUCHARIST

Letter *Misisti*, September 6, 1899, to Cardinal Langeniéux.

(*Greeting for the Eucharistic Congress.*)

May the most sweet Mother of Christ, to whose intercession We attribute that grace, increase with still more happy growth what has begun here under such happy auspices. The more devotion and love towards the Blessed Eucharist invades souls, the more those souls will burn with ardent charity and produce an abundance of works worthy of the Christian name.

(*Blessing.*)

GREGORIAN MELODIES

Letter *Nos quidem*, May 17, 1901, to Dom Delate, Abbot of Solesmes.

(*Congratulations on works already published.*)

Every enterprise whose object is to explain and propagate the science of plain chant, that constant auxiliary of holy rites, deserves to be praised not only for the activity and the spirit exercised in it, but also because of the advantage which divine worship necessarily draws

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(59)

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(22,

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from it. Gregorian melodies have been composed with ability and perfect taste to clarify the meaning of the words. As long as the melodies are artfully executed, they have the power, at once sweet and grave, to find their way more easily into the listeners' souls and thereby move them to piety and salutary thoughts. It is, therefore, advisable for all the Clergy who feel that they possess dispositions for the science or art of ecclesiastical chant to dedicate themselves to it intelligently and in all freedom, each in his own way. Their productions, like those executed by you up to now, can have a happy influence on the subject, on condition, however, that they observe the precepts of mutual charity and respectful obedience towards Holy Mother Church.

(*Blessing.*)

THE MEMORIAL OF THE PASSION

Encycl. *Miræ Caritatis*, May 28, 1902.

182

And now that same apostolic charity, ever watchful over the vicissitudes of the Church, moves and in a manner compels Us to add one thing more, in order to fill up the measure of what We have already conceived and carried out. This is, to commend to all Christians, more earnestly than heretofore, the all-holy Eucharist, forasmuch as it is a divine gift proceeding from the very Heart of the Redeemer, who "with desire desireth" this singular mode of union with men, a gift most admirably adapted to be the means whereby the salutary fruits of His redemption may be distributed. Indeed We have not failed in the past, more than once, to use Our authority and to exercise Our zeal in this behalf. It gives Us much pleasure to recall to mind that We have officially approved and enriched with canonical privileges not a few institutions and confraternities having for their object the perpetual adoration of the Sacred Host; that We have encouraged the holding of Eucharistic Congresses, the results of which have been as

profitable as the attendance at them has been numerous and distinguished; that We have designated as the heavenly patron of these and similar undertakings St. Paschal Baylon, whose devotion to the mystery of the Eucharist was so extraordinary.

Accordingly, Venerable Brethren, it has seemed good 183 to Us to address you on certain points connected with this same mystery, for the defense and honor of which the solicitude of the Church has been so constantly engaged, for which martyrs have given their lives, which has afforded to men of the highest genius a theme to be illustrated by their learning, their eloquence, their skill in all the arts; and this We will do in order to render more clearly evident and more widely known those special characteristics by virtue of which it is so singularly adapted to the needs of these our times. It was towards the close of His mortal life that Christ our Lord left this memorial of His measureless love for men, this powerful means of support for the "life of the world" (a). And precisely for this reason, We, being so soon to depart from this life, can wish for nothing better than that it may be granted to Us to stir up and foster in the hearts of all men the dispositions of mindful gratitude and due devotion towards this wonderful Sacrament, wherein most especially lie, as We hold, the hope and the efficient cause of salvation and of that peace which all men so anxiously seek.

Some there are, no doubt, who will express their surprise 184 that for the manifold troubles and grievous afflictions by which our age is harassed We should have determined to seek for remedies and redress in this quarter rather than elsewhere, and in some, perchance, Our words will excite a certain peevish disgust. But this is only the natural result of pride; for when this vice has taken possession of the heart, it is inevitable that Christian faith, which demands

183a John 6:52.

a most willing docility, should languish, and that a murky darkness in regard of divine truths should close in upon the mind; so that in the case of many these words should be made good: "whatever things they know not, they blaspheme" (a). We, however, so far from being hereby turned aside from the design which We have taken in hand, are on the contrary determined all the more zealously and diligently to hold up the light for the guidance of the well-disposed, and, with the help of the united prayers of the faithful, earnestly to implore forgiveness for those who speak evil of holy things.

185 To know with an entire faith what is the excellence of the Most Holy Eucharist is in truth to know what that work is which, in the might of His mercy, God, made man, carried out on behalf of the human race. For as a right faith teaches us to acknowledge and to worship Christ as the sovereign cause of our salvation, since He by His wisdom, His laws, His ordinances, His example, and by the shedding of His blood, made all things new; so the same faith likewise teaches us to acknowledge Him and to worship Him as really present in the Eucharist, as verily abiding through all time in the midst of men, in order that as their Master, their Good Shepherd, their most acceptable Advocate with the Father, He may impart to them of His own inexhaustible abundance the benefits of that redemption which He has accomplished.

186 (59) Now if anyone will seriously consider the benefits which flow from the Eucharist he will understand that conspicuous and chief among them all is that in which the rest, without exception, are included; in a word, it is for men the source of life, of that life which best deserves the name. "The bread which I will give is My flesh, for the life of the world" (a).

184a Jude 10.
186a John 6:52.

In more than one way, as We have elsewhere de- 187
clared, is Christ the life. He Himself declared that the (58)
reason of His advent among men was this, that He might bring them the assured fullness of a more than merely human life. "I come that they may have life, and have it more abundantly" (a). Everyone is aware that no sooner had "the goodness and kindness of God our Savior appeared" (b) than there at once burst forth a certain creative force which issued in a new order of things and pulsed through all the veins of society, civil and domestic. Hence arose new relations between man and man; new rights and new duties, public and private; henceforth a new direction was given to government, to education, to the arts; and most important of all, man's thoughts and energies were turned towards religious truth and the pursuit of holiness. Thus was life communicated to man, a life truly heavenly and divine. And thus we are to account for those expressions which so often occur in Holy Writ: "The tree of life, the word of life, the book of life, the crown of life, and particularly the bread of life."

But now, since this life of which We are speaking 188
bears a definite resemblance to the natural life of man, as (58)
the one draws its nourishment and strength from food, so also the other must have its own food whereby it may be sustained and augmented. And here it will be opportune to recall to mind on what occasion and in what manner Christ moved and prepared the hearts of men for the worthy and due reception of the living bread which He was about to give them. No sooner had the rumor spread of the miracle which He had wrought on the shores of the lake of Tiberias, when with the multiplied loaves He fed the multitude, than many forthwith flocked to Him in the hope that they, too, perchance, might be the recipients of a like

187a John 10:10.
187b Tit. 3:4.

favor. And, just as He had taken occasion from the water which she had drawn from the well to stir up in the Samaritan woman a thirst for that "water which springeth up unto life everlasting" (a), so now Jesus availed Himself of this opportunity to excite in the minds of the multitude a keen hunger for the bread "which endureth unto life everlasting" (b).

189 (58) Nor, as He was careful to explain to them, was the bread which He promised the same as that heavenly manna which had been given to their fathers during their wanderings in the desert, or again the same as that which, to their amazement, they had recently received from Him; but He was Himself that bread: "I," said He, "am the bread of life" (a). And He urges this still further upon them all both by invitation and by precept: "If any man shall eat of this bread, he shall live forever; and the bread which I will give is My flesh, for the life of the world" (b). And in these other words He brings home to them the gravity of the precept: "Amen, amen, I say to you, unless you shall eat the flesh of the Son of man and drink His blood, you shall not have life in you" (c).

190 (58) Away then with the widespread but most mischievous error of those who give it as their opinion that the reception of the Eucharist is in a manner reserved for those narrow-minded persons (as they are deemed) who rid themselves of the cares of the world in order to find rest in some kind of professedly religious life. For this gift, than which nothing can be more excellent or more conducive to salvation, is offered to all those, whatever their office or dignity may be, who wish—as everyone

188a John 4:14.
188b John 6:27.
189a John 6:48.
189b John 6:51.
189c John 6:54.

ought to wish—to foster in themselves that life of divine grace whose goal is the attainment of the life of blessedness with God.

Indeed it is greatly to be desired that those men would rightly esteem and would make due provision for life everlasting whose industry or talents or rank have put it in their power to shape the course of human events. But, alas! we see with sorrow that such men too often proudly flatter themselves that they have conferred upon this world, as it were, a fresh lease of life and prosperity, inasmuch as by their own energetic action they are urging it on to the race for wealth, to a struggle for the possession of commodities which minister to the love of comfort and display. And yet, whithersoever we turn, we see that human society, if it be estranged from God, instead of enjoying that peace in its possessions for which it had sought, is shaken and tossed like one who is in the agony and heat of fever; for while it anxiously strives for prosperity, and trusts to it alone, it is pursuing an object that ever escapes it clinging to one that ever eludes the grasp. For as men and states alike necessarily have their being from God, so they can do nothing good except in God through Jesus Christ, through whom every best and choicest gift has ever proceeded and proceeds.

But the source and chief of all these gifts is the venerable Eucharist, which not only nourishes and sustains that life the desire whereof demands our most strenuous efforts, but also enhances beyond measure that dignity of man of which in these days we hear so much. For what can be more honorable or a more worthy object of desire than to be made, as far as possible, sharers and partakers in the divine nature? Now this is precisely what Christ does for us in the Eucharist, wherein, after having raised man by the operation of His grace to a supernatural state, He yet more closely associates and unites him with Himself. For there is this difference between the food of the

body and that of the soul, that whereas the former is changed into our substance, the latter changes us into its own; so that St. Augustine makes Christ Himself say: "You shall not change Me into yourself as you do the food of your body, but you shall be changed into Me" (a).

193 Moreover, in the most admirable Sacrament, which is
(58, the chief means whereby men are engrafted on the divine
59) nature, men also find the most efficacious help towards progress in every kind of virtue. And first of all in faith. In all ages faith has been attacked; for although it elevates the human mind by bestowing on it the knowledge of the highest truths, yet because, while it makes known the existence of divine mysteries, it yet leaves in obscurity the mode of their being, it is therefore thought to degrade the intellect. But whereas in past times particular articles of faith have been made by turns the object of attack, the seat of war has since been enlarged and extended, until it has come to this, that men deny altogether that there is anything above and beyond nature. Now nothing can be better adapted to promote a renewal of the strength and fervor of faith in the human mind than the mystery of the Eucharist, the "mystery of faith," as it has been most appropriately called. For in this one mystery the entire supernatural order, with all its wealth and variety of wonders, is in a manner summed up and contained: "He hath made a remembrance of His wonderful works, a merciful and gracious Lord; He hath given food to them that fear Him" (a).

The Eucharist and the Incarnation

194 For whereas God had subordinated the whole su-
(45, pernatural order to the Incarnation of His Word, in
58) virtue whereof salvation has been restored to the hu-

192a *Conf.* liv. VIII, chap. X.
193a *Ps.* 110:4-5.

man race, according to those words of the Apostle: "He hath purposed . . . to reestablish all things in Christ, that are in heaven and on earth, in Him" (a). The Eucharist, according to the testimony of the holy Fathers, should be regarded as in a manner a continuation and extension of the Incarnation. For in and by it the substance of the Incarnate Word is united with individual men, and the supreme Sacrifice offered on Calvary is in a wondrous manner renewed, as was signified beforehand by Malachy in the words: "In every place there is sacrifice, and there is offered to My name a pure oblation" (b).

And this miracle, itself the very greatest of its kind, is 195
accompanied by innumerable other miracles; for here all the (57)
laws of nature are suspended; the whole substance of the bread and wine are changed into the body and the blood; the species of bread and wine are sustained by the divine power without the support of any underlying substance; the body of Christ is present in many places at the same time, that is to say, wherever the Sacrament is consecrated. And in order that human reason may the more willingly pay its homage to this great mystery, there have not been wanting, as an aid to faith, certain prodigies wrought in His honor, both in ancient times and in our own, of which in more than one place there exist public and notable records and memorials. It is plain that by this Sacrament faith is fed, in it the mind finds its nourishment, the objections of rationalists are brought to naught, and abundant light is thrown on the supernatural order.

But that decay of faith in divine things of which We 196
have spoken is the effect not only of pride, but also of (59)
moral corruption. For if it is true that a strict morality improves the quickness of man's intellectual powers, and if on the other hand, as the maxims of pagan philosophy

194a *Eph.* 1:9-10.
194b *Mal.* 1:11.

and the admonitions of divine wisdom combine to teach us, the keenness of the mind is blunted by bodily pleasures (a), how much more, in the region of revealed truths, do these same pleasures obscure the light of faith, or even, by the just judgment of God, entirely extinguish it. For these pleasures, at the present day, an insatiable appetite rages, infecting all classes as with an infectious disease, even from tender years. Yet even for so terrible an evil there is a remedy close at hand in the divine Eucharist. For in the first place it puts a check on lust by increasing charity, according to the words of St. Augustine, who says, speaking of charity: "As it grows, lust diminishes; when it reaches perfection, lust is no more" (b). Moreover the most chaste flesh of Jesus keeps down the rebellion of our flesh, as St. Cyril of Alexandria taught, "For Christ abiding in us lulls to sleep the law of the flesh which rages in our members" (c). Then, too, the special and most pleasant fruit of the Eucharist is that which is signified in the words of the prophet: "What is the good thing of Him," that is, of Christ, "and what is His beautiful thing, but the corn of the elect and the wine that engendereth virgins" (d), producing, in other words, that flower and fruitage of a strong and constant purpose of virginity which, even in an age enervated by luxury, is daily multiplied and spread abroad in the Catholic Church, with those advantages to religion and to human society, wherever it is found, which are plain to see.

197 To this it must be added that by this same Sacrament
(59) our hope of everlasting blessedness, based on our trust in the divine assistance, is wonderfully strengthened. For the edge of that longing for happiness which is so deeply rooted in the hearts of all men from their birth is whetted

196a Sag., 1:4.

196b *De diversis quæstionibus*, lxxxiii q. 36.

196c Lib. iv, c. ii, in *Joan.* vi, 57.

196d Zach. 9:17.

even more and more by the experience of the deceitfulness of earthly goods, by the unjust violence of wicked men, and by all those other afflictions to which mind and body are subject. Now the venerable Sacrament of the Eucharist is both the source and the pledge of blessedness and of glory, and this, not for the soul alone, but for the body also. For it enriches the soul with an abundance of heavenly blessings, and fills it with a sweet joy which far surpasses man's hope and expectations; it sustains him in adversity, strengthens him in the spiritual combat, preserves him for life everlasting, and as a special provision for the journey accompanies him thither. And in the frail and perishable body that divine Host, which is the immortal body of Christ, implants a principle of resurrection, a seed of immortality, which one day must germinate. That to this source man's soul and body will be indebted for both these boons has been the constant teaching of the Church, which has dutifully reaffirmed the affirmation of Christ: "He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up at the last day" (a).

(*Memorial of the Passion.*)

In connection with this matter it is of importance to 198
consider that in the Eucharist, seeing that it is instituted (57,
by Christ as a "perpetual memorial of His passion" (a), is 59,
proclaimed to the Christian the necessity of a salutary 94)
self-chastisement. For Jesus said to those first priests of
His: "Do this in memory of Me" (b), that is to say, do
this for the commemoration of My pains, My sorrows, My
grievous afflictions, My death upon the cross. Wherefore
this Sacrament is at the same time a sacrifice, seasonable
throughout the entire period of our penance; and it is
likewise a standing exhortation to all manner of toil, and
a solemn and severe rebuke to those carnal pleasures

197a John 6:55.

198a Opusc. I vii; *Offic. de festo Corporis Christi.*

198b Luke 22:18.

which some are not ashamed so highly to praise and extol: "As often as ye shall eat this bread, and drink this chalice, ye shall announce the death of the Lord until He come" (c).

199 Furthermore, if anyone will diligently examine into
(57) the causes of the evil of our day, he will find that they arise from this, that as charity towards God has grown cold, the mutual charity of men among themselves has likewise cooled. Men have forgotten that they are children of God and brethren in Jesus Christ; they care for nothing except their own individual interests; the interests and the rights of others they not only make light of, but often attack and invade. Hence frequent disturbances and strifes between class and class: arrogance, oppression, fraud on the part of the more powerful; misery, envy, and turbulence among the poor.

200 These are evils for which it is in vain to seek a remedy
(52) in legislation, in threats of penalties to be incurred, or in any other device of merely human prudence. Our chief care and endeavor ought to be, according to the admonitions which We have more than once given at considerable length, to secure the union of classes in a mutual interchange of dutiful services, a union which, having its origin in God, shall issue in deeds that reflect the true spirit of Jesus Christ and a genuine charity. This charity Christ brought into the world, with it He would have all hearts on fire. For it alone is capable of affording to soul and body alike, even in this life, a foretaste of blessedness; since it restrains man's inordinate self-love, and puts a check on avarice, which is "the root of all evil" (a).

201 And whereas it is right to uphold all the claims
(52) of justice as between the various classes of society, nevertheless it is only with the efficacious aid of charity, which

198c I Cor. 11:26.
200a I Tim. 6:10.

tempers justice, that the "equality" which St. Paul commended (a), and which is so salutary for human society, can be established and maintained. This then is what Christ intended when He instituted this venerable Sacrament, namely, by awakening charity towards God to promote mutual charity among men. For the latter, as is plain, is by its very nature rooted in the former, and springs from it by a kind of spontaneous growth. Nor is it possible that there should be any lack of charity among men, or rather it must needs be enkindled and flourish, if men would but ponder well the charity which Christ has shown in this Sacrament. For in it He has not only given a splendid manifestation of His power and wisdom, but "has in a manner poured out the riches of His divine love towards men" (b). Having before our eyes this noble example set us by Christ, who bestows on us all that He has, assuredly we ought to love and help one another to the utmost, being daily more closely united by the strong bond of brotherhood.

Add to this that the outward and visible elements of 202
this Sacrament supply a singularly appropriate stimulus (52,
to union. On this topic St. Cyprian writes: "In a word the 99)
Lord's sacrifice symbolizes the oneness of heart, guaranteed
by a persevering and inviolable charity, which should prevail
among Christians. For when Our Lord calls His body
bread, a substance which is kneaded together out of many
grains, He indicates that we His people, whom He sustains,
are bound together in close union; and when He speaks of His
blood as wine, in which the juice pressed from many clusters
of grapes is mingled in one fluid, He likewise indicates that
we His flock are by the commingling of a multitude of persons
made one" (a). In like manner the Angelic Doctor, adopting the
sentiments of

201a Cor. 8:14.
201b Conc. Trid. Sess. xiii, *De Eucharist.* c. ii.
202a Ep. 96 *ad Magnum* n. 5 (al. 6).

St. Augustine (b), writes: "Our Lord has bequeathed to us His body and blood under the form of substances in which a multitude of things have been reduced to unity, for one of them, namely bread, consisting as it does of many grains is yet one, and the other, that is to say wine, has its unity of being from the confluent juice of many grapes"; and therefore St. Augustine elsewhere says: "O Sacrament of mercy, O sign of unity, O bond of charity!" (c) All of which is confirmed by the declaration of the Council of Trent that Christ left the Eucharist in His Church "as a symbol of that unity and charity whereby He would have all Christians mutually joined and united . . . a symbol of that one body of which He is Himself the Head and to which He would have us, as members, attached by the closest bonds of faith, hope, and charity" (d). The same idea had been expressed by St. Paul when he wrote: "For we, being many, are one bread, one body, all we who partake of the one bread" (e). Very beautiful and joyful, too, is the spectacle of Christian brotherhood and social equality which is afforded when men of all conditions, gentle and simple, rich and poor, learned and unlearned, gather round the holy altar, all sharing alike in this heavenly banquet.

The Communion of Saints

203 (99) And if in the records of the Church it is deservedly reckoned to the special credit of its first ages that "the multitude of the believers had but one heart and one soul" (a), there can be no shadow of doubt that this immense blessing was due to their frequent meetings at the

202b Tract. xxvi in Joann. 13; 17.

202c Summ. Th. p. iii, q. 79, a. 1.

202d Con. Trid. sess. xiii, De Euchar. c. ii.

202e 1 Cor. 10:17.

203a Acts 4:32.

divine table; for we find it recorded of them: "They were persevering in the doctrine of the apostles and in the communion of the breaking of bread" (b).

Besides all this, the grace of mutual charity among the living, which derives from the Sacrament of the Eucharist so great an increase of strength, is further extended by virtue of the sacrifice to all those who are numbered in the communion of saints. For the communion of saints, as everyone knows, is nothing but the mutual communication of help, expiation, prayers, blessings, among all the faithful, who, whether they have already attained to the heavenly country, or are detained in the purgatorial fire, or are yet exiles here on earth, all enjoy the common franchise of that city whereof Christ is the Head, and the constitution is charity (c).

For faith teaches us, that although the venerable 204 Sacrifice may be lawfully offered to God alone, yet it may (51, be celebrated in honor of the saints, reigning in heaven 52) with God who has crowned them, in order that we may gain for ourselves their patronage. And it may also be offered—in accordance with an apostolic tradition—for the purpose of expiating the sins of those of the brethren who, having died in the Lord, have not yet fully paid the penalty of their transgressions.

That genuine charity, therefore, which knows how to do and to suffer all things for the salvation and the benefit of all, leaps forth with all the heat and energy of a flame from the Most Holy Eucharist in which Christ Himself is present and lives, in which He indulges to the utmost His

203b Acts 2:42.

203c *Nihil est enim aliud sanctorum communio, quod nemo ignorat, nisi mutua auxilii, expiationis, precum, beneficiorum communicatio inter fideles. vel cælestis patriæ potitos vel igni piaculari addictos vel adhuc in terris peregrinantes, in unam coalescentes civitatem cujus caput Christus, cujus forma caritas.*

love towards us, and under the impulse of that divine love ceaselessly renews His Sacrifice. And thus it is not difficult to see whence the arduous labors of apostolic men, and whence those innumerable designs of every kind for the welfare of the human race which have been set on foot among Catholics, derive their origin, their strength, their permanence, their success.

205 (59) These few words on a subject so vast will, We doubt not, prove most helpful to the Christian flock, if you in your zeal, Venerable Brethren, will cause them to be expounded and enforced as time and occasion may serve. But indeed a Sacrament so great and so rich in all manner of blessings can never be extolled as it deserves by human eloquence, nor adequately venerated by the worship of man. This Sacrament, whether as the theme of devout meditation, or as the object of public adoration, or best of all as a food to be received in the utmost purity of conscience, is to be regarded as the center towards which the spiritual life of a Christian in all its ambit gravitates; for all other forms of devotion, whatsoever they may be, lead up to it, and in it find their point of rest. In this mystery more than in any other that gracious invitation and still more gracious promise of Christ is realized and finds its daily fulfillment: "Come to Me, all ye that labor and are heavily burdened, and I will refresh you" (a).

206 (46, 88) In a word this Sacrament is, as it were, the very soul of the Church; and to it the grace of the priesthood is ordered and directed in all its fullness and in each of its successive grades. From the same source the Church draws and has all her strength, all her glory, her every supernatural endowment and adornment, every good thing that is hers; wherefore she makes it the chiefest of all her cares to prepare the hearts of the faithful for an intimate union with Christ through the Sacrament of His body and

205a Matt. 11:28.

blood, and to draw them thereto. And to this end she strives to promote the veneration of this august mystery by surrounding it with holy ceremonies.

To this ceaseless and ever watchful care of the Church our mother, our attention is drawn by that exhortation which was uttered by the holy Council of Trent, and which is so much to the purpose that for the benefit of the Christian people We here reproduce it in its entirety. "The Holy Synod admonishes, exhorts, asks and implores by the tender mercy of Our God, that all and each of those who bear the name of Christian should at last unite and find peace in this sign of unity, in this bond of charity, in this symbol of concord; and that, mindful of the great majesty and singular love of Jesus Christ our Lord, who gave His precious life as the price of our salvation, and His flesh for our food, they should believe and revere these sacred mysteries of His body and blood with such constancy of unwavering faith, with such interior devotion and worshipful piety, that they may be in condition to receive frequently that supersubstantial bread, and that it may be to them the life of their souls and keep their mind in soundness of faith; so that strengthened with its strength they may be enabled after the journey of this sorrowful pilgrimage to reach the heavenly country, there to see and feed upon that bread of angels which here they eat under the sacramental veils." (a)

History bears witness that the virtues of the Christian life have flourished best wherever and whenever the frequent reception of the Eucharist has most prevailed. And on the other hand it is no less certain that in days when men have ceased to care for this heavenly bread, and have lost their appetite for it, the practice of Christian religion has gradually lost its force and vigor. And indeed it was as a needful measure of precaution against a

207a Conc. Trid., Sess. XXII, c. vi.

complete falling away that Innocent III, in the Council of the Lateran, most strictly enjoined that no Christian should abstain from receiving the Communion of the Lord's body at least in the solemn paschal season. But it is clear that this precept was imposed with regret, and only as a last resource; for it has always been the desire of the Church that at every Mass some of the faithful should be present and should communicate. "The Holy Synod would wish that in every celebration of the Mass some of the faithful should take part, not only by devoutly assisting thereat, but also by the sacramental reception of the Eucharist, in order that they might more abundantly partake of the fruits of this holy Sacrifice" (a).

209 Most abundant, assuredly, are the salutary benefits
(47, which are stored up in this most venerable mystery, re-
50) garded as a Sacrifice; a Sacrifice which the Church is accordingly wont to offer daily "for the salvation of the whole world." And it is fitting, indeed in this age it is specially important, that by means of the united efforts of the devout, the outward honor and the inward reverence paid to this Sacrifice should be alike increased. Accordingly it is Our wish that its manifold excellence may be both more widely known and more attentively considered.

The Eucharist and Mankind

210 There are certain general principles the truth of
(50) which can be plainly perceived by the light of reason; for instance, that the dominion of God our Creator and Preserver over all men, whether in their private or in their public life, is supreme and absolute; that our whole being and all that we possess, whether individually or as members of society, comes from the divine bounty; that we on our part are bound to show to God, as Our Lord, the highest reverence, and, as He is our greatest benefactor,

208a Conc. Trid. Sess. XIII, De Euchar. c. viii.

the deepest gratitude. But how many are there who at the present day acknowledge and discharge these duties with full and exact observance? In no age has the spirit of contumacy and an attitude of defiance towards God been more prevalent than in our own; an age in which that unholy cry of the enemies of Christ: "We will not have this man to rule over us" (a), makes itself more and more loudly heard, together with the utterance of that wicked purpose: "Let us make away with Him" (b); nor is there any motive by which many are hurried on with more passionate fury, than the desire utterly to banish God not only from civil government, but from every form of human society.

And although men do not everywhere proceed to this 211
extremity of criminal madness, it is a lamentable thing (50) that so many are sunk in oblivion of the divine Majesty and of His favors, and in particular of the salvation wrought for us by Christ. Now a remedy must be found for this wickedness on the one hand, and this sloth on the other, in a general increase among the faithful of fervent devotion towards the Eucharistic Sacrifice, than which nothing can give greater honor, nothing be more pleasing, to God. For it is a divine Victim which is here immolated; and accordingly through this Victim we offer to the Most Blessed Trinity all that honor which the infinite dignity of the Godhead demands; infinite in value and infinitely acceptable is the gift which we present to the Father in His only-begotten Son; so that for His benefits to us we not only signify our gratitude, but actually make an adequate return.

Moreover there is another twofold fruit which we may 212
and must derive from this great sacrifice. The heart is sad- (45,
dened when it considers what a flood of wickedness, the 51)

210a Luke 19:14.

210b John 11:11.

result—as We have said—of forgetfulness and contempt of the divine Majesty, has inundated the world. It is not too much to say that a great part of the human race seems to be calling down upon itself the anger of heaven; though indeed the crop of evils which has grown up here on earth is already ripening to a just judgment. Here then is a motive whereby the faithful may be stirred to a devout and earnest endeavor to appease God the avenger of sin, and to win from Him the help which is so needful in these calamitous times. And they should see that such blessings are to be sought principally by means of this Sacrifice. For it is only in virtue of the death which Christ suffered that man can satisfy, and that most abundantly, the demands of God's justice, and can obtain the plenteous gifts of His clemency. And Christ has willed that the whole virtue of His death, alike for expiation and impetration, should abide in the Eucharist, which is no mere empty commemoration thereof, but a true and wonderful, though bloodless and mystical renewal of it.

213 To conclude, We gladly acknowledge that it has been
(62, a cause of no small joy to Us that during these last years
65) a renewal of love and devotion towards the Sacrament of the Eucharist has, as it seems, begun to show itself in the hearts of the faithful; a fact which encourages Us to hope for better times and a more favorable state of affairs. Many and varied, as We said at the commencement, are the expedients which an inventive piety has devised.

Worthy of special mention are the Confraternities instituted either with the object of carrying out the Eucharistic ritual with greater splendor, or for the perpetual adoration of the venerable Sacrament by day and night, or for the purpose of making reparation for the blasphemies and insults of which it is the object. But neither We nor you, Venerable Brethren, can allow ourselves to rest satisfied with what has hitherto been done; for there remain many things which must be further developed or begun anew,

to the end that this most divine of gifts, this greatest of mysteries, may be better understood and more worthily honored and revered, even by those who already take their part in the religious services of the Church.

Wherefore, works of this kind which have been al- 214
ready set on foot must be ever more zealously promoted; (65)
old undertakings must be revived wherever perchance they may have fallen into decay; for instance, Confraternities of the Holy Eucharist, intercessory prayers before the Blessed Sacrament exposed for the veneration of the faithful, solemn processions, devout visits to God's tabernacle, and other holy and salutary practices of the same kind; nothing must be omitted which a prudent piety may suggest as suitable. But the chief aim of Our efforts must be that the frequent reception of the Eucharist may be everywhere revived among Catholic peoples. For this is the lesson which is taught us by the example, already referred to, of the primitive Church, by the decrees of Councils, by the authority of the Fathers and of holy men in all ages. For the soul, like the body, needs frequent nourishment; and the Holy Eucharist provides that food which is best adapted to the support of its life. Accordingly all hostile prejudices, those vain fears to which so many yield, and their specious excuses for abstaining from the Eucharist, must be resolutely put aside; for there is question here of a gift than which none other can be more serviceable to the faithful people, either for the redeeming of them from the tyranny of anxious care concerning perishable things, or for the renewal of the Christian spirit and perseverance therein.

To this end the exhortations and example of all those 215
who occupy a prominent position will powerfully con- (59)
tribute, but most especially the resourceful and diligent zeal of the clergy. For priests, to whom Christ our Redeemer entrusted the office of consecrating and dispensing the mystery of His body and blood, can assuredly

make no better return for the honor which has been conferred upon them, than by promoting with all their might the glory of His Eucharist, and by inviting and drawing the hearts of men to the health-giving springs of this great Sacrament and Sacrifice, seconding hereby the longings of His Most Sacred Heart.

May God grant that thus, in accordance with Our earnest desire, the excellent fruits of the Eucharist may daily manifest themselves in greater abundance, to the happy increase of faith, hope, and charity, and of all Christian virtues; and may this turn to the recovery and advantage of the whole body politic; and may the wisdom of God's most provident charity, who instituted this mystery for all time "for the life of the world," shine forth with an ever brighter light.

ST. PIUS X

1903-1914

RESTORATION OF SACRED MUSIC

Motu Proprio *Tra le sollecitudini*, November 22, 1903.

There is one pastoral care paramount not only for this 216
Holy See—to which we have unworthily been raised by (33,
Divine Providence—but also for individual churches: main- 40,
taining and promoting the beauty of the house of God. 42)
Here the august mysteries of religion are celebrated, here
the faithful gather to receive the grace of the sacraments, to
assist at the Holy Sacrifice of the altar, to adore the most
Blessed Sacrament and to be united at the Church's com-
mon prayer in her public and solemn liturgy.

Therefore, there must be nothing in this sacred build- 217
ing that might be a reasonable cause for disgust or scandal; (23,
above all, nothing directly offensive to the decorum and 40)
holiness of the sacred rites and thus unworthy of the house
of prayer and the majesty of God.

We do not here propose to treat individually each of 218
the abuses that may occur. Rather, we devote our atten- (24,
tion today to one of the most common abuses, one most 33,
difficult to uproot. This must be condemned, even where 39,
everything else deserves the highest praise, where there is 40)
beauty and grandeur of building, splendor and exactness
of ceremonies, full attendance of the clergy, gravity and
piety of the officiating ministers. We speak of the abuse
in singing and in sacred music. This may have resulted
from the changeable and varied nature of the art itself,
or from the successive alterations in taste and custom
through the ages. It may also be due to the disastrous in-
fluence of secular and theatrical music on that of the
Church, or to the pleasure excited by the music itself—a
pleasure not easily contained within its proper limits.
Lastly, it may be the result of the many prejudices on this
subject which so easily begin and so obstinately remain,

even among persons of piety and authority. Still the fact remains: there certainly is a continual tendency to deviate from the right norm of sacred music, a norm established in admitting this art to the service of public worship, expressed very clearly in the ecclesiastical canons, in the decrees of general and provincial councils, and in the repeated prescriptions of the Sacred Roman Congregations and of the Supreme Pontiffs, Our predecessors.

219 With deep satisfaction We recognize the great good
(33) that has already been done in recent years, not only in this Our own City, but also in many dioceses of Our country, and especially in certain other countries. There illustrious men, zealous for the liturgy, acting with the approval of the Holy See and under the direction of their bishops, have founded flourishing societies and thus, in nearly all their churches and chapels, have restored to sacred music that full honor which is its due. But this great gain is still far from being universal. Reflecting on Our own experience and considering the many complaints that have been addressed to Us from all parts of the world during the short time since it pleased God to raise Our humble person to the supreme dignity of the Roman Pontificate, We believe it is Our first duty to raise Our voice without delay in reproof and condemning, in the functions of public worship and ecclesiastical prayer, everything that does not agree with the norm We have indicated above.

220 Being moved with the most ardent desire to see the true
(9, Christian spirit flourish again in every way among all the
13, faithful, the first thing to which We must turn our atten-
42, tion is the holiness and dignity of the temple. There Our
96) people assemble for the purpose of acquiring the Christian spirit from its first and indispensable source, namely, active participation in the most sacred mysteries and in the public and solemn prayer of the Church. It is vain to hope for such copious blessings from Heaven if our worship of the Most High, rather than ascending with an odor of

sweetness, again puts into our Lord's hands the scourges with which the unworthy profaners were once driven out of the temple by the Divine Redeemer.

Therefore, in order that no one may hereafter plead 221
in excuse that he does not clearly understand his duty, in (33)
order that all possible uncertainty concerning the interpretation of laws already made may be removed, We consider it expedient to point out briefly the principles that govern the sacred music of public worship, and to present in one general survey the chief laws of the Church against the more common abuses in this matter. Now, therefore, of Our own initiative—*Motu proprio*—and with certain knowledge, We publish this Our present *Instruction*. We decree with the fullness of Our apostolic authority that the force of law be given to this *Instruction* as to a *juridical code of sacred music*, and in this Our own handwriting, We impose upon all a strict observance of this law.

General Principles

Sacred music, because it is an integral part of the 222
liturgy (a), participates in the same general purpose of (9,
this solemn liturgy, that is: the glory of God and the sanc- 19,
tification and edification of the faithful. It enhances the 22)
beauty and splendor of the ceremonies of the Church. Since its chief function is to clothe with suitable melody the liturgical text presented for the understanding of the faithful, its own proper end is to make the text more meaningful for them. Through this means they can more easily be moved to devotion and better disposed to receive the fruits of grace coming from the celebration of the holy mysteries.

Sacred music must, therefore, possess in the highest 223
degree the qualities which characterize the liturgy. In (14,

222a *La musica sacra, come parte integrante della solenne Liturgia.*

23) particular it must possess holiness and beauty of form: from these two qualities a third will spontaneously arise—universality (a).

Sacred music must be holy, and therefore exclude everything that is secular, both in itself and in its rendition.

It must be true art. In no other way can it affect the minds of the hearers in the manner which the Church intends in admitting into her liturgy the art of sound.

It must also be universal in this sense, that, although individual countries may admit into their ecclesiastical compositions proper forms native to each, still these forms must remain so subordinate to the general character of sacred music that no hearer of another nation might be disturbed thereby.

Kinds of Sacred Music

224 These qualities are found most perfectly in Gregorian
(24, Chant, which is the proper chant of the Roman Church—
26, the only chant inherited from the ancient Fathers. Jealous-
28, ly guarding it these many centuries in her liturgical books,
30) the Church directly proposes it to the faithful as her own
music and prescribes it exclusively for some parts of her
liturgy. Happily, recent studies have restored this chant
to its original purity and integrity.

For these reasons Gregorian Chant has always been considered the supreme model of sacred music. Hence with every reason we lay down the following rule: "the more closely a Church composition approaches Gregorian Chant in movement, inspiration, and feeling, the more holy and liturgical it becomes; and the more it deviates from this supreme model, the less worthy it is of the temple" (a).

223a *E precisamente la santità e la bontà delle forme, onde
sorge spontaneo l'altro suo carattere, che è l'universalità.*
224a *Per tali motivi, il canto gregoriano fu sempre
considerato come il supremo modello della musica sacra,*

This traditional Gregorian Chant must be fully re- 225
stored to the functions of divine worship. It must be (25,
accepted with certainty that the sacred liturgy loses noth- 26,
ing of its solemnity when the chant alone is used. 27,

Gregorian Chant must be restored to the people so 28,
that they may again take a more active part in the sacred 97)
liturgy, as was the case in ancient times.

The qualities described above are also possessed in a 226
very high degree by classical polyphony, especially by that (29)
of the Roman School, which reached its greatest perfec-
tion in the sixteenth century under Pierluigi da Palestrina,
and subsequently continued to produce excellent musical
and liturgical compositions. Classical polyphony accords
very well with Gregorian Chant, that supreme model of
all sacred music. Together with the chant, it deserves to be
used in the more solemn functions of the Church, such
as those of the Papal chapel. This music, too, should be
restored especially in the greater basilicas, in cathedrals,
and in the churches of seminaries and ecclesiastical insti-
tutions, where the means necessary for its performance are
usually not lacking.

The Church has always recognized and encouraged 227
all progress in the arts. Throughout the ages she has al- (29,
ways admitted to her public worship whatever genius has 30,
discovered of the good and the beautiful, provided it be 33,
in keeping with liturgical law. Consequently, modern 38)
music is also admitted into the Church, for it too furnishes
compositions of such excellence, sobriety, and dignity,
that they are in no way unworthy of the liturgical
functions.

*potendosi stabilire con ogni ragione la seguente legge
generale: tanto una composizione per chiesa è più sacra e
liturgica, quanto più nell'andamento, nella ispirazione, e
nel sapore si accosta alla melodia gregoriana, e tanto è
meno degna del tempio, quanto più da quel supremo mo-
dello si riconosce difforme.*

Nevertheless, since modern music arose mainly for secular purposes, greater care must be taken with it. For those compositions in modern style which are admitted to the Church must contain nothing of a secular character; they should be free from all suggestions of theatrical motifs and should not resemble the movement of secular works in their external form.

228 Of modern music, that least suited to accompany di-
(30) vine worship is the theatrical style, so much in vogue during the last century, for instance, in Italy. This style is by nature most unlike Gregorian Chant and classical polyphony, and therefore least compatible with the fundamental laws of sacred music. The intrinsic structure, the rhythm, and the so-called conventionalism of this style do not fulfill the requirements of true liturgical music.

Liturgical Text

229 Latin is the language of the Roman Church. There-
(18) fore, any vernacular singing during solemn liturgical functions is forbidden. This holds even more especially for the proper and common parts of the Mass and the Office.

230 Since the texts to be sung and the order in which
(26, they are to be sung are already determined for every litur-
29) gical service, it is not lawful to change this order, or to substitute other texts selected at will, or to omit anything, either entirely or even in part, unless the rubrics allow some verses of the text to be taken by the organ while these verses are at the same time recited by the choir. It is allowed, according to the custom of the Roman Church, to sing a motet in honor of the Blessed Sacrament after the *Benedictus* in a Solemn Mass. A short motet with words approved by the Church also may be added after the prescribed Offertory of the Mass has been sung.

The liturgical text must be sung exactly as it is given 231
in the books, without changing or transposing the words, (19,
without undue repetition, without distorting the syllables, 26,
and is always to be sung in a manner intelligible to the 30,
faithful. 97)

External form of Sacred Compositions

Each part of the Mass and the Office must keep, even 232
in its music, that form and character which it has from (26) ecclesiastical tradition and which is so well expressed in Gregorian Chant. Therefore, an Introit, a Gradual, an Antiphon, a Psalm, a Hymn, a *Gloria in excelsis*, etc., will be composed each in its proper way.

Let these special rules be observed:

a) The *Kyrie, Gloria, Credo*, etc., of the Mass must 233
preserve in the music the unity of composition proper to (26) their text. They may not be made up of separate pieces, each forming a complete musical composition that could be taken out and replaced by another.

b) At Vespers the *Cæremoniale Episcoporum* must ordinarily be followed. This requires Gregorian Chant for the psalms, but allows figured music for the verses of the *Gloria Patri* and the hymn.

Nevertheless, on great feasts Gregorian Chant may alternate with the so-called *faux bourdons* or with verses likewise suitably composed.

Individual psalms may, at times, be sung entirely in figured music, provided the proper form of psalmody is preserved. This form is retained as long as the singers really appear to be chanting the verses alternately, either with new motifs or with motifs taken from Gregorian Chant or modeled on it. Psalms sung in the manner called *di concerto* are forever excluded and forbidden.

c) The hymns of the Church must also keep their traditional form. It is not lawful, for instance, to compose a

Tantum Ergo so that the first stanza presents a *romanza* or an *adagio*, and then the *Genitori* an *allegro*.

d) The antiphons at Vespers should ordinarily be sung in their own Gregorian melody. If for any special reason they are sung to other music, they must never have either the form of a concert melody or the length of a motet or a cantata.

Singers

234 Some melodies are proper to the celebrant and to the
(26, sacred ministers at the altar; these must be sung in Gre-
31, gorian Chant without any organ accompaniment. The rest
35) of the liturgical chant belongs properly to the choir of
clerics; for this reason, singers in church, even if they are
laymen, really take the place of the ecclesiastical choir.
Hence their music, at least for the greater part, must re-
tain the character of choral music. Solos are not entirely
excluded; but they must never so predominate in the li-
turgical service as to absorb the greater part of the litur-
gical text; rather they must be used merely for emphasis
or melodic accentuation, and must be an integral part of
the choral composition.

235 It follows from the same principle that the singers in
(35) church have a real liturgical office and that women, there-
fore, being incapable of such an office, cannot be admitted
to form a part of the choir. If soprano and alto voices are
desired, let them be supplied by boys, according to the
ancient custom of the Church.

236 Finally, only men of known piety and integrity of
(35) life may be allowed to be members of the choir; men, who
by their reverence and devotion during the service, show
themselves worthy of the sacred duty they perform. It is
also fitting that singers, while in choir, wear cassock and
surplice; and if the choir be too much exposed to the
gaze of the people, the singers should be hidden behind
a grille.

Organ and Instruments

Although the proper music of the Church is purely 237
vocal, the accompaniment of an organ is allowed. In some (25,
special cases, within due limits and with proper safe- 31,
guards, other instruments may be used, but never without 32)
the special permission of the Ordinary, according to the
prescriptions of the *Cæremoniale Episcoporum*.

Since the singing must always have the chief place, 238
the organ and other instruments should merely sustain, (32)
never suppress it.

It is not lawful to introduce the singing with long
preludes, or to interrupt it with intermezzos.

The sound of the organ in accompanying the chant,
in preludes, interludes, and so on, must not only be gov-
erned by the character of the instrument, but must also
share in all the qualities of sacred music which we have
enumerated above.

Use of the piano is forbidden in the church, as is 239
also the use of drums, kettledrums, cymbals, bells, and (32)
the like.

Bands are strictly forbidden to play in church; only
for some special reason, and with the consent of the Or-
dinary, may a limited number of wind instruments be
admitted. The composition and actual playing should be
in a style dignified and entirely in keeping with that of
the organ.

In processions outside the church, the Ordinary may 240
give permission for a band, provided it does not play (32)
profane music. It is desired for such occasions that the
band merely accompany some spiritual hymn sung either
in Latin or in the vernacular by the choir or by the reli-
gious societies that take part in the procession.

Length of Sacred Music

It is not lawful to make the priest at the altar wait 241
longer than the liturgical ceremonies warrant for the sake (26,

32) of either the singing or the instrumental music. According to ecclesiastical prescriptions, the Sanctus of the Mass must be completed before the elevation; therefore the celebrant should also have consideration for the singers. According to Gregorian tradition, the Gloria and the Credo ought to be relatively short.

242 As a general norm, to place the sacred ceremonies of the liturgy in a secondary role as a servant of the music is a very grave abuse that is to be wholly condemned. Rather, the music is simply a part of the liturgy.

Principal Means

243 That these instructions be exactly carried out, the Bishops, if they have not already done so, should establish in their dioceses special commissions of persons truly expert in sacred music. To them is entrusted the duty of watching over the music performed in their churches as the Bishop sees fit. The commissions should see to it that the music is not merely good in itself, but that it is also suited to the ability of the singers and is always well sung.

244 In seminaries and ecclesiastical institutions the traditional Gregorian Chant recommended above must be cultivated with all diligence and love. This is required by the Council of Trent. Superiors should wholeheartedly promote the chant and encourage their subjects in the singing of it. Wherever possible among clerics, let a *Schola Cantorum* be established for sacred polyphony and good liturgical music.

245 In the usual studies of liturgy, moral theology, and canon law given to students of theology, let not those points that more directly touch the principles and laws of sacred music be omitted. Means should be sought to complete this teaching with some special instruction on the aesthetics of sacred art, lest clerics leave the seminary

deficient in these ideas so necessary for a full ecclesiastical culture (a).

Care must be taken to restore the ancient *Scholæ Cantorum* at least in the principal churches. This has been done with very good results in many places. Indeed, it would not be difficult for zealous priests to establish such *Scholæ* even in smaller churches and in country parishes. Here would be a very easy means of gathering about themselves both children and adults, to the priests' profit and to the edification of the people.

Where they are already established, all higher schools of Church music should be sustained and increased in every way. As far as possible new ones should be founded. It is most important that the Church should herself provide instruction for her own choirmasters, organists, and singers, so that she may inspire them with the true principles of sacred art.

Lastly, We desire that all choirmasters, singers, and clerics, all superiors of seminaries, ecclesiastical institutions, and religious communities, all parish priests and rectors of churches, all canons of collegiate and cathedral churches, and most especially, the Ordinaries of all dioceses, zealously support these wise reforms—so long desired and so unanimously hoped for—lest the very authority of the Church fall under contempt. For it is the Church which has repeatedly proposed these reforms and which now again promotes them.

245a *Nelle ordinarie lezioni di liturgia, di morale, di diritto canonico che si danno agli studenti di teologia non si tralasci di toccare quei punti che più particolarmente riguardano i principii e le leggi della musica sacra, e si cerchi di compierne la dottrina con qualche particolare istruzione circa l'estetica dell'arte sacra, affinché i chierici non escano dal seminario digiuni di tutte queste nozioni, pur necessarie alla piena cultura ecclesiastica.*

NECESSITY OF MUSICAL REFORM

Letter *Il desiderio*, December 8, 1903, to Cardinal Respighi.

249 Our desire to behold the splendor, the dignity and
(14, the sanctity of liturgical offices reflected everywhere has
33) moved Us to communicate by a special message what Our will is in regard to sacred music which helps so much to serve divine worship. All of you, We feel sure, will second Us in the desired work of such restoration, not only with that blind submission which is always laudable, provided that it brings us to accept out of pure obedience orders that are painful and against our way of thinking, but also with that inner conviction that we should so act for reasons maturely considered, clear, evident and irrefutable.

Even if we reflect only a little on the most holy end for which art is admitted to the service of worship, and on the greatest convenience of offering only what is good in itself, and if possible, only what is excellent to Our Lord, we shall soon realize that the prescriptions of the Church regarding sacred music are only the immediate application of those two fundamental principles.

250 When the clergy and Chapel Masters are penetrated
(33) by these, good sacred music will spontaneously flourish, as has been observed and continues to be observed in a great number of places; whereas, when these principles are neglected, not even prayers, warnings, severe and repeated orders, nor threats of canonical punishments can do anything to change them. Passion and, if not that, a shameful and inexcusable ignorance finds a way to elude the Church's will, and to continue for many a year in the same blameworthy state of affairs.

We promise on behalf of the Clergy and faithful of Our beloved City of Rome, center of Christianity and See of the Supreme Ecclesiastical Authority, very particular promptness of will. It is, indeed, true that no one should

feel more influenced by Our word than those who hear it directly from Our lips. The example of amiable and filial submission to Our paternal invitations should be given with the greatest solicitude by the first most noble part of Christ's fold, which is the Church of Rome, especially entrusted to Our pastoral care as Bishop. Moreover, such an example must be given to the entire world. Bishops and faithful continually come here from every part of the world to pay reverence to Christ's Vicar and to strengthen their spirit by visiting our venerable basilicas and the tombs of Martyrs and by assisting with redoubled fervor at solemnities celebrated here in great pomp and splendor all during the year.

Optamus ne moribus nostris offensi recedant, Our 251
Predecessor, Benedict XIV, said in his Encyclical Letter (24,
"Annus Qui", in which he speaks of sacred music: "We 33)
hope that they will not return to their countries scandalized by our customs." And, speaking further on of the abuse of instruments, then in vogue, the same Pontiff said: "What opinion will pilgrims belonging to regions where musical instruments are not used have of Us on coming to Our cities and hearing music which is heard in theaters and other profane places? Certainly, there will also be strangers belonging to regions where chant and musical instruments are used in churches, as is the case in some of our regions, but, if these men are animated by true piety, they will feel deluded at not finding in the chant and music of our churches the remedy they desired to apply to heal the ill that invaded their homeland" (a).

At other times the deformities of music played in Church were perhaps much less averted by ecclesiastical laws and prescriptions; by mere chance the scandal was more restricted, because of the disorder which was more diffused and more general.

But now, eminent men have taken great pains to throw light on the rules of liturgy and of art and place them at the service of worship. We have secured in many churches of the world results so consoling and often so splendid, notwithstanding the serious difficulties against them and happily overcome. Finally, the necessity of a complete change is so universally recognized, that no abuse whatsoever must be tolerated in this line, but must be suppressed.

252 We are sure that you, Lord Cardinal, who fill your
(33, high office of Our Vicar in Rome for spiritual affairs, with
34) the kindness which is proper to you, but with not less firmness, will see to it that the music performed in the churches and chapels, both of the secular and regular clergy of this City, will faithfully follow Our instructions. Many things will have to be removed from or corrected in Mass chants, in the Litanies of Loretto, in the Eucharistic hymns; but the chant of Vespers which are celebrated in various churches and basilicas on holydays is badly in need of a complete renewal. In that we do not find the liturgical prescriptions of the *Cæremoniale Episcoporum*. The devout psalmody of the clergy, in which the faithful also took part, has given place to interminable musical compositions adapted to the words of the Psalms, all modelled according to old theatrical works. They are of such meagre artistic value that they would not be tolerated even in low profane concerts. Christian devotion and piety are certainly not being promoted. The curiosity of a few less intelligent persons is satisfied, but the majority are disgusted and scandalized and wonder that such an abuse still exists. It is therefore, Our wish that it disappear completely and that the solemnity of Vespers be celebrated according to the liturgical norms given by Us.

Let the patriarchal basilicas, thanks to the diligent care and enlightened zeal of the Lord Cardinals, be the first to set the example. Let the minor basilicas especially,

the colleges, parish churches, and the churches and chapels of religious Orders vie with them.

As for you, my Lord Cardinal, do not be indulgent, do not grant delay. By postponing the matter, the difficulty will not lessen, but it will increase; as the cut must be made, let it be made immediately with firm resolution. Let all trust Us and Our word to which is added grace and heavenly blessings.

At first the novelty will produce some wonder in a few. There will be those among the chapel masters and choir directors who will be altogether unprepared, but little by little the matter will resolve itself of its own accord and result in the perfect correspondence of music with liturgical norms and one will discover in the nature of psalmody a beauty and a good never before noticed. It is true that the solemnity of Vespers will be notably shortened. But if the rectors of churches, on some occasions, want to lengthen the functions, with the aim of holding the faithful who generally go to Church to attend Vespers where the feast is being celebrated, it is not forbidden—rather piety and edification of the faithful will gain much—to add to Vespers a suitable sermon and close with Solemn Benediction of the Blessed Sacrament.

It is also Our wish that sacred music be cultivated 253
with special care and according to due laws in all the (33,
ecclesiastical seminaries and colleges in Rome, where 34)
such a numerous and select army of young clerics from all parts of the world are being educated in sacred science and the true ecclesiastical spirit. We know, and it greatly comforts Us, that sacred music is flourishing greatly in many institutions which are models to others. But some seminaries and colleges call for a great improvement, because of the negligence of superiors and the meagre ability and bad taste of those to whom the teaching of chant and the direction of sacred music is confided.

You, Lord Cardinal, will also take care of this by insisting that Gregorian chant be studied with special care and in the public and private functions of the institution preferably executed according to the prescription of the Council of Trent and the other numerous provincial and diocesan Councils and Synods of the whole world.

To tell the truth, Gregorian chant was unknown in the past to the greater part of the faithful or, if it was known, it was known through false, altered or shortened editions. But the accurate and prolonged study given to it by learned men, who have greatly merited of sacred art, changed the whole outlook of things.

Gregorian chant was restored with great satisfaction to its primitive purity handed down to us from our Fathers and found in the codex of various churches. It is sweet, suave and very easy to learn and of such a new and unexpected beauty that wherever it was introduced, it did not long delay in arousing real enthusiasm in the young singers. When our duty becomes delightful, we all perform it with great alacrity, and consequently it bears lasting fruit.

254 We, therefore, wish that the very ancient Roman
(25, chant, which once resounded in our churches and basilicas
43) and gave delight to former generations in the most wonderful times of Christian piety, be again introduced into all colleges and seminaries of this august City. And as this chant spread in the past from the Church of Rome to the other Western Churches, We heartily hope that young clerics, instructed under Our care, will spread it in their dioceses when they return there as priests to work for God's glory.

It is Our great delight to give these directives when We are about to celebrate the 13th centenary of the death of the glorious and incomparable Pontiff, St. Gregory the Great, to whom an ecclesiastical tradition of many centuries attributed the composition of these holy melodies and from whom the name has derived.

Let Our beloved young people make these melodies the object of diligent exercise. It will give Us great pleasure to hear them. We have been informed that they will be gathered together at the tomb of the Holy Pontiff in the Vatican Basilica for the coming centenary celebrations, to render Gregorian melodies during the Sacred Liturgy, which, with God's help, We shall celebrate on that occasion.

(Conclusion.)

FREQUENT COMMUNION

Decree *Sacra Tridentina*, December 20, 1905.

The Holy Council of Trent, having in view the ineffable riches of grace which are offered to the faithful who receive the Most Holy Eucharist, makes the following declaration: "The Holy Council wishes indeed that at each Mass the faithful who are present should communicate, not only in spiritual desire, but sacramentally, by the actual reception of the Eucharist" (a). These words declare plainly enough the wish of the Church that all Christians should be daily nourished by this heavenly banquet and should derive therefrom more abundant fruit for their sanctification. 255 (60, 62)

The wish of the Council fully conforms to that desire wherewith Christ our Lord was inflamed when He instituted this Divine Sacrament. For He Himself, more than once, and in clarity of words, pointed out the necessity of frequently eating His Flesh and drinking His Blood, especially in these words "This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever" (a). 256 (58, 62)

255a Sess. 22, cap. 6.

256a John 6:59.

From this comparison of the Food of angels with bread and with the manna, it was easily to be understood by His disciples that, as the body is daily nourished with bread, and as the Hebrews were fed with manna in the desert, so the Christian soul might daily partake of this heavenly bread and be refreshed thereby. Moreover, we are bidden in the Lord's Prayer to ask "our daily bread" by which words, the holy Fathers of the Church all but unanimously teach, must be understood not so much that material bread which is the support of the body as the Eucharistic bread which ought to be our daily food.

257 Moreover, the desire of Jesus Christ and of the Church
(59, that all the faithful should daily approach the sacred
62) banquet is directed chiefly to this end, that the faithful, being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid those grave sins to which human frailty is liable; so that its primary purpose is not that the honor and reverence due to our Lord may be safe-guarded, or that it may serve as a reward or recompense of virtue bestowed on the recipients (a). Hence the Holy Council calls the Eucharist "the antidote whereby we may be freed from daily faults and be preserved from mortal sins" (b).

258 The will of God in this respect was well understood
(61, by the first Christians; and they daily hastened to this
62) Table of life and strength. "They continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread" (a). The holy Fathers and writers of the Church testify that this practice was continued into later ages and not without great increase of holiness and perfection.

257a St. Augustine, Serm. 57 in Matth. De Orat. Dom., n. 7.
257b Sess. 13, cap. 2.
258a Acts 2:42.

Piety, however, grew cold, and especially afterward, because of the widespread plague of Jansenism, disputes began to arise concerning the dispositions with which one ought to receive frequent and daily Communion; and writers vied with one another in demanding more and more stringent conditions as necessary to be fulfilled.

The result of such disputes was that very few were 259
considered worthy to receive the Holy Eucharist daily, (62)
and to derive from this most health-giving Sacrament its more abundant fruits; the others were content to partake of it once a year, or once a month, or at most once a week. To such a degree, indeed, was rigorism carried that whole classes of persons were excluded from a frequent approach to the Holy Table, for instance, merchants or those who were married.

Some, however, went over to the opposite view. They 260
held that daily Communion was prescribed by divine law (62)
and that no day should pass without communicating, and besides other practices not in accord with the approved usage of the Church, they determined that the Eucharist must be received even on Good Friday and in fact so administered it.

Toward these conditions, the Holy See did not fail in its duty. A Decree of this Sacred Congregation, which begins with the words *Cum ad aures*, issued on February 12, 1679, with the approbation of Pope Innocent XI, condemned these errors, and put a stop to such abuses; at the same time it declared that all the faithful of whatsoever class, merchants or married persons not at all excepted, could be admitted to frequent Communion according to the devotion of each one and the judgment of his confessor.

Then on December 7, 1690, by the Decree of Pope 261
Alexander VIII, *Sanctissimus Dominus noster*, the propo- (62)
sition of Baius was condemned, which required a most pure love of God, without any admixture of defect, on the part of those who wished to approach the Holy Table.

The poison of Jansenism, however, which, under the pretext of showing due honor and reverence to the Eucharist, had infected the minds even of good men, was by no means a thing of the past.

262 (62) The question as to the dispositions for the proper and licit reception of Holy Communion survived the declarations of the Holy See, and it was a fact that certain theologians of good repute were of the opinion that daily Communion could be permitted to the faithful only rarely and subject to many conditions.

On the other hand, there were not wanting men endowed with learning and piety who offered an easier approach to this practice, so salutary and so pleasing to God. They taught, with the authority of the Fathers, that there is no precept of the Church which prescribed more perfect dispositions in the case of daily than of weekly or monthly Communion; while the fruits of daily Communion will be far more abundant than those of Communions received weekly or monthly.

263 (62) In our own day the controversy has been continued with increased warmth, and not without bitterness, so that the minds of the confessors and the consciences of the faithful have been disturbed, to the no small detriment of Christian piety and fervor. Certain distinguished men, themselves pastors of souls, have as a result of this urgently begged His Holiness, Pope Pius X, to deign to settle, by his supreme authority, the question concerning the dispositions required to receive the Eucharist daily; so that this practice, so salutary and so pleasing to God, not only might suffer no decrease among the faithful, but rather that it increase and everywhere be promoted, especially in these days when religion and the Catholic faith are attacked on all sides, and the true love of God and piety are so frequently lacking.

264 (62) His Holiness, being most earnestly desirous, out of his solicitude and zeal, that the faithful should be invited to

the sacred banquet as often as possible, even daily, and should benefit by its most abundant fruits, committed the aforesaid question to this Sacred Congregation, to be studied and decided definitely (*definiendam*).

Accordingly, the Sacred Congregation of the Council, in a Plenary Session held on December 16, 1905, submitted this matter to a very careful study; and, after sedulously examining the reasons adduced on either side, determined and declared as follows:

1. Frequent and daily Communion, as a practice most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the Holy Table with a right and devout intention (*recta piaque mente*) can be prohibited therefrom (a). 265 (62, 63)

2. A right intention consists in this: that he who approaches the Holy Table should do so, not out of routine, or vain-glory, or human respect, but that he wish to please God, to be more closely united with Him by charity, and to have recourse to this divine remedy for his weaknesses and defects (a). 266 (63)

3. Although it is especially fitting that those who receive Communion frequently or daily should be free from venial sins, at least from such as are fully deliberate, and from any affection thereto, nevertheless, it is sufficient 267 (59, 63)

265a *Communio frequens et quotidiana, utpote a Christo Domino et a catholica Ecclesia optatissima, omnibus christifidelibus cujusvis ordinis aut conditionis pateat; ita ut nemo, qui in statu gratiæ sit et cum recta piaque mente ad S. Mensam accedat, prohiberi ab ea possit.*

266a *Recta autem mens in eo est, ut qui ad S. Mensam accedit, non usui, aut vanitati, aut humanis rationibus indulgeat, sed Dei placito satisfacere velit, ei arctius caritate conjugii, ac divino illo pharmaco suis infirmitatibus ac defectibus occurrere.*

that they be free from mortal sin, with the purpose of never sinning in the future; and if they have this sincere purpose, it is impossible but that daily communicants should gradually free themselves even from venial sins, and from all affection thereto.

268 4. Since, however, the Sacraments of the New Law, (55, though they produce their effect *ex opere operato*, never- 64) theless produce a greater effect in proportion as the dispositions of the recipient are better, therefore, one should take care that Holy Communion be preceded by careful preparation, and followed by an appropriate thanksgiving, according to each one's strength, circumstances and duties.

269 5. That the practice of frequent and daily Communion (63) may be carried out with greater prudence and more fruitful merit, the confessor's advice should be asked. Confessors, however, must take care not to dissuade anyone from frequent or daily Communion, provided he is found to be in a state of grace and approaches with a right intention.

270 6. But since it is plain that by the frequent or daily (62, reception of the Holy Eucharist union with Christ is 87) strengthened, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and the pledge of everlasting happiness more securely bestowed on the recipient, therefore, parish priests, confessors and preachers, according to the approved teaching of the Roman Catechism (a) should exhort the faithful frequently and with great zeal to this devout and salutary practice.

271 7. Frequent and daily Communion is to be promoted (62, especially in religious Institutes of all kinds; with regard to 87) which, however, the Decree *Quemadmodum* issued on December 17, 1890, by the Sacred Congregation of Bishops

270a Part II, Ch. LXIII.

and Regulars, is to remain in force. It is to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also in all Christian establishments which in any way provide for the care of the young (*ephebeis*).

8. In the case of religious Institutes, whether of solemn 272 or simple vows, in whose rules, or constitutions, or calen- (62, dars, Communion is assigned to certain fixed days, such 87) regulations are to be considered as directive and not preceptive. The prescribed number of Communions should be regarded as a minimum but not a limit to the devotion of the religious. Therefore, access to the Eucharistic Table, whether it be rather frequently or daily, must always be freely open to them according to the norms above laid down in this Decree. Furthermore, in order that all religious of both sexes may clearly understand the prescriptions of this Decree, the Superior of each house will provide that it be read in community, in the vernacular, every year within the octave of the Feast of Corpus Christi.

9. Finally, after the publication of this Decree, all 273 ecclesiastical writers are to cease from contentious con- (62, troversy concerning the dispositions requisite for frequent 87) and daily Communion.

THE ERRORS OF MODERNISTS

Decree *Lamentabili*, July 3, 1907.

39. The opinions about the origin of the sacraments 274 with which the Fathers of Trent were imbued and which (54) certainly had an influence on their dogmatic canons, are far different from those which now rightly obtain among historical investigators of Christianity.

40. The sacraments had their origin in this, that the 275 Apostles and their successors, interpreted some idea and (54)

intention of Christ, swayed and moved by circumstances and events.

276 41. The sacraments have this one end: to call to
(54) man's mind the ever-beneficent presence of the Creator.

277 42. The Christian community introduced the necessi-
(56) ty of Baptism, adopting it as a necessary rite, and adding to it the obligation of professing Christianity.

278 43. The practice of conferring baptism on infants
(56) was a disciplinary evolution; this was one of the reasons why the sacrament resolved itself into two, baptism and penance.

279 44. There is no proof that the rite of the sacrament
(56) of confirmation was practiced by the apostles; the formal distinction between the two sacraments, namely, baptism and confirmation, by no means goes back to the history of primitive Christianity.

280 45. Not all that Paul says about the institution of
(56) the Eucharist (a) is to be understood historically.

281 46. There was no concept in the primitive Church
(56) of the Christian sinner reconciled by the authority of the Church; the Church only very gradually became accustomed to such a concept. Indeed, even after penance was recognized as an institution of the Church, it was not called by the name sacrament, for the reason that it would have been held as a shameful sacrament.

282 47. The words of the Lord "Receive ye the Holy Spir-
(56) it; whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained" (a), do not refer at all to the sacrament of Penance, even though the Fathers of Trent declared that they did.

280a 1 Cor. 11:23-25.

282a John 20:22-23.

48. James in his Epistle does not intend to promul- 283
gate a sacrament of Christ but to commend a certain pious (56,
custom, and if in this custom by chance he perceives some 67)
means of grace, he does not accept this with that strictness
with which the theologians have accepted it, who have
established the notion and the number of the sacraments.

49. As the Christian Supper gradually assumed the nature 284
of a liturgical action, those who were accustomed to (56)
preside at the Supper acquired the sacerdotal character.

50. The elders who fulfilled the function of watching 285
over gatherings of Christians were appointed by the Apos- (56,
tles as priests or bishops to provide for the necessary or- 85)
ganization of the growing communities, not properly for
perpetuating the apostolic mission and power.

51. Matrimony could have emerged only later in the 286
Church as a sacrament of the New Law; in fact, in order (56)
that matrimony might be held to be a sacrament, it was
necessary that a theological development of the doctrine
on grace and the sacraments take place first.

52. It was foreign to the mind of Christ to establish a 287
Church as a society upon earth to endure for a long course (56)
of centuries; rather, in the mind of Christ the Kingdom of
Heaven together with the end of the world was to come
presently.

FOUNDATIONS OF MASSES

Letter *Le moment Nous parait*, May 17, 1908, to the
French Cardinals.

(*Condemnation of Mutualities.—Reasons.*)

Graver still is the question of the foundations of 288
Masses, sacred patrimony which hands have dared to (51)
touch to the detriment of souls and in violation of the last

will of the testators. It is, indeed, incontestable that these foundations, in the thoughts of the deceased, should serve to have Holy Masses celebrated, not in any way at all or by any one at all, but in the lawful manner and in perfect conformity with the discipline of the Catholic Church. Now, instead of restoring these foundations without conditions, they are being offered to certain *Mutualities* which are explicitly robbed of all ecclesiastical character and in which all legal intervention of the Episcopate interdicted. It is a fact that the law does not recognize any intervention of ecclesiastical authority, which authority will find itself from now on deprived of all legal power to secure at any time or in any place the lawful celebration of Holy Masses. Because of this, notwithstanding all the measures that the Episcopate might take and the good will of the greater part of the most worthy French priests, the celebration of these Masses will be exposed to the most alarming dangers.

289 We must safeguard the testator's will and in every
(46) instance assure the lawful celebration of the Holy Sacrifice. We cannot, therefore, approve a system which is contrary to the intentions of the deceased and to the laws that rule the lawful celebration of the most august act of Catholic worship. With profound sadness We see countless misappropriations thus effected by handing over the deceased's patrimony.

(*Aim of the laws of Separation.—Various sorrows.*)

THE PRIEST, MINISTER OF THE ALTAR

Exhortation *Hærent*, August 4, 1908.

290 But it is particularly as the ministers of Jesus Christ
(95) in offering the sacrifice par excellence constantly renewed for the salvation of the world, that we have the duty of conforming our minds to that spirit in which He offered

Himself as an unspotted victim to God on the altar of the Cross. In the Old Law, though victims were only shadowy figures and symbols, sanctity of a high degree was demanded of the priest; what then of us, now that the victim is Christ Himself? "How pure should not he be who shares in this sacrifice! Purer than the sun's rays must be the hand that divides that Flesh, the mouth which a spiritual fire enters, the tongue so pure a Blood incarnidines" (a)

Saint Charles Borromeo in his discourses to the clergy 291
gave apt expression to this thought: "If we would only (12)
bear in mind, dearly beloved brethren, the exalted character of the things that the Lord God has placed in our hands, what unbounded influence would not this have in impelling us to lead lives worthy of ecclesiastics! Has not the Lord placed everything in my hand, when He put there His only-begotten Son, coeternal and coequal with Himself? In my hand He has placed all His treasures, His sacraments, His graces; He has placed there souls, than whom nothing can be dearer to Him; in His love He has preferred them to Himself, and redeemed them by His Blood; in my hand He has placed heaven, and it is in my power to open and close it to others . . . How, then, can I be so ungrateful for such condescension and love as to sin against Him, to offend His honor, to pollute this body which is His? How can I come to defile this high dignity, this life consecrated to His service?"

Since, as everyone realizes, holiness of life is the fruit 292
of the exercise of the will inasmuch as it is strengthened (95)
by the aid of divine grace, God Himself has made abundant provisions lest we should at any time lack the gift of grace, if we desire it. We can obtain it, in the first place, by constant prayer. There is, in fact, such a necessary link between holiness and prayer that the one cannot

290a St. John Chrysostom, Hom. LXXXII in *Matth.*, n. 5: cf. above 68.

exist without the other. The words of Chrysostom on this matter are an exact expression of the truth: "I consider that it is obvious to everyone that it is impossible to live virtuously without the aid of prayer" (a); and Augustine shrewdly remarks: "He truly knows how to live rightly, who knows how to pray aright" (b). Christ Himself, by His constant exhortations and especially by His example, has even more strongly inculcated these truths. To pray, He withdrew into desert places or climbed the mountain alone; He spent whole nights absorbed in prayer; He paid many visits to the temple; even when the crowds thronged about Him, He raised His eyes to heaven and prayed openly before them; when nailed to the Cross, in death's agony, He supplicated His Father with tears and a loud cry.

293 (95) Let us be convinced, therefore, that a priest, if he is to maintain worthily his dignity and fulfill his duty, must be devoted to the practice of prayer. All too frequently one must deplore the fact that he prays more through routine than through fervor; that he recites the Psalms at the appointed times in a negligent manner, adding a few short prayers; that he takes no further thought to consecrate any part of the day to speaking with God in pious aspirations. And it is the priest, more than any other, who is bound to obey scrupulously the command of Christ: "We ought always to pray" (a), a command which Paul so insistently inculcated: "Be instant in prayer, watching in it with thanksgiving" (b); "pray without ceasing" (c).
(*Prayer—Sacrifices of whole life.—Pastoral duties.*)

292a *De precatone*, orat. I.
292b *Sermo in app.* 55.
293a Luke 18:1.
293b Col. 4:2.
293c 1 Thess. 5:17.

EXAMPLE OF SAINT CHARLES BORROMEO

Encycl. *Editæ Sæpe*, May 26, 1910.

(*The third centenary of the canonization of St. Charles Borromeo.—Imitation of the Saints.—The pseudo reform.—The true reform.—The work of Christian restoration.—The duties of bishops.—Preaching.—Virtues.—Seminaries and Clergy.—Virtues of the reformer.*)

There is yet another point, Venerable Brethren, and you 294 have experienced it, in which one clearly sees the difference between true and false reformers; the latter seek only their own interests, "not those of Jesus Christ" (a); avidly listening to the insidious words once addressed to the Divine Master: "Go and show yourself to the world" (b), they repeat in their turn the proud cry: "Let us also get us a name." This rashness which we so often lament at the present time, was the reason why "priests fell in battle, while desiring to do manfully, they went out unadvisedly to fight" (c).

On the contrary, the sincere reformer, anxious to bet- 295 ter human society, "seeketh not his own glory, but seeketh the glory of Him who sent him" (a); and, following the example of Christ, "He shall not contend nor cry out: neither shall any man bear his voice in the streets; he shall not be sad nor troublesome" (b), but he shall be "meek and humble of heart" (c). He shall therefore please our Lord and obtain abundant fruits of salvation.

Both are distinguished insofar as the one depends 296 only on human strength, "he trusteth in man and maketh

294a Phil. 2:21.
294b John 7:4.
294c 1 Mach. 5:57, 67.
295a John 7:18.
295b Isa. 42:2-4; Matt. 12:18.
295c Matt. 11:29.

flesh his arm" (a), while the other places all his trust in God; from Him and from all supernatural means he awaits all power and energy, repeating the words of the Apostle: "I can do all things in Him who strengtheneth me" (b).

297 Those means which Christ has so copiously granted (53) must Christians seek in the bosom of the Church for the salvation of all: first among them is prayer, sacrifice, the Sacraments which become almost as "a fountain of water, springing up into life everlasting" (a). They scorn all those means, who go about the work of reformation by devious ways, forgetful of God, never ceasing to dry up those most pure waters, at least troubling them so as to keep Christ's flock away from them. Following in their steps, modern imitators perform even more shamefully. Under a certain mask of a nobler religiosity they regard these means of salvation as of minimum value, discrediting them, and in particular the two Sacraments, one which allows penitents to expiate their sins and the other which strengthens souls with heavenly food. Let the faithful do all in their power to see that these gifts of such high price be held in the greatest honor; let them not allow man's zeal to grow cold towards these two works of divine charity.

298 This was the work which Charles Borromeo under- (53, took. In his works we read: "The greater and more 62) copious is the fruit of the Sacraments, which surpass all the explanations we can give of them, the more we must speak of them and receive them worthily with intimate devotion, veneration and the exterior worship that they merit" (a). The recommendations by which he exhorts parish priests and other preachers to recall souls to the ancient practice of frequent Holy Communion, we have

296a Jer. 17:5.
296b Phil. 4:13.
297a John 4:14.
298a Conc. Prov. I, p. 11.

also made in the Decree which begins with the words "Tridentina Synodus." "Parish priests and preachers," said the holy bishop, "should as often as possible exhort the faithful to the most salutary practice of frequent Communion. To this they are urged by the institutions and examples of the early Church, the words of the most learned Fathers, the doctrine of the Roman Catechism, very explicit on this point, and finally by the declaration of the Council of Trent which expressed the desire that at every Mass the faithful present should not only make a spiritual communion but receive the Eucharist sacramentally" (b). With what intention and spirit, therefore, the faithful should approach the Sacred Banquet, St. Charles also shows us in the following words: "Not only shall we urge the faithful to receive Holy Communion frequently, but also we shall warn them how dangerous and baneful it is to approach the divine Banquet unworthily" (c). Similiar diligence seems to be greatly called for in our day when faith is weak and charity cold, fearing lest too frequent a reception may lessen the respect due to so great a mystery; rather, frequent reception should be a motive for man to "prove himself and so let him eat of that bread and drink of the cup" (d).

(*Catholic Action.—Attitude towards civil powers.—Anti-Christian coalition.—Conclusion.*)

AGE FOR FIRST COMMUNION

Decree *Quam Singulari*, August 8, 1910.

The pages of the Gospel show clearly how special was 299 that love for children which Christ showed while He was (63) on earth. It was His delight to be in their midst; He was

298b Conc. Prov. III, p. 1.
298c Conc. Prov. IV, p. 2.
298d 1 Cor 11:28.

went to lay His hands on them; He embraced them; and He blessed them. At the same time He was not pleased when they would be driven away by the disciples, whom He rebuked gravely with these words: "Let the little children come to me, and do not hinder them, for of such is the kingdom of God" (a). It is clearly seen how highly He held their innocence and the open simplicity of their souls on that occasion when He called a little child to Him and said to the disciples: "Amen, I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven. . . . And whoever receives one such little child for my sake, receives me" (b).

300 (63) The Catholic Church, bearing this in mind, took care even from the beginning to bring the little ones to Christ through Eucharistic Communion, which was administered even to nursing infants. This, as was prescribed in almost all ancient Ritual books, was done at Baptism until the thirteenth century, and this custom prevailed in some places even later. It is still found in the Greek and Oriental Churches. But to remove the danger that infants might eject the Consecrated Host, the custom obtained from the beginning of administering the Eucharist to them under the species of wine only.

Infants, however, not only at the time of Baptism, but also frequently thereafter were admitted to the sacred repast. In some churches it was the custom to give the Eucharist to the children immediately after the clergy; in others, the small fragments which remained after the Communion of the adults were given to the children.

301 (63) This practice later died out in the Latin Church, and children were not permitted to approach the Holy Table until they had come to the use of reason and had some knowledge of this august Sacrament. This new practice,

299a Mark 10:13-16.
299b Matt. 18:3-5.

already accepted by certain local councils, was solemnly confirmed by the Fourth Council of the Lateran, in 1215, which promulgated its celebrated Canon XXI, whereby sacramental Confession and Holy Communion were made obligatory on the faithful after they had attained the use of reason, in these words: "All the faithful of both sexes shall, after reaching the years of discretion, make private confession of all their sins to their own priest at least once a year, and shall, according to their capacity, perform the enjoined penance; they shall also devoutly receive the Sacrament of Holy Eucharist at least at Easter time unless on the advice of their own priest, for some reasonable cause, it be deemed well to abstain for a while."

The Council of Trent (a), in no way condemning the 302 ancient practice of administering the Eucharist to children (63) before they had attained the use of reason, confirmed the Decree of the Lateran Council and declared anathema those who held otherwise: "If anyone denies that each and all Christians of both sexes are bound, when they have attained the years of discretion, to receive Communion every year at least at Easter, in accordance with the precept of Holy Mother Church, let him be anathema" (b).

In accord with this Decree of the Lateran Council, still in effect, the faithful are obliged, as soon as they arrive at the years of discretion, to receive the Sacraments of Penance and Holy Eucharist at least once a year.

The use of reason

However, in the precise determination of "the age of 303 reason or discretion" not a few errors and deplorable (63) abuses have crept in during the course of time. There were some who maintained that one age of discretion must be assigned to reception of the Sacrament of Penance and another to the Holy Eucharist. They held that

302a Sess. XXI *de Communionem*, c. 4.
302b Sess. XIII *de Eucharistia*, c. 8, can. 9.

for Confession the age of discretion is reached when one can distinguish right from wrong, hence can commit sin; for Holy Eucharist, however, a greater age is required in which a fuller knowledge of matters of faith and a better preparation of the soul can be had. As a consequence, owing to various local customs and opinions, the age determined for the reception of First Communion was placed at ten years or twelve, and in places fourteen years or even more were required; and until that age children and youth were prohibited from Eucharistic Communion.

304
(63) This practice of preventing the faithful from receiving on the plea of safeguarding the august Sacrament has been the cause of many evils. It happened that children in their innocence were forced away from the embrace of Christ and deprived of the food of their interior life; and from this it also happened that in their youth, destitute of this strong help, surrounded by so many temptations, they lost their innocence and fell into vicious habits even before tasting of the Sacred Mysteries. And even if a thorough instruction and a careful Sacramental Confession should precede Holy Communion, which does not everywhere occur, still the loss of first innocence is always to be deplored and might have been avoided by reception of the Eucharist in more tender years.

305
(63, 67) No less worthy of condemnation is that practice which prevails in many places prohibiting from Sacramental Confession children who have not yet made their First Holy Communion, or of not giving them absolution. Thus it happens that they, perhaps having fallen into serious sin, remain in that very dangerous state for a long time.

But worse still is the practice in certain places which prohibits children who have not yet made their First Communion from being fortified by the Holy Viaticum, even when they are in imminent danger of death; and thus, when they die they are buried with the rites due to infants and are deprived of the prayers of the Church.

Such is the injury caused by those who insist on extraordinary preparations for First Communion, beyond what is reasonable; and they doubtless do not realize that such precautions proceed from the errors of the Jansenists who contended that the Most Holy Eucharist is a reward rather than a remedy for human frailty. The Council of Trent, indeed, teaches otherwise when it calls the Eucharist, "An antidote whereby we may be freed from daily faults and be preserved from mortal sins" (a). This doctrine was not long ago strongly emphasized by a Decree of the Sacred Congregation of the Council given on December 20, 1905. It declared that daily approach to Communion is open to all, old and young, and two conditions only are required: the state of grace and a right intention.

Moreover, the fact that in ancient times the remaining particles of the Sacred Species were even given to nursing infants seems to indicate that no extraordinary preparation should now be demanded of children who are in the happy state of innocence and purity of soul, and who, amidst so many dangers and seductions of the present time, have a special need of this heavenly food.

The abuses which we are condemning are due to the fact that they who distinguished one age of discretion for Penance and another for the Eucharist did so in error. The Lateran Council required one and the same age for reception of either Sacrament when it imposed the one obligation of Confession and Communion.

Therefore, the age of discretion for Confession is the time when one can distinguish between right and wrong, that is, when one arrives at a certain use of reason, and so similarly, for Holy Communion is required the age when one can distinguish between the Bread of the Holy Eucharist and ordinary bread—again the age at which a child attains the use of reason.

306a Sess. XIII *de Eucharistia*, c. 2.

Interpretation of the Lateran Council

309 (63) The principal interpreters of the Lateran Council and contemporaries of that period had the same teaching concerning this Decree. The history of the Church reveals that a number of synods and episcopal decrees beginning with the twelfth century, shortly after the Lateran Council, admitted children of seven years of age to First Communion. There is moreover the word of St. Thomas Aquinas, who is an authority of the highest order, which reads: "When children begin to have some use of reason, so that they can conceive a devotion toward this Sacrament (the Eucharist), then this Sacrament can be given to them" (a). Ledesma thus explains these words: "I say, in accord with common opinion, that the Eucharist is to be given to all who have the use of reason, and just as soon as they attain the use of reason, even though at the time the child may have only a confused notion of what he is doing" (b). Vasquez comments on the same words of St. Thomas as follows: "When a child has once arrived at the use of reason he is immediately bound by the divine law from which not even the Church can dispense him" (c).

310 (63) The same is the teaching of St. Antoninus, who wrote: "But when a child is capable of doing wrong, that is of committing a mortal sin, then he is bound by the precept of Confession and consequently of Communion" (a). The Council of Trent also forces us to the same conclusion when it declares: "Children who have not attained the use of reason are not by any necessity bound to Sacramental Communion of the Eucharist." It assigns as the only reason the fact that they cannot commit sin: "they cannot at that age lose the grace of the sons of God already acquired."

309a *Summ. Theo.* III, q. 80, art 9, ad 3.

309b *In St. Thom.* art. 9, dub. 6.

309c *In St. Thom.* III, disput. 214, c. 4, no. 43.

310a III, tit. 14, c. 2, sec. 5.

From this it is the mind of the Council that children are held to Communion by necessity and by precept when they are capable of losing grace by sin. The words of the Roman Synod, held under Benedict XIII, are in agreement with this in teaching that the obligation to receive the Eucharist begins, "after boys and girls attain the age of discretion, that is, at the age in which they can distinguish this Sacramental food, which is none other than the true Body of Jesus Christ, from common and ordinary bread; and that they know how to receive it with proper religious spirit" (a).

The Roman Catechism adds this: "At what age children are to receive the Holy Mysteries no one can better judge than their father and the priest who is their confessor. For it is their duty to ascertain by questioning the children whether they have any understanding of this admirable Sacrament and if they have any desire for it" (a).

From all this it is clear that the age of discretion for receiving Holy Communion is that at which the child knows the difference between the Eucharistic Bread and ordinary, material bread, and can therefore approach the altar with proper devotion. Perfect knowledge of the things of faith, therefore, is not required, for an elementary knowledge suffices—some knowledge (*aliqua cognitio*); similarly full use of reason is not required, for a certain beginning of the use of reason, that is, some use of reason (*aliqualis usus rationis*) suffices.

To postpone Communion, therefore, until later and to insist on a more mature age for its reception must be absolutely discouraged, and indeed such practice was condemned more than once by the Holy See. Thus Pope Pius IX, of happy memory, in a Letter of Cardinal Antonelli to the Bishops of France, March 12, 1866, severely

311a *Sess. xxi*, chap. iv.

312a P. 11, *De Sacr. Euchar.* no. 63.

condemned the growing custom existing in some dioceses of postponing the First Communion of children until more mature years, and at the same time sharply disapproved of the age limit which had been assigned. Again, the Sacred Congregation of the Council, on March 15, 1851, corrected a prescription of the Provincial Council of Rouen, which prohibited children under twelve years of age from receiving First Communion. Similarly, this Sacred Congregation of the Discipline of the Sacraments, on March 25, 1910, in a question proposed to it from Strassburg whether children of twelve or fourteen years could be admitted to Holy Communion, answered: "Boys and girls are to be admitted to the Holy Table when they arrive at the years of discretion or the use of reason."

315 (63) After careful deliberation on all these points, this Sacred Congregation of the Discipline of the Sacraments, in a general meeting held on July 15, 1910, in order to remove the above-mentioned abuses and to bring about that children even from their tender years may be united to Jesus Christ, may live His life, and obtain protection from all dangers of corruption, has deemed it needful to prescribe the following rules which are to be observed everywhere for the First Communion of children.

316 (63) 1. The age of discretion, both for Confession and for Holy Communion, is the time when a child begins to reason, that is about the seventh year, more or less. From that time on begins the obligation of fulfilling the precept of both Confession and Communion (a).

317 (63) 2. A full and perfect knowledge of Christian doctrine is not necessary either for First Confession or for First

316a *Ætas discretionis tum ad confessionem tum ad s. communionem ea est in qua puer incipit ratiocinari, hoc est circa septimum annum, sive supra, sive etiam infra. Ex hoc tempore incipit obligatio satisfaciendi utrique præcepto confessionis et communionis.*

Communion. Afterwards, however, the child will be obliged to learn gradually the entire Catechism according to his ability (a).

3. The knowledge of religion which is required in a child in order to be properly prepared to receive First Communion is such that he will understand according to his capacity those Mysteries of faith which are necessary as a means of salvation (*necessitate medii*) and that he can distinguish between the Bread of the Eucharist and ordinary, material bread, and thus he may receive Holy Communion with a devotion becoming his years (a).

4. The obligation of the precept of Confession and Communion which binds the child particularly affects those who have him in charge, namely, parents, confessor, teachers and the pastor. It belongs to the father, or the person taking his place, and to the confessor, according to the Roman Catechism, to admit a child to his First Communion.

5. The pastor should announce and hold a General Communion of the children once a year or more often, and he should on these occasions admit not only the First Communicants but also others who have already approached the Holy Table with the above-mentioned consent of their parents or confessor. Some days of instruction and preparation should be previously given to both classes of children.

317a *Ad primam confessionem et primam communionem necessaria non est plena et perfecta doctrinæ christianæ cognitio. Puer tamen postea debet integrum catechismum pro modo suæ intelligentiæ gradatim addiscere.*

318a *Cognitio religionis quæ in puero requiritur ut ipse ad primam communionem convenienter se præparet, ea est qua ipse fidei mysteria necessaria necessitate medii pro suo captu percipiat, atque eucharisticum panem a communi et corporali distinguat ut ea devotione, quam ipsius fert ætas, ad s. eucharistiam accedat.*

321 6. Those who have charge of the children should zeal-
(63) ously see to it that after their First Communion these
children frequently approach the Holy Table, even daily if
possible, as Jesus Christ and Mother Church desire, and
let this be done with a devotion becoming their age. They
must also bear in mind that very grave duty which obliges
them to have the children attend the public Catechism
classes; if this is not done, then they must supply religious
instruction in some other way.

322 7. The custom of not admitting children to Confession
(63) or of not giving them absolution when they have already
attained the use of reason must be entirely abandoned. The
Ordinary shall see to it that this condition ceases absolute-
ly, and he may, if necessary, use legal measures accord-
ingly.

323 8. The practice of not administering the Viaticum and
(63) Extreme Unction to children who have attained the use of
reason, and of burying them with the rite used for infants
is a most intolerable abuse. The Ordinary should take very
severe measures against those who do not give up the
practice.

324 His Holiness, Pope Pius X, in an audience granted on
(63) the seventh day of this month, approved all the above
decisions of this Sacred Congregation, and ordered this
Decree to be published and promulgated.

325 He furthermore commanded that all the Ordinaries
(63) make this Decree known not only to the pastors and the
clergy, but also to the people; and he wishes that it be
read in the vernacular every year at the Easter time. The
Ordinaries shall give an account of the observance of this
Decree together with other diocesan matters every five
years.

(Conclusion.)

HOLYDAYS OF OBLIGATION

Motu proprio, *Supremi Disciplinæ*, July 2, 1911.

(*The Sick.— Eucharistic Fast.*)

The Roman Pontiffs, supreme guardians and moder- 326
ators of ecclesiastical discipline, are always wont in their (16,
kindness to mitigate the sanctions of the holy Canons when 79)
they see that it is for the people's good to do so. We, too,
believe it our duty to change some things on account of
the different conditions of times and of civil society. In
fact, We deem it our present duty, because of the special
circumstances of Our time, to bring about certain timely
changes in the Church's law regarding the observation of
holydays of obligation.

Thanks to the great ease in travel, one covers con- 327
siderable distances in quick time, either by sea or by land, (79)
and makes easier access to those countries where holydays
of obligation are less numerous. On the other hand, the
development of commerce and urgent business, seem to
suffer some harm from delays caused by the frequency
of holydays. Finally, the ever increasing price of the ne-
cessities of life is a new argument against causing those
who must earn their living by working to be absent
from work.

(*Practical directives.*)

CULTURAL VALUE OF THE PSALTER

Apost. Const. *Divino Afflatu*, November 1, 1911.

The Psalms, collected from the Sacred Scriptures, 328
were composed under divine inspiration. From the (20,
Church's beginning they not only admirably contributed 66,
to nourish the piety of the faithful, who uninterruptedly 72)

offered "to God the sacrifice of praise" (a), but they also, according to a custom already admitted to the Old Law, held an important place in the same sacred liturgy itself and in the Divine Office.

329 From this, "the voice of the Church" (a) of which (20, St. Basil speaks, was born, as well as Psalmody, daughter 71, of that hymnody, as it is called by Our Predecessor, 99) Urban VIII (b), which is sung without interruption before the throne of God and of the Lamb and which, according to St. Athanasius, "teaches men, especially those given to divine worship how God must be praised, and with what words He may be worthily glorified" (c). On this point St. Augustine makes this beautiful observation: "So that man might worthily praise God, God praised Himself; in that praise coming from divine condescension, man found the way to praise God" (d).

330 The Psalms have a wonderful power of instilling into (20, souls the love of every virtue. Although, as St. Athanasius 72) writes, all our Scripture, both Old and New Testament, be divinely inspired and useful for teaching, nevertheless the book of Psalms, "like unto a Paradise which contains the fruits of all other books, produces chants and adds its own fruits to the others of the psalmody." In the same passage he rightly adds: "I think that the Psalms are for him who recites them a mirror in which he contemplates himself and the movements of his own soul; under such inspiration must one recite the psalms" (a).

331 St. Augustine writes in his Confessions: "How plenti- (20, fully did I weep in those hymns and psalms, being touched

328a Hebrew 13:15.

329a Homily in Ps. 1, no. 2.

329b Bull *Divinam Psalmodyam*.

329c Epist. *ad Marcellinum*, in *interpret. Psalmor.*, no. 10.

329d In Psalm 144, no. 1.

330a Op. cit. no. 12.

to the very quick by the notes of Thy Church so sweetly 72) singing. Those words did flow into mine ears, and the Truth which was contained therein distilled melting into my heart, and from thence the affection of piety did overflow, so that my tears ran streaming down, and happy did I find myself therein" (a).

For who can remain unmoved on hearing those 332 numberless Psalms in which are proclaimed in accents (20, sublime the majesty of God, His omnipotence, His un- 72) speakable justice, His goodness, His mercy, His other infinite perfections?

Who is not likewise inspired by the songs of thanksgiving for blessings received, by the humble and trustful prayers for new favors, as well as heartfelt prayers for pardon? Who can restrain his admiration, as he listens to the psalmist recording the great gifts received from the divine bounty, either by the people of Israel or by the whole human race; or again, when he sets before us the truths of heavenly wisdom? And lastly, whose heart does not burn with love for Him who is so faithfully prefigured by the prophet David, for Christ, whose voice St. Augustine heard in every Psalm, sometimes praising God, sometimes laying bare the innocent feelings of his soul, telling of joys hoped for or sorrows endured?

With every good reason the Decrees of the Roman 333 Pontiffs, the Canons of the Councils and monastic rules (20, ordered that the members both of the secular clergy and 72, the regulars, sing and recite the whole Psalter weekly. 80)

Our Predecessors, St. Pius V, Clement VIII and Urban VIII, on revising the Roman Breviary, religiously kept this law, the heritage of our Fathers. Therefore, the Psalter must be recited in its entirety, unless because of changed circumstances this recitation be frequently impeded.

331a Book IX, c. VI.

334 In fact, in the course of time the number of those
(20, whom the Church inscribed among the blessed and pro-
72, posed to Christians as protectors and models after their
80) earthly sojourn, has increased steadily among the faithful.
In their honor, the Offices of the Saints were by degrees
multiplied so much so that the Offices of Sundays and
Ferials were hardly recited any longer, and consequently
numerous Psalms were neglected, which nevertheless like
the others are, as St. Ambrose says (a): "the blessing of
the people, the glorification of God, the homage of the
multitude, the universal acclamation, the word of all, the
voice of the Church, a splendid confession of faith, a fully
authorized devotion, the joy of freedom, the cry of hap-
piness, the sound of joy."

335 On several occasions this omission was the cause of
(20, complaint on the part of wise and pious men, who not only
72, regretted that those engaged in sacred orders were deprived
80) of such precious help in praising the Lord and in showing
Him the intimate sentiments of their souls, but who also
deplored the disappearance of that variety so desirable in
our prayers, highly useful to our weakness in praying with
dignity, attention and piety. Because, as St. Basil observes,
"uniformity frequently immerses our spirit into a kind of
torpor and, although present, it is absent; whereas, if the
psalmody and chant is changed and raised at every Office
Hour, the ardor of the spirit is renewed and attention is born
again" (a).

336 We must not, therefore, be surprised that numerous
(20, bishops from various parts of the world requested the
72, Apostolic See, especially in the Vatican Council, that,
80) among other things, the ancient custom of reciting all the
Psalter, if possible, during the course of the week, be
revived in such a way, however, that no heavier burden

334a *Enarrat.* in Ps. 1, no. 9.

335a *Regulæ fusius tractatæ, interrog.* 37, no. 5.

be placed on the clergy whose work in the vineyard of
the holy ministry is already so heavy because of the dimin-
ished number of workers. We thought it Our duty to
answer these requests and wishes, which were also Ours
before Our elevation to the Pontificate, and also to answer
the prayers made to Us later on by other Venerable
Brethren and pious men. However, We took care to see
that the recitation of the entire Psalter in the course of a
week should not detract from the veneration of Saints and
on the other hand should not make the duty of the Divine
Office a heavier, but rather a lighter burden on the clergy.

(*New arrangement of the Roman Psalter.*)

COMMUNION OF ORIENTALS

Apost. Const. *Tradita ab antiquis*, September 14, 1912.

In virtue of a custom which goes back to an ancient 337
tradition and which the Church kept for a long time, the (15)
faithful could easily conform to the various customs and
sacred rites of the different places through which they
journeyed provided that there was no danger of supersti-
tion and idolatry for them. This custom was introduced
with the aim of keeping peace and union among the
numerous members of the one Catholic Church, and among
all particular churches. In fact, Leo IX said: "The customs,
that vary according to times and places are no obstacle to
the salvation of the faithful as long as the one sole faith,
which through charity effects all possible good, recom-
mends all the faithful to one God" (a).

Another reason was added. It was the necessity of the 338
faithful who found themselves many times in strange (15)
countries and had neither churches nor priests of their own
rite at their service. This need was felt in all that belonged
to divine worship, but mostly in the administration and

337a Letter to Michael, Patriarch of Constantinople

reception of the Sacraments, particularly of the Most Blessed Eucharist. Therefore, clerics and lay people who on a journey presented themselves with "formal letters", as they were then called, had free access to the Eucharistic mystery or to Communion in Churches different from their own rite; Latin bishops, priests and deacons celebrated the divine mysteries here in Rome with the Greeks, and likewise the Greeks with the Latins in the East; it was even a consecrated custom that any other method would have served as a pretext for disrupting the unity of faith or harmony of spirit.

339 (15) But where a deplorable schism tore a great number of Eastern Christians from the center of Catholic unity, it was no longer possible to continue such a praiseworthy custom. Michael Cerularius, who was not satisfied with uttering poisonous calumnies against the customs and the ceremonies of the Latins, openly declared that the consecration of unleavened bread was null and unlawful.

It was then that the Roman Pontiffs, careful of their Apostolic duty, to prevent the Latins from falling into error, forbade them to consecrate or receive the Blessed Eucharist under the species of leavened bread. As for the Greeks who returned to the faith and Catholic unity, they allowed them to communicate with unleavened bread in Latin churches, a measure which, considering the times and places, was certainly not only fitting but necessary. In fact, as at that time it was not easy to find Greek bishops who were united to St. Peter's Chair and very few Catholic churches of the Eastern rite existed, it was to be greatly feared that Catholics of the Eastern rite, if not allowed to communicate in Latin churches, would frequent schismatic churches and Pastors and would run the risk of losing their faith.

340 (15) Shortly afterwards a happy change appeared to take place, when at the Council of Florence a reconciliation was made between the Greek and Latin Churches. This change caused the ancient discipline to revive for some time. The

Fathers of the Council decided that by using "the leavened or unleavened bread the body of Christ is truly consecrated, and that priests must consecrate under one of the other of the two forms the same body of Our Lord, each one following the custom of his Church, whether Western or Eastern" (a). By this decree they wished to explain Catholic truth or the validity of the Consecration of both breads once and for all, but they never forbade the faithful to receive Holy Communion according to the diverse rites; on the contrary, it is certain that for the sake of peace they allowed them to do so.

Isidore, Metropolitan of Kiev and of all Russia in his capacity of legate *a latere* for Lithuania, Livonia and all Russia, wrote a letter to all the faithful subject to his jurisdiction of the Church of Constantinople. This letter was written at Buda in 1440 at the end of the Council of Florence, in which he had taken a lively part and at which he represented Dorotheus, Patriarch of Antioch. In this letter, after having announced the happy reunion of Greeks and Latins, he says: "I swear, in Our Lord Jesus Christ, that from now on there is no longer a division between you and the Latins, seeing that all of you, servants of Our Lord Jesus Christ, were baptized in His name. . . . Therefore, the Greeks who live in Latin countries or who have a Latin church in their territory may all take part in the Divine Liturgy, adore the Body of Our Lord Jesus Christ and venerate Him with a contrite heart, just as they would venerate Him in their own churches; let them go and visit Latin priests and make their confession to them and receive from them the Body of Our Lord. In the same manner Latins must frequent the Greek churches, take part in the Divine Liturgy, adore the Body of Jesus Christ with a firm faith. For, in fact, It is the Body of Jesus Christ, whether consecrated by a Greek priest who uses leavened

340a Bull of Pope Eugene IV, *Lætentur Cæli*.

bread, or by a Latin priest who uses unleavened bread, and It is worthy of equal veneration both under the appearance of unleavened as under the appearance of leavened bread. Let Latins also go to confession to Greek priests and receive Holy Communion from their hands, because in both cases it is the same Sacrament. Such was established by the Council of Florence, in the public Session of June 6, 1439."

342 (15) Although from Isidore's testimony it follows that the Council of Florence permitted the faithful to communicate in different rites, nevertheless, that faculty was not afterwards used always and everywhere, chiefly because the Greeks broke the poorly established unity, and, therefore, the Roman Pontiffs had no longer any reason to observe the indult which Isidore says was conceded by the Council of Florence.

THE CONSTITUTION "ORIENTALIUM"

343 (15) Our Predecessor, Leo XIII, of happy memory, in his Constitution *Orientalium dignitas Ecclesiarum*, extended the same privilege to all those who due to the long distance could not go to their own church without suffering great inconvenience. But at the same time he forbade that Eastern students attending Latin colleges should be obliged to receive Holy Communion according to the Latin custom and ordered that priests of their rite be called to celebrate Mass for them and distribute the Holy Eucharist to them at least on Sunday and on other holydays, all privileges being suppressed. However, experience taught that it is not easy to find in every place priests belonging to the Eastern rite, as they are occupied in the ministry elsewhere, and it was not possible for them on Sunday or holydays, and not even on weekdays to go to Latin colleges to distribute the bread of Angels to the young people, both boys and girls, wishing to receive Holy Communion.

For this reason the Apostolic See has often been requested to use a little more indulgence in matter of such great importance by mitigating the Church's discipline. These requests, after Our Decree *Sacra Tridentina Synodus*, published by the Sacred Congregation of the Council on December 20, 1905, on daily Communion, have become more frequent on the part of the people of the Eastern rite who requested permission to pass over to the Latin rite, in order to be nourished more easily with the heavenly Bread, and because a great number of young boys and girls among them were anxious to share in the same privilege.

344 (15) Considering the unanimity of the Catholic faith on the validity of the consecration made both with unleavened and leavened bread, convinced also that this interdiction of mixing rites was for a great number of Latins and Eastern people the cause of boredom and scandal, having consulted the Sacred Congregation of Propaganda for the affairs of Eastern rites and maturely examined the question, it appeared opportune to Us to abrogate all the decrees that forbid or restrict the interchange of rites in the reception of the Blessed Eucharist and to allow everyone, Latins and Eastern peoples, to nourish themselves with the August Sacrament of the Body of Our Lord consecrated by Catholic priests, with either leavened or unleavened bread, in Catholic Churches of any rite whatsoever, according to the ancient usage of the Church, so that "each and everyone of those who bears the name of Christian may finally understand one another and agree with one another on this symbol of harmony" (a).

We trust that Our present disposition will be most useful to all the dear Sons whom We have in the East, whatever be their rite, not only to inflame them with the ardor of piety, but also to strengthen their mutual union. In fact, with regard to piety, all understand that the Divine

345a Council of Trent, sess. 13.

Eucharist which the Fathers of the Latin and the Greek Churches generally call the daily bread of Christians destined to sustain and nourish the soul whose strength and nourishment it is, should be more frequently received by those whose charity and faith, the very principles of the supernatural life, are in danger. Hence, Eastern Catholics, obliged to live among a great number of schismatics, will not suffer damage to their faith and charity from this dangerous contact, if they are in the habit of fortifying themselves with this heavenly Food, from which they will draw great and lasting profit for their spiritual life. Regarding the second advantage, it is clear that this great facility, which up to now some had of receiving the Body of Christ, has easily been the cause of jealousy and discord to men of the same faith but of different rites. But, as We intend that from now on all the faithful may receive Holy Communion in any rite, it is evident that this Holy Communion which is the symbol, the basis and principle of Catholic unity must cause an ever increasing spirit of harmony among them, because the Apostle says: "For we, being many, are one bread, one body: all that partake of one bread" (a).

TOWARDS A LITURGICAL REFORM

Motu proprio, *Abhinc duos annos*, October 23, 1913.

347
(16, 72) Two years ago, in publishing Our Apostolic Constitution, *Divino Afflatu*, We had especially in sight the recitation, as far as possible in its entirety, of the Psalter on weekdays, and the restoration of the ancient Sunday offices. But Our mind was occupied with many other projects—some mere plans, others already on the way to realization—relating to the reform in the Roman Breviary.

However, because of the numerous difficulties preventing Us from executing them, We had to postpone them for

346a 1 Cor. 10:17.

a more favorable moment. To change the composition of the Breviary to make it in accordance with Our desires, that is, to give it a finished perfection in every part, would involve:

- restoring the calendar of the Universal Church to its original arrangement and style, retaining meanwhile the splendid richness which the marvelous fruitfulness of the Church, the Mother of Saints, has brought to bear upon it.
- utilizing appropriate passages of Scripture, of the Fathers and Doctors, after having reestablished the authentic text;
- prudently correcting the lives of the Saints according to documentary evidence;
- perfecting the arrangement of numerous points of the liturgy, eliminating superfluous elements.

But in the judgment of wise and learned persons, all 348
this would require considerable work and time. For this (16)
reason, many years will have to pass before this type of liturgical edifice, composed with intelligent care for the Spouse of Christ to express her piety and faith, can appear purified of the imperfections brought by time, newly resplendent with dignity and fitting order.

In the meantime, through correspondence and conver- 349
sations with a number of bishops, We have learned of their (16)
urgent desire—shared by many priests—to find in the Breviary, together with the new arrangement of the Psalter and its rubrics, all the changes which already have come or which might come with this new Psalter.

They have repeatedly asked Us, indeed they have repeatedly manifested their earnest desire that the new psalter be used more often, that the Sundays be observed more conscientiously, that provision be made for the inconvenience of transferred offices, and that certain other changes be effected which seem to be justified.

Because they are grounded in objectivity and completely conform to Our desire, We have agreed to these requests and We believe that the moment has come to grant them.

(*Practical dispositions.*)

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BENEDICT XV

1914-1922

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MASS FOR THE DECEASED

Apost. Const. *Incrumentum Altaris*, August 10, 1915.

(Application.)

The unbloody Sacrifice of the Altar is no different in nature from the Sacrifice of the Cross. Its effect is not only to give glory to the blessed and to bring remedy and salvation to men immersed in the miseries of this life, but it has also the sovereign efficacy of purifying the souls of the faithful who died in Christ. Such is the perpetual and constant doctrine of holy Mother Church. 350 (51)

We may find traces and formal and evident proofs of this teaching, which during the course of centuries brought to Christians the most precious consolations and filled the best among them with admiration for the infinite charity of Christ, in the oldest Liturgies of the Latin and Eastern Churches, in the writings of the Holy Fathers and in the numerous decrees of the early Councils. This same dogma the Council of Trent proposed for our belief in a very solemn definition which teaches that "the souls in Purgatory are relieved by the prayers and good works of the faithful, but especially by the Sacrifice of the Altar which is most pleasing to God" and by pronouncing anathema on those who declared that this Sacrifice should not be offered, "for the living and dead, for sins, for pain due to sin, to make satisfaction or for other necessities." 351 (51)

The practice of our Holy Mother the Church has always been in conformity with this teaching. In fact, she never ceased to exhort the faithful insistently not to deprive the souls of the deceased of the superabundant fruits of the Sacrifice of the Mass. It is necessary to say, in praise of the Christian people, that its industrious zeal for the deceased never faltered; the history of the Church witnesses that the more deeply the virtues of faith and charity pene- 352 (51)

trate souls, the more rulers and peoples, wherever the Christian name extends, will redouble their ardor to succour the souls in Purgatory.

353 (51) It is certainly to this lively devotion of our forefathers that we owe the custom several centuries old, instituted by degrees in the kingdom of Aragon, of having two Masses celebrated by secular priests and three by regulars on the day of the solemn anniversary of all the departed.

Benedict XIV, Our Predecessor, of immortal memory, had his own reasons for not confirming this privilege; but at the prayer of Ferdinand VI, Catholic King of Spain, and of John V, King of Portugal, he extended this faculty by means of his Apostolic letter of August 26, 1748, granting the priests of all regions subject to these two Princes, the authority to celebrate three Masses on the solemn Anniversary day of all the departed.

354 (51) During the course of time, numerous bishops and faithful from all classes of society very often requested the Apostolic See to extend this favor to the whole world. This request was frequently addressed to Our most recent Predecessors and to Us at the beginning of Our Pontificate. Let no one say that the reasons given in the past have lost their force; on the contrary they still hold good and become every day more pressing. Because, if Christians secured the celebration of Mass in suffrage of the deceased by means of various arrangements or by leaving a will to that effect, those foundations and pious liberalities have alas been partially suppressed, others have been neglected by those who have less right than anyone to neglect them. Then, there were many who, by a sharp distinction seemed forced, because of a falling off of stipends, to ask the Holy See to reduce the number of Masses.

355 (51) Therefore, having again imposed it as a serious obligation of conscience on those who in this field failed in their duty, We feel Ourselves, bound by charity for the souls of

the departed for whom from Our infancy We have been ardently moved with devotion, to make up in some way, as far as We are able, for the suffrages which have been omitted, to the great detriment of these souls.

(*Practical Directives.*)

DIVINE WORSHIP

Code of Canon Law, Book III, Part 3.

Can. 1255.—1. The worship which is due to the Most Holy Trinity, to each of the Divine Persons, to our Lord Jesus Christ, even under the Sacramental Species, is *cultus latriæ*; that which is due to the Blessed Virgin Mary is *cultus hyperdulia*; that which is due to others who reign with Christ in heaven is *cultus duliæ*. 355bis

2. To sacred relics and images also there is due a veneration and worship which is relative to the person to whom the relics and images refer.

Can. 1256.—If worship is offered in the name of the Church by persons lawfully deputed for this function and through acts which, by institution of the Church are to be offered only to God, and the saints and blessed, the worship is *public*; otherwise, it is *private*.

Can. 1257.—It pertains exclusively to the Holy See to control the sacred liturgy and to approve liturgical books. (a)

355bis (a) Can. 1255.—1. *Sanctissimæ Trinitati, singulis ejusdem Personis, Christo Domino, etiam sub speciebus sacramentalibus, debetur cultus latriæ; Beatæ Mariæ Virgini cultus hyperduliæ; aliis cum Christo in cælo regnantibus cultus duliæ.* 2. *Sacris quoque reliquiis atque imaginibus veneratio et cultus debetur relativus personæ ad quam reliquiæ referuntur.*

Can. 1256.—*Cultus, si deferatur nomine Ecclesiæ a personis legitime ad hoc deputatis et per actus ex Ecclesiæ institutione Deo, sanctis ac Beatis tantum exhibendos, dicitur PUBLICUS; sin minus, privatus.*

Can. 1257.—*Unius Apostolicæ Sedis est tum sacram ordinare liturgiam, tum liturgicos approbare libros.*

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CENTER OF DIVINE WORSHIP

All. to the Consistory, May 23, 1923.

(The coming Eucharistic Congress.)

Let Us above all make mention of the honors which today it has become traditional in Italy and throughout the world to render to the most Holy Eucharist with such a display of magnificence as recalls the most glorious annals of the Church touching the adorable Sacrament. 356
(46,
59)

In fact, the fervent and heroic worship of the early Christians, the spontaneous reactions of public devotion stirred by the errors of heretics, the Eucharistic prodigies taking place at various spots, the desires and canons of the great Councils, the constant concern of Roman Pontiffs as well as their solemn and frequent prescriptions about Eucharistic practices and organizations,—(Feast of Corpus Christ, Forty Hours Devotion, perpetual adoration, the duty of allowing children to approach the Holy Table from their earliest years and in the best dispositions, the obligation of frequent Communion, religious communities consecrated to Eucharistic worship)—all this gives evidence that the Church has placed in the Eucharist, and nowhere else, the culminating point, the center, and the supreme end of divine worship, and that she considers It the source and nourishment of the whole spiritual life. She has also been wont at stated times to exalt daily and uninterrupted Eucharistic worship through certain extraordinary and spectacular manifestations.

This is the object of Eucharistic Congresses. The discourses and pious addresses, the frequentation of the sacraments, the numerous returns to Christian ways of living,

the daily and nightly adoration, the long triumphant processions, all the manifestations which make up the programs of these gatherings vest them with grandeur and present beautiful and inspiring spectacles.

(Mission expositions.—The holy places.—Misery in Europe.)

THE TEACHING ROLE OF THE LITURGY

Encycl. *Quas primas*, December 11, 1925.

(Holy Year.—Kingship of Christ.—Scriptural arguments.—Liturgies.—Nature of the title.)

357 For people are instructed in the truths of faith and (82, brought to appreciate the inner joys of religion far more 83) effectually by the annual celebration of our sacred mysteries than by any pronouncement, however weighty, of the teaching of the Church. Such pronouncements usually reach only a few and the more learned among the faithful; feasts reach them all; the former speak but once, the latter speak every year—in fact, forever. The Church's teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of man's nature.

358 Man is composed of body and soul, and he needs these (7, external festivities so that the sacred rites, in all their 15, beauty and variety, may stimulate him to drink more deeply 82) of the fountain of God's teaching, that he may make it a part of himself, and use it with profit for his spiritual life (a).

358a *Etenim in populo rebus fidei imbuendo per easque ad interiora vitæ gaudia evehendo longe plus habent efficacitatis annuæ sacrorum mysteriorum celebritates quam quælibet vel gravissima ecclesiastici magisterii documenta; siquidem hæc in pauciores eruditioresque viros plerumque*

History, in fact, tells us that in the course of ages these festivals have been instituted one after another accordingly, as the needs or the advantage of the people of Christ seemed to demand; as when they needed strength to face a common danger, when they were attacked by insidious heresies, when they needed to be urged to the pious consideration of some mystery of faith or of some divine blessing.

Thus in the earliest days of the Christian era, when 359 Christ's people were suffering cruel persecution, the cult (15, of the martyrs was begun, in order, says St. Augustine, 80, "that the feasts of the martyrs might incite men to martyr- 82) dom" (a). The liturgical honors paid to confessors, virgins and holy women produced wonderful fruit in an increased zest for virtue, necessary even in times of peace.

But more fruitful still were the feasts instituted in 360 honor of the Blessed Virgin. In consequence of these, men (15, grew not only in their devotion to the Mother of God as 81, an ever-present advocate, but also in their love for her as 83) a mother bequeathed to them by their Redeemer. Not least among the blessings which have followed from the public and legitimate honor paid to the Blessed Virgin and the saints is the perfect and perpetual immunity of the Church from error and heresy. In this we may well admire the wonderful wisdom of the Providence of God, who, ever bringing good out of evil, has from time to time suf-

cadunt, illæ universos fideles percellunt ac docent; hæc semel, illæ quotannis atque perpetuo, ut ita dicamus, loquuntur, hæc mentes potissimum, illæ et mentes et animos, hominem scilicet totum, salutariter afficiunt. Sane, cum homo animo et corpore constet, debet is exterioribus dierum festorum solemnibus ita commoveri atque excitari, ut divinas doctrinas per sacrorum varietatem pulchritudinemque rituum copiosius imbibat, et, in sucum ac sanguinem conversas, sibi ad proficiendam in spiritali vita servire jubeat.

359a Sermon 47, de Sanctis.

ferred the faith and piety of men to grow weak, and allowed Catholic truth to be attacked by false doctrines, but always with the result that truth has afterwards shone out with greater splendor, and that men's faith, aroused from its lethargy, has shown itself more vigorous than before.

361 The festivals that have been introduced into the liturgy (15, in more recent years have had a similar origin, and have 82) been attended with similar results. When reverence and devotion to the Blessed Sacrament had grown cold, the feast of Corpus Christi was instituted, so that by means of solemn processions and an octave of prayer, men might be brought once more to render public homage to Christ. So, too, the feast of the Sacred Heart of Jesus was instituted at a time when men were oppressed by the gloomy pessimism of the Jansenists, which had made their hearts grow cold, and shut them out from the love of God and the hope of salvation.

362 If We ordain that the whole Catholic world shall revere (15, Christ as King, We shall minister to the need of the present 82) day, and at the same time provide an excellent remedy for the plague which now infects society. We refer to the plague of secularism, its errors and impious activities.

363 This evil spirit, as you are well aware, Venerable (15, Brethren, has not come into being in one day; it has long 82, lurked beneath the surface. The empire of Christ over all 83) nations was rejected. The right which the Church has from Christ Himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. Then gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then under the power of the State and tolerated more or less at the whim of princes and rulers. Some men went further, and wished to set up in the place of God's religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they

could dispense with God, and that their religion should consist in impiety and the neglect of God.

The rebellion of individuals and of nations against the authority of Christ has produced deplorable effects. We lamented these in the Encyclical *Ubi Arcano*; We lament them today: the seeds of discord sown far and wide; those bitter enmities and rivalries between nations, which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretense of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten, or neglect their duty; the unity and stability of the family undermined; society, in a word, shaken to its foundations and on the way to ruin.

We firmly hope, however, that the Feast of the Kingship of Christ, which in future will be observed annually, may hasten the return of society to our loving Savior. It would be the duty of Catholics to do all they can to bring about this happy result. Many of these, however, have neither the station in society nor the authority which should belong to those who bear the torch of truth. This state of things may perhaps be attributed to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance. Thus the enemies of the Church become bolder in their attacks. But if the faithful were generally to understand that it behooves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to win over to their Lord those hearts that are bitter and estranged from Him, and would valiantly defend His rights.

Moreover the annual and universal celebration of the feast of the Kingship of Christ will draw attention to the evils which secularism has brought upon society, in draw-

ing men away from Christ, and will also do much to remedy them. While nations insult the beloved name of our Redeemer by suppressing all mention of it in their conferences and parliaments, we must all the more loudly proclaim His kingly dignity and power, all the more universally affirm His rights.

(A suitable opportunity.—Doctrinal preparation for the feast.)

367 It is not necessary, Venerable Brethren, that We should (15, explain to you at any length why We have decreed that this 82, feast of Christ the King should be observed, in addition 83) to those other feasts in which His kingly dignity is already signified and celebrated. It will suffice to remark that although in all the feasts of Our Lord the material object is Christ, nevertheless their formal object is something quite distinct from His royal title and dignity.

368 We have commanded its observance on a Sunday in (15, order that not only the clergy may perform their duty by 82, saying Mass and reciting the Office, but that the laity too, 83) free from their daily tasks, may in a spirit of holy joy give ample testimony of their obedience and subjection to Christ. The last Sunday of October seemed the most convenient of all for this purpose, because it is at the end of the liturgical year, and thus the feast of the Kingship of Christ sets the crowning glory upon the mysteries of the life of Christ already commemorated during the year; thus too, before celebrating the triumph of all the Saints, we proclaim and extol the glory of Him who triumphs in all the Saints and in all the Elect.

369 Make it your duty and your task, Venerable Brethren, (15, to see that sermons are preached to the people in every 82, parish to teach them the meaning and the importance of 83, this feast, that they may so order their lives as befits faith- 97) ful and obedient subjects of the Divine King.

(Blessing to be expected.—Conclusion.)

SACRIFICE AND OBLATION

Encycl. *Miserentissimus Redemptor*, May 8, 1928.

(*Worship of the Most Sacred Heart.—Consecration of individuals, societies, the human race.—Expiation.—Christ the only efficacious Redeemer.*)

The copious redemption of Christ has abundantly 370 "forgiven us all offenses". Nevertheless, because of that (44, wonderful dispensation of Divine wisdom, we must fill up 50, in our flesh what is lacking in the sufferings of Christ for 58, His Body, the Church. Thus, We can add, nay even We are 95) bound to add, our own praises and satisfactions to that "which Christ rendered unto God in the name of sinners." But we must always remember that the whole force of expiation flows from the one bloody sacrifice of Christ, renewed without intermission on our altars in an unbloody manner, "for the Victim is one always and the same; He, who then offered Himself on the Cross, is now offering Himself through the ministry of the priest, the manner of offering alone being different!" (a) Therefore, to this most august sacrifice of the Eucharist the ministers and the other faithful should join their own immolation, that they also may present themselves "living victims, holy, pleasing to God" (b). Nay, St. Cyprian does not hesitate to declare that "the Lord's sacrifice is not celebrated with the holiness required, unless our oblation and sacrifice correspond to His Passion!" (c) Wherefore, the Apostle admonishes us "to bear about in our body the mortification of Jesus" (d), to be buried together with Christ and grafted together in the likeness of His death, not only by crucifying our flesh with its vices and concupiscences, "flying the corruption

370a Council of Trent, xxii, 2.

370b Rom. 12:1.

370c Ep. 63, no. 381.

370d 2 Cor. 4:10.

of that concupiscence which is in the world" (e), but "that the life also of Jesus should be made manifest in our bodies" (f) and being made partakers in His eternal priesthood we should offer "gifts and sacrifices for sins" (g).

371 In the exercise of the mystic priesthood of Christ and
(50, of satisfying and sacrificing participate not only the minis-
95) ters chosen by our Pontiff, Jesus Christ, for the clean
oblation which should be made in His name from the
rising to the setting of the sun, but the whole Christian
people, rightly called by the Prince of the Apostles "a
chosen generation, a kingly priesthood" (a). In that oblation
the faithful, either for themselves or for all mankind, ought
to concur in much the same way that the Pontiff "taken
from among men, is ordained for men in the things that
pertain to God" (b).

(Other reasons for that expiation.—Fruits of Christ's
mediation.—Expiation.—Conclusion.)

RULES FOR SACRED MUSIC

Apost. Const. *Divini Cultus*, December 20, 1928.

372 Since the Church has received from Christ her Founder
(5, the office of safeguarding the sanctity of divine worship, it
16, is certainly incumbent upon her, while leaving intact the
18, substance of the Sacrifice and the sacraments, to prescribe
33) ceremonies, rites, formulæ, prayers and chant for the prop-
er regulation of that august public ministry, whose special
name is "Liturgy", as being the eminently sacred action.

373 For the liturgy is indeed a sacred thing, since by it
(5, we are raised to God and united to Him, thereby professing

370e 2 Peter 1:4.

370f 2 Cor. 4:10.

370g Heb. 5:1.

371a 1 Peter 2:9.

371b Heb. 5:1.

our faith and our deep obligation to Him for the benefits 9,
we have received and the help of which we stand in con- 10,
stant need. There is thus a close connection between dogma 82,
and the sacred liturgy, and between Christian worship and 84)
the sanctification of the faithful (a). Hence Pope Celestine I
saw the standard of faith expressed in the sacred formulæ
of the liturgy. "The rule of our faith," he says, "is indicated
by the law of our worship. When those who are set over the
Christian people fulfill the function committed to them,
they plead the cause of the human race in the sight of
God's clemency, and pray and supplicate in conjunction
with the whole Church."

These public prayers, called at first "the work of 374
God" and later "the divine office" or the daily "debt" which (28,
man owes to God, used to be offered both day and night 71,
in the presence of a great concourse of the faithful. From 73)
the earliest times the simple chants which graced the
sacred prayers and the liturgy gave a wonderful impulse
to the piety of the people. History tells us how in the
ancient basilicas, where bishop, clergy and people alter-
nately sang the divine praises, the liturgical chant played
no small part in converting many barbarians to Christianity
and civilization. It was in the churches that heretics came
to understand more fully the meaning of the communion
of saints; thus the Emperor Valens, an Arian, being present
at Mass celebrated by St. Basil, was overcome by an ex-
traordinary seizure and fainted. At Milan, St. Ambrose was
accused by heretics of attracting the crowds by means of
liturgical chants. It was due to these that St. Augustine
made up his mind to become a Christian. It was in the
churches, finally, where practically the whole city formed
a great joint choir, that the workers, builders, artists,
sculptors and writers gained from the liturgy that deep

373a *Hinc intima quædam necessitudo inter dogma et litur-
giam sacram, itemque inter cultum christianum et populi
sanctificationem.*

knowledge of theology which is now so apparent in the monuments of the Middle Ages.

375 No wonder, then, that the Roman Pontiffs have been (16, so solicitous to safeguard and protect the liturgy. They 19, have used the same care in making laws for the regulation 27, of the liturgy, in preserving it from adulteration, as they 84, have in giving accurate expression to the dogmas of the 97) faith. This is the reason why the Fathers made both spoken and written commentary upon the liturgy or "the law of worship"; for this reason the Council of Trent ordained that the liturgy should be expounded and explained to the faithful (a).

376 In our times too, the chief object of Pope Pius X, in (9, the *Motu Proprio* which he issued twenty-five years ago, 13, making certain prescriptions concerning Gregorian Chant 16, and sacred music, was to arouse and foster a Christian 33, spirit in the faithful, by wisely excluding all that might ill 34, befit the sacredness and majesty of our churches. The 36, faithful come to church in order to derive piety from its 96) chief source, by taking an active part in the venerated mysteries and the public solemn prayers of the Church. It is of the utmost importance, therefore, that anything that is used to adorn the liturgy should be controlled by the Church, so that the arts may take their proper place as most noble ministers in sacred worship. Far from resulting in a loss to art, such an arrangement will certainly make for the greater splendor and dignity of the arts that are

375a *Ex his intelligitur cur Romani Pontifices tantam adhibuerint sollicitudinem in liturgia tutanda et custodienda; et quemadmodum tam multa erat eis cura in dogmate aptis verbis exprimendo, ita liturgiæ sacræ leges ordinare, tueri et ab omni adulteratione præservare studuerint. Itemque patet cur Sancti Patres liturgiam sacram (seu supplicandi legem) verbis scriptisque commentati sint; et Tridentinum Concilium voluerit eam esse christiano populo exponendam et explicandam.*

used in the Church. This has been especially true of sacred music. Wherever the regulations on this subject have been carefully observed, a new life has been given to this delightful art, and the spirit of religion has prospered; the faithful have gained a deeper understanding of the sacred liturgy, and have taken part with greater zest in the ceremonies of the Mass, in the singing of the psalms and the public prayers. Of this We Ourselves had happy experience when, in the first year of Our Pontificate, We celebrated solemn High Mass in the Vatican Basilica to the noble accompaniment of a choir of clerics of all nationalities, singing in Gregorian Chant.

It is, however, to be deplored that these most wise laws 377 in some places have not been fully observed, and therefore (33, their intended results not obtained. We know that some 34) have declared that these laws, though so solemnly promulgated, were not binding upon their obedience. Others obeyed them at first, but have since come gradually to give countenance to a type of music which should be altogether banned from our churches. In some cases, especially when the memory of some famous musician was being celebrated, the opportunity has been taken of performing in church certain works which, however excellent, should never have been performed there, since they were entirely out of keeping with the sacredness of the place and of the liturgy.

In order to urge the clergy and faithful to a more 378 scrupulous observance of these laws and directions which (33) are to be carefully obeyed by the whole Church, We think it opportune to set down here something of the fruits of Our experience during the last twenty-five years. This We do the more willingly because in this year We celebrate not only the memory of the reform of sacred music to which We have referred, but also the centenary of the monk Guido of Arezzo. Nine hundred years ago Guido, at the bidding of the Pope, came to Rome and produced his

wonderful invention, whereby the ancient and traditional liturgical chants might be more easily published, circulated and preserved intact for posterity—to the great benefit and glory of the Church and of art.

379 It was in the Lateran Palace that Gregory the Great, (25, having made his famous collection of the traditional treasures of plainsong, editing them with additions of his own, 33) had wisely founded his great *Schola* in order to perpetuate the true interpretation of the liturgical chant. It was in the same building that the monk Guido gave a demonstration of his marvelous invention before the Roman clergy and the Roman Pontiff himself. The Pope, by his full approbation and high praise of it, was responsible for the gradual spread of the new system throughout the whole world, and thus for the great advantages that accrued therefrom to musical art in general.

380 We wish, then, to make certain recommendations to (33) the Bishops and Ordinaries, whose duty it is, since they are the custodians of the liturgy, to promote ecclesiastical art. We are thus acceding to the requests which, as a result of many musical congresses and especially that recently held at Rome, have been made to Us by not a few Bishops and learned masters in the musical art. To these We accord due meed of praise; and We ordain that the following directions, as hereunder set forth, with the practical methods indicated, be put into effect.

381 All those who aspire to the priesthood, whether in (33) Seminaries or in religious houses, from their earliest years (34) are to be taught Gregorian Chant and sacred music. At that age they are able more easily to learn to sing, and to modify, if not entirely to overcome, any defects in their voices, which in later years would be quite incurable. Instruction in music and singing must be begun in the elementary, and continued in the higher classes. In this way, those who are about to receive sacred orders, having become gradually

experienced in chant, will be able during their theological course quite easily to undertake the higher and "aesthetic" study of plainsong and sacred music, of polyphony and the organ, concerning which the clergy certainly ought to have a thorough knowledge.

In seminaries, and in other houses of study for the 382 formation of the clergy both secular and regular there (33, should be a frequent and almost daily lecture or practice— 34, however short—in Gregorian Chant and sacred music. If 35) this is carried out in the spirit of the liturgy, the students will find it a relief rather than a burden to their minds, after the study of the more exacting subjects. Thus a more complete education of both branches of the clergy in liturgical music will result in the restoration to its former dignity and splendor of the choral Office, a most important part of divine worship; moreover, the *scholæ* and choirs will be invested again with their ancient glory.

Those who are responsible for, and engaged in divine 383 worship in basilicas and cathedrals, in collegiate and con- (28, ventual churches of religious, should use all their endeavors 34, to see that the choral Office is carried out duly—i.e. in ac- 72, cordance with the prescriptions of the Church. And this, 73) not only as regards the precept of reciting the divine Office "worthily, attentively and devoutly," but also as regards the chant. In singing the psalms attention should be paid to the right tone, with its appropriate mediation and termination, and a suitable pause at the asterisk; so that every verse of the psalms and every strophe of the hymns may be sung by all in perfect time together. If this were rightly observed, then all who worthily sing the psalms would signify their unity of intention in worshipping God and,

382a *Auctior ita pleniorque utriusque cleri in lutrgica musica institutio id certe efficiet ut ad dignitatem priscam splendoremque chorale officium restitatur, quod pars est divini cultus præcipua; itemque ut scholæ et capellæ musicorum quas vocant, ad veterem gloriam revocentur.*

as one side of the choir sings in answer to the other, would seem to emulate the everlasting praise of the Seraphim who cried one to the other "Holy, Holy, Holy."

384 Lest anyone in future should invent easy excuses for
(25, exempting himself from obedience to the laws of the
33, Church, let every chapter and religious community deal
34, with these matters at meetings held for the purpose; and
35) just as formerly there used to be a "Cantor" or director of
the choir, so in future let one be chosen from each chapter
or choir of religious, whose duty it will be to see that the
rules of the liturgy and of choral chant are observed and,
both individually and generally, to correct the faults of the
choir. In this connection it should be observed that, ac-
cording to the ancient discipline of the Church and the
constitutions of chapters still in force, all those at least who
are bound to office in choir, are obliged to be familiar with
Gregorian Chant. And the Gregorian Chant which is to be
used in every church, of whatever order, is the text which,
revised according to the ancient manuscripts, has been
authentically published by the Church from the Vatican
Press.

385 We wish here to recommend, to those whom it may
(29, concern, the formation of choirs. These in the course of
34, time came to replace the ancient *scholæ* and were estab-
35) lished in the basilicas and greater churches especially for
the singing of polyphonic music. Sacred polyphony, We
may here remark, is rightly held second only to Gregorian
Chant. We are desirous, therefore, that such choirs, as
they flourished from the fourteenth to the sixteenth cen-
tury, should now also be created anew and prosper,
especially in churches where the scale on which the liturgy
is carried out demands a greater number and a more care-
ful selection of singers.

386 Choir-schools for boys should be established not only
(34, for the greater churches and cathedrals, but also for smaller

parish churches. The boys should be taught by the choir-
master to sing properly, so that, in accordance with the
ancient custom of the Church, they may sing in the choir
with the men, especially as in polyphonic music the highest
part, the *cantus*, ought to be sung by boys. Choir-boys,
especially in the sixteenth century, have given us masters
of polyphony: first and foremost among them, the great
Palestrina.

As We have learned that in some places an attempt 387
is being made to reintroduce a type of music which is not (25,
entirely in keeping with the performance of the sacred 28)
Office, particularly owing to the excessive use made of
musical instruments, We hereby declare that singing with
orchestra accompaniment is not regarded by the Church
as a more perfect form of music or as more suitable for
sacred purposes. Voices, rather than instruments, ought to
be heard in the church: the voices of the clergy, the choir
and the congregation (a). Nor should it be deemed that
the Church, in preferring the human voice to any musical
instrument, is obstructing the progress of music; for no
instrument, however perfect, however excellent, can sur-
pass the human voice in expressing human thought, es-
pecially when it is used by the mind to offer up prayer
and praise to Almighty God.

The traditionally appropriate musical instrument of 388
the Church is the organ, which, by reason of its extraordi- (31,
nary grandeur and majesty, has been considered a worthy 32,
adjunct to the liturgy, whether for accompanying the chant 33,
or, when the choir is silent, for playing harmonious music 34)
at the prescribed times. But here too must be avoided that
mixture of the profane with the sacred which, through the
fault partly of organ-builders and partly of certain per-

387a *Etenim magis quam instrumenta, vocem ipsam in
sacris ædibus resonare decet: vocem nempe cleri, cantorum,
populi.*

formers who are partial to the singularities of modern music, may result eventually in diverting this magnificent instrument from the purpose for which it is intended. We wish, within the limits prescribed by the liturgy, to encourage the development of all that concerns the organ; but We cannot but lament the fact that, as in the case of certain types of music which the Church has rightly forbidden in the past, so now attempts are being made to introduce a profane spirit into the Church by modern forms of music; which forms, if they began to enter in, the Church would likewise be bound to condemn. Let our churches resound with organ-music that gives expression to the majesty of the edifice and breathes the sacredness of the religious rites; in this way will the art both of those who build organs and of those who play them flourish afresh, and render effective service to the sacred liturgy (a).

389 In order that the faithful may more actively participate
(27, in divine worship, let them be made once more to sing the
96, Gregorian Chant, so far as it belongs to them to take part
97) in it. It is most important that when the faithful assist at the sacred ceremonies, or when pious sodalities take part with the clergy in a procession, they should not be merely detached and silent spectators, but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or the choir, as it is prescribed. If this is done, then it will no longer happen that the people either make no answer at all to the public prayers—whether in the language of the liturgy or in the vernacular—or at best utter the responses in a low and subdued murmur (a).

388a *Personent in templis ii tantum organi concentus qui majestatem loci referant ac rituum sanctitudinem redoleant; hoc enim pacto ars tum fabrorum in construendis organis, tum musicorum in eisdem adhibendis, revirescet ad liturgiæ sacrae efficax adjumentum.*

389a *Quo autem actuosius fideles divinum cultum participant, cantus gregorianus, in iis quae ad populum spectant in usum populi restituatur. Ac revera pernecesse est ut fi-*

Let the clergy, both secular and regular, under the lead of their Bishops and Ordinaries devote their energies either directly, or through other trained teachers, to instructing the people in the liturgy and in music, as matters closely associated with Christian doctrine. This will be best effected by teaching liturgical chant in schools, pious confraternities and similar associations. Religious communities of men or women should devote particular attention to the achievement of this purpose in the various educational institutions committed to their care. Moreover, We are confident that this object will be greatly furthered by those societies which, under the control of ecclesiastical authority, are striving to reform sacred music according to the laws of the Church.

To achieve all that We hope for in this matter numerous trained teachers will be required. And in this connection We accord due praise to all the Schools and Institutes throughout the Catholic world, which by giving careful instruction in these subjects are forming good and suitable teachers. But We have a special word of commendation for the "Pontifical Higher School of Sacred Music," founded in Rome in the year 1910. This School, which was greatly encouraged by Pope Benedict XV and was by him endowed with new privileges, is most particularly favored by Us; for We regard it as a precious heritage left to Us by two Sovereign Pontiffs, and We therefore wish to recommend it in a special way to all the Bishops.

deles, non tamquam extranei vel muti spectatores, sed penitus liturgiæ pulchritudine affecti, sic cæremoniis sacris intersint—tum etiam cum pompæ seu processiones, quas vocant, instructo cleri ac sodalitatum agmine, aguntur—ut vocem suam sacerdotis vel scholæ vocibus, ad præscriptas normas, alternent; quod si auspicio contingat; iam non illud eveniet ut populus aut nequaquam aut levi quodam demissoque murmure communibus precibus, liturgica vulgari lingua propositas, vix respondeat.

392 We are well aware that the fulfillment of these in-
 (33) junctions will entail great trouble and labor. But do we
 not all know how many artistic works our forefathers,
 undaunted by difficulties, have handed down to posterity,
 imbued as they were with pious zeal and with the spirit
 of the liturgy? Nor is this to be wondered at; for anything
 that is the fruit of the interior life of the Church surpasses
 even the most perfect works of this world. Let the difficul-
 ties of this sacred task, far from deterring, rather stimulate
 and encourage the Bishops of the Church, who, by their
 universal and unflinching obedience to Our behests, will
 render to the Sovereign Bishop a service most worthy of
 their episcopal office.

(Conclusion.)

THE CHURCH IN PRAYER

Encycl. *Caritate Christi Compulsi*, May 3, 1932.

(*Social disorder.—Its causes.—Its remedies.*)

393 However, in the face of this satanic hatred of religion,
 which reminds Us of "the mystery of iniquity" (a)
 referred to by St. Paul, mere human means and expedients
 are not enough, and We should consider Ourselves want-
 ing in Our apostolic ministry if We did not point out to
 mankind those wonderful mysteries of light, that alone
 contain the hidden strength to subjugate the unchained
 powers of darkness.

394 When Our Lord, coming down from the splendors of
 Thabor, had healed the boy tormented by the devil, whom
 the disciples had not been able to cure, to their humble
 question: "Why could we not cast him out?" He made
 reply in the memorable words: "This kind is not cast out

393a 2 Thess. 2:7.

but by prayer and fasting" (a). It appears to Us, Venerable
 Brethren, that these divine words find a peculiar applica-
 tion in the evils of Our times, which can be averted only
 by means of prayers and penance.

Mindful then of Our condition, that we are essentially 395
 limited and absolutely dependent on the Supreme Being, (1)
 before everything else let us have recourse to prayer. We
 know by faith how great is the power of humble, trustful,
 persevering prayer. To no other pious work have ever
 been attached such ample, such universal, such solemn
 promises as to prayer: "Ask and it shall be given you,
 seek and you shall find, knock and it shall be opened to
 you. For everyone that asketh, receiveth; and he that
 seeketh, findeth; and to him that knocketh, it shall be
 opened" (a). "Amen, amen, I say to you, if you ask the
 Father anything in My name, He will give it to you" (b).

And what object could be more worthy of our prayer, 396
 and more in keeping with the adorable person of Him who (4)
 is the only "mediator of God and men, the Man Jesus
 Christ" (a), than to beseech Him to preserve on earth
 faith in one God living and true? Such prayer bears al-
 ready in itself a part of its answers, for in the very act of
 prayer, a man unites himself with God and, so to speak,
 keeps alive on earth the idea of God. The man who prays,
 merely by his humble posture professes before the world
 his faith in the Creator and Lord of all things; joined with
 others in prayer, he acknowledges, that not only the in-
 dividual, but human society as a whole, has over it a
 supreme and absolute Lord.

What a spectacle for heaven and earth is not the 397
 Church in prayer! For centuries, without interruption, from (5,

394a Matt. 17:18-20.

395a Matt. 7:7-8.

395b John 16:23.

396a 1 Tim. 11:5.

6, midnight to midnight, is repeated on earth the divine
70, psalmody of the inspired canticles; there is no hour of the
74) day that is not hallowed by its special liturgy; there is no
stage of life that has not its part in the thanksgiving,
praise, supplication, and reparation in common use by the
Mystical Body of Christ, which is the Church. Thus prayer
of itself assures the presence of God among men, according
to the promise of the Divine Redeemer: "Where there are
two or three gathered together in My name, there am I in
the midst of them" (a).

398 In addition, prayer will remove the fundamental
(74) cause of present day difficulties, which We have mentioned
above, that is, the insatiable greed for earthly goods. The
man who prays looks above to the goods of heaven where-
on he meditates and which he desires; his whole being is
lost in the contemplation of the marvelous order estab-
lished by God, which knows not the frenzy of earthly
successes nor the futile competitions of ever-increasing
speed; and thus automatically, as it were, will be reestab-
lished that equilibrium between work and rest, whose
entire absence from society today is responsible for grave
dangers to life, physical, economic and moral. If, therefore,
those who through excessive production of manufactured
goods have fallen into unemployment and poverty made
up their minds to give the proper time to prayer, there is
no doubt that work and production would soon be brought
within reasonable limits, and that the conflict which now
divides humanity into two great camps struggling for tran-
sient interests would be changed into a noble and peaceful
contest for goods heavenly and eternal.

399 In like manner will the way be opened for the peace
(74) we are seeking, as St. Paul beautifully remarks in the pas-
sage where he joins the precept of prayer to holy desires
for the peace and the salvation of all men: "I desire there-

397a Matt. 18:20.

fore, first of all, that supplications, prayers, intercessions,
and thanksgivings be made for all men; for kings and all
that are in high stations, that we may lead a quiet and
peaceful life in all piety and chastity. For this is good and
acceptable in the sight of God Our Savior, who will have
all men to be saved, and to come to the knowledge of
truth" (a).

(*Penance.—Concupiscence.—Conclusion.*)

REQUIREMENTS OF SACRED ART

All. at the Inauguration of the New Vatican Gallery
of Paintings, October 27, 1932.

Very many works of art, indisputably and forever 400
beautiful as those We have now admired, works so deeply (37)
inspired by religious thought and sentiment as to make
them seem, as has well been said, invocations and fervent
genuine prayers, luminous hymns of faith, sublime eleva-
tions and veritable triumphs of celestial and divine glory,
bring to mind, by a well-nigh irresistible force of contrast,
certain other so-called works of art, that seem to recall the
sacred only to distort it to the point of caricature and very
often to the point of real profanation. An attempt to defend
this is made on the plea of search of the new, and of ra-
tional craftsmanship.

But the new does not represent real progress unless it 401
be at least as beautiful and as good as the old; too often (38)
these would-be new works are truly and often scandalously
ugly. They reveal only the incapacity or culpable negli-
gence of that preparation of general culture, of design, of
that habit of patient and conscientious labor, the lack or
absence of which give rise to disfigurements, or rather
to deformations. Such works miss even the much sought-

399a 1 Tim. 2:1-4.

for novelty and on the contrary resemble certain types of manuscripts of the darkest epoch of the Middle Ages, of the period in which the best traditions were lost in the barbarian invasions without promise of any later rebirth.

402 (36, 37) Something similar happens when the self-styled new sacred art sets itself to build, decorate, and furnish those dwellings of God and houses of prayer which are our churches.

"Dwellings of God" and "Houses of Prayer," these are, according to God's own words or words inspired by Him, the end and the reason of existence of sacred buildings; these are the supreme reasons to which art must unceasingly look for inspiration and constantly obey, if it wishes to be called sacred and rational, under pain of being neither rational nor sacred. Neither is immoral art, as it is called, any longer a rational and human art (We mean worthy of man and responding to his nature). It forgets, denies and does not respect the supreme reason for its being, that is, the perfection of an essentially moral nature.

403 (38) The few fundamental ideas which We have mentioned rather than expounded make Our practical judgment regarding the so-called new sacred art clearly understood. We have already discussed it often with masters of art and with pastors. Our hope, Our ardent desire, Our will, can only be that the law of the Church, so clearly formulated and sanctioned in the Code of Canon Law, be obeyed; that such art be not admitted into our churches, and, further, that it be not called upon to construct, to remodel or to decorate them. Rather, open wide the portals and give sincere welcome to every good and progressive development of improved and venerable traditions, which in so many centuries of Christian life, in such varying circumstances, social and ethnic conditions, have given stupendous proof of their endless capacity to improve new and beautiful forms, as often as they were investigated, or studied and cultivated under the twofold light of genius and faith.

It is the duty of our brothers in the episcopate, because of the divine mandate that honors them and because of the explicit disposition of the sacred Code, it is the duty, We said, of Bishops towards their respective dioceses as it is for Us and for all the Church, to see that the important provisions of the Code be obeyed and observed, and that nothing wrongly calling itself art shall intrude to offend against the sanctity of the Church and the altar, and disturb the piety of the faithful. 404 (37, 39)

We are very happy to be able to recall how some time ago and also recently many voices near Us and also from far away have been raised to defend good tradition and to condemn too obvious aberrations. 405

THE SLAVIC-BYZANTINE RITE

Motu Proprio *Quam sollicita*, December 21, 1934.

(*Commission for Russia.—Publication of Liturgical books in the Slavic language.*)

It is Our desire to conserve with vigilant solicitude the glorious tradition of the Roman Church whose variety of rites make the light of truth shine in an admirable manner; rites that are like the concord of voices rising in unique harmony from earth to heaven. 406 (15, 18)

Therefore, let those of Our children who unfortunately roam far away from the paternal home once more consider and seriously reflect that, if they return to Us, each and everyone of them will have the full liberty of preserving his own rite intact in its splendor. That rite of theirs, whether We consider its very ancient language or its ancient ceremonies, truly recalls to mind that most happy age in which the whole Christian universe rejoiced in the unity of faith, in one fold under one Shepherd. It is one of Our deepest concerns to keep intact the Slavic-Byzantine

THE SUBLIME MYSTERY OF FAITH

rite, and having come to know that Our Sons who use it needed liturgical books, We immediately ordered them to be printed. We are entrusting this task to the Sacred Congregation for the Eastern Church.

THE SUBLIME MYSTERY OF FAITH

Letter *Præclara Studio*, August 20, 1935, to Cardinal Fumasoni-Biondi.

(*Greeting to the Eucharistic Congress of Teramo.*)

407
(58,
59) What could be better and more efficacious in increasing the vigor and fervor of Christian faith than the study of and devotion to the Eucharistic Sacrament, appropriately called the mystery of faith? In fact, in it alone is contained all that is superior to nature; it embraces, so to speak, a complexity of numerous and varied miracles: "The merciful and compassionate Lord instituted a memorial of His miracles; He nourished all who venerate Him."

Thanks to this Sacrament, Christian faith is preserved, the spirit nourished, the falsehood of error dispelled, and supernatural truths find their clearest explanations.

Very important and advantageous is the general theme to be developed at the various assemblies of the Congress, that is, "The Eucharist in Sacred Scripture." It is, in fact, from this very source that the salutary doctrine regarding this sublime mystery of faith must be drawn.

(*Conclusion and Blessing.*)

PRIESTLY PRAYER

Encycl. *Ad Catholici sacerdotii*, December 20, 1935.

(*Aim of the encyclical.—Preceding documents.—Origin and dignity of the priesthood.—Priestly rights and duties.*)

Continuing the mission of Christ, who spent the whole 408
night in prayer to God and lived always to intercede in (88,
our behalf, the priest keeps himself close to God, in virtue 6)
of his role, as an intercessor acting publicly for all. He has received the mandate to offer to God in the name of the Church not only the true sacrifice, in its strict sense, celebrated at the altar, but also the sacrifice of public praise and prayers. Through psalms, hymns and songs, taken for the most part from the sacred books, he renders to God each day, in recurring refrain, the homage of adoration which is His due, and fulfills his duty of praying for men, in our day more harassed than ever, anxious and in need of divine help. Who can say how many chastisements priestly prayers have warded off from sinful man, or count the number of blessings begged and obtained for him from God?

If private prayer produces the many sublime benefits 409
promised by Jesus Christ, how much more powerful, (11,
beyond doubt, are the prayers officially presented in the 6)
name of the Church, beloved Spouse of the Savior.

(*Priestly virtues.—The formation of the clergy.—Vocations.—Conclusion.*)

THE EUCHARIST AND THE MISSIONS

Letter *Summa animi*, January 1, 1937, to Cardinal Dougherty.

(*Greetings for the Eucharistic Congress of Manila.*)

It has been happily decided to take as subject of the 410
principal theme, the intimate relationship between the (52)

Eucharist and missionary work. In fact, there is nothing more efficacious for spreading the Catholic faith on earth than this Sacrament par excellence, which is at the same time a sacrifice, and specially called "mystery of faith!" Does not this Sacrament, the very center of the Church or of Christ's kingdom, strongly draw all the faithful to itself and likewise sweetly attract infidels, so that there may be but one fold under one Shepherd?

411 (52) If there was ever a time in which the supernatural life must be fully restored to every individual and to society, it is the present time of crisis in which all are immersed in anguish and fear. Humanity may be compared to an invalid who is a prey to fever and passions, who worries only over material prosperity, hopes only in it, pursues it in its flight and grasps it when it is already falling away. It is certain that men and society, coming necessarily from God, cannot live or operate, nor perform any good act, if not in God through Jesus Christ, from whom came and continually comes all that is excellent and exquisite in the world.

The source and principle of these true goods is undoubtedly the admirable Sacrament of the Eucharist, which nourishes and sustains supernatural life and miraculously increases human dignity itself. Is there anything greater or more desirable than for men to become, according to the words of St. Peter, "partakers of the divine nature?" The strength and power of the heralds of faith originate from and depend especially on this august sacrament; the more intimate missionaries' union with the divine King, the more copious and abundant will be the harvest that they will gather in pagan fields.

(Conclusion and Blessing.)

NATIVE SACRED ART

Letter *Missionalium rerum*, September 14, 1937, to Cardinal Fumasoni-Biondi.

(Introduction.)

Art, which is one of the highest manifestations of the genius and culture of every people, offers to holy Mother Church the most worthy and important elements of the external celebration of divine worship. For this reason the new Exhibition of Christian art will be a kind of magnificent mirror in which the tastes of the various peoples will be reflected and in which it will be possible to study, thanks to an abundant literature, the adaptation of local art to missionary exigencies and institutions. 412 (38)

The Exhibition will show the spirit and the truly Catholic action of Christ's Church, that holy Church jealous of its artistic and cultural heritage, of the laws and customs of each people, provided that these be not contrary to God's holy law. Since its origin, the Church repeats with St. Paul that she seeks nothing other than souls (a) and wishes to make herself all things to all men (b). 413 (38)

The Exposition will also show how, even in the realm of art, Christian doctrine is inexhaustibly fertile and that it knows how to rise above painful and numerous divisions, to gather into the House of Our common Father in the same admirable spiritual unity, the artistic productions of the various peoples in order to glorify God by homage and beauty. 414 (38)

(Conclusion.)

413a 2 Cor. 12:14-15.

413b 1 Cor. 9:22.

EFFECTS OF EUCHARISTIC CONGRESSES

Letter *Jam ita*, September 13, 1938, to Cardinal Mundelein.

(*Introduction.*)

415 Experience teaches that after Eucharistic Congresses
(65) not only those who took part in the Congress return home enlivened by a more ardent charity, but also that the entire nation is deeply moved and more vigorously urged on to greater good by dint of divine power inherent in those sacred solemnities. This emotion which moves souls causes new ardor and blood to circulate in the veins of Christian society.

(*Conclusion and Blessing.*)

THE EUCHARIST, SOUL OF THE CHURCH

R. M. *Dum Christus Dominus*, October 18, 1938.

(*Wishes for the Eucharistic Congress of New Orleans.*
—*New outbreak of hatred of the Church.*)

416 The divine Eucharist, to use the words of Our most
(46) wise Predecessor, "must be considered as the center of Christian life" and is said to be "the soul of the Church." For this reason, wherever it is adored by solemn worship and frequently received with piety, it is the remedy for infirmities and human ailments; it stirs up and strengthens Christian virtue. "Where Christ is, there also is Paradise." Therefore, wherever Eucharistic worship is a living thing directing the spirit of citizens, there must be a firm hope of the Church's renewal and society's greatest good.

(*Conclusion and Blessing.*)

PIUS XII

1939-1958

THE GIFT OF LOVE

Letter *Peropportunum*, April 16, 1939, to Cardinal Verdier.

(Introduction.—*The Eucharist.*)

The Blessed Eucharist is not only the most precious 417
gift of divine Love given for our advantage, but it is also (52,
the sign and bond of that love. 59)

(Conclusion and Blessing.)

MISSIONARY LITURGY

Enycl. *Summi Pontificatus*, October 20, 1939.

(Introduction.—*Present relativism.—Denial of the moral law.—Secularism.—Unity of mankind.—Organic unity in spite of differences.*)

The Church of Christ, the faithful depository of the 418
teaching of Divine Wisdom, cannot and does not think of (15)
deprecating or disdaining the particular characteristics
which each people, with jealous and intelligible pride,
cherishes and retains as a precious heritage. Her aim is a
supernatural union in all-embracing love, deeply felt and
practiced, and not the unity which is exclusively external
and superficial and by that very fact weak.

The Church hails with joy and follows with her
maternal blessing every method of guidance and care which
aims at a wise and orderly evolution of particular forces
and tendencies having their origin in the individual charac-
ter of each race, provided that they are not opposed to
the duties incumbent on men from their unity of origin
and common destiny.

She has repeatedly shown in her missionary enterprises
that such a principle of action is the guiding star of her
universal apostolate. Pioneer research and investigation,

involving sacrifice, devotedness and love on the part of her missionaries of every age, have been undertaken in order to facilitate the deeper appreciative insight into the most varied civilizations and to put their spiritual values to account for a living and vital preaching of the Gospel of Christ.

Our immediate Predecessor, of holy and venerated memory, applying such norms to a particularly delicate question, made some generous decisions which are a monument to his insight and to the intensity of his apostolic spirit. Nor need We tell you, Venerable Brethren, that We intend to proceed without hesitation along this way. Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail.

(Charity and patriotism.—The State and authority.—The common good.—Family rights.—Education.—Basis of true peace.—Conclusion.)

THE EUCHARISTIC BREAD

Homily at the Pontifical Mass, March 3, 1940.

(Trust of God's children.)

419 These last words receive a wonderful confirmation in
(58) today's Gospel, which narrates how Jesus nourished the great multitude with five barley loaves and two fishes (a). But God gives more than simple nourishment for their bodies to those who believe in Him: the miraculous distribution of loaves is in fact a figure of the future institution of the Blessed Eucharist, and the multiplication, which was to be uninterruptedly renewed throughout the ages, is a figure of food for souls.

419a John 6.

It is a mystery of love, an admirable and sublime vision, 420 that opens and unfolds itself before our gaze. Do you not (57, see in Jesus, who multiplies the material bread, the eternal 59) Priest who raises His eyes to heaven, blesses the bread which He changes into His Most Sacred Body, breaks It and gives It to His ministers to distribute to the crowds of faithful? Do you not recognize in the Apostles, who gave to the multitude the bread received from Christ, the standard-bearers of the bishops and priests, who would nourish the Christian people with the bread of eternal life? Beloved children, keep clear the eye of your faith. In the sacrament of the altar one finds the center of all Christianity. In It lives and stays among us, unto the consummation of the world, God Himself, Our Lord Jesus Christ, once a pilgrim through the lands of Judea and Galilee, and today triumphant King in heaven. Thousands of times daily, He hides Himself in our tabernacles under the form of bread transformed by the words and the hands of priests, and awaits us, invites us, calls us to Him in His divine banquet, where He gives Himself to us as food, as a prelude to paradise where, at the lifting of the veil of faith, He will show Himself face to face in a vision of eternal joy.

On our altars the love of Christ triumphs for us. There 421 He finds His delight in being with the sons of men; there (52, He reunites His people, the sheep with the shepherds; He 57) calls sacred gatherings of all Christian nations to make a common and universal homage of faith, of adoration, of love, of reparation, of propitiation and of prayer for the tranquillity and peace of all peoples.

When the world's empires rise up and strike against one another like the billows of the ocean, when the earth trembles under the crash of cannons and the sea swallows up men and riches in its abyss, when tempests, more implacable than hurricanes, plunge people into terror, Beloved Children, what can We do but turn our gaze to the God of our tabernacles, to the Conqueror of the world, the King

SINGERS OF THE MORNING

of the ages, who controls the lightning and the awful thunder, and who holds in His hands the hearts of kings and rulers, whom He directs where He wills?

(Conclusion and blessing.)

SINGERS OF THE MORNING

To the young French singers of the Wooden Cross,
May 8, 1940.

422
(35) Even before you sang, We knew the fame acquired by your "Mané canterie" in many great capitals. We are pleased to see your fresh faces, your clear eyes justifying the charming etymology given to your name: "Singers of the morning". From the morning of your life, you have learned to sing of God, of His glory, and of the joy of serving Him. On seeing you, We think of the young Samuel who, dressed like you, in a linen cassock, served God in the temple of Jerusalem (a), amidst the cloud of incense and the harmony of canticles. At the same time Our memory recalls the verses of your great Racine, which the melody of Mendelssohn has certainly carved in your hearts: "O happy a thousand times the child whom the Lord loves—who early hears His voice, and whom God Himself deigns to instruct!" (b).

423
(66,
99) Always listen to His voice and follow the law of God, so as to sing joyfully in His service, even if the wood of the cross that you happily bear today as a symbol, becomes later on a reality, and grows heavier with the trials of life. The repetition in every circumstance of the divine praise: "Holy, Holy, Holy" is also the foretaste on earth of a little of the life of Heaven, the sublime concert in which Angel voices, joined with those of the elect, unite in God's mysterious harmonies poured forth in light eternal.

422a 1 King 2:18.

422b *Athalie* 2, 9.

DIFFERENCE OF RITES

Address to the pilgrims of the Byzantine Rite, October 18, 1940.

(*History of Byzantine Rite in Italy.*)

Faith is the fundamental basis of every Christian life; 424
without it no one can be saved. Whatever the difference of (15)
rites, unique is the flame of the faith that illuminates and guides all members of the Church of Jesus Christ: "One Lord, one faith, one baptism" (a). Truth has not two faces, even though presented in different ways.

There is not one truth for the Latins and another for the Greeks; there is but one truth, which Jesus Christ announced for the world, that which all His Church, the "pillar and mainstay of the truth" (b) professes. Such was precisely the great teaching of Our Predecessor, Pius IX, when once again affirming the lawfulness of different rites, which by their variety add to and multiply the splendor and majesty of Catholic worship, he exhorted us to be mindful, "*ne quid in ritus ipsos forsitan induceretur, quod fidei catholicæ adversetur, vel periculum generet animarum, vel ecclesiasticæ deroget honestati*" (c).

(Maintain, with the unity of faith, the unity of charity.)

424a Eph. 4:5.

424b 1 Tim. 3:15.

424c Let. *Romani Pontifices*.

VALUE OF THE MASS

Moto proprio *Norunt Profecto*, October 27, 1940.

(Designation of a day of prayer for peace and request for Masses for that intention.—Necessity of penance.)

425 To appease Divine Majesty and render it favorable to
(51) us, nothing is of such value as the Eucharistic Sacrifice, in which the Savior of the human race "immolates and offers Himself in all places . . . as a spotless victim."
(Conclusion and Blessing.)

THE CHURCH, EDUCATOR THROUGH THE SACRAMENTS

All. to the Youth of Catholic Action, November 10, 1940.

(Introduction.—The enthusiasms of youth.—The teaching Church.)

426 Little children, as soon as you were born, you were
(56) brought to Church; the baptismal water flowed over your head and forehead; the salt of wisdom was placed on your lips; your breast was anointed with the oil of salvation; your soul, cleansed from original sin, was, as it were, made spirit, like an angel of heaven. Who worked this miracle in you? Who regenerated you? Who gave you a new life, that neither your father nor mother could have given you with their blood? The Spouse of Christ, Holy Mother Church, has been the mother of your soul; she kissed your forehead with the affection of paradise; she held you to her breast as children of the blood shed by her divine Spouse, who loves you and gave Himself up to death for you. The Church, by the hand and word of the priest, worked in you so great a miracle of divine grace, the miracle of a soul redeemed, the abyss of God's justice and mercy,

thanks to your baptism of regeneration. Therefore grace, with the divine seeds of faith, hope and charity and all other virtues infused into you, makes you partake of the divine nature; you, by the words of your god-parents, made your profession of faith at the request of our Holy Mother, the Church. You declared that you believe in God the Father Almighty, Creator of heaven and earth; that you believe in Jesus Christ, His only Son, Our Lord, who was born and died for us; that you also believe in the Holy Spirit, the Holy Catholic Church, the Communion of Saints, the remission of sins, the resurrection of the body and life everlasting.

But if the Church was your beloved Mother in 427
Baptism, she was also your teacher and comforter in Con- (56)
firmation, confirming you and strengthening you in faith and in virtue against the spiritual enemies that seek to destroy your intention and desire to do good. With the wondrous gifts of the Holy Spirit you were clothed as the soldiers of Christ, crusaders, knights of faith and virtue, with the divine armor of which the Apostle Paul so nobly spoke in his letter to the Ephesians, when he spurred on the first Christians in their struggle against the powers of darkness (a). Here then, O young people, is the field of battle to prove your Christian valor; the Church, mother and teacher of heroism, prepares you for it, forms you for it and sets you on your way.

(Have a great, lively, joyful, courageous faith.)

But eternal life, which is the beatific contemplation 428
of the divine Trinity, begins here below, where we are pilgrims enroute towards the Lord; it is achieved above in heaven, in our homeland and in the life of glory. The only King of eternal life is Jesus Christ, to whom the Father has given power over all men, that He may give eternal life to all those whom the Father has entrusted to

427a Eph. 6:10.

Him (a). To reach eternal life, we need bread that does not decay on our journey towards eternity. Jesus has made Himself our bread. Has He not said: "I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day" (b).

429 Behold, my dear children, the living bread on our
(44, altars! Christ Himself, on the eve of His Passion, placed It
45, for the first time on the table of the Cenacle and distributed
46, It to His Apostles, the first priests of the new and eternal
51) testament that He Himself had established. In the Cenacle
the first unbloody sacrifice of Christ was offered to the
Father, prelude to the millions of Masses celebrated in
gatherings of Christians in the catacombs and in our
churches. On Golgotha, in the sight of heaven and the
whole world, people beheld the divine catastrophe of the
Man-God, who, Priest and Victim, died in order to offer
Himself to the Father for man's benefit and to work eter-
nal redemption. The altar of our churches is not different
from that of Golgotha; it is also a mount surmounted by a
cross and a Crucifix. In the unbloody sacrifice, it is the same
eternal Priest and the same eternal Victim. The bread and
wine are changed separately into the Body and Blood of
Christ; on our altars reconciliation between God and man
is accomplished. Oh! why does not the entire Christian race,
all men, all the young, run to the house of God to assist be-
fore the altar at this divine spectacle of faith and piety?
Why do they not lie prostrate and implore mercy and par-
don? Why do they not participate at the heavenly banquet?
Evidently because they do not know the infinite love of our
Savior Jesus; because their faith has become cold and in-

428a John 17:2.

428b John 6:51-55.

different; because the goods and pleasures of the world hide the value of the immortal soul and they do not know what it is to taste the sweetness of the Lord and of the bread of eternal life.

We, therefore, highly praise you, youth of Catholic Ac- 430
tion who, while giving many zealous ministers to the sanc- (78,
tuaries and fervent subjects to the seminaries, have devel- 97)
oped and continue to develop ever more widely in every
parish a most noble "Campaign" on "The Holy Mass", a
"Campaign" which does not procure less merit and praise
than the *Concourse* of religious culture, because it shows
how your lips speak from the abundance of your heart. This
campaign is to be a special apostolic enterprise. You will
speak above all by your example, as you do when assisting
at Holy Mass on holydays, or even more often; you will
then speak with your lips, because it is necessary to speak
in order to bring others to Mass and to bring back the in-
different. You will remind them, with that kindness, that
discretion and that reserve which becomes young people,
of the duty imposed on every Christian to sanctify the holy-
day, a grave precept from which it is not lawful easily to
dispense oneself on the pretext of a Sunday excursion, of
a hunting expedition, or of a sporting event. You will make
them understand what very particular benefits follow the
parish Mass, because it brings the faithful together around
their pastor, who celebrates on that day "for the people",
and allows them to listen to the explanation of the Gospel,
to the interpretation of the Church's teachings, and to the
application of eternal principles to the needs and conditions
of our times.

But to this great stimulant for you and for others, you 431
must add that to participate fully in the Mass is to partici- (60,
pate in all the holy "action": it is to enter among the number 62,
of those assisting, whom the priest recommends to God at 63)
the Memento of the living, who offer with him the divine
sacrifice of praise for themselves and for all those dear to

them, for the redemption of their souls, for the hope of their health and salvation (a). You must bring to mind that this holy "Action" means, after the offering of the Victim, the eating of It, that is, the receiving of Communion by the celebrant and the faithful. Do not the Acts of the Apostles (b) testify that the first Christians were assiduous at the breaking of bread, that is to say, at the celebration of the Eucharist and at prayer? Does not Justin, the martyr, teach us in his Apology (c) that the consecrated bread and wine, that is, the Body and Blood of the Incarnate Word, was distributed to everyone present and brought to the absent? Certainly, even if your youth does not permit you to have been witnesses of it, you are not unaware of the ardent solicitude with which Our Venerable Predecessor Pius X openly declared the divine dignity and salutary fruits of frequent Communion (d), and how to his appeal has responded especially after a quarter of a century, a growing number of faithful, especially young Catholic women who often frequent the sacred table, some even every day. It is fitting that Catholic men and boys, who cherish the very same faith and the same hope, and have to face and undergo in their hearts similar struggles and often harder ones, should show as great devotion and love towards the God of tabernacles, and greater care for the spiritual good of their souls. They also, in this grand universal Eucharistic movement, must advance with strong and courageous step. Many have already advanced and are advancing; others receive at Easter or on some other great feast. To which category, dear children, do you wish to belong? Without doubt you prefer to be among the number of these who advance, and you have in fact made a resolution on this noble and

431a Canon of the Mass.

431b 2:42.

431c c. 65-67.

431d S. Congr. of the Council, Dec. 20, 1905.

holy way, to precede them also as "trainers of souls", in order to enlighten them, encourage them, and induce them to communicate at least once a month, sustaining them by good example and warning them against abstaining through attacks of human respect.

(Conclusion.)

PRIESTHOOD AND MARRIAGE

All. to newly married couples, January 15, 1941.

When the Son of God vouchsafed to become man, the word of the Savior of mankind restored the marriage tie of man and woman to its former splendor. Human passions had dragged down that noble institution; the Redeemer elevated it to the dignity of a sacrament, a sacrament great in that union of Christ Himself with His Spouse, our Mother the Church, made fruitful by His divine Blood, which regenerates us through the word of Faith and the Bread of salvation, and gives the power to become sons of God to those who believe in His name, because they "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (a).

These solemn words of St. John reveal to us a double paternity: that of the flesh by the will of man, and that of God by the power of the Spirit and of divine grace. Among Christian peoples, these two fatherhoods create and give their stamp to the fathers of the spirit and supernatural life and to the fathers of the flesh and natural life, that is, the priesthood and matrimony. This double paternity comes through two sacraments instituted by Christ for His Church to provide for the birth and rebirth of sons of God for all time.

432a John 1:12-13.

434 There are two sacraments, two fatherhoods, two
(68) fathers who work together and complement each other in the bringing up of children, sons of God, the hope of the Church on earth and in heaven. Such is the exalted notion of marriage and of priesthood given us by the Church, that new Jerusalem, that holy city, which St. John saw descending from the heavens clothed like a bride adorned for her husband (a).

435 Who then are the workers who labor with such pa-
(68) tience to build this new Jerusalem? First of all the successors of the Apostles, the Pope and the bishops with their priests; together these arrange and trim and cement the stones according to the master plan, appointed, as We are, by the Holy Spirit to rule God's Church (a). But what could they do, if there were not beside them other workers to quarry and hew and polish the stones as they are required for the building? Who then are these workers? They are the married. It is they who provide the Church with living stones and form them with skill. These workers, beloved sons and daughters, are yourselves. Take careful note, then, that your fatherhood and your motherhood must not be limited to quarrying blocks of unshaped stone and joining them together with great effort; you must go further and dress them and shape them, so as to fit them to take a place in the building. It is in view of this twofold task that God instituted the sacrament of Matrimony.

436 As the Angelic Doctor, St. Thomas Aquinas, clearly
(68, teaches (a), this sacrament, which has consecrated your
88) union, makes you "propagators and preservers of the spiri-
tual and corporal," which consists "in bringing forth chil-
dren and forming them for the worship of God". In fact you
are, under the direction of the priests, the first and the

434a Apoc. 21:2.

435a Cf. Acts 20:28.

436a *Summa contra Gentiles*, IV, 58.

closest educators and teachers of the children whom God has given to you. In the building of the temple of the Church, which is made not from dead stones but from souls living with new, heavenly life, you are the spiritual guides for your children; you yourselves are, as it were, the priests of the cradle, infancy and childhood, and you must show them the way to heaven.

(Conclusion.)

THE BEAUTY OF GOD'S HOUSE

All. to the Association for poor churches, May 1, 1941.

We have just admired, Beloved Children, the copious 437
and rich collection of sacred ornaments, liturgical vest- (40,
ments, and objects offered by you to what Our Predecessor 41)
of sacred memory, Pius XI, called "the august poverty of
churches and of their Host, Jesus in the Blessed Sacrament."
Our mind has followed Our steps and Our eyes have seen
in you delicate and Christian souls belonging to that great
army that sings around your sacred altars the holy words:
"Lord, I have loved the beauty of Thy house and the place
where Thy glory resides" (a).

From this beauty of the house and habitation of the 438
glory of a God present and hidden in our midst, let our (40,
thought and heart descend into the tomb of the Prince of 41)
the Apostles, enter the Roman Catacombs, the Basilicas, the
shrines and their treasures, and go back to a faraway past
to see in the Roman Empire, converted to Christianity,
Caesars, high magistrates and patricians vie with one another
in generosity and in the splendor of the gifts they offered
to churches and altars: chalices, patens and other sacred
vessels of gold and silver, magnificent crosses and candle-
sticks, veils and hangings of various materials, liturgical

437a Ps. 25:8.

books that the antique scribes loved to enumerate and describe, and that the imperial laws efficaciously guarded.

439 This tradition of liberality and munificence, as ancient
(40, as Christianity itself, spared nothing that might serve to em-
41, bellish and decorate everything dedicated to divine worship,
46) in particular to the service of the most Blessed Eucharist,
which is the center of its life. You have for many years
followed this tradition and revived it with gifts in the
reign of Our Predecessors; and you continue today with
your offerings and your work to confirm it by your pro-
found Christian spirit that knows how to deny itself by not
making known to the left hand what the right hand does, so
great and so active is it. We do not dare to affirm that some
light shadow of personal vanity never tends to envelop the
opulent gifts of those times, destined as much for God's
work and liturgical splendor as for perpetuating the gran-
deur and munificence as well as the devotion of the donors
whose names were usually engraved on the offered gifts.

440 You, however, prefer to inscribe your names not on
(40, the works of your hands, but in the hidden book of oblivion,
41) which bespeaks the humility by which you conceal the
memory of your intimate pains, of offences pardoned, of
desires unsatisfied. Those records are known to God alone
who reads and sees in secret and at the same time knows
how to exalt the humble who are lost as you are in an
anonymous common work and a common offering placed
in the paternal hands of the Vicar of Our Lord Jesus Christ,
for whom alone you wish to work.

Thanks to this secrecy of yourselves, your gifts, less
brilliant in their simple beauty and not destined to perpetu-
ate your name, shall be freely and more numerous dis-
tributed; they shall put a touch of discerning art in many
poor sanctuaries and from them send forth a ray of joyous
light to the eyes of many laborers, peasants and farmers.

We thank you in the name of the Divine Master, who 441
rejoices and promises to recompense a glass of water given (40,
for love of Him, for the many faraway churches, to which 41)
you helped Us show that, whatever be the distance, no one
of them is far from the heart of the Common Father:
churches in devastated areas, churches of mission fields
built by Neophytes deprived of means, all dwellings of the
same Divine Host, who finds His joy in accepting shacks,
solitude and poverty, provided He can remain in the midst
of the humblest, the suffering and those abandoned by their
brethren. No less heartfelt thanks do We give you for the
churches nearer to Us, which are supported by the active
solicitude of Our Venerable Brother, the Cardinal Vicar.
These We do not cease to have erected in the new and
more needy and populated quarters of this Our great and
ever-extending diocese of Rome in a very particular way
confided to Us by Our Lord.

In the shadow of the churches, whose bell awakens 442
sentiments of faith and piety, parish life, the natural setting (42)
and stronghold of religious life, continues to quicken and
develop. So has it been for many centuries both on the mis-
sions and in our Catholic regions. Your useful work, your
help and your example (which is your glory and your
merit, because your pious and beneficial activity stimulates
zeal, faith and religion) go to favor, develop and strengthen
it. Without doubt, it is the spirit of faith that is the most
substantial and strongest bond uniting the faithful to their
parish; but the spirit depends on the material for love and for
support to raise itself from the material to divine thoughts,
to visions and contemplation. Is it not true that unceasing
and active participation in parish life and its works,
attendance at church and at religious ceremonies is more
facilitated and encouraged when the beauty of the sacred
altars becomes a gentle invitation and a powerful attrac-
tion to the devout soul's eye, ever yearning for the beautiful,
even in church?

443 If the faithful find that the house of God is as poor
 (40, as their own homes, but that, notwithstanding such
 41) poverty, it is worthy of the sublime Host that it shelters,
 worthy of the mysteries celebrated there, worthy of the
 prayers offered in it, worthy, because of its meticulous
 neatness, its impeccable order and the good taste of the
 furniture and sacred vestments used in it; if they have the
 opportunity of assisting at ceremonies, simple, perhaps,
 but in their simplicity strictly faithful to the prescriptions
 and spirit of the liturgy and for the same reason pious,
 beautiful and edifying, must not their hearts and minds
 then feel attracted and elevated towards God, worship of
 whom dominates infinitely all earth's vanities? By creating
 and vivifying, even in the poorest centers, conditions that
 make parish life more attractive to souls and more effica-
 cious in leading them to God, you cooperate greatly with
 your gifts and your personal works in maintaining, in
 cultivating among the people an intense and exemplary
 Christian life that leads to the practice of worship and to
 God Himself, as the morning rays reawaken and reopen
 the sleeping corollas of the flowered fields and offers them
 perfumed to the sun's kiss.

444 But in your deserving association, you do more. For
 (65) the Divine Master really present in the Most Holy Eu-
 charist, thirsting, not so much for beautiful material
 churches as for spiritual dwellings, for pure hearts, that re-
 ceive and serve Him faithfully and with fervent adoration,
 you, generous donors and untiring workers, also wish to
 be diligent adorers and unite in yourselves the roles of
 Mary and Martha before the incomparable Host of taber-
 nacles, prostrating yourselves at His feet, to listen to His
 ineffable words, to satisfy His desires, to immerse your
 soul in those secret and sublime conversations that unite
 heart to heart in superhuman beatings, beatings that cause
 to vibrate on the harp of your spirit chords of adoration
 and love, of praise and invocation, of offering and of

sacrifice, of action and of trust. Pray before Him. "God is
 with us" (a). In those ecstatic moments, remember Holy
 Mother Church, His Spouse, still pilgrim here below, who
 at the present moment needs more than the gifts, precious
 and necessary though they may be. She needs your hours
 of adoration and supplications before the invisible Jesus
 who looks down on you and hears you.

In this poor world divided by burning passions, 445
 morally out of joint, torn asunder by inexorable struggles, (65)
 one thing is indispensable above all else: an extraordinary
 overflowing in souls, in all souls, of that spirit of charity
 which Christ came to bring to the world and of which His
 heart present on our altars and burning among us is
 the center.

More than all exterior works, beautiful and useful
 though they may be, We have now an urgent need of a
 common effort, of the intense and unceasing prayer of
 faithful and loving souls to implore and obtain from the
 all-powerful mercy of God the victorious graces that en-
 velop and successfully bend the most inflexible wills, that
 warm the coldest of hearts, so that mutual charity, and
 fraternal love among men may once again revive and
 flourish. Until we have obtained from the infinite Bounty
 a profound and intimate renewal of souls, all other solu-
 tions will be merely useless and vain palliatives.

Beloved children! In the name of Christ whose 446
 unworthy Vicar we are, in His name, who loves His brethren (65)
 unto dying for them on the Cross, We ask you, you and
 all your associations, all the souls united with you in the
 various works of Eucharistic adoration to do violence to
 God's mercy by your prayers.

Did not Our Lord Jesus Christ Himself, in the parable
 of the widow who implored the iniquitous and heartless
 judge, teach us and invite us to pray without ceasing?

God who is, on the contrary, infinite piety and love, desires nothing other than to see Himself implored and unceasingly supplicated by our insistence (a). Satisfy this desire of God; let not your prayers to Him cease until the day when His mercy will have heard them; and with the awakening of the fire of charity in the hearts of men, may concord return among peoples and may the world once again find tranquillity in the order of peace!

THE SIGN OF UNITY

R. M. to the Eucharistic Congress of the United States,
June 26, 1941.

447
(58) You have knelt in fervent prayer before the tabernacle of your hidden God; you have lifted your eyes and bowed your head in adoration before the Sacred Host exposed in the precious monstrance. But you know that the bread and wine of our Sacrifice of the New Law has not been transubstantiated into the Body and Blood of Christ only to find a resting place in the tabernacle or monstrance.

Every host is consecrated only to find its way eventually into the heart of man. During these days Our thoughts have taken frequent flights to your twin cities, on the upper reaches of the Mississippi River, father of streams. There We had once the pleasure of visiting Our Venerable Brother, your devoted Archbishop. We seem to see in vision thousands, tens of thousands of Our dear children reverently receiving from the consecrated hands of God's priests the Body and Blood of their Lord and Master, their God and Redeemer.

448
(58) The nations of the world are there; there is no people of Europe but has children of its own blood there among

446a Luke 18.

you. Asia, Africa, Australia are there. We see our dear Negro children and Our dear Indians there. All are partaking of the one Victim of Golgotha, all are entering into union with the Godhead through Christ Jesus, who then abides in them through His Holy Spirit.

"O Sacrament of tender love! O sign of unity! O bond 449
of charity!" exclaimed St. Augustine (a). The zealous apos- (52,
tle of the Gentiles, whose honored name your city has 58)
borne for one hundred years, has taught a divinely inspired
truth in these words: "Because the bread is one, we, though
many, are one body, all of us partake of the one bread" (b).

"For what is this bread?" asked St. John Chrysostom.
"The body of Christ. And what do they become who partake of this? The body of Christ; not many bodies, but one body. . . . There is not one body for thee and another to nourish thy neighbor, but it is the same for all" (c).

Yes, the sacrament of our altars is a source of union 450
which transcends all the accidents of history, all the (52)
diversifying traits and peculiarities which have divided
our scattered human family into different groups. It consecrates, it elevates, it sanctifies that union which our common nature and our universal destiny proclaims. It purifies that love which every human heart should cherish for all its fellow men—that love which quickens our zeal to come to the defense of the spiritual and moral rights of our fellow men—it deepens that love and studies it, lest any withering blast weaken or destroy it.

"By this shall all men know that you are my disciples, if you have love one for another" (a).

And, if by means of Holy Communion we become one with Christ, how then can we not love all men, for love of whom Christ died on the Cross?

449a On St. John, treatise 26, ch. 6, no. 13.

449b 1 Cor. 10:17.

449c On 1 Cor. homily 24, no. 2.

450a John 13:35.

451 St. Augustine gave these sublime and awful truths
(94) striking expression, when he wrote of the Blessed Sacrament, "If you have received worthily, you are what you have received".

St. Thomas, following him, tells us that by Communion we are transformed into Christ (b). Venerable Brothers and dearly beloved children, it is a Victim we have received; into a Victim we are changed. Well may you ask what elements of victimhood are to be formed in your lives. It is eminently fitting that you should have proposed as a subject to be discussed in the youth section of your Congress: "Christ's sacrifice and the importance of personal sacrifice".

452 Sacrifice, especially self-sacrifice, is an essential element
(59) in the life of a victim. Early explorers in their reports record their utter amazement at the mighty current that sweeps down your Mississippi River. There is a stronger current of black paganism sweeping over peoples today, carrying in its onward rush newspapers, magazines, moving pictures, breaking down the barriers of self-respect and decency, undermining the foundations of Christian culture and education.

Only a young man and a young woman of self-sacrifice—We were almost going to add, heroic self-sacrifice—can escape the flood.

PROPITIATORY VALUE OF THE HOLY SACRIFICE

Instruction *Sæpenumero*, July 14, 1941, of the Sacred
Congregation of the Council.

453 More than once during the present calamities that
(44, afflict us from all sides the reigning Pontiff Pius XII,
45,
50)

451a Sermon 227.

451b In I Cor. 10:4.

moved by ardent charity, has exhorted Christian people to public and private prayer for the present needs of humanity and especially to obtain peace among nations, recalling the promises of the Divine Master: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you" (a). For the same purpose, our Holy Father, with the *Motu Proprio Norunt profecto*, of October 27, 1940, ordered that the Eucharistic Sacrifice be offered in every part of the world, since there is nothing better to appease the Divine Majesty than the Sacrifice of the Mass through which the Redeemer of mankind "is sacrificed and offered in a clean oblation."

The Divine Sacrifice, in fact, realized in the Mass, in which, as the Council of Trent says, "is present and immolated in an unbloody manner the same Christ who offered Himself once a bleeding Victim on the altar of the Cross" (b), is a sacrifice not only of praise and thanksgiving but also of propitiation for the living and the dead.

Therefore, down the ages Christians have never ceased
to see that that oblation be offered, from the rising of the
sun to its going down, both for their own needs and for the
faithful departed not yet purified, and they have been ac-
customed to assist at it frequently and with devotion. 454 (45,
46)

But all know that when faith and piety weaken, many faithful, forgetful of divine things, do not value the Sacrifice of the Mass as they should, nor see to it that the Sacrifice be celebrated for themselves or for the dead; often they recur to less salutary practices.

Thus, the Sacred Congregation of the Council, by
mandate of His Holiness, Pius XII, heartily exhorts the Or-
dinaries of all the world to instruct the faithful personally
or to have them instructed by priests in care of souls or by
other priests on the following points: 455 (96,
97)

453a Matt. 7:7.

453b Sess. 22, chap. 2.

1. On the nature and excellence of the Sacrifice of the Mass, on the ends for which it is said, on its salutary fruits for the life of the world and on the rites and ceremonies that accompany it, so that the faithful themselves may not merely assist at it passively, but unite themselves to the celebrants with their mind and heart in faith and charity.
- 456
(78) 2. On the grave obligation which lies on the faithful, who have come to the use of reason, to hear Mass on Sundays and holydays (a), because it is the principal act of external and public worship due to God, by which we acknowledge the sovereignty of God the Redeemer, Creator and Conserver of the universe.
- 457
(50) 3. On the impetratory and propitiatory value of the Holy Sacrifice. When the faithful understand it well, they will be persuaded to assist at it, if possible daily, thereby rendering thanks to the Lord, begging new favors, obtaining the remission of the temporal punishment due to their own sins and to those of the faithful departed, according to the warning of St. Augustine: "I dare say that God, although Omnipotent, could not give more; though possessing all, He had nothing better to give" (a).
- 458
(61) 4. On the salutary participation of the faithful themselves at the heavenly Banquet; when they assist at the Holy Mass, to unite themselves more intimately to Christ, as expressed in the Decree of the same Sacred Congregation of the Council on December 20, 1905: *De quotidiana Sanctissimæ Eucharistiæ sumptione*, and in harmony with the wish of the Council of Trent: "The Sacred Council certainly wishes that at every Mass the faithful communicate not only spiritually, but also sacramentally, to participate more abundantly in the fruits of this Most Holy Sacrifice" (a). And this because of the words of Jesus Christ Himself: "I

456a Canon 1248.

457a Tract 84, on St. John.

458a Sess. 22, chap. 6.

am the living bread which came down from heaven. If any man eat of this bread, he shall live forever. He who eats My flesh and drinks My blood abides in Me and I in him" (b).

5. On the dogma of the Communion of Saints, according to which the Sacrifice of the Mass is salutarily applied not only to the souls of the faithful departed who are expiating human defects in Purgatory, but also to the living, who are weighed down, especially at the present time, by many worries and troubles and who need God's mercy and help. 459 (51)

In order to put these prescriptions into practice, let the most reverend Ordinaries and all those who have the care of souls often remind the faithful to live a life in conformity with the precepts of Christ and avoid all that is not in agreement with faith and Christian morals. Let them therefore never be tired of reproaching the excessive expenses which in special circumstances the faithful, attracted by vanity, now incur, forgetting on the other hand at times the Sacrifice of the Mass, the greatest means of obtaining favors and graces as well as an infinite treasure of divine riches. 460 (59)

It is necessary also that all those in charge of souls seek the aid of Confraternities and Associations of the Blessed Sacrament, which, according to the norm of Canon 711, § 2 in the Code of Canon Law, are instituted in every principal parish to serve as an example to help all the faithful in the practice and development of Eucharistic worship. 461 (97)

If with God's help Christian people fervently and generously follow these exhortations of their Ordinaries and the priests in charge of souls, the Eucharistic Sacri-

458b John 6:51, 57.

fice, which more than all else honors God and is acceptable to Him, will really become a source of life and holiness for the whole world's salvation.

THE ORGANISM OF THE MYSTICAL BODY

Encycl. *Corporis Mystici*, June 20, 1943.

(Introduction.—*The Church, the Mystical Body of Christ.*)

462
(53,
56,
67)

Now we see that the human body is given the proper means to provide for its own life, health and growth, and for that of all its members. Similarly the Savior of mankind out of His infinite goodness has provided in a wonderful way for His Mystical Body, endowing it with the Sacraments, so that, as though by an uninterrupted series of graces, its members should be sustained from birth to death, and that generous provision might be made for the social needs of the Church. Through the waters of Baptism those who are born into this world dead in sin are not only born again and made members of the Church, but being stamped with a spiritual seal they become able and fit to receive the other Sacraments. By the chrism of Confirmation, the faithful are given added strength to protect and defend the Church, their Mother, and the faith she has given them. In the Sacrament of Penance a saving medicine is offered for the members of the Church who have fallen into sin, not only to provide for their own health, but to remove from other members of the Mystical Body all danger of contagion, or rather to afford them an incentive to virtue, and the example of a virtuous act.

Nor is that all; for in the Holy Eucharist the faithful are nourished and strengthened at the same banquet and by a divine, ineffable bond are united with each other and with the Divine Head of the whole Body. Finally, like a devoted mother, the Church is at the bedside of those who are sick

unto death; and if it be not always God's will that by the holy anointing she restore health to the mortal body, nevertheless she administers spiritual medicine to the wounded soul and sends new citizens to heaven—to be her new advocates—who will enjoy forever the happiness of God.

For the social needs of the Church Christ has provided 463
in a particular way by the institution of two other Sacra- (67,
ments. Through Matrimony, in which the contracting 68)
parties are ministers of grace to each other, provision is made for the external and duly regulated increase of Christian society, and, what is of greater importance, for the correct religious education of the children, without which this Mystical Body would be in grave danger. Through Holy Orders men are set aside and consecrated to God, to offer the Sacrifice of the Eucharistic Victim, to nourish the flock of the faithful with the Bread of Angels and the food of doctrine, to guide them in the way of God's commandments and counsels and to strengthen them with all other supernatural helps.

(*The Church is composed of individual members.—Christ the Founder of the Body.—Head of the Body.*)

Holiness begins from Christ; and Christ is its cause. 464
For no act conducive to salvation can be performed unless (54,
it proceeds from Him as from its supernatural source. 55,
"Without me" (a), He says, "you can do nothing." If we 87)
grieve and do penance for our sins, if, with filial fear and hope, we turn again to God, it is because He is leading us. Grace and glory flow from His inexhaustible fullness. Our Savior is continually pouring out His gifts of counsel, fortitude, fear and piety, especially on the leading members of His Body, so that the whole Body may grow ever more and more in holiness and in integrity of life. When the Sacraments of the Church are administered by external rite, it is He who produces their effect in souls. He nourishes

464a John 15:5.

the redeemed with His own flesh and blood and thus calms the turbulent passions of the soul; He gives increase of grace and prepares future glory for souls and bodies. All these treasures of His divine goodness He is said to bestow on the members of His Mystical Body, not merely because He, as the Eucharistic Victim on earth and the glorified Victim in heaven, through His wounds and His prayers pleads our cause before the Eternal Father, but because He selects, He determines, He distributes every single grace to every single person "according to the measure of the giving of Christ" (b). Hence it follows that from our Divine Redeemer as from a fountainhead "the whole body, being compacted and fitly joined together, by what every joint supplieth according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (c).

(Christ the support of the Body.—The Savior of His Body.—The Church the Mystical Body.—Juridical and Social Bonds.—Theological Virtues.—The Church the Fullness of Christ.—The Indwelling of the Holy Spirit.)

465
(52,
88) By means of the Eucharistic Sacrifice Christ Our Lord willed to give to the faithful a striking manifestation of our union among ourselves and with our Divine Head, wonderful as it is and beyond praise. For in this Sacrifice the sacred minister acts as the viceregent not only of our Savior but of the whole Mystical Body and of each one of the faithful. In this act of Sacrifice through the hands of the priest, by whose word alone the Immaculate Lamb is present on the altar, the faithful themselves, united with him in prayer and desire, offer to the Eternal Father a most acceptable victim of praise and propitiation for the needs of the whole Church. And as the Divine Redeemer, when dying on the Cross, offered Himself to

464b Ephes. 4:16.
464c Ephes. 4:16.

the Eternal Father as Head of the whole human race, so "in this clean oblation" (a) He offers to the heavenly Father not only Himself as Head of the Church, but in Himself His mystical members also, since He holds them all, even those who are weak and ailing, in His most loving Heart.

The Sacrament of the Eucharist is itself a striking 466
and wonderful figure of the unity of the Church, if we (52)
consider how in the bread to be consecrated many grains go to form one whole, and that in it the very Author of supernatural grace is given to us, so that through Him we receive the spirit of charity in which we are bidden to live now no longer our own life but the life of Christ, and to love the Redeemer Himself in all the members of His social Body.

As then in the sad and anxious times through which we are passing there are many who cling so firmly to Christ the Lord hidden beneath the Eucharistic veils that neither tribulation, nor distress, nor famine, nor nakedness, nor danger, nor persecution, nor the sword can separate them from His love, surely no doubt can remain that Holy Communion, which once again in God's providence is much more frequented even from early childhood, may become a source of that fortitude which not infrequently makes Christians into heroes.

(Pastoral Exhortations.)

The same result follows from the opinions of those 467
who assert that little importance should be given to the (67)
frequent confession of venial sins. Far more important, they say, is that general confession which the Spouse of Christ, surrounded by her children in the Lord, makes each day by the mouth of the priest as he approaches the altar of God. As you well know, Venerable Brethren, it is true that venial sins may be expiated in many ways which

465a Malach. 1:11.

are to be highly commended. But to ensure more rapid progress day by day in the path of virtue, We will that the pious practice of frequent confession, which was introduced into the Church by the inspiration of the Holy Spirit, should be earnestly advocated. By it genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are resisted, the conscience is purified, the will strengthened, a salutary self-control is attained, and grace is increased in virtue of the Sacrament itself. Let those, therefore, among the younger clergy who make light of or lessen esteem for frequent confession realize that what they are doing is alien to the Spirit of Christ and disastrous for the Mystical Body of our Savior.

Prayer, Public and Private

468 There are others who deny any impetratory power to
(4, our prayers, or who endeavor to insinuate into men's minds
11, the idea that prayers offered to God in private should be
12) considered of little worth, whereas public prayers which
are made in the name of the Church are those which really
matter, since they proceed from the Mystical Body of
Jesus Christ. This opinion is false; for the divine Redeemer
is most closely united not only with His Church, which is
His beloved Spouse, but also with each and every one of
the faithful, and He ardently desires to speak with them
heart to heart, especially after Holy Communion. It is true
that public prayer, inasmuch as it is offered by Mother
Church, excels any other kind of prayer by reason of her
dignity as Spouse of Christ; but no prayer, even the most
private, is lacking in dignity or power, and all prayer is of
the greatest help to the Mystical Body in which, through
the Communion of Saints, no good can be done, no virtue
practiced by individual members, which does not redound
also to the salvation of all. Neither is a man forbidden to

ask for himself particular favors even for this life merely because he is a member of this Body, provided he is always resigned to the divine will; for the members retain their own personality and remain subject to their own individual needs. Moreover, how highly all should esteem mental prayer is proved not only by ecclesiastical documents but also by the custom and practice of the saints.

Finally there are those who assert that our prayers 469
should be directed not to the person of Jesus Christ but (4,
rather to God, or to the Eternal Father through Christ, 6,
since our Savior as Head of His Mystical Body is only 46,
"Mediator of God and men" (a). But this certainly is 99)
opposed not only to the mind of the Church and to Christian
usage, but to truth. For, to speak exactly, Christ is
Head of the universal Church as He exists at once in both
His natures; moreover He Himself has solemnly declared:
"If you shall ask me anything in my name, that I will
do" (b). For although prayers are very often directed to
the Eternal Father through the only-begotten Son, especially
in the Eucharistic Sacrifice—in which Christ, at once
Priest and Victim, exercises in a special manner the office
of Mediator—nevertheless not infrequently even in this
Sacrifice prayers are addressed to the Divine Redeemer
also; for all Christians must clearly know and understand
that the man Jesus Christ is also the Son of God and God
Himself. And thus when the Church militant offers her
adoration and prayers to the Immaculate Lamb, the Sacred
Victim, her voice seems to re-echo the never-ending chorus
of the Church triumphant: "To him that sitteth on the
throne and to the Lamb benediction and honor and glory
and power forever and ever."

(*Love of the Church.—Christ's love for His Spouse.—
Our Lady.*)

469a 1 Tim. 2:5.

469b John 14:14.

EPISCOPAL CONSECRATION

Apost. Const. *Episcopalis Consecrationis*, November 30, 1944.

470 It is absolutely certain that the Bishop is the Minister
(85) of Episcopal Consecration. This is also proved by the long practice of the Church. A single Bishop, who performs the essential rites with the required intention, is sufficient for the validity of the said Consecration. Nevertheless, from the Church's earliest days more than one Bishop assisted the Consecration and at present, according to the prescriptions of the Roman Pontifical, two other Bishops in addition to the consecrating Bishop must be present at it. However, in particular circumstances, if it is not possible to find these assisting Bishops, a dispensation from the ancient rule may be granted. But are these assisting Bishops cooperators or co-consecrators, or only witnesses of the Consecration? The matter is not very clear to all, from the fact that the rubrics of the Roman Pontifical, regarding the prayers to be recited, often seem, by using the singular, to indicate only one consecrator. On the other hand, it is not perfectly clear that the prescription placed at the beginning of the rubric—just before the Examination of the Bishop-elect—saying that the assisting Bishops must pronounce in a low voice all that the Consecrator says,—refers to the rites of episcopal consecration.

471 It happens, therefore, that in some places the assisting
(85) Bishops, keeping to the literal meaning of the prescriptions of the Roman Pontifical, after pronouncing the words "Accipe Spiritum Sanctum" while touching with the Consecrator the head of the Bishop-elect, do not say the prayers that follow. In other places, as in Rome, the Bishops not only pronounce the above mentioned words, but they also say, in a low voice, the prayer "Propitiare" with the ensuing Preface. They also say each and every word that

the Consecrator recites or sings from the beginning to the end of the sacred rite.

All these considerations We weighed long and care- 472
fully in Our mind in order to determine the office and (85)
the ministry of the Bishops assisting at the Consecration of a Bishop-elect. And in order to have this matter observed from now on in Rome and in other parts of the world in exactly the same manner, We declare, decree and establish, in the fullness of Our Apostolic Authority, the following: A single Bishop who performs the essential rites is required and sufficient for the validity of the Episcopal consecration; nevertheless the two Bishops who by ancient disposition, according to the prescription of the Roman Pontifical, assist at the Consecration, must also "consider" themselves consecrating Bishops with the same Consecrator and from now on must be called co-consecrators. These must not only touch the head of the Bishop-elect with their hands, while pronouncing the words "Accipe Spiritum Sanctum," but also, having formulated in due time the intention of conferring the Episcopal Consecration together with the Consecrating Bishop, they must also say the prayer "Propitiare" with the entire Preface which follows, and during the whole function, they must also read in a low voice all that the Consecrator reads or sings, with the sole exception of the prayers prescribed for the blessing of the pontifical vestments which must be imposed in the same rite of Consecration.

In virtue of Our authority, We command all that We 473
have declared, decreed and established by our present (85)
Letters, notwithstanding anything contrary to it, even if it be worthy of special mention, be considered, ratified and settled. Likewise, We desire and decree that the Roman Pontifical in due time be modified conformably to the prescriptions given above.

No one is allowed to alter or neglect the terms of these Letters which declare, decree, prescribe and command, nor to oppose them. If anyone with temerarious audacity dare do so, let him know that he incurs the wrath of Almighty God and of the Holy Apostles Peter and Paul.

THE SOURCE OF SUPERNATURAL LIFE

All. to Parish Priests and Lenten Preachers in Rome, February 17, 1945.

(*The grave duty of Parish Priests at the present hour.*)

474 But those supernatural forces and that divine grace (53) have their primary source in the Holy Mass and in the Sacraments. This is precisely the theme assigned this year to Lenten preachers.

Through the Sacraments we are surely introduced into the world of supernatural life and Christian mysteries, certainly a mysterious world, but none the less real; as a matter of fact, that world is of the highest reality, surpassing natural reality as the eternal surpasses the temporal, as the permanent dominates the passing and the divine the human. The Sacraments belong to this world.

475 Like natural forces, but to a degree infinitely superior, the Sacraments are realities that operate. They have (53, 54) the power to elevate man above himself and above all the natural order to the divine sphere; to infuse into him a new life, that he may truly live for God. Not only do they infuse that life, but they conserve and augment it. As a result, man born of God is not only a creature, but God's son in a real and true sense, brother and co-heir of Christ, with all rights to eternal life, to the beatific vision and to the perfect possession of God.

It is a characteristic exclusively proper to Christian 476 faith that it is the religion of personal friendship between (53, God and His creature, the religion of man's divine sonship. 54, The Sacraments—Baptism above all—are, so to speak, the 68) channels that communicate to man this new being, this mysterious life.

In Christian marriage, the power of the Sacrament is joined to the mutual consent of the couple; their "yes" becomes a source of grace. Thus the bond of marriage is adorned with that supernatural dignity which makes it the symbol of Christ's union with the Church, while by the very sanctification of matrimony the beneficial effects of the superior world of grace flow down on the family, and by means of the family, on all society.

In this marvelous stream of Sacramental grace the true and real priesthood of the New Testament shines forth.

(*Reality of the supernatural life.*)

When We look about Us at humanity and ask Our- 477 selves if it is disposed and ready to receive this reality, (17) the answer, alas, for many cannot be affirmative. The supernatural world has become foreign to them, to them it means nothing. It is as though in them the spiritual organs of knowledge of such deep and salutary truths were atrophied or dead. An attempt has been made to explain such a state of soul by defects of the Church's liturgy. But We do not believe that it would be sufficient to purify it, reform it, sublimate it, to see if those who today are in error would find again the way of divine mysteries. Those who reason in this manner show that they have a very superficial concept of spiritual anemia and apathy. It has incomparably deeper roots.

(*Causes of religious indifference.*)

As you well know, the sacrament is "*signum rei sacrae*, 478 in quantum est sanctificans homines" (a). Or to use the (53,

- 54, harmonious expression of the Catechism the Sacrament is
 55) "the visible sign of invisible grace, instituted for our justification" (b).

(*Their simplicity and grandeur.—The Roman Missal and the Ritual.—Example of the priest at ceremonies.*)

The Sacraments, to use the language of the School consecrated by the Council of Trent, confer grace *ex opere operato*. Still, the disposition and cooperation of those who receive them concur with the action of the Sacraments in obtaining their proper effect.

- 479 This concurrence of the human will is so essential
 (54, that, according to the Church's doctrine, no one who has
 55) reached the use of reason can validly and still less worthily and fruitfully receive a Sacrament, if he does not place the necessary conditions. It is necessary to open his soul to the Sacrament and to the torrents of grace, so that grace may freely inundate and fill him.

- 480 The "*benignitas et humanitas . . . Salvatoris nostri Dei*"
 (54, (a) is manifested with the greatest splendor only in the effi-
 55) cacy of the Sacraments in which His bounty and love for man reaches the extreme possible limit. This limit man himself traces out by an act of his free will on his own responsibility. Such is, for example, in certain conditions the power of the Sacrament of the sick; even though the dying person is already deprived of the use of reason, the simple unction frees him from grievous sin, confers supernatural grace and assures him of the right to blessed immortality, on condition, however, that, while he still had the use of his senses, he had in some way, even with an imperfect act of contrition, detested his sins and turned his heart to God.

(*Brief pastoral observations on each sacrament.*)

478b Ia q. 1, 4.
 480a Tit. 3:4.

THE PSALMS

Apost. Letter *In cotidianis precibus*, March 24, 1945.

Following the example of her divine Redeemer and His 481
 apostles the Church has from her earliest beginnings made (20)
 constant use of those illustrious songs which the holy prophet David and other sacred writers composed under the inspiration of the Holy Spirit. They occupy a place apart in the official prayer that priests recite each day in praise of God's goodness and majesty, for their own needs, and for those of the universal Church and of the entire world.

It should be remembered, however, that the Latin 482
 Church possesses these psalms as a heritage from a Church (21)
 whose language was Greek. Originally translated almost word for word from Greek into Latin, they were in course of time given a number of careful corrections and revisions, most notably by the "Greatest Doctor" in the Sacred Scriptures, St. Jerome. But these corrections did not remove many of the obvious inaccuracies occurring already in the Greek version, inaccuracies which leave the force and meaning of the original (Hebrew) text quite obscure. As a result the generality of Latin readers still could not grasp with ease the sense of the sacred psalms. And it is a well-known fact that St. Jerome himself was not satisfied with having offered the Roman world that ancient Latin translation, even in his own "most diligently corrected" edition. With even greater diligence, therefore, he set to work translating the psalms directly from "the Hebrew truth" (a).

However, this latter translation of St. Jerome never 483
 came into general use in the Church. Instead, his revised (21)
 edition of the old Latin version, now known as the Gallican Psalter, gained such widespread popularity that finally Our

482a Preface to the Book of Psalms according to the Hebrew text.

sainted predecessor, Pius V, decided to include it in the Roman Breviary, thereby prescribing it for practically universal use.

Now in preparing this edition of the psalms, St. Jerome had made no effort to eliminate its obscurities and inaccuracies; his sole purpose was to correct the Latin text in accordance with the purer Greek manuscripts. In our day, however, these obscurities and inaccuracies are becoming ever more glaring. For recent times have witnessed remarkable progress in the mastery of oriental languages, particularly Hebrew, and in the art of translation. Scholarly research into the laws of meter and rhythm governing oriental poetry has advanced apace. The rules for what is called textual criticism are now seen in clear light.

484
(20) In various countries, moreover, many excellent vernacular translations of the psalter were published with the Church's approval, translations based on the original texts. These publications have made increasingly apparent the exquisite clarity, the poetic beauty, the wealth of doctrine those hymns possess in their original tongue.

485
(21) It is not at all surprising, then, that a good many priests began to hope for a new Latin version of the psalms for their daily use. The hope was a very praiseworthy one, springing as it did from their endeavor to recite the canonical Hours not only with sincere devotion, but with fuller understanding as well. What they desired was a Latin psalter that would bring out more clearly the meaning the Holy Spirit had inspired, that would give truer expression to the devout sentiments of the Psalmist's soul, that would reflect his style and his very words more exactly.

486
(21) This eager wish was voiced repeatedly both in books written by learned men of high repute and in various periodicals. The matter was furthermore referred to Us by not a few Ecclesiastics and Bishops and likewise by members of the Sacred College of Cardinals.

Now, as We explained not so very long ago in the Encyclical Letter *Divino afflante Spiritu*, We are, in keeping with the profound reverence We cherish for the words of Holy Writ, determined on this: no pains, no energy is to be spared in making it possible for the faithful to perceive ever more plainly the meaning of the Scriptures as intended by the Holy Spirit who inspired it and as expressed by the sacred writer.

We fully appreciated, of course, what a difficult undertaking this would be. We realized, too, how intimately bound up the Latin Vulgate is with the writings and interpretations of the Holy Fathers and Doctors, how by its long centuries of use it has obtained in the Church the very highest authority. 487
(21)

Nevertheless, We decided to comply with these devout wishes and gave orders that a new Latin translation of the psalms be provided. It was to follow the original texts, follow them exactly, faithfully. At the same time it was, as far as possible, to take into account the old and honored Vulgate along with other ancient versions, and to apply sound critical norms where their readings differed. Not even the Hebrew text, as We are well aware, has reached us altogether free from error and obscurity. It needs to be compared with other texts that have come down to us from ancient times with a view to discovering which of them renders the sense more truly and exactly. In fact there are times when, even after every help that text criticism and a knowledge of languages can offer has been exhausted, the meaning of the words is still not perfectly clear and their more definite clarification will have to be left to future study.

Still, we are confident that today, thanks to the painstaking use made of all the latest findings, it has been possible to provide a translation of the psalms such as was desired. It presents their meaning and content clearly enough to enable priests reciting the Divine Office to grasp readily

what the Holy Spirit intended to convey by the lips of the Psalmist; clearly enough, too, for them to be stirred by the divine words and urged on to true and genuine piety.

488
(21) Now that the professors of Our Pontifical Biblical Institute have completed the longed-for new translation with the diligence befitting such a task, We offer it with fatherly affection to all who have the obligation to recite the canonical Hours daily. After due consideration of all the issues involved, We hereby of Our own free choice (*motu proprio*) and upon mature deliberation permit them to use it, should they wish to do so, in either private or public recitation as soon as it has been adapted to the psalter of the Roman Breviary and published by the Vatican Printing Office.

489
(21,
72) We hope that this pastoral solicitude and fatherly affection of Ours for the men and women who have dedicated their lives to God will prove helpful to them. May it assist them all to draw ever more light and grace and comfort from their Divine Office. May those benefits open their eyes in these days of bitter trial through which the Church is passing, and inspire them to conform their lives more and more to the examples of holiness that shine forth so radiantly in the psalms. Let them nourish and cultivate in their hearts those sentiments of divine love, vigorous courage and sincere repentance to which the Holy Spirit moves us as we read the sacred songs.

(Conclusion.)

MODIFICATIONS IN THE LITURGY

Encycl. Orientales, December 23, 1945.

(History of relations between the Ruthenian Church and the Holy See.—Benefits enjoyed by that Church because of her union with Rome.)

Venerable Brethren, it is easy to conclude from the historic facts We have just expounded, how carefully the Apostolic See watched over the full presentation of the Ruthenian rite as far as the entire Ruthenian community and the single individuals were concerned. However, let no one wonder whether the same Holy See, although always safeguarding everything essential to the rites and ceremonies of the Ruthenian Church, allowed or provisionally approved of some minor changes due to the circumstances of the particular times. For instance, it did not permit any changes to be made in liturgical rites, not even in those matters introduced by decrees, except for the few decreed in the Synod of Zamosci by the Ruthenian Bishops themselves.

490
(15) However, some very astute supporters of the schism outwardly pretended to defend the genuine integrity of their rite, but in reality did all in their power to introduce with private authority, ancient customs already fallen into disuse, so that the unlearned might fall away from the Catholic faith. The Roman Pontiffs, aware of their duty, openly denounced their hidden and astute arts and decreed that "without consulting the Apostolic See no innovation was to be made in the rites of the Sacred Liturgy, even on the ground of restoring ceremonies thought to be more in conformity with Liturgies approved by the same See, but only for a very grave reason and by the authority of the Apostolic See" (a).

(Revival of spiritual life and of activity.—Present persecution against the united Ruthenian Church.—Exhortation to perseverance.)

491a Pius IX, Lett. Omnem Sollicitudinem, May 13, 1874; cited by Gregory XVI, Inter gravissimas; Cf. no. 154.

SACRIFICE OF PRAISE

All. to the little singers "à la Croix de Bois," July 31, 1946.

492
(72) It is a great pleasure for Us, dear children, to receive you, to hear you, to bless you. The good Lord bestowed on you the precious gift of a beautiful voice and you consecrate it by singing His praises. Your chant is a homage of adoration to His Divinity; a homage of acknowledgment to His Bounty; a homage of love to His Love.

Moreover, it is an apostolate, because your chant repeats to those who listen to you the words frequently found in the Psalms: "Let us sing together the glory of God!" When profane chant so often flows from impure hearts and scandalizes those who hear it, how just and desirable it is to have sweet ardent voices singing out from the depths of their hearts, hearts that love and are pure! Dear children, let yours be always such! Unite your voices to the heavenly choirs, let yours sing to God's glory, to the glory of the Divine King and of the Immaculate Queen of Angels! It is with these wishes that We impart Our Apostolic Blessing to you, dear children, to your families, to all those responsible for your formation and who direct you with so much zeal and art.

THE DIGNITY OF SACRED ART

Circular of the Holy Office, February 25, 1947.

493
(37) Your Excellency knows that among the artistic tendencies of the present time the mode of deformity and grotesqueness has penetrated frequent public manifestations of art in general and also attempts to invade the field of sacred art. It is sufficient to recall, as an example, certain representatives of such a tendency to have an evident proof of the disgust and disapproval which

their works produce because of the offense given to the piety of believers. This is true above all of the complete nudes which profane the various representations of our Divine Redeemer's Crucifixion.

Similar deformities and profanations, attempting to pass as sacred art, appeared also in the Exhibition held in Rome in July, 1946.

All this cannot but worry competent Ecclesiastical Authorities, whose duty it is to forearm the faithful against the spreading of artistic manifestations that scandalize them, to safeguard the decorum of worship and of Sacred places and also the sane meaning of religious art whose aim is to excite in Christians sentiments of piety and devotion. 494 (37)

Meanwhile this Supreme Sacred Congregation requests this Central Pontifical Commission to give suitable instructions to the Diocesan Commissions, so that the deplorable tendencies above described will not creep into those fields whose custody is confided to its care. 495 (37)

This warning is not to be considered as an obstacle to liberal expression and to progress in art; it is but the condemnation of certain works of sacred art which sometimes, even against the will of the authors, become truly blasphemous representations. 496 (38)

Holy Mother Church has always given ample liberty to artists in means of expression, in different techniques and in various stylistic tendencies. All the forms of art at all times offered the homage of beauty to Christian worship.

But Holy Mother Church never tolerated that art should offend doctrine and the decorum of worship. As the Supreme Sacred Congregation of the Holy Office forbids books that attack the truths of Faith, so also it watches that sacred art does not offend the dignity of the Holy Liturgy and the Christian sense of the faithful. 497 (39)

498 We also accept what is modern and vital in art; but
 (38) We do not confuse sane modernity with ephemeral and in-
 39) decent ways. The Church, mother and teacher, created in
 the course of almost two thousand years a proper and high
 artistic liturgical language with which it speaks to souls
 and souls speak to God. It is not lawful for Christian artists
 to ignore such a language; they must learn it and respect
 it, so as worthily to express their conceptions. It is not the
 Church for art, but rather art for the Church.

499 We have given very precise regulations in this regard;
 (39) the prescriptions of the Councils, the Decrees of the Supreme
 Pontiffs, the Canons of the Codex give wise directives to
 artists called to decorate sacred buildings. They likewise
 furnish clear norms to Ordinaries and Diocesan Commissions
 which must approve their works.

THE SACRAMENT OF HOLY ORDERS

Const. *Sacramentum ordinis*, November 30, 1947.

500 The Catholic faith professes that the sacrament of
 (85) Orders instituted by Christ our Lord, the sacrament which
 brings spiritual power and confers the grace necessary to
 carry on our ecclesiastical functions properly, is one and the
 same for the universal Church. Even as our Lord Jesus
 Christ gave to the Church only one and the same govern-
 ment under the authority of the Prince of the Apostles, one
 and the same faith, one and the same sacrifice, so also He
 gave only one and the same treasury of signs that produce
 grace, namely the sacraments. To these sacraments insti-
 tuted by our Lord Jesus Christ the Church in the course of
 the centuries has not added other sacraments, and could not
 do so, because, as the Council of Trent (a) teaches, the
 seven sacraments of the New Law were all instituted by

500a Sess. VII, can. 1.

our Lord Jesus Christ and the Church has no power over
 the "substance of the sacraments," that is, over the elements
 which, according to the testimony of the sources of divine
 revelation, Christ our Lord Himself ordered to be preserved
 in the sacramental sign.

As for the Sacrament of Orders, notwithstanding its 501
 unity and identity, which no Catholic has ever been able to (85)
 doubt, it has happened that various rites have been intro-
 duced into its administration during the course of time and
 according to diversity of places and circumstances. Because
 of this, theologians began to examine which of these rites,
 used in conferring the Sacrament of Orders, belonged and
 which did not belong to its essence. This was a cause of
 doubt and anxiety in particular cases, and, therefore, re-
 quests were repeatedly made to the Apostolic See asking
 the Supreme Authority of the Church to determine finally
 what was required for the validity of Sacred Orders.

It is unanimously agreed that the Sacraments of the 502
 New Law, being sensible signs and producers of grace, must (54,
 signify the grace which they produce and produce the grace 85)
 which they signify. Now, the effects which the orders of
 Diaconate, Priesthood and Episcopate must produce and
 therefore signify, are, in all the rites of the universal Church
 at all times and in all places, sufficiently indicated by the
 imposition of hands and the words which determine it (a).
 Moreover everyone is aware that the Roman Church has
 always held valid ordinations made in the Greek Rite, with-

502a *Constat autem inter omnes sacramenta Novæ Legis, ut-
 pote signa sensibilia atque gratiæ invisibilis efficientia, de-
 bere gratiam et significare quam efficiunt et efficere quam
 significant. Jamvero effectus, qui sacra diaconatus, presby-
 teratus et episcopatus ordinatione produci ideoque signifi-
 cari debent, potestas scilicet et gratia, in omnibus Ecclesiæ
 universalis diversorum temporum et regionum ritibus suffi-
 cienter significati inveniuntur manuum impositione et verbis
 eam determinantibus.*

out the presentation of the instruments, so much so that in the Council of Florence, in which the union of Greeks with the Roman Church took place, the Greeks were not obliged to change the rites of ordination or to insert the presentation of instruments. Furthermore, the Church wished that in Rome itself the Greeks be ordained according to their own rite. The conclusion from this is that for the substance and validity of this Sacrament the presentation of the instruments is not required by the will of our Lord Jesus Christ, even according to the mind of the Council of Florence. Nevertheless, if at any time the handing over of instruments was an added requirement for validity, because of the will and prescription of the Church, everyone is aware that what the Church itself has established, it also has the power to change and abrogate.

503 Therefore, having sought divine light, with Our supreme
(85) Apostolic authority and with certain knowledge, We declare, and, as far as it is necessary, decree as follows: the matter and the sole matter of the Sacred Orders of Diaconate, Priesthood and Episcopate is the imposition of hands; while the form, likewise the sole form, is the words determining the application of this matter, words which signify unmistakably the sacramental effects, namely, the power of Orders and the grace of the Holy Spirit, words which the Church understands and uses in that sense. Hence it follows that We should declare, as We do in fact declare and determine with Our Apostolic authority, in order to put an end to all controversy and to prevent anxiety of conscience, that, at least for the future, even if in the past a different provision was made by legitimate authority, the *traditio instrumentorum* is not necessary for the validity of the Sacred Orders of Diaconate, Priesthood and Episcopate.

504 As regards the matter and form in the conferring of
(85) each of these Orders, in virtue of Our supreme Apostolic authority We decree and determine as follows: for ordination to Diaconate, the matter is the imposition of the hand

of the bishop which occurs once in the rite of this ordination. The form consists of the words of the "Preface," of which the following are essential and therefore requisite for validity: *Emitte in eum, quæsumus, Domine, Spiritum Sanctum, quo in opus ministerii tui fideliter exsequendi septiformis gratiæ tuæ munere roboretur.* In ordination to the Priesthood, the matter is the first imposition of the bishop's hands, which is done in silence, but not the continuation of this imposition by the extending of the right hand, nor the last imposition which is accompanied by the words: *Accipe Spiritum Sanctum: quorum remiseras peccata, etc.* The form consists of the words of the "Preface," of which the following are essential and therefore required for validity: *Da, quæsumus, omnipotens Pater, in hunc famulum tuum Presbyterii dignitatem; innova in visceribus ejus spiritum sanctitatis, ut acceptum a Te, Deus, secundi meriti munus obtineat censuramque morum exemplo suæ conversationis insinuet.* Finally, in Episcopal ordination or consecration, the matter is the imposition of hands made by the consecrating bishop. The form consists of the words of the "Preface," of which the following are essential and therefore required for validity: *Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum cælestis unquenti rore sanctifica.* All these rites shall be carried out in accordance with the prescriptions of Our Apostolic Constitution *Episcopalis Consecrationis* of November 30, 1944.

In order that no reason for doubt may arise, We ordain 505
that in the conferring of each order the imposition of hands (85)
be made by physically touching the head of the person to be ordained, although moral contact is sufficient to confer the Sacrament validly.

Finally, it is not lawful to understand what We have above declared and established in the sense that other rites contained in the Roman Pontifical may be neglected; in fact, We command all that is prescribed in the Roman Pontifical to be religiously maintained and observed.

506 (85) The dispositions of this Constitution have not a retro-active effect; if any doubt arises, it must be submitted to the Apostolic See.

We ordain, declare and decree these things notwithstanding contrary dispositions, even those worthy of special mention. We, therefore, wish and command that they be introduced into the Roman Pontifical. No one has a right to modify Our present Constitution nor oppose it by temerarious audacity.

THE LORD'S DAY

All. to the Men of Italian Catholic Action, September 7, 1947.

(*The urgent activities of Catholic Action.—Religious Culture.*)

507 (78) Sunday must once again become the day of the Lord, the day of adoration and glorification of God, of the Holy Sacrifice, of prayer, rest, recollection and reflection, of the joyful and intimate reunion of the whole family. Sad experience has taught that for many, even those who during the week have worked honestly and assiduously, Sunday has become a day of sin.

Be always strongly on guard lest a gross materialism, an excess in profane pleasures, the most crude moral corruption in writing and in the theatres take possession of Sunday, to wipe from its face the divine imprint and lead souls into sin and irreligion. The issue of the battle between faith and incredulity will truly depend in great part on what each of the opposed parties is capable of making of Sunday. Will it still bear engraved on its forehead, clear and resplendent, the Holy Name of the Lord, or will that Name be impiously neglected and forgotten? There is here an immense field of action awaiting you. Go courageously to your

work and help to give Sunday back to God, to Christ, to the Church, to the peace and happiness of families.

(*The family.—Social Justice.—Loyalty.—Peace.*)

THE INTEGRAL WORSHIP OF THE MYSTICAL BODY OF JESUS CHRIST

Encycl. *Mediator Dei*, November 20, 1947.

Mediator between God and men (a) and High Priest 508 who has gone before us into heaven, Jesus the Son of God (1, (b) quite clearly had one aim in view when He undertook 3, the mission of mercy which was to endow mankind with 4, the rich blessings of supernatural grace. Sin had disturbed 99, the right relationship between man and his Creator; the 100) Son of God would restore it. The children of Adam were wretched heirs to the infection of original sin; He would bring them back to their Heavenly Father, the primal Source and final Destiny of all things. For this reason He was not content, while He dwelt with us on earth, merely to give notice that Redemption had begun, and to proclaim the long-awaited Kingdom of God, but gave Himself besides in prayer and sacrifice to the task of saving souls, even to the point of offering Himself, as He hung from the Cross, a Victim unspotted unto God, to purify our conscience of dead works, to serve the living God (c). Thus happily were all men summoned back from the byways leading them down to ruin and disaster, to be set squarely once again upon the path that leads to God. Thanks to the shedding of the Blood of the Immaculate Lamb, now each might set about the personal task of achieving his own sanctification, so rendering to God the glory due to Him.

508a 1 Tim. 2:5.

508b Cf. Hebr. 4:14.

508c Cf. Hebr. 9:14.

509 But what is more, the Divine Redeemer has so willed
 (50, it that the priestly life begun with the supplication and
 85, sacrifice of His mortal Body should continue without inter-
 88, mission down the ages in His Mystical Body which is the
 89) Church. That is why He established a visible priesthood to
 offer everywhere the clean oblation (a) which would enable
 men from East to West, freed from the shackles of sin, to
 offer God that unconstrained and voluntary homage which
 their conscience dictates.

510 In obedience, therefore, to her Founder's behest, the
 (5, Church prolongs the priestly mission of Jesus Christ mainly
 43, by means of the Sacred Liturgy. She does this in the first
 45, place at the altar, where constantly the Sacrifice of the
 46, Cross is re-presented (a) and, with a single difference in
 55, the manner of its offering, renewed (b). She does it next
 70, by means of the Sacraments, those special channels through
 99) which men are made partakers in the supernatural life. She
 does it finally by offering to God, all Good and Great, the
 daily tribute of her prayer of praise. (c) "What a spectacle
 for heaven and earth," observes Our Predecessor of happy
 memory, Pius XI, "is not the Church at prayer! For centuries
 without interruption, from midnight to midnight, the divine
 psalmody of the inspired canticles is repeated on earth;
 there is no hour of the day that is not hallowed by its
 special liturgy; there is no stage of human life that has not

509a Cf. Mal. 1:11.

510a Cf. Conc. Trid., Sess. XXII, c. 1.

510b Cf. Ibid., c. 2.

510c *Ecclesia igitur, accepto a Conditore suo mandato fideliter obtemperans, sacerdotale Jesu Christi munus imprimis per sacram Liturgiam pergit. Idque facit primario loco ad altaria, ubi crucis sacrificium perpetua repræsentatur et, sola offerendi ratione diversa, renovatur; deinde vero per sacramenta, quæ peculiaria instrumenta sunt, quibus superna vita ab hominibus participatur; postremo autem per laudis præconium, quod Deo Optimo Maximo cotidie offertur.*

its part in the thanksgiving, praise, supplication and reparation of this common prayer of the Mystical Body of Christ which is His Church!" (d)

Revival of liturgical studies

You are of course familiar with the fact, Venerable 511
 Brethren, that a remarkably widespread revival of scholarly 15,
 interest in the Sacred Liturgy took place towards the end of 59,
 the last century and has continued through the early years 96,
 of this one. The movement owed its rise to commendable 97)
 private initiative and more particularly to the zealous and
 persistent labor of several monasteries within the distin-
 guished Order of Saint Benedict. Thus there developed in
 this field among many European nations and in lands be-
 yond the seas as well, a rivalry as welcome as it was produc-
 tive of results. Indeed, the salutary fruits of this rivalry
 among the scholars were plain for all to see, both in the
 sphere of the Sacred Sciences, where the liturgical rites of
 the Western and Eastern Church were made the object of
 extensive research and profound study, and in the spiritual
 life of considerable numbers of individual Christians.

The majestic ceremonies of the Sacrifice of the altar
 became better known, understood and appreciated. With
 more widespread and more frequent reception of the Sacra-
 ments, with the beauty of liturgical prayers more fully
 savored, the worship of the Eucharist came to be regarded
 for what it really is: the fountainhead of genuine Christian
 devotion. Bolder relief was given likewise to the fact that
 all the faithful make up a single and very compact body
 with Christ for its Head, and that the Christian community
 is in duty bound to participate in the liturgical rites accord-
 ing to their station.

You are surely well aware that this Apostolic See has 512
 always made careful provision for the schooling of the peo- (15,
 ple committed to its charge in the correct spirit and practice 20,

510d *Encycl. Caritate Christi*, cf. above, no. 397.

21) of the Liturgy; and that it has been no less careful to insist that the sacred rites should be performed with due external dignity. In this connection We Ourselves in the course of Our traditional address to the Lenten Preachers of this gracious City of Rome in 1943, urged them warmly to exhort their respective hearers to more faithful participation in the Eucharistic Sacrifice. Only a short while previously, with the design of rendering the prayers of the Liturgy more correctly understood and their truth and unction more easy to perceive, We arranged to have the Book of Psalms, which forms such an important part of these prayers in the Catholic Church, translated once more into Latin from their original text (a).

513 (16) But while We derive no little satisfaction from the wholesome results of the movement just described, duty obliges Us to give serious attention to this "revival" as it is advocated in some quarters, and to take proper steps to preserve it at the outset from excess or outright perversion.

514 (16, 84) Indeed, though We are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the Sacred Liturgy is defective, or all but non-existent, We observe with considerable anxiety and some misgiving, that elsewhere certain enthusiasts, over eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the Sacred Liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic faith and ascetical doctrine.

Yet the integrity of faith and morals ought to be the special criterion of this sacred science, which must conform exactly to what the Church out of the abundance of her wisdom teaches and prescribes. It is consequently Our

512a *Motu Proprio In cotidianis*. Cf. above, no. 481.

prerogative to commend and approve whatever is done properly, and to check or censure any aberration from the path of truth and rectitude.

Let not the apathetic or half-hearted imagine, however, that We agree with them when We reprove the erring and restrain the overbold. No more must the imprudent think that We are commending them when We correct the faults of those who are negligent and sluggish.

If in this Encyclical Letter We treat chiefly of the Latin Liturgy, it is not because We esteem less highly the venerable Liturgies of the Eastern Church, whose ancient and honorable ritual traditions are just as dear to Us. The reason lies rather in a special situation prevailing in the Western Church, of sufficient importance, it would seem, to require this exercise of Our Authority. 515 (7, 15)

With docile hearts, then, let all Christians hearken to the voice of their Common Father, who would have them, each and every one, intimately united with him as they approach the altar of God, professing the same faith, obedient to the same law, sharing in the same Sacrifice with a single intention and one sole desire. This is a duty imposed, of course, by the honor due to God. But the needs of our day and age demand it as well. After a long and cruel war which has rent whole peoples asunder with its rivalry and slaughter, men of good will are spending themselves in the effort to find the best possible way to restore peace to the world. It is, notwithstanding, Our belief that no plan or initiative can offer better prospect of success than that fervent religious spirit and zeal by which Christians must be formed and guided; in this way their common and whole-hearted acceptance of the same truth, along with their united obedience and loyalty to their appointed pastors, while rendering to God the worship due to Him, makes of them one brotherhood: for "we, being many, are one body: all that partake of one bread" (a).

515a 1 Cor. 10:17.

I. Characteristics of the Liturgy

516 It is unquestionably the fundamental duty of man to orientate his person and his life towards God. "For He it (42, 100) is to whom we must first be bound, as to an unfailing principle; to whom even our free choice must be directed as to an ultimate objective. It is He, too, whom we lose when carelessly we sin. It is He whom we must recover by our faith and trust" (a). But man turns properly to God when he acknowledges His supreme majesty and supreme authority; when he accepts divinely revealed truths with a submissive mind; when he scrupulously obeys divine law, centering in God his every act and aspiration; when he accords, in short, due worship to the One True God by practicing the virtue of religion.

517 This duty is incumbent, first of all, on men as individuals. But it also binds the whole community of human beings, grouped together by mutual social ties: mankind, too, depends on the sovereign authority of God (a).

(1, 7, 16, 99) It should be noted, moreover, that men are bound by this obligation in a special way in virtue of the fact that God has raised them to the supernatural order.

Thus we observe that when God institutes the Old Law, He makes provision besides for sacred rites, and determines in exact detail the rules to be observed by His people in rendering Him the worship He ordains. To this end He established various kinds of sacrifice and designated the ceremonies with which they were to be offered to Him. His enactments on all matters relating to the Ark of the Covenant, the Temple and the Holy Days are minute and clear. He established a sacerdotal tribe with its high priest, selected and described the vestments with which the sacred

516a S. Thom., *Summa Theol.*, II-II, q. LXXXI, art. 1.
517a *Quod quidem officium si homines singillatim primo loco obligat, at humanam quoque communitatem universam, socialibus ac mutuis nexibus conformatam obstringit, cum et ipsa a summa Dei auctoritate pendeat.*

ministers were to be clothed and every function in any way pertaining to divine worship (b). Yet, this was nothing more than a faint foreshadowing of the worship which the High Priest of the New Testament was to render to the Father in heaven (c).

No sooner, in fact, "is the Word made flesh" (a) than 518 He shows Himself to the world vested with a priestly office, (3, 4, 9, 53, 99) making to the Eternal Father an act of submission which will continue uninterrupted as long as He lives: "When He cometh into the world He saith... 'behold I come... to do Thy will'" (b). This act He was to consummate admirably in the bloody Sacrifice of the Cross: "In the which 'will' we are sanctified by the oblation of the Body of Jesus Christ once" (c). He plans His active life among men with no other purpose in view. As a Child He is presented to the Lord in the Temple. To the Temple He returns as a grown Boy, and often afterwards to instruct the people and to pray. He fasts for forty days before beginning His public ministry. His counsel and example summon all to prayer, daily and at night as well. As Teacher of the truth He "enlighteneth every man" (d) to the end that mortals may duly acknowledge the immortal God, "not withdrawing unto perdition, but faithful to the saving of the soul" (e). As Shepherd He watches over His flock, leads it to life-giving pasture, and lays down a law that none shall wander from His side, off the straight path He has pointed out, and that all shall lead holy lives imbued with His spirit and moved by His active aid. At the Last Supper He celebrates a New Pasch with solemn rite and ceremonial, and provides for its continuance through the divine institution of the Eucharist.

517b Cf. Lib. Leviticus.

517c Cf. Heb. 10:1.

518a John 1:14.

518b Heb. 10, 5-7.

518c Ibid, 10:10.

518d John 1:9.

518e Heb. 10:39.

On the morrow, lifted up between heaven and earth, He offers the saving Sacrifice of His life, and pours forth, as it were, from His pierced Heart the Sacraments destined to impart the treasures of Redemption to the souls of men. All this He does with but a single aim: the glory of His Father and man's ever greater sanctification.

519 But it is His will, besides, that the worship He instituted and practiced during His life on earth shall continue (6, 100) ever afterwards without any intermission. For He has not left mankind an orphan. He still offers us the support of His powerful, unfailing intercession, acting as our "advocate with the Father" (a). He aids us likewise through His Church, where He is present indefectibly as the ages run their course; through the Church which He constituted "the pillar of truth" (b), and dispenser of grace, and which, by His sacrifice on the Cross, He founded, consecrated and confirmed forever.

520 The Church has, therefore, in common with the Word (3, 6, 9, 54, 88, 99) Incarnate the aim, the obligation and the function of teaching all men the truth, of governing and directing them aright, of offering to God the pleasing and acceptable Sacrifice; in this way the Church reestablishes between the Creator and His creatures that unity and harmony to which the Apostle of the Gentiles alludes in these words: "Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints and domestics of God, built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in Whom all the building, being framed together, groweth up into a holy temple in the Lord, in Whom you also are built together into a habitation of God in the Spirit" (a). Thus the society founded by the Divine Redeemer, whether

519a Cf. 1 John 2:1.

519b Cf. 1 Tim. 3:15.

520a Ephes. 2:19-22.

in her doctrine and government, or in the Sacrifice and Sacraments instituted by Him, or finally, in the ministry, which He has confided to her charge with the outpouring of His prayer and the shedding of His blood, has no other goal or purpose than to increase ever in strength and unity.

This result is in fact achieved when Christ lives and thrives, as it were, in the hearts of men, and when men's hearts in turn are fashioned and expanded as though by Christ. This makes it possible for the sacred temple, where the Divine Majesty receives the acceptable worship which His law prescribes, to increase and prosper day by day in this land of exile on earth. Along with the Church, therefore, her divine Founder is present at every liturgical function: Christ is present at the august Sacrifice of the altar both in the person of His minister and above all under the Eucharistic species. He is present in the Sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present finally in the prayer of praise and petition we direct to God, as it is written: "Where there are two or three gathered together in My Name, there am I in the midst of them" (b).

Definition of the Liturgy

The Sacred Liturgy is consequently the public worship 521 which our Redeemer as Head of the Church renders to (5, 6, 53, 71, 78) the Father as well as the worship which the community of the faithful renders to its Founder, and through Him to the Heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members (a).

520b Matt. 18:20.

521a *Sacra igitur Liturgia cultum publicum constituit, quem Redemptor Noster, Ecclesiae Caput, caelesti Patri habet; quemque christifidelium societas Conditori suo et per Ipsum aeterno Patri tribuit; utque omnia breviter perstringamus, integrum constituit publicum cultum mystici Jesu Christi Corporis, Capitis nempe membrorumque ejus.*

Liturgical practice begins with the very founding of the Church. The first Christians, in fact, "were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers" (b). Whenever their Pastors can summon a little group of the faithful together, they set up an altar on which they proceed to offer the Sacrifice, and around which are ranged all the other rites appropriate for the saving of souls and for the honor due to God. Among these latter rites, the first place is reserved for the Sacraments, namely the seven principal founts of salvation. There follows the celebration of the divine praises in which the faithful also join, obeying the behest of the Apostle Paul: "In all wisdom: teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your own hearts to God" (c). Next comes the reading of the Law, the Prophets, the Gospel and the Apostolic Epistles; and last of all the homily or sermon in which the official head of the congregation recalls and explains the practical bearing of the commandments of the Divine Master and the chief events of His life, combining instruction with appropriate exhortation and illustration for the benefit of all his listeners.

Its organization and developments

522 As circumstances and the needs of the Christians
(5, warrant, public worship is organized, developed and en-
9, riched by new rites, ceremonies and regulations, always
15, with the single end in view: "that we may use these ex-
46, ternal signs to keep us alert, learn from them what distance
53) we have come along the road, and by them be heartened
to go on further with more eager step; for the effect will
be more precious the warmer the affection which precedes

521b Acts 2:42.

521c Coloss. 3:16.

it" (a). Here then is a better and more suitable way to raise the heart to God. Thenceforth the priesthood of Jesus Christ is a living and continuous reality through all the ages to the end of time, since the Liturgy is nothing more nor less than the exercise of this priestly function. Like her divine Head, the Church is forever present in the midst of her children. She aids and exhorts them to holiness, so that they may one day return to the Father in heaven clothed in that beauteous raiment of the supernatural. To all who are born to life on earth she gives a second, supernatural kind of birth. She arms them with the Holy Spirit for the struggle against the implacable enemy. She gathers all Christians about her altars, inviting and urging them repeatedly to take part in the celebration of the Mass, feeding them with the Bread of Angels to make them ever stronger. She purifies and consoles the hearts that sin has wounded and soiled. Solemnly she consecrates those whom God has called to the priestly ministry. She fortifies with new gifts of grace the chaste nuptials of those who are destined to found and bring up a Christian family. When at last she has soothed and refreshed the closing hours of this earthly life by Holy Viaticum and Extreme Unction, with the utmost affection she accompanies the mortal remains of her children to the grave, lays them reverently to rest, and confides them to the protection of the Cross, against the day when they will triumph over death and rise again. She has a further solemn blessing and invocation for those of her children who dedicate themselves to the service of God in the life of religious perfection. Finally,

522a *Pro rerum adjunctis christianorumque necessitatibus cultus instruitur, evolvitur novisque ritibus, cæremoniis ac formulis ditatur; idque ea semper ratione, "ut illis rerum signis nos ipsos admoneamus, quantumque . . . profecerimus nobis ipsis innotescamus, et ad hoc augendum nos ipsos acrius excitemus: dignior enim sequetur effectus, quem ferventior præcedit affectus."* (St. Augustin, Letter 130; P. L. 33, 501.)

she extends to the souls in Purgatory who implore her intercession and her prayers the helping hand which may lead them happily at last to eternal blessedness in heaven.

Exterior and Interior Worship

523 The worship rendered by the Church to God must be, (7, in its entirety, interior as well as exterior. It is exterior because the nature of man as a composite body and soul requires it to be so. Likewise, because divine Providence has disposed that "while we recognize God visibly, we may be drawn by Him to love of things unseen" (a). Every impulse of the human heart, besides, expresses itself naturally through the senses; and the worship of God, being the concern not merely of individuals but of the whole community of mankind, must therefore be social as well. This obviously it cannot be unless religious activity is also organized and manifested outwardly. Exterior worship finally, reveals and emphasizes the unity of the Mystical Body, feeds new fuel to its holy zeal, fortifies its energy, intensifies its action day by day: "for although the ceremonies themselves can claim no perfection or sanctity in their own right, they are, nevertheless, the outward acts of religion, designed to rouse the heart, like signals of a sort, to veneration of the sacred realities, and to raise the mind to meditation on the supernatural. They serve to foster piety, to kindle the flame of charity, to increase our faith and deepen our devotion. They provide instruction for simple folk, decoration for divine worship, continuity of religious practice. They make it possible to tell genuine Christians from their false or heretical counterparts" (b).

524 But the chief element of divine worship must be interior. For we must always live in Christ and give ourselves to Him completely, so that in Him, with Him and through

523a *Missale Rom. Praef. Nativ.*
 523b I. Card. Bona, *De divina psalmodia*, cap. 19, §III, 1.

Him the heavenly Father may be duly glorified. The sacred Liturgy requires, however, that both of these elements be intimately linked with each other. This recommendation the Liturgy itself is careful to repeat, as often as it prescribes an exterior act of worship. Thus we are urged, when there is question of fasting, for example, "to give interior effect to our outward observance" (a). Otherwise religion clearly amounts to mere formalism, without meaning and without content. You recall, Venerable Brethren, how the Divine Master expels from the sacred Temple, as unworthy to worship there, people who pretend to honor God with nothing but neat and well-turned phrases, like actors in a theatre, and think themselves perfectly capable of working out their eternal salvation without plucking their inveterate vices from their hearts (b). It is, therefore, the keen desire of the Church that all of the faithful kneel at the feet of the Redeemer to tell Him how much they venerate and love Him. She wants them present in crowds—like the children whose joyous cries accompanied His entry into Jerusalem—to sing their hymns and chant their song of praise and thanksgiving to Him Who is King of Kings and Source of every blessing. She would have them move their lips in prayer, sometimes in petition, sometimes in joy and gratitude, and in this way experience His merciful aid and power like the Apostles at the lakeside of Tiberias, or abandon themselves totally, like Peter on Mount Thabor, to mystic union with the Eternal God in contemplation.

It is an error, consequently, and a mistake to think of the sacred Liturgy as merely the outward or visible part of divine worship or as an ornamental ceremonial. No less erroneous is the notion that it consists solely in a list of laws and prescriptions according to which the ecclesiastical Hierarchy orders the sacred rites to be performed.

524a *Missale Rom., Secreta feriae V post Dom. II Quadrag.*
 524b Cf. Marc., VII, 6 et Is., 29:13.

54) It should be clear to all, then, that God cannot be honored worthily unless the mind and heart turn to Him in quest of the perfect life, and that the worship rendered to God by the Church in union with her divine Head is the most efficacious means of achieving sanctity.

This efficacy, where there is question of the Eucharistic Sacrifice and the Sacraments, derives first of all and principally from the act itself (*ex opere operato*). But if one considers the part which the Immaculate Spouse of Jesus Christ takes in the action, embellishing the Sacrifice and Sacraments with prayer and sacred ceremonies, or if one refers to the "Sacramentals" and the other rites instituted by the Hierarchy of the Church, then its effectiveness is due rather to the action of the Church (*ex opere operantis Ecclesiae*), inasmuch as she is holy and acts always in closest union with her Head.

526 In this connection, Venerable Brethren, We desire to
 (10, direct your attention to certain recent theories touching a
 11, so-called "objective" piety. While these theories attempt, it
 43, is true, to throw light on the mystery of the Mystical Body,
 54) on the effective reality of sanctifying grace, on the action of God in the Sacraments and in the Mass, it is nonetheless apparent that they tend to belittle, or pass over in silence, what they call "subjective," or "personal" piety.

It is an unquestionable fact that the work of our Redemption is continued, and that its fruits are imparted to us, during the celebration of the Liturgy, notably in the august Sacrifice of the altar. Christ acts each day to save us, in the Sacraments and in His holy Sacrifice. By means of them He is constantly atoning for the sins of mankind, constantly consecrating it to God. Sacraments and Sacrifice do, then, possess that "objective" power to make us really and personally sharers in the divine life of Jesus Christ. Not from any ability of our own, but by the power of God, are they endowed with the capacity to unite the piety of members with that of the Head, and to make this,

in a sense, the action of the whole community. From these profound considerations some are led to conclude that all Christian piety must be centered in the mystery of the Mystical Body of Christ, with no regard for what is "personal" or "subjective," as they would have it. As a result they feel that all other religious exercises not directly connected with the sacred Liturgy and performed outside public worship, should be omitted.

But though the principles set forth above are excellent, it must be plain to everyone that the conclusions drawn from them respecting the two sorts of piety are false, insidious, and quite pernicious.

Very truly, the Sacraments and the Sacrifice of the altar, being Christ's own actions, must be held to be capable in themselves of conveying and dispensing grace from the divine Head to the members of the Mystical Body. But if they are to produce their proper effect, it is absolutely necessary that our hearts be rightly disposed to receive them. Hence the warning of Paul the Apostle with reference to Holy Communion: "But let a man first prove himself; and then let him eat of this bread and drink of the chalice" (a). This explains why the Church in a brief and significant phrase calls the various acts of mortification, especially those practiced during the season of Lent, "the Christian army's defenses" (b). They represent, in fact, the personal effort and activity of members who desire, as grace urges and aids them, to join forces with their Captain—"that we may discover . . . in our Captain," to borrow St. Augustine's words, "the fountain of grace itself" (c). But observe that these members are alive, endowed and equipped with an intelligence and will of their own. It follows that they are strictly required to put their own lips to the fountain, imbibe and absorb for themselves the life-

527a 1 Cor. 11:28.
 527b *Missale Rom.*, *Feria IV Cinerum*.
 527c *De praedestinatione sanctorum*, 31.

527
 (4,
 11,
 12,
 54,
 55)

giving water, and rid themselves personally of anything that might hinder its nutritive effect in their souls. Emphatically, therefore, the work of Redemption, which in itself is independent of our will, requires a serious interior effort on our part if we are to achieve eternal salvation.

528 If the private and interior devotion of individuals (11, were to neglect the august Sacrifice of the altar and the 13, Sacraments, and to withdraw them from the stream of vital 54, energy that flows from Head to members, it would indeed 55) be sterile, and deserve to be condemned. But when devotional exercise, and pious practices in general, not strictly connected with the Sacred Liturgy, confine themselves to merely human acts (a), with the express purpose of directing these latter to the Father in Heaven, of weaning them from to repentance and holy fear of God, of weaning them from seductions of the world and its vice, and leading them back to the difficult path of perfection, then certainly such practices are not only highly praiseworthy but absolutely indispensable; because they expose the dangers threatening the spiritual life; they promote the acquisition of virtue; and because they increase the fervor and generosity with which we are bound to dedicate all that we are and all that we have to the service of Jesus Christ.

529 Genuine and real piety, which the Angelic Doctor (2, calls "devotion," and which is the principal act of the 12, virtue of religion—that act which correctly relates and 55) fitly directs men to God and by which they freely and spontaneously give themselves to the worship of God in its fullest sense (a)—piety of this authentic sort needs meditation on the supernatural realities and spiritual exercises, if it is to be nurtured, stimulated and sus-

529a *Quo quidem actu homines recte ordinantur, ad Deum apte diriguntur, atque ultro libenterque ad ea omnia se dedunt quæ ad divinum cultum pertinent.* Cf. St. Thomas, *Summa Theol.* 2a-2ae, q. 82, art. I.

tained, and if it is to prompt us to lead a more perfect life. For the Christian religion, practiced as it should be, demands that the will especially be consecrated to God and exert its influence on all the other spiritual faculties. But every act of the will presupposes an act of the intelligence, and before one can express the desire and the intention of offering oneself in sacrifice to the eternal Godhead, a knowledge of the facts and truths which make religion a duty is altogether necessary. One must first know, for instance, man's last end and the supremacy of the Divine Majesty; after that, our common duty of submission to our Creator; and finally the inexhaustible treasures of love with which God yearns to enrich us, as well as the necessity of supernatural grace for the achievement of our destiny, and that special path marked out for us by Divine Providence in virtue of the fact that we have been united one and all, like members of a body, to Jesus Christ the Head. But further, since our hearts, disturbed as they are at times by the lower appetites, do not always respond to motives of love, it is also extremely helpful to let consideration and contemplation of the justice of God provoke us on occasion to salutary fear, and guide us thence to Christian humility, repentance and amendment.

But it will not do to possess these facts and truths after 530 the fashion of an abstract memory lesson or lifeless commen- (1, tary. They must lead to practical results. They must impel 12, us to subject our senses and their faculties to reason, as 55) illuminated by the Catholic faith. They must help to cleanse and purify the heart uniting it to Christ more intimately every day, growing ever more in His likeness, and drawing from Him the divine inspiration and strength of which it stands in need. They must serve as increasingly effective incentives to action; urging men to produce good fruit, to perform their individual duties faithfully, to give themselves eagerly to the regular practice of their religion and the energetic exercise of virtue. "You are Christ's, and Christ is

God's" (a). Let everything, therefore, have its proper place and arrangement; let everything be "theocentric", so to speak, if we really wish to direct everything to the glory of God through the life and power which flows from the divine Head into our hearts: "Having therefore, brethren, a confidence in the entering into the holies by the Blood of Christ, a new and living way which He hath dedicated for us through the veil, that is to say, His flesh, and a high priest over the house of God; let us draw near with a true heart, in fullness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water, let us hold fast the confession of our hope without wavering . . . and let us consider one another, to provoke unto charity and to good works (b).

531 Here is the source of the harmony and equilibrium
(9, which prevails among the members of the Mystical Body of
10, Jesus Christ. When the Church teaches us our Catholic
12, faith and exhorts us to obey the commandments of Christ,
55) she is paving a way for her priestly, sanctifying action in its highest sense; she disposes us likewise for more serious meditation on the life of the Divine Redeemer and guides us to profounder knowledge of the mysteries of faith where we may draw the supernatural sustenance, strength and vitality that enable us to progress safely, through Christ, towards a more perfect life. Not only through her ministers, but with the help of the faithful individually, who have imbibed in this fashion the spirit of Christ, the Church endeavors to permeate with this same spirit the life and labors of men—their private and family life, their social, even economic and political life—that all who are called God's children may reach more readily the end He has proposed for them.

Such action on the part of individual Christians, then, along with the ascetic effort prompting them to purify

530a Cf. 1 Cor. 3:23.

530b Heb. 10:19-24.

their hearts, actually stimulates in the faithful those energies which enable them to participate in the august Sacrifice of the altar with better dispositions. They now can receive the Sacraments with more abundant fruit, and come from the celebration of the sacred rites more eager, more firmly resolved to pray and deny themselves like Christians, to answer the inspirations and invitation of divine grace and to imitate daily more closely the virtues of our Redeemer. And all of this not simply for their own advantage, but for that of the whole Church, where whatever good is accomplished proceeds from the power of her Head and redounds to the advancement of all her members.

In the spiritual life, consequently, there can be no 532
opposition between the action of God, Who pours forth His (2,
grace into men's hearts so that the work of Redemption may 5,
always abide, and the tireless collaboration of man, who 6,
must not render vain the gift of God (a). No more can the 12,
efficacy of the external administration of the Sacraments, 13)
which comes from the rite itself (*ex opere operato*), be opposed to the meritorious action of their ministers or recipients, which we call the agent's action (*opus operantis*). Similarly, no conflict exists between public prayer and prayers in private, between morality and contemplation, between the ascetical life and devotion to the Liturgy. Finally there is no opposition between the jurisdiction and teaching office of the ecclesiastical Hierarchy and the specifically priestly power exercised in the sacred ministry.

Considering their special designation to perform the liturgical functions of the Holy Sacrifice and Divine Office, the Church has serious reasons for prescribing that the ministers she assigns to the service of the sanctuary and members of religious institutes betake themselves at stated times to mental prayer, to examination of conscience, and

532a Cf. 2 Cor. 6:1.

to various other spiritual exercises (b). Unquestionably liturgical prayer, being the public supplication of the illustrious Spouse of Jesus Christ, is superior in excellence to private prayers. But this superior worth does not at all imply contrast or incompatibility between these two kinds of prayer. For both merge harmoniously in the single spirit which animates them: "Christ is all and in all" (c). Both tend to the same objective: until Christ be formed in us (d).

Worship and the Hierarchy

533 For a better and more accurate understanding of the (85, Sacred Liturgy another of its characteristic features, no less 86, important, needs to be considered. 88)

The Church is a society, and as such requires an authority and Hierarchy of her own. Though it is true that all the members of the Mystical Body partake of the same blessings and pursue the same objective, they do not all enjoy the same powers, nor are they all qualified to perform the same acts. The Divine Redeemer has willed, as a matter of fact, that His Kingdom should be built and solidly supported, as it were, on a holy order, which resembles in some sort the heavenly Hierarchy.

Only to the Apostles, and thenceforth to those on whom their successors have imposed hands, is granted the power of the priesthood, in virtue of which they represent the person of Jesus Christ before their people, acting at the same time as representatives of their people before God. This priesthood is not transmitted by heredity or human descent. It does not emanate from the Christian community. It is not a delegation from the people. Prior to acting as representative of the community before the throne of God, the priest is the ambassador of the Divine Redeemer. He is God's vicegerent in the midst of his flock precisely because

532b Cf. C.I.C., cant. 125, 126, 565, 571, 595, 1367.
532c Gal. 4:19.
532d Coloss. 3:11.

Jesus Christ is Head of that Body of which Christians are the members (a). The power entrusted to him, therefore, bears no natural resemblance to anything human. It is entirely supernatural. It comes from God. "As the Father hath sent me, I also send you" . . . (b) "he that heareth you heareth me" . . . (c) "go ye into the whole world and preach the gospel to every creature; he that believeth and is baptized shall be saved" (d).

That is why the visible, external priesthood of Jesus 534 Christ is not handed down indiscriminately to all members (86, of the Church in general, but is conferred on designated 87) men, through what may be called the spiritual generation of Holy Orders.

This latter, one of the seven Sacraments, not only imparts the grace appropriate to the clerical function and state of life, but imparts an indelible "character" besides, indicating the sacred ministers' conformity to Jesus Christ the Priest, and qualifying them to perform those official acts of religion by which men are sanctified and God is duly glorified in keeping with the divine laws and regulations.

In the same way, actually, that Baptism is the distinctive 535 mark of all Christians, and serves to differentiate them from (87, those who have not been cleansed in this purifying stream 88)

533a *Apostolis solummodo iisque deinceps, qui rite ab eis eorumque successoribus manuum impositionem susceperunt, sacerdotalis tribuitur potestas, qua ut coram sibi credita plebe Jesu Christi personam sustinent, ita coram Deo ipsius populi personam gerunt. Ejusmodi sacerdotium non hereditate nec generis cogitatione transmittitur; neque ex christianorum communitate oritur, vel a populo delegatur. Antequam populi nomine apud Deum agat, sacrorum administrator divini Redemptoris legatus existit; atque idcirco quod Jesus Christus illius Corporis Caput est, Cujus christiani sunt membra, ipse Dei vices apud demandatum sibi gentem gerit.*

533b John 20:21.

533c Luke 10:16.

533d Mark 16:15-16.

and consequently are not members of Christ, the Sacrament of Holy Orders sets priests apart from the rest of the faithful who have not received this consecration. For they alone, in answer to an inward supernatural call have entered the august ministry, where they are assigned to service in the sanctuary and become, as it were, the instruments God uses to communicate supernatural life from on high to the Mystical Body of Jesus Christ. Add to this, as We have noted above, the fact that they alone have been marked with the indelible sign "conforming" them to Christ the Priest, (a) and that their hands alone have been consecrated "in order that whatever they bless may be blessed, whatever they consecrate may become sacred and holy, in the name of Our Lord Jesus Christ" (b). Let all, then, who would live in Christ, flock to their priests. By them they will be supplied with the comforts and food of the spiritual life. From them they will procure the medicine of salvation assuring their cure and happy recovery from the fatal sickness of their sins. The priest, finally, will bless their homes, consecrate their families and help them, as they breathe their last, across the threshold of eternal happiness.

536 (16) Since, therefore, it is the priest chiefly who performs the Sacred Liturgy in the name of the Church, its organization, regulation and details cannot but be subject to Church

535a *Etenim, quemadmodum Baptismatis lavacrum christianos omnes distinguit atque a ceteris sejungit, quos piacularis unda non laverit neque membra sint Christi, ita pariter Ordinis Sacramentum a ceteris omnibus christifidelibus, hoc non donatis charismate, sacerdotes discernit, quandoquidem iidem dumtaxat, superno quodam instinctu vocati, augustum ingressi sunt ministerium, quos sacris destinantur aris, ac veluti divina efficiuntur instrumenta, quibus cælestis supernaque vita cum Mystico Jesus Christi Corpore communicatur. Ac præterea, ut supra diximus, iidem solummodo indelebili nota illa insigniti sunt, qua Christo sacerdoti conformantur.*

535b Pontif. Rom., De ordinatione presbyteri.

authority. This conclusion, based on the nature of Christian worship itself, is further confirmed by the testimony of history.

Liturgy and dogma

Additional proof of this indefeasible right of the Ecclesiastical Hierarchy lies in the circumstance that the Sacred Liturgy is intimately bound up with doctrinal propositions which the Church proposes as perfectly true and certain, and must as a consequence conform to the decrees respecting Catholic faith issued by the supreme teaching authority of the Church with a view to safeguarding the integrity of the religion revealed by God. 537 182, 84)

On this subject We judge it Our duty to rectify an attitude with which you are doubtless familiar, Venerable Brethren. We refer to the error and fallacious reasoning of those who have claimed that the Sacred Liturgy is a kind of proving-ground for the truths to be held of faith, meaning by this that the Church is obliged to declare such a doctrine sound when it is found to have produced fruits of piety and sanctity through the sacred rites of the Liturgy, and otherwise to reject it. Hence the epigram: "*Lex orandi, lex credendi*"—the law for prayer is the law for faith (a).

But this is not what the Church teaches and enjoins. The worship she offers to God, all Good and Great, is a continuous profession of Catholic faith and a continuous exercise of hope and charity, as Augustine puts it tersely: "God is to be worshipped," he says, "by faith, hope and chari-

537a *Quam ad rem aliquid in recta luce ponendum esse ducimus, quod vobis, V. Fr., non ignotum esse putamus; eorum scilicet errorem atque fallaciam, qui sibi sumpsere sacram Liturgiam quasi quoddam experimentum existere veritatum ex fide retinendarum; quatenus nempe, si certa quædam id genus doctrina per sacros Liturgiæ ritus pietatis ac sanctimonix fructus dederit, eam ab Ecclesia comprobandum esse, si vero secus, reprobandum. Unde effatum illud: "Lex orandi, lex credendi."*