

ty" (b). In the Sacred Liturgy we profess the Catholic faith explicitly and openly, not only by the celebration of the mysteries, and by offering the Holy Sacrifice and administering the Sacraments, but also by saying or singing the Credo or Symbol of the Faith—it is indeed the sign and badge, as it were, of the Christian—along with other texts, and likewise by reading of Holy Scripture, written under the inspiration of the Holy Spirit. The entire Liturgy, therefore, has the Catholic faith for its content, inasmuch as it bears public witness to the faith of the Church.

538
(84) For this reason, whenever there was question of defining a truth revealed by God, the Sovereign Pontiff and the Councils in their recourse to the "theological sources," as they are called, have not seldom drawn many an argument from this sacred science of the Liturgy. For an example in point, Our Predecessor of immortal memory, Pius IX, so argued when he proclaimed the Immaculate Conception of the Virgin Mary. Similarly during the discussion of a doubtful or controversial truth, the Church and the Holy Fathers have not failed to look to the age-old and age-honored sacred rites for enlightenment. Hence the well-known and venerable maxim: "*Legem credendi lex statuat supplicandi*"—let the rule for prayer determine the rule of belief (a). The Sacred Liturgy, consequently, does not decide or determine independently and of itself what is of Catholic faith. More properly, since the Liturgy is also a profession of eternal truths, and subject, as such, to the Supreme Teaching Authority of the Church, it can supply proofs and testimony, quite clearly of no little value, towards the determination of a particular point of Christian doctrine. But if one desires to differentiate and describes the relationship between faith and the Sacred Liturgy in absolute and general terms, it is perfectly correct to say: "*Lex credendi legem statuat supplicandi*"—let the rule of belief determine

537b *Enchiridion*, chap. 3.

538a *De gratia Dei*, "Indiculus".

the rule of prayer (b). The same holds true for the other theological virtues also: "*In . . . fide, spe et caritate, continuo desiderio semper oramus*"—we pray always, with constant yearning in faith, hope and charity (c).

Development of the Liturgy

From time immemorial the Ecclesiastical Hierarchy 539 has exercised this right in matters liturgical. It has organized (15, and regulated divine worship, enriching it constantly with 16) new splendor and beauty, to the glory of God and the spiritual profit of Christians. What is more, it has not been slow—keeping the substance of the Mass and Sacraments carefully intact—to modify what it deemed not altogether fitting, and to add what appeared more likely to increase the honor paid to Jesus Christ and the august Trinity, and to instruct and stimulate the Christian people to greater advantage (a).

538b *Hac de causa, quotiescumque de aliqua definienda veritate divinitus data actum est, Summi Pontifices ac Concilia, cum ex "Fontibus Theologicis", quos vocant, haurirent, ex sacra etiam hac disciplina haud raro argumenta duxere; quemadmodum verbi gratia Decessor Noster immem. Pius IX fecit, cum Immaculatam Mariæ Virginis Conceptionem decrevit. Atque eodem fere modo Ecclesia ac Sancti Patres, cum de aliqua veritate dubia controversaque disceptabatur, a venerandis etiam ritibus ex antiquitate traditis lumen petere non præteriere. Itaque notum et venerandum illud habetur effatum: "legem credendi lex statuat supplicandi". Sacra igitur Liturgia catholicam fidem absolute suaque vi non designat neque constituit; sed potius, cum sit etiam veritatum cælestium professio, quæ Supremo Ecclesiæ Magisterio subicitur, argumenta ac testimonia suppeditare potest, non parvi quidem momenti, ad peculiare decernendum christianæ doctrinæ caput. Quodsi volumus eas, quæ inter fidem sacramque Liturgiam intercedunt, rationes absoluto generalique modo internoscere ac determinare, jure meritoque dici potest: "Lex credendi legem statuat supplicandi."*

538c St. Augustine, *Epist.* 130, ad Probam, 18.

539a Cf. *Const. Divini cultus*, no. 372 ff.

Divine and human elements in the Liturgy

540 The sacred Liturgy does in fact include divine as well
(15, as human elements. The former, instituted as they have
82, been by God, cannot be changed in any way by men. But
84) the human components admit of various modifications, as
the needs of the age, circumstance and the good of souls
may require, and as the Ecclesiastical Hierarchy under
guidance of the Holy Spirit, may have authorized. This
will explain the marvelous variety of Eastern and Western
rites. Here is the reason for the gradual addition, through
successive development, of particular religious customs
and practices of piety only faintly discernible in earlier
times. Hence likewise it happens from time to time that
certain devotions long since forgotten are revived and
practiced anew. All these developments attest the abiding
life of the Immaculate Spouse of Jesus Christ through
these many centuries. They are the sacred language she
uses, as the ages run their course, to profess to her divine
Spouse her own faith, along with that of the nations com-
mitted to her charge, and her own unfailing love. They
furnish proof, besides, of the wisdom of the teaching
method she employs to arouse and nourish constantly the
"Christian instinct."

541 Several causes, really, have been instrumental in the
(15, progress and development of the Sacred Liturgy during the
82) long and glorious life of the Church.

Thus for example, as Catholic doctrine on the Incarnate
Word of God, the Eucharistic Sacrament and Sacrifice, and
Mary the Virgin Mother of God came to be determined
with greater certitude and clarity, new ritual forms were
introduced through which the acts of the Liturgy proceeded
to reproduce this brighter light issuing from the decrees of
the teaching Authority of the Church, and to reflect it, in
a sense, so that it might reach the minds and hearts of
Christ's people more readily.

The subsequent advances in ecclesiastical discipline 542
for the administering of the Sacraments, that of Penance (15)
for example; the institution and later suppression of the
Catechumenate; and again, the practice of Eucharistic
Communion under a single species, adopted in the Latin
Church; these developments were assuredly responsible in
no little measure for the modification of the ancient ritual
in the course of time, and for the gradual introduction of
new rites considered more in accord with prevailing disci-
pline in these matters.

Just as notable a contribution to this progressive trans- 543
formation was made by devotional trends and practices (15)
not directly related to the Sacred Liturgy, which began
to appear, by God's wonderful design, in later periods, and
grew to be so popular. We may instance the spread and
ever mounting ardor of devotion to the Blessed Eucharist,
devotion to the most bitter Passion of Our Redeemer, devo-
tion to the most Sacred Heart of Jesus, to the Virgin Mother
of God and to her most chaste Spouse.

Other manifestations of piety have also played their
circumstantial part in this same liturgical development.
Among them may be cited the public pilgrimages to the
tombs of martyrs prompted by motives of devotion, the
special periods of fasting instituted for the same reason,
and lastly, in this gracious City of Rome, the penitential
recitation of litanies during the "Station" processions, in
which even the Sovereign Pontiff frequently joined.

It is likewise easy to understand that the progress of 544
the fine arts, those of architecture, painting and music (15,
above all, have exerted considerable influence on the choice 16)
and dispositions of the various external features of the
Sacred Liturgy.

The only competent Authority

The Church has further used her right of control over 545
liturgical observance to protect the purity of divine worship (16)

against abuse from dangerous and imprudent innovations introduced by private individuals and particular churches. Thus it came about—during the 16th century, when usages and customs of this sort had become increasingly prevalent and exaggerated, and when private initiative in matters liturgical threatened to compromise the integrity of faith and devotion, to the great advantage of heretics and further spread of their errors—that in the year 1588, Our Predecessor Sixtus V of immortal memory established the Sacred Congregation of Rites, charged with the prohibition of legitimate rites of the Church and with the prohibition of any spurious innovation (a). This body fulfills even today the official function of supervision and legislation with regard to all matters touching the Sacred Liturgy (b).

546 It follows from this that the Sovereign Pontiff alone (16, 79) enjoys the right to recognize and establish any practice touching the worship of God, to introduce and approve new rites, as also to modify those he judges to require modification (a). Bishops, for their part, have the right and duty carefully to watch over the exact observance of the prescriptions of the sacred canons respecting divine worship (b). Private individuals, therefore, even though they be clerics, may not be left to decide for themselves in these holy and venerable matters, involving as they do the religious life of Christian society along with the exercise of the priesthood of Jesus Christ and worship of God; concerned as they are with the honor due to the Blessed Trinity, the Word Incarnate and His august Mother and the

545a Const. *Immensa*, d.d. XXII Ian. MDLXXXVIII.

545b C.I.C., cant. 253.

546a Canons 1257, 1261.

546b *Quamobrem uni Summo Pontifici jus est quemlibet de divino cultu agendo morem recognoscere ac statuere, novos inducere ac probare ritus, eosque etiam immutare, quos quidem immutandos judicaverit; Episcopis autem jus et officium est vigilare diligenter ut sacrorum canonum præscripta de divino cultu sedulo observentur.*

other Saints, and with the salvation of souls as well. For the same reason no private person has any authority to regulate external practices of this kind, which are intimately bound up with Church discipline and with the order, unity and concord of the Mystical Body and frequently even with the integrity of Catholic faith itself (c).

Some rash abuses

The Church is without question a living organism, 547 and as an organism in respect of the Sacred Liturgy also, (18, 19, 20) she grows, matures, develops, adapts and accommodates herself to temporal needs and circumstances, provided only that the integrity of her doctrine be safeguarded. This notwithstanding, the temerity and daring of those who introduce novel liturgical practices, or call for the revival of obsolete rites out of harmony with prevailing laws and rubrics, deserve severe reproof. It has pained Us grievously to note, Venerable Brethren, that such innovations are actually being introduced, not merely in minor details but in matters of major importance as well. We instance, in point of fact, those who make use of the vernacular in the celebration of the august Eucharistic Sacrifice; those who transfer certain feast days—which have been appointed and established after mature deliberation—to other dates; those finally who delete from the prayer books approved for public use the sacred texts of the Old Testament, deeming them little suited and inopportune for modern times.

The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth. In spite of this, the use of the

546c *Eademque ratione privato nemini ulla facultas est externas hoc in genere actiones moderari, quæ cum Ecclesiastica disciplina et cum Mystici Corporis ordine, unitate ac concordia, immo haud raro cum catholicæ etiam fidei integritate conjunguntur quam maxime.*

mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission. It is forbidden, therefore, to take any action whatever of this nature without having requested and obtained such consent, since the Sacred Liturgy, as We have said, is entirely subject to the discretion and approval of the Holy See (a).

548 The same reasoning holds in the case of some persons (6, 17, 40, 41) who are bent on the restoration of all the ancient rites and ceremonies indiscriminately. The Liturgy of the early ages is most certainly worthy of all veneration. But ancient usage must not be esteemed more suitable and proper, either in its own right or in its significance for later times and new situations, on the simple ground that it carries the savor and aroma of antiquity. The more recent liturgical rites likewise deserve reverence and respect. They too owe their inspiration to the Holy Spirit, Who assists the Church in every age even to the consummation of the world (a). They are equally the resources used by the majestic Spouse of Jesus Christ to promote and procure the sanctity of men. Assuredly it is a wise and most laudable thing to return in spirit and affection to the sources of the Sacred Liturgy. For research in this field of study, by tracing it back to its origins, contributes valuable assistance towards a more thorough and careful investigation of the significance of feast days, and of the meaning of the texts and sacred cere-

547a *Latinæ linguæ usus, ut apud magnam Ecclesiæ partem viget, perspicuum est venustumque unitatis signum, ac remedium efficax adversus quaslibet germanæ doctrinæ corruptelas. In non paucis tamen ritibus vulgati sermonis usurpatio valde utilis apud populum existere potest; nihilominus unius Apostolicæ Sedis est id concedere; atque adeo, ea in consulta eaque non approbante, nihil prorsus hoc in genere fieri fas est, quandoquidem, ut diximus, sacræ Liturgiæ ordinatio ab ejus consilio ac nutu omnino pendet.*

548a Cf. Matt. 28:20.

monies employed on their occasion. But it is neither wise nor laudable to reduce everything to antiquity by every possible device. Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive table form; were he to want black excluded as a color for the liturgical vestments; were he to forbid the use of sacred images and statues in Churches; were he to order the crucifix so designed that the Divine Redeemer's Body shows no trace of His cruel sufferings; and lastly were he to disdain and reject polyphonic music or singing in parts, even where it conforms to regulations issued by the Holy See (b).

Excessive archaism

Clearly no sincere Catholic can refuse to accept the 549 formulation of Christian doctrine more recently elaborated (17) and proclaimed as dogmas by the Church, under the inspiration and guidance of the Holy Spirit with abundant fruit for souls, because it pleases him to hark back to the old formulas. No more can any Catholic in his right senses repudiate existing legislation of the Church to revert to

548b *Ad sacræ Liturgiæ fontes mente animoque redire sapiens profecto ac laudibilissima res est, cum disciplinæ hujus studium, ad ejus origines remigrans, haud parum conferat ad festorum dierum significationem et ad formularum, quæ usurpantur, sacrarumque cærimoniarum sententiam altius diligentiusque pervestigandam: non sapiens tamen, non laudabile est omnia ad antiquitatem quovis modo reducere. Itaque, ut exemplis utamur, is ex recto aberret, itinere, qui priscam altari velit mensæ formam restituere; qui liturgicas vestes velit nigro semper carere colore; qui sacras imagines ac statuas e templis prohibeat; qui divini Redemptoris in crucem acti effigies ita conformari jubeat, ut corpus ejus acerrimos non referat, quos passus est, cruciatus; qui denique polyphonicos, seu multisonos concertus reprobet ac repudiet, etiamsi normis obtemperent ab Apostolica Sede datis.*

prescriptions based on the earliest sources of canon law. Just as obviously unwise and mistaken is the zeal of one who in matters liturgical, would go back to the rites and usage of antiquity, discarding the new patterns introduced by disposition of Divine Providence to meet the changes of circumstances and situation.

This way of acting bids fair to revive the exaggerated and senseless antiquarianism to which the illegal Council of Pistoja gave rise. It likewise attempts to reinstate a series of errors which were responsible for the calling of that meeting as well as for those resulting from it, with grievous harm to souls, and which the Church, the ever watchful guardian of the "deposit of faith" committed to her charge by her Divine Founder, had every right and reason to condemn (a). For perverse designs and ventures of this sort tend to paralyze and weaken that process of sanctification by which the Sacred Liturgy directs the sons of adoption to their Heavenly Father for their souls' salvation.

550 In every measure taken, then, let proper contact with (98) the Ecclesiastical Hierarchy be maintained. Let no one arrogate to himself the right to make regulations and impose them on others at will. Only the Sovereign Pontiff, as the successor of Saint Peter, charged by the Divine Redeemer with the feeding of His entire flock (a), and with him, in obedience to the Apostolic See, the Bishops "whom the Holy Spirit has placed . . . to rule the Church of God" (b), have the right and the duty to govern the Christian people. Consequently, Venerable Brethren, whenever you assert your authority—even on occasion with wholesome severity—you are not merely acquitting yourselves of your duty; you are defending the very will of the Founder of the Church.

549a Cf. Pius VI, Const. *Auctorem fidei*.
550a Cf. John 21:15-17.
550b Acts 20:28.

II. Eucharistic Worship

The mystery of the Most Holy Eucharist which Christ 551 the High Priest instituted, and which He commands to be (46) continually renewed in the Church by His Ministers, is the culmination and center, as it were, of the Christian religion. We consider it opportune, in speaking about the crowning act of the Sacred Liturgy, to delay for a little while and call your attention, Venerable Brethren, to this most important subject.

The Eucharistic Sacrifice

Christ the Lord, "Eternal Priest according to the order 552 of Melchisedech" (a), "loving His own who were in the (45, world" (b), "at the last supper, on the night He was be- 46, trayed, wishing to leave His beloved Spouse, the Church, 50, a visible sacrifice, such as the nature of men requires, that 57, would re-present the bloody Sacrifice offered once on the 85, cross, and perpetuate its memory to the end of time, and 100) whose salutary virtue might be applied in remitting those sins which we daily commit, . . . offered His Body and Blood under the species of bread and wine to God the Father, and under the same species allowed the Apostles, whom He at that time constituted the priests of the New Testament, to partake thereof; commanding them and their successors in the priesthood to make the same offering" (c) (d).

552a Psalm, 109:4.

552b John. 13:1.

552c Conc. Trid., Sess. XXII, c. 1.

552d *Christus Dominus*, "sacerdos in æternum secundum ordinem Melchisedech," qui "cum dilexisset suos qui erant in mundo", "in cæna novissima, qua nocte tradebatur, ut dilectæ Sponsæ suæ Ecclesiæ visibile, sicut hominum natura exigit, relinqueret sacrificium, quo cruentem illud semel in Cruce peragendum representaretur, ejusque memoria in finem usque sæculi permaneret, atque illius salutaris virtus in remissionem eorum quæ a nobis quotidie committuntur, peccatorum applicaretur . . . Corpus et San-

The august Sacrifice of the altar, then, is no mere empty commemoration of the passion and death of Jesus Christ, but a true and proper act of sacrifice, whereby the High Priest by an unbloody immolation offers Himself a most acceptable Victim to the Eternal Father, as He did upon the Cross. "It is one and the same Victim: the same Person now offers it by the ministry of His Priests, Who then offered Himself on the Cross, the manner of offering alone being different" (e) (f).

553 The Priest is the same, Jesus Christ, whose sacred Person His minister represents. Now the minister by reason of (45, 87, 100) the sacerdotal consecration which he has received is made like to the High Priest and possesses the power of performing actions in virtue of Christ's very Person (a). Wherefore in his priestly activity he in a certain manner "lends his tongue, and gives his hand" to Christ (b) (c).

guinem suum sub speciebus panis et vini Deo Patri obtulit, ac, sub earundem rerum symbolis, Apostolis, quos tunc Novi Testamenti sacerdotes constituēbat, ut sumerent, tradidit; et eisdem eorumque in sacerdotio successoribus ut offerent præcepit."

552e Council of Trent, Sess. 22, Chap 2.

552f *Augustum igitur altaris Sacrificium non mera est ac simplex Jesu Christi cruciatuum ac mortis commemoratio, sed vera ac propria sacrificatio, qua quidem per incruentam immolationem Summus Sacerdos id agit, quod jam in Cruce fecit, semet ipsum æterno Patri hostiam offerens acceptissimam. "Una . . . eademque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in Cruce obulit, sola offerendi ratione diversa."*

553a Cf. St. Thom. Summa Theol., III, q. XXII, a. 4.

553b John. Chrys. In John. Hom., 86, 4.

553c *Idem itaque Sacerdos, Christus Jesus, cujus quidem sacram personam ejus administer gerit. Hic siquidem, ob consecrationem quam accepit sacerdotalem, Summo Sacerdoti assimilatur, ac potestate fruitur operandi virtute ac persona ipsius Christi. Quamobrem actione sua sacerdotali Christo quodammodo "linquam commodat, manum porrigit."*

Likewise the Victim is the same, namely, our Divine Redeemer in His human nature with His true Body and Blood. The manner, however, in which Christ is offered is different. On the Cross He completely offered Himself and all His sufferings to God, and the immolation of the Victim was brought about by the bloody death, which He underwent of His free will. But on the altar, by reason of the glorified state of His human nature, "death shall have no more dominion over Him" (a), and so the shedding of His Blood is impossible; still according to the plan of Divine Wisdom, the Sacrifice of our Redeemer is shown forth in an admirable manner by external signs which are symbols of His death. For by the "transubstantiation" of bread into the Body of Christ and of wine into His Blood, His Body and Blood are both really present; now the Eucharistic species under which He is present, symbolize the actual separation of His Body and Blood. Thus the commemorative representation of His death, which actually took place on Calvary, is repeated in every Sacrifice of the altar, seeing that Jesus Christ is symbolically shown by separate symbols to be in a state of victimhood (b).

Moreover, the appointed ends are the same. The first of these is to give glory to the Heavenly Father. From His birth to His death Jesus Christ burned with zeal for the divine glory; and the offering of His Blood upon the Cross rose to heaven in an odor of sweetness. To perpetuate this praise, the members of the Mystical Body are united with their Divine Head in the Eucharistic Sacrifice, and with

554a Rom. 6:9.

554b *Siquidem per panis "transubstantiationem" in corpus vini que in Sanguinem Christi, ut ejus corpus reapse præsens habetur, ita ejus cruor: eucharisticæ autem species, sub quibus adest, cruentam corporis et sanguinis separationem figurant. Itaque memorialis demonstratio ejus mortis, quæ reapse in Calvariæ loco accidit, in singulis altaris sacrificiis iteratur, quandoquidem per distinctos indices Christus Jesus in statu victimæ significatur atque ostenditur.*

Him, together with the Angels and Archangels, they sing immortal praise to God (a) and give all honor and glory to the Father Almighty (b).

556 The second end is duly to give thanks to God. Only (50) the Divine Redeemer, as the Eternal Father's most beloved Son Whose immense love He knew, could offer Him a worthy return of gratitude. This was His intention and desire at the Last Supper when He "gave thanks" (a). He did not cease to do so when hanging upon the Cross, nor does He fail to do so in the august Sacrifice of the altar, which is an act of thanksgiving or a "Eucharistic" act; since this "is truly meet and just, right and availing unto salvation" (b).

557 The third end proposed is that of expiation, propitiation and reconciliation. Certainly no one was better fitted (50, 51) to make satisfaction to Almighty God for all the sins of men than was Christ. Therefore He desired to be immolated upon the Cross "as a propitiation for our sins, not for ours only but also for those of the whole world" (a). And likewise He daily offers Himself upon our altars for our redemption, that we may be rescued from eternal damnation and admitted into the company of the elect. This He does, not for us only who are in this mortal life, but also "for all who rest in Christ, who have gone before us with the sign of faith and repose in the sleep of peace" (b); for whether we live, or whether we die "still we are not separated from the one and only Christ" (c).

555a Cf. *Missale Rom., Praefatio.*

555b Cf. *Ibid.* Canon.

556a Mark. 14:23.

556b *Missale Rom., Praefatio.*

557a 1 John 3:2.

557b *Missale Rom., Canon.*

557c Saint Augustine, *De Trinit., lib. XIII, c. 19.*

The fourth end, finally, is that of impetration. Man, 558 being the prodigal son, has made bad use of and dissipated (50, 51) the goods which he received from his Heavenly Father. Accordingly, he has been reduced to the utmost poverty and to extreme degradation. However, Christ on the Cross "offering prayers and supplications with a loud cry and tears, has been heard for His reverence" (a). Likewise upon the altar He is our Mediator with God in the same efficacious manner, so that we may be filled with every blessing and grace.

It is easy, therefore, to understand why the holy Council of Trent lays down that by means of the Eucharistic 559 Sacrifice the saving virtue of the Cross is imparted to us (3, 44) for the remission of the sins we daily commit (a).

Now the Apostle of the Gentiles proclaims the copious plenitude and the perfection of the Sacrifice of the Cross, when he says that Christ by one oblation has perfected forever them that are sanctified (b). For the merits of this Sacrifice, since they are altogether boundless and immeasurable, know no limits; for they are meant for all men of every time and place. This follows from the fact that in this Sacrifice the God-Man is the Priest and Victim; that His immolation was entirely perfect, as was His obedience to the will of His Eternal Father; and also that He suffered death as the Head of the human race: "See how we were bought: Christ hangs upon the Cross, see at what a price He makes His purchase . . . He sheds His Blood, He buys with His Blood, He buys with the Blood of the Spotless Lamb, He buys with the Blood of God's only Son. He who buys is Christ; the price is His Blood; the possession bought is the world" (c).

558a Heb. 5:7.

559a Cf. Sess. XXII, c. 1.

559b Cf. Heb. 10:14.

559c St. Augustine, *Enarr. in Ps. CXLVII, n. 16.*

The Efficacy of the Sacrifice

560 This purchase, however, does not immediately have its
 (44, full effect; since Christ after redeeming the world at the
 53, lavish cost of His own Blood, still must come into complete
 55) possession of the souls of men. Wherefore, that the redemption and salvation of each person and of future generations unto the end of time may be effectively accomplished, and be acceptable to God, it is necessary that men should individually come into vital contact with the Sacrifice of the Cross, so that the merits, which flow from it, should be imparted to them. In a certain sense it can be said that on Calvary Christ built a font of purification and salvation which He filled with the Blood He shed; but if men do not bathe in it and there wash away the stains of their iniquities, they can never be purified and saved.

561 The cooperation of the faithful is required so that sinners may be individually purified in the Blood of the Lamb.
 (43, For though, speaking generally, Christ reconciled by His
 44, painful death the whole human race with the Father, He
 45, wished that all should approach and be drawn to His Cross,
 46, especially by means of the Sacraments and the Eucharistic
 55, Sacrifice, to obtain the salutary fruits produced by Him
 58) upon it. Through this active and individual participation, the members of the Mystical Body not only become daily more like to their divine Head, but the life flowing from the Head is imparted to the members, so that we can each

560a *Quamobrem ut eorum redemptio ac salus, ad singulos quod attinet et ad subsequentes posteritates omnes in finem usque sæculi, opere efficiatur Deoque habeatur accepta, opus est prorsus ut singillatim homines vitali modo Crucis sacrificium attingant, ideoque quæ ex eo aduntur merita iisdem impertiantur. Dicit quodammodo potest in Calvario Christum piacularem salutaremque instruxisse piscinam, quam suo replevit effuso cruore: at si homines ejus non se mergunt in undas, atque inibi suas iniquitatum maculas non detergant, purificati ac salvi fieri profecto nequeunt.*

repeat the words of St. Paul: "With Christ I am nailed to the Cross: I live, now not I, but Christ liveth in me" (a). We have already explained sufficiently and of set purpose on another occasion, that Jesus Christ "when dying on the Cross, bestowed upon His Church, as a completely gratuitous gift, the immense treasure of the Redemption. But when it is a question of distributing this treasure, He not only commits the work of sanctification to His Immaculate Spouse, but also wishes that, to a certain extent, sanctity should derive from her activity" (b).

The august Sacrifice of the altar is, as it were, the supreme instrument whereby the merits won by the Divine Redeemer upon the Cross are distributed to the faithful: "as often as this commemorative Sacrifice is offered, there is wrought the work of our Redemption" (c). This, however, so far from lessening the dignity of the actual Sacrifice on Calvary, rather proclaims and renders more manifest its greatness and its necessity, as the Council of Trent declares (d). Its daily immolation reminds us that there is no salvation except in the Cross of Our Lord Jesus Christ (e), and that God Himself wishes that there should be a continuation of this Sacrifice "from the rising of the sun till the going down thereof" (f), so that there may be no cessation of the hymn of praise and thanksgiving which man owes to God, seeing that he re-

561a Gal. 2:19-20.

561b Litt. *Encycl. Mystici Corporis*.561c *Missale Rom. Secreta Dom. IX post Pentec.*561d Council of Trent, XXII, 2 and can. 4.—*Augustum autem altaris sacrificium eximium est veluti instrumentum, quo promerita e divini Redemptoris Cruce orta credentibus distribuuntur: "quoties hujus hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur." Illud tamen, nedum cruenti Sacrificii dignitatem minuat, ejus potius magnitudinem necessitatemque, ut Tridentina Synodus asseverat, declarat magisque perspicuas reddit.*

561e Cf. Gal. 6:14.

561f Mal. 1:11.

quires His help continually and has need of the Blood of the Redeemer to remit sin which challenges God's justice

Participation of the Faithful

562 It is therefore desirable, Venerable Brethren, that all
(4, the faithful should be aware that to participate in the
89, Eucharistic Sacrifice is their chief duty and supreme dig-
91, nity, and that not in an inert and negligent fashion, giving
95, way to distractions and day-dreaming, but with such
96) earnestness and concentration that they may be united as
closely as possible with the High Priest (a), according to the
Apostle: "Let this mind be in you which was also in Christ
Jesus" (b). And together with Him and through Him let
them make their oblation, and in union with Him let them
offer up themselves.

It is quite true that Christ is a Priest; but He is a
Priest not for Himself but for us, when in the name of the
whole human race He offers our prayers and religious
homage to the Eternal Father; He is also a Victim and
for us, since He substitutes Himself for sinful man. Now
the exhortation of the Apostle: "Let this mind be in you
which was also in Christ Jesus," requires that all Christians
should possess, as far as is humanly possible, the same
dispositions as those which the Divine Redeemer had when
He offered Himself in sacrifice: that is to say, they should
in a humble attitude of mind, pay adoration, honor, praise
and thanksgiving to the supreme Majesty of God. More-
over, it means that they must assume to some extent the
character of a victim, that they deny themselves as the

562a *Expedit igitur, Ven. Frat., christifideles omnes animad-
vertant summo sibi officio esse summæque dignitati Eu-
charisticum participare Sacrificium; idque non quiescenti
negligentique animo et ad alia excurrenti atque vaganti,
sed tam impense tamque actuose ut cum Summo Sacerdote
562b Phil. 2:5.*

Gospel commands, that freely and of their own accord they do penance, and that each detests and satisfies for his sins. It means, in a word, that we must all undergo with Christ a mystical death on the Cross so that we can apply to ourselves the words of St. Paul: "With Christ I am nailed to the Cross" (c).

The fact, however, that the faithful participate in the Eucharistic Sacrifice, does not mean that they also are endowed with priestly power. It is very necessary that you make this quite clear to your flocks.

For there are today, Venerable Brethren, those who, approximating to errors long since condemned (a), teach that in the New Testament by the word "priesthood" is meant only that priesthood which applies to all who have been baptized; and hold that the command by which Christ gave power to His Apostles at the Last Supper to do what He Himself had done, applies directly to the entire Christian Church, and that thence, and thence only, arises the hierarchical priesthood. Hence they assert that the people are possessed of a true priestly power, while the priest acts only in virtue of an office committed to him by the community. Wherefore they look on the Eucharistic Sacrifice as a "concelebration," in the literal meaning of that term, and consider it more fitting that priests should "concelebrate" with the people present than that they should offer the Sacrifice privately when the people are absent (b).

562c Gal. 2:19.

563a Cf. Conc. Trid., Sess. XXIII, c. 4.

563b *Sunt enim, Ven. Frat., qui hodie ad jam olim damnatos errores accedentes, doceant in Novo Testamento sacerdotii nomine id solummodo venire, quod ad omnes spectet, qui sacri fontis lavacro expiati fuerint; itemque præceptum illud, quo Jesus Christus in novissima cæna id Apostolis commiserat faciendum, quod ipse facerat, ad cunctam directo pertinere christifidelium Ecclesiam; atque exinde, deinceps tantum, hierarchicum consecutum esse sacerdo-*

564 It is superfluous to explain how captious errors of this
(90, sort completely contradict the truths which We have just
91) stated above, when treating of the place of the priest in
the Mystical Body of Jesus Christ. But We deem it neces-
sary to recall that the priest acts for the people only
because he represents Jesus Christ, Who is Head of all
His members and offers Himself in their stead. Hence he
goes to the altar as the minister of Christ, inferior to
Christ but superior to the people (a). The people, on the
other hand, since they in no sense represent the Divine
Redeemer and are not a mediator between themselves and
God, can in no way possess the sacerdotal power (b).

Participation in the Offering

565 All this has the certitude of faith. However, it must
(91, also be said that the faithful do offer the Divine Victim,
93) though in a different sense (a).

This has already been stated in the clearest terms
by some of Our Predecessors and some Doctors of the

*tium. Quapropter populum autumant vera perfrui sacer-
dotali potestate, sacerdotem autem solummodo agere ex
delegato a communitate munere. Quamobrem Eucharisti-
cum Sacrificium veri nominis "concelebrationem" existimant
ac reputant expedire potius ut sacerdotes una cum populo
adstantes "concelebrent" quam ut privatim Sacrificium
offerant absente populo.*

564a Cf. Robert Bellarm., *De Missa II*, cap. 4.

564b *Illud tamen in memoriam revocandum esse ducimus,
sacerdotem nempe idcirco tantum populi vices agere, quia
personam gerit Domini nostri Jesu Christi, quatenus mem-
brorum omnium Caput est, pro iisdemque semetipsum
offert; ideoque ad altare accedere ut ministrum Christi,
Christo inferiorem, superiorem autem populo. Populum
contra, quippe qui nulla ratione Divini Redemptoris per-
sonam sustineat, neque conciliator sit inter seipsum et
Deum, nullo modo jure sacerdotali frui posse.*

565a *Quæ quidem fidei certitudine constant; at præterea
christifideles etiam divinam offerre hostiam, diversa tamen
ratione, dicendi sunt.*

Church. "Not only," says Innocent III of immortal memory,
"do the priests offer the Sacrifice, but also all the faith-
ful: for what the priest does personally by virtue of his
ministry, the faithful do collectively by virtue of their
intention" (b). We are happy to recall one of St. Robert
Bellarmine's many statements on this subject. "The Sacri-
fice," he says, "is principally offered in the person of
Christ. Thus the oblation that follows the Consecration,
is a sort of attestation that the whole Church consents
in the oblation made by Christ, and offers it along with
Him" (c).

Moreover the rites and prayers of the Eucharistic 566
Sacrifice signify and show no less clearly that the obla- (92)
tion of the Victim is made by the priests in company with
the people. For not only does the sacred minister, after the
oblation of the bread and wine when he turns to the peo-
ple, say the significant prayer: "Pray Brethren, that my
sacrifice and yours may be acceptable to God the Father
Almighty" (a); but, also the prayers by which the Divine
Victim is offered to God are generally expressed in the
plural number; and in these it is indicated more than once
that the people also participate in this august Sacrifice in-
asmuch as they offer the same. The following words, for
example, are used: "For whom we offer, or who offer up
to Thee . . . We therefore beseech Thee, O Lord, to be ap-
peased and to receive this offering of our bounden duty, as
also of Thy whole household . . . We Thy servants, as also
Thy holy people . . . do offer unto Thy most excellent majes-
ty, of Thine own gifts bestowed upon us, a pure victim, a
holy victim, a spotless victim" (b).

565b *De Sacro Altaris Mystero*, III, 6.

565c *De Missa*, I cap. 27.

566a *Missale Rom.*, *Ordo Missæ*.

566b *Ibid.* *Canon Missæ*.

567 Nor is it to be wondered at, that the faithful should
(89) be raised to this dignity. By the waters of Baptism, as by common right, Christians are made members of the Mystical Body of Christ the Priest, and by the "character" which is imprinted on their souls, they are appointed to give worship to God. Thus they participate, according to their condition, in the priesthood of Christ.

568 In every age of the Church's history, the mind of man,
(93) enlightened by faith, has aimed at the greatest possible knowledge of things divine. It is fitting, then, that the Christian people should also desire to know in what sense they are said in the canon of the Mass to offer up the Sacrifice. To satisfy such a pious desire, then, We shall here explain the matter briefly and concisely.

First of all, the more extrinsic explanations are these:—it frequently happens that the faithful assisting at Mass join their prayers alternately with those of the priest, and sometimes—a more frequent occurrence in ancient times—they offer to the ministers at the altar bread and wine to be changed into the Body and Blood of Christ, and, finally, by their alms they get the priest to offer the Divine Victim for their intentions.

569 But there is also a more profound reason why all
(48, Christians, especially those who are present at Mass, are
88, said to offer the Sacrifice. In this most important subject
92) it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word "offer." The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful. But it is because the priest places the Divine Victim upon the altar that he offers it to God the Father as an oblation for the glory of the Blessed Trinity and for the good of the whole Church. Now the faithful participate in the oblation, understood in this

limited sense, after their own fashion and in a twofold manner, namely because they not only offer the Sacrifice by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship (a).

Now it is clear that the faithful offer the Sacrifice by 570
the hands of the priest from the fact that the minister (92)
at the altar in offering a Sacrifice in the name of all His members represents Christ, the Head of the Mystical Body. Hence the whole Church can rightly be said to offer up the Victim through Christ. But the conclusion that the people offer the Sacrifice with the priest himself is not based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite: for this is the privilege only of the minister who has been divinely appointed to this office: rather, it is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with the prayers or intention of the priest, even of the High Priest Himself, so that in the one and same offering of the Victim and according to a visible sacerdotal rite, they may be presented to God the Father (a). It is obviously necessary

569a *Incruenta enim illa immolatio, qua consecrationis verbis prolatis Christus in statu victimæ super altare præsens redditur, ab ipso solo sacerdote perficitur, prout Christi personam sustinet, non vero prout christifidelium personam gerit. At idcirco quod sacerdos divinam victimam altari superponit, eandem Deo Patri qua oblationem defert ad gloriam Sanctissimæ Trinitatis et in bonum totius Ecclesiæ. Hanc autem restricti nominis oblationem christifideles suo modo duplicique ratione participant: quia nempe non tantum per sacerdotis manus, sed etiam cum ipso quodammodo Sacrificium offerunt: qua quidem participatione, populi quoque oblatio ad ipsum liturgicum refertur cultum.*

570a *Christifideles autem per sacerdotis manus Sacrificium offerre ex eo patet, quod altaris administer personam Christi uptote Capitis gerit, membrorum omnium nomine offeren-*

that the external sacrificial rite should, of its very nature, signify the internal worship of the heart. Now the Sacrifice of the New Law signifies that supreme worship by which the principal Offerer Himself, Who is Christ, and in union with Him and through Him, all the members of the Mystical Body, pay God the honor and reverence that are due to Him.

571 We are very pleased to learn that this teaching, thanks
(47, to a more intense study of the Liturgy on the part of many,
50, especially in recent years, has been given full recognition.
52, We must, however, deeply deplore certain exaggerations
93) and over-statements which are not in agreement with the true teaching of the Church.

Some, in fact, disapprove altogether of those Masses which are offered privately and without a congregation, on the ground that they are a departure from the ancient way of offering the Sacrifice; moreover, there are some who assert that priests cannot offer Mass at different altars at the same time, because, by doing so, they separate the community of the faithful and imperil its unity; while some go so far as to hold that the people must confirm and ratify the Sacrifice if it is to have its proper force and value.

They are mistaken in appealing in this matter to the social character of the Eucharistic Sacrifice, for as often as the priest repeats what the Divine Redeemer did at

tis; quo quidem fit, ut universa Ecclesia jure dicatur per Christum victimæ oblationem deferre. Populum vero una cum ipso sacerdote offerre non idcirco statuitur, quod Ecclesiæ membra, haud aliter ac ipse sacerdos, ritum liturgicum adspectabilem perficiant, quod solius ministri est ad hoc divinitus deputati: sed idcirco quod sua vota laudis, impetrationis, expiationis gratiarumque actionis una cum votis seu mentis intentione sacerdotis, immo Summi ipsius Sacerdotis, eo fine conjungit, ut eadem in ipsa victimæ oblatione, externo quoque sacerdotis ritu, Deo Patri exhibeantur.

the Last Supper, the Sacrifice is really completed. Moreover, this Sacrifice, necessarily and of its very nature, has always and everywhere the character of a public and social act, inasmuch as he who offers it, acts in the name of Christ and of the faithful, whose Head is the Divine Redeemer, and he offers it to God for the Holy Catholic Church, and for the living and the dead (a). This is undoubtedly so, whether the faithful are present—as We desire and commend them to do in great numbers and with devotion—or not present, since it is in no wise required that the people ratify what the sacred Minister has done (b).

Still, though it is clear from what We have said that 572 the Mass is offered in the name of Christ and of the (47) Church and that it is not robbed of its social effects though it be celebrated by a priest without a server, nonetheless, on account of the dignity of such an august mystery, it is our earnest desire—as Mother Church has always commanded—that no priest should say Mass unless a server is at hand to answer the prayers, as canon 813 prescribes.

571a *Missale Rom., Canon Missae.*

571b *Perperam hac in re ad socialem Eucharistici Sacrificii indolem provocatur. Quotiescumque enim sacerdos id renovat, quod divinus Redemptor in novissima cæna peregit, reapse Sacrificium consummatur: quod quidem Sacrificium, semper et ubique, itemque necessario ac suapte natura, publico et sociali munere fruitur; quandoquidem is, qui illud immolat, et Christi et christifidelium, cujus Divinus Redemptor est Caput, nomine agit, atque illud Deo offert pro Ecclesia Sancta Catholica, ac pro vivis et defunctis. Idque fit procul dubio sive christifideles præsentés adsint—quos Nos frequentissimos pientissimosque adesse cupimus ac commendamus—, sive non adsint, cum neutiquam requiratur ut, quod sacrorum administer fecerit, populus ratum habeat.*

Participation as Victims

573 In order that the oblation by which the faithful offer
(94, the Divine Victim in this Sacrifice to the Heavenly Father
95) may have its full effect, it is necessary that the people
add something else, namely the offering of themselves as
a victim.

This offering in fact is not confined merely to the liturgical Sacrifice. For the Prince of the Apostles wishes us, as living stones built upon Christ the cornerstone, to be able as "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (a). St. Paul the Apostle addresses the following words of exhortation to Christians, without distinction of time: "I beseech you therefore, . . . that you present your bodies, a living sacrifice, holy, pleasing unto God, your reasonable service" (b). But at that time especially when the faithful take part in the liturgical service with such piety and recollection that it can truly be said of them: "whose faith and devotion is known to Thee" (c), it is then, with the High Priest and through Him they offer themselves as a spiritual sacrifice, that each one's faith ought to become more ready to work through charity, his piety more real and fervent, and each should consecrate himself to the furthering of the divine glory, desiring to become as like as possible to Christ in His most grievous sufferings.

574 This we are also taught by those exhortations which
(94, the Bishop, in the Church's name, addresses to priests on
95) the day of their ordination: "Understand what you do, imitate what you handle, and since you celebrate the mystery of the Lord's death, take good care to mortify your members with their vices and concupiscences" (a). In almost the same manner the sacred books of the liturgy

573a 1 Peter 2:5.

573b Rom. 12:1.

573c *Missale Rom.*, Canon *Missae*.574a *Pontif. Rom.*, *De Ordinatione presbyteri*.

advise Christians who come to Mass to participate in the Sacrifice: "At this . . . altar let innocence be in honor, let pride be sacrificed, anger slain, impurity and evil desire laid low, let the sacrifice of chastity be offered in place of doves and instead of the young pigeons the sacrifice of innocence" (b). While we stand before the altar, then, it is our duty so to transform our hearts that every trace of sin may be completely blotted out, while whatever promotes supernatural life through Christ, may be zealously fostered and strengthened even to the extent that, in union with the Immaculate Victim, we become a victim acceptable to the Eternal Father.

The prescriptions in fact of the Sacred Liturgy aim, by every means at their disposal, at helping the Church to bring about this holy purpose in the most suitable manner possible. This is the object not only of readings, homilies and other sermons given by priests, as also the whole cycle of mysteries which are proposed for our commemoration in the course of the year, but it is also the purpose of vestments, of sacred rites and their external splendor. All these things aim at "enhancing the majesty of this great Sacrifice, and raising the minds of the faithful by means of these visible signs of religion and piety, to the contemplation of the sublime truths contained in this Sacrifice" (a).

All the elements of the Liturgy, then, would have us reproduce in our hearts through the mystery of the Cross the likeness of the Divine Redeemer according to the words of the Apostle of the Gentiles: "With Christ I am nailed to the Cross. I live, now not I, but Christ liveth in me" (a). Thus we become a victim, as it were, along with Christ to increase the glory of the Eternal Father.

574b *Ibid. De altaris consecrat., Praefatio.*575a Cf. *Conc. Trid.*, Sess. XXII, c. 5.

576a Gal. 2:19-20.

Let this, then, be the intention and aspiration of the faithful, when they offer up the divine Victim in the Mass. For if, as St. Augustine writes, our mystery is enacted on the Lord's table, that is Christ our Lord Himself (b), who is the Head and symbol of that union through which we are the Body of Christ (c) and members of His Body (d): if St. Robert Bellermino teaches, according to the mind of the Doctor of Hippo, that in the Sacrifice of the altar there is signified the general sacrifice by which the whole Mystical Body of Christ, that is, all the city of the redeemed, is offered up to God through Christ, the High Priest (e): nothing can be conceived more just or fitting than that all of us in union with our Head, Who suffered for our sake, should also sacrifice ourselves to the Eternal Father. For in the Sacrament of the altar, as the same St. Augustine has it, the Church is made to see that in what she offers she herself is offered (f).

577 Let the faithful, therefore, consider to what a high
(95) dignity they are raised by the Sacrament of Baptism. They should not think it enough to participate in the Eucharistic Sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the Sacred Liturgy, be most closely united with the High Priest and His earthly minister, at the time the consecration of the Divine Victim is effected, and at that time especially when those solemn words are pronounced: "By Him and with Him and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Spirit, all honor and glory forever and ever" (a); to these words in fact the people answer:

576b Cf. Serm., CCLXXII.

576c 1 Cor. 13:27.

576d Cf. Eph. 5:30.

576e Cf. St. Robert Bellarm., *De Missa*, II, cap. 8.

576f Cf. *De Civ. Dei.*, lib. X, cap. 6.

577a *Missale Rom.*, Canon *Missae*.

"Amen." Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their Divine Savior upon the Cross.

Means of promoting this participation

Therefore, they are to be praised who with the idea 578
of getting the Christian people to take part more easily and (28,
more fruitfully in the Mass strive to make them familiar 97)
with the "Roman Missal," so that the faithful, united with the priest, may pray together in the very words and sentiments of the Church. They also are to be commended who strive to make the Liturgy even in an external way a sacred act in which all who are present may share. This can be done in more than one way, when, for instance, the whole congregation in accordance with the rules of the Liturgy, either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass, or do both, or finally in High Masses when they answer the prayers of the minister of Jesus Christ and also sing the liturgical chant.

These methods of participation in the Mass are to be 579
approved and commended when they are in complete (47,
agreement with the precepts of the Church and the rubrics 93,
of the Liturgy. Their chief aim is to foster and promote 96)
the people's piety and intimate union with Christ and His visible minister and to arouse those internal sentiments and dispositions which should make our hearts become like to that of the High Priest of the New Testament. However, though they show also in an outward manner that the very nature of the Sacrifice, as offered by the Mediator between God and men (a), must be regarded as the act of the whole Mystical Body of Christ, still they are by no means necessary to constitute it a public act or to give it a social character. And besides, a "dialogue" Mass

579a Cf. 1 Tim. 2:5.

of this kind cannot replace the High Mass, which, as a matter of fact, though it should be offered with only the sacred ministers present, possesses its own special dignity, due to the impressive character of its ritual and the magnificence of its ceremonies. The splendor and grandeur of a High Mass, however, are very much increased if, as the Church desires, the people are present in great numbers and with devotion (b).

580 It is to be observed also that they have strayed from
(93, the path of truth and right reason who, led away by false
96) opinions, make so much of these accidentals as to presume to assert that without them the Mass cannot fulfill its appointed end (a).

Many of the faithful are unable to use the "Roman Missal" even though it is written in the vernacular; nor are all capable of understanding correctly the liturgical rites and formulas. So varied and diverse are men's talents and characters that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns, and liturgical services. Moreover, the needs and inclinations of all are not the same, nor are they always

579b *Neutiquam tamen necessariæ sunt ad publicam ejusmodi constituendam communemque notam. Ac præterea id genus Sacrum, alternis vocibus celebratum, in locum augusti Sacrificii solemniter peracti suffici non potest; quod quidem, etiamsi adstantibus solummodo sacris ministris fiat, ob rituum majestatem cæremoniarumque apparatus peculiari fruitur dignitate sua, cujus tamen splendor et amplitudo, si frequens pietateque præstans populus adsit, ut Ecclesiæ in votis est, summopere adaugetur.*

580a *Animadvertendum quoque est eos veritatem egredi rectæque rationis iter, qui fallacibus opinationibus ducti, hæc rerum adjuncta tanti faciant, ut asseverare non dubitent, iisdem prætermissis, rem sacram statutum sibi finem assequi non posse.*

constant in the same individual (b). Who then would say, on account of such a prejudice, that all these Christians cannot participate in the Mass nor share its fruits? On the contrary, they can adopt some other method which proves easier for certain people, for instance, they can lovingly meditate on the mysteries of Jesus Christ or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them.

Wherefore We exhort you, Venerable Brethren, that 581 each in his Diocese or ecclesiastical jurisdiction supervise (35, and regulate the manner and method in which the people 39, take part in the Liturgy, according to the rubrics of the 84, "Missal" and in keeping with the injunctions which the 96, Sacred Congregation of Rites and the Code of Canon Law 98) have published. Let everything be done with due order and dignity, and let no one, not even a priest, make use of the sacred edifices according to his whim to try out experiments (a). It is also Our wish that in each Diocese an advisory Committee to promote the liturgical Apostolate should be established, similar to that which cares for sacred music and art, so that with your watchful guidance everything may be carefully carried out in accordance with the prescriptions of the Apostolic See.

In religious communities let all those regulations be accurately observed which are laid down in their respective constitutions, nor let any innovations be made which the superiors of these communities have not previously approved.

580b *Ingenium, indoles, ac mens hominum tam varia sunt atque absimilia, ut non omnes queant precibus, canticis sacrisque actionibus, communiter habitis, eodem modo moveri ac duci. Ac præterea animorum necessitates et propensa eorum studia non eadem in omnibus sunt, neque in singulis semper eadem permanent.*

581a *Neve cuilibet, etsi sacerdoti, liceat arbitrio suo sacris ædibus quasi experimenti causa uti.*

But however much variety and disparity there may be in the exterior manner and circumstances in which the Christian laity participate in the Mass and other liturgical functions, constant and earnest effort must be made to unite the congregation in spirit as much as possible with the Divine Redeemer, so that their lives may be daily enriched with more abundant sanctity, and greater glory be given to the Heavenly Father.

Holy Communion

582 The august Sacrifice of the altar is concluded with (49, Communion or the partaking of the divine feast. But, as 60) all know, the integrity of the Sacrifice requires only that the priest partake of the heavenly Food. Although it is most desirable that the people should also approach the holy table, this is not required for the integrity of the Sacrifice.

We wish in this matter to repeat the remarks which Our Predecessor Benedict XIV makes with regard to the definitions of the Council of Trent: "First We must state that none of the faithful can hold that private Masses, in which the priest alone receives Holy Communion, are thereby unlawful and do not fulfill the idea of the true, perfect and complete unbloody Sacrifice instituted by Christ our Lord. For the faithful know quite well, or at least can easily be taught, that the Council of Trent, supported by the doctrine which the uninterrupted tradition of the Church has preserved, condemned the new and false opinion of Luther as opposed to this tradition" (a). "If anyone shall say that Masses in which the priest only receives Communion, are unlawful, and therefore should be abolished, let him be anathema" (b) (c).

582a Litt. Enycl. *Certiores effecti*, cf. above no. 5 ff.

582b Conc. Trid., Sess. XXII, can. 8.

582c *Primo . . . dicendum Nobis occurrit, nemini ex fidelibus in mentem venire posse Missas privatas, in quibus sacerdos solus sacram sumit Eucharistiam, propterea veri, perfecti et*

They therefore err from the path of truth, who do not want to have Masses celebrated unless the faithful communicate; and those are still more in error who, in holding that it is altogether necessary for the faithful to receive Holy Communion as well as the priest, put forward the captious argument that here there is question not of a Sacrifice merely, but of a Sacrifice and a supper of brotherly union, and consider the general Communion of all present as the culminating point of the whole celebration. 583 (49, 60)

Now it cannot be over-emphasized that the Eucharistic Sacrifice of its very nature is the unbloody immolation of the Divine Victim, which is made manifest in a mystical manner by the separation of the Sacred Species and by their oblation to the Eternal Father. Holy Communion pertains to the integrity of the Mass and to the partaking of the august Sacrament; but while it is obligatory for the priest who says the Mass, it is only something earnestly recommended to the faithful (a). 584 (48, 49)

The Church, as the teacher of truth, strives by every means in her power to safeguard the integrity of the Catholic faith, and like a mother solicitous for the welfare of 585 (60, 62)

integri Sacrificii incruenti a Christo Domino instituti rationem amittere, ideoque illicitas esse existimandas. Nec enim ignorant fideles aut saltem facile edoceri possunt, Sacrosanctum Concilium Tridentinum, innixum doctrinæ quam perpetua Ecclesiæ traditio servavit, huic adversantem novam falsamque Lutheri sententiam damnasse: "Si quis dixerit Missas in quibus solus sacerdos sacramentaliter communicat illicitas esse, ideoque abrogandas, anathema sit".
584a *Etenim etiam atque animadvertendum est Eucharisticum Sacrificium suapte natura incruentam esse divinæ victimæ immolationem, quæ quidem mystico modo ex sacrarum separatione patet, ex earumque oblatione Æterno Patri peracta. Sacra autem synaxis ad item integrandum ad idemque Augusti Sacramenti communionem participandum pertinet; dumque administro sacrificanti omnino necessaria est, christifidelibus est tantummodo enixe commendanda.*

her children, she exhorts them most earnestly to partake fervently and frequently of the richest treasure of our religion.

She wishes in the first place that Christians—especially when they cannot easily receive Holy Communion—should do so at least by desire, so that with renewed faith, reverence, humility and complete trust in the goodness of the Divine Redeemer, they may be united to Him in the spirit of the most ardent charity.

586 But the desire of Mother Church does not stop here. (58, For since by feasting upon the Bread of Angels we can 60, by a "sacramental" Communion, as we have already said, 61, also become partakers of the Sacrifice, she repeats the 62) invitation to all her children individually "Take and eat. . . . Do this in memory of Me" (a) so that "we may continually experience within us the fruit of our Redemption" (b) in a more efficacious manner. For this reason the Council of Trent, reechoing, as it were, the invitation of Christ and His Immaculate Spouse, has earnestly exhorted "the faithful when they attend Mass to communicate not only by a spiritual communion but also by a sacramental one, so that they may obtain more abundant fruit from this most holy Sacrifice" (c). Moreover, Our Predecessor of immortal memory, Benedict XIV, wishing to emphasize and throw fuller light upon the truth that the faithful by receiving the Holy Eucharist become partakers of the divine Sacrifice itself, praises the devotion of those who, when attending Mass, not only elicit a desire to receive Holy Communion but also want to be nourished by Hosts consecrated during the Mass, even though, as he himself states, they really and truly take part in the Sacrifice should they receive a Host which has been duly consecrated at a previous Mass. He writes as follows: "And

586a *Missale Rom.*, Collecta Festi Corp. Christi.
586b 1 Cor. 12:24.
586c Sess. XXII, c. 6.

although in addition to those to whom the celebrant gives a portion of the Victim he himself has offered in the Mass, they also participate in the same Sacrifice to whom a priest distributes the Blessed Sacrament that has been reserved; however, the Church has not for this reason ever forbidden, nor does she now forbid, a celebrant to satisfy the piety and just request of those who when present at Mass want to become partakers of the same Sacrifice, because they likewise offer it after their own manner, nay more, she approves of it and desires that it should not be omitted and would reprehend those priests through whose fault and negligence this participation would be denied to the faithful" (d) (e).

May God grant that all accept these invitations of the Church freely and with spontaneity. May He grant that they participate even every day, if possible, in the divine Sacrifice, not only in a spiritual manner, but also by reception of the august Sacrament, receiving the Body of Jesus Christ which has been offered for all to the Eternal Father. Arouse, Venerable Brethren, in the hearts of those committed to your care, a great and insatiable hunger for Jesus Christ. Under your guidance let the children and youth crowd to the altar rails to offer themselves, their innocence and their works of zeal to the Divine Redeemer. Let husbands and wives approach the holy table so that

586d Litt. *Encycl. Certiores effecti*, § 3. no. 5ff.

586e *Et quamvis de eodem Sacrificio participent, præter eos, quibus a sacerdote celebrante tribuitur in ipsa Missa portio Victimæ a se oblatae, ii etiam, quibus sacerdos Eucharistiam reservari solitam ministrat; non tamen idcirco aut vetuit umquam Ecclesia, aut modo vetat, satisfieri ab ipso Sacerdote pietati et justæ eorum petitioni, qui Missæ adstantes, ad consortium admitti postulant ejusdem sacrificii, quod et ipsi pariter offerunt ea ratione, quæ ipsos decere potest: immo probat atque cupit ne id omittatur, eosque sacerdotes increparet, quorum culpa et negligentia fidelibus participatio illa denegaretur.*

nourished on this food they may learn to make the children entrusted to them conformed to the mind and heart of Jesus Christ.

Let the workers be invited to partake of this sustaining and never failing nourishment that it may renew their strength and obtain for their labors an everlasting recompense in heaven; in a word, invite all men of whatever class and compel them to come in (a); since this is the Bread of life which all require. The Church of Jesus Christ needs no other bread than this to satisfy fully our souls' wants and desires, and to unite us in the most intimate union with Jesus Christ, to make us "one body" (b), to get us to live together as brothers who, breaking the same bread, sit down to the same Heavenly Table to partake of the elixir of immortality (c).

588 Now it is very fitting, as the Liturgy otherwise lays
(58, down, that the people receive Holy Communion after the
60) priest has partaken of the divine repast upon the altar; and, as we have written above, they should be commended who, when present at Mass, receive Hosts consecrated at the same Mass, so that it is actually verified: "that as many of us as, at this altar, shall partake of and receive the most holy Body and Blood of Thy Son, may be filled with every heavenly blessing and grace" (a) (b).

Still, sometimes there may be a reason, and that not infrequently, why Holy Communion should be distributed before or after Mass and even immediately after the priest receives the Sacred Species—and even though Hosts

587a Cf. Luke 14:23.

587b 1 Cor. 10:17.

587c Cf. S. Ignat. Martyr., *Ad Ephes.*, 20.

588a *Missale Rom.*, Canon *Missae*.

588b *Ii dilaudandi sunt qui, Sacro adstantes, hostias in eodem sacrificio consecratas accipiant, ita quidem ut reapse contingat "ut quoquot ex hac altaris participatione sacrosantum Filii tui corpus et sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur."*

consecrated at a previous Mass should be used. In these circumstances,—as We have stated above,—the people duly take part in the Eucharistic Sacrifice and not seldom they can in this way more conveniently receive Holy Communion. Still, though the Church with the kind heart of a mother, strives to meet the spiritual needs of her children, they, for their part, should not readily neglect the directions of the Liturgy and, as often as there is no reasonable difficulty, should aim that all their actions at the altar manifest more clearly the living unity of the Mystical Body (c).

Thanksgiving

When the Mass, which is subject to special rules of 589 the Liturgy, is over, the person who has received Holy (64) Communion is not thereby freed from his duty of thanksgiving; rather, it is most becoming that, when the Mass is finished, the person who has received the Eucharist should recollect himself, and in intimate union with the Divine Master hold loving and fruitful converse with Him. Hence they have departed from the straight way of truth, who, adhering to the letter rather than the sense, assert and teach that when Mass has ended, no such thanksgiving should be added, not only because the Mass is itself a thanksgiving, but also because this pertains to a private and personal act of piety and not to the good of the community (a).

588c *Quodsi tamen Ecclesia, pro materna indulgentia sua, spiritualibus filiorum necessitatibus occurrere nititur, ii nihilo secius pro sua quisque parte debent, quidquid sacra Liturgia suadeat, non facile spernere, ac quotiescumque probabilis non obsistat causa, ea omnia efficere, quibus vivens Mystici Corporis unitas clarius ad altare patescat.*

589a *Ii igitur ex recto secedunt veritatis tramite, qui verbo magis quam sententiæ inhærentes, asseverent ac doceant post Sacrum absolutum haud esse ejusmodi gratiarum actionem producendam, non modo quod ipsum altaris Sacrificium per se gratiarum sit actio, sed quod etiam ad peculiarem actum id pertineat privatæ ac propriæ suæ cujusque pietatis, non autem ad communitatis bonum.*

590 But, on the contrary, the very nature of the Sacrament
 (64) demands that its reception should produce rich fruits of
 Christian sanctity. Admittedly the congregation has been
 officially dismissed, but each individual, since he is united
 with Christ, should not interrupt the hymn of praise in
 his own soul "always returning thanks for all in the name
 of our Lord Jesus Christ, to God and the Father" (a). The
 Sacred Liturgy of the Mass also exhorts us to do this when
 it bids us pray in these words: "Grant, we beseech, Thee,
 that we may always continue to offer thanks (b) . . . and
 may never cease from praising Thee" (c). Wherefore, if there
 is no time when we must not offer God thanks, and if we
 must never cease from praising Him, who would dare to
 reprehend or find fault with the Church, because she ad-
 vises her priests (d) and faithful to converse with the Divine
 Redeemer for at least a short while after Holy Communion,
 and inserts in her liturgical books, fitting prayers, enriched
 with indulgences, by which the sacred ministers may make
 suitable preparation before Mass and Holy Communion or
 may return thanks afterwards? So far is the Sacred
 Liturgy from restricting the interior devotion of individual
 Christians, that it actually fosters and promotes it so that
 they may be rendered like to Jesus Christ and through
 Him, be brought to the Heavenly Father; wherefore this
 same discipline of the Liturgy demands that whoever has
 partaken of the Sacrifice of the altar, should return fitting
 thanks to God. For it is the good pleasure of the Divine
 Redeemer to hearken to us when we pray, to converse with
 us intimately and to offer us a refuge in His loving Heart.

591 Moreover, such personal colloquies are very necessary
 (64) that we may all enjoy more fully the supernatural treasures

590a Ephes. 5:20.

590b Missale Rom., *Postcommunio Dominicae infra Oct.*
Ascens.

590c Ibid. *Postcommunio Dominicae I post Pentec.*

590d C.I.C., can. 810.

that are contained in the Eucharist and, according to our
 means, share them with others, so that Christ Our Lord
 may exert the greatest possible influence on the souls of
 all.

Why then, Venerable Brethren, should we not approve
 of those who, when they receive Holy Communion, remain
 on in closest familiarity with their Divine Redeemer even
 after the congregation has been officially dismissed, and
 that not only for the consolation of conversing with Him,
 but also to render Him due thanks and praise and espe-
 cially to ask help to defend their souls against anything
 that may lessen the efficacy of the Sacrament and to do
 everything in their power to cooperate with the action of
 Christ who is so intimately present. We exhort them to do
 so in a special manner by carrying out their resolutions, by
 exercising the Christian virtues as also by applying to their
 own necessities the riches they have received with royal
 liberality. The author of that golden book *The Imitation*
of Christ certainly speaks in accordance with the letter
 and the spirit of the Liturgy, when he gives the following
 advice to the person who approaches the altar: "Remain
 on in secret and take delight in your God; for He is yours
 Whom the whole world cannot take away from you" (a).

Therefore, let us all enter into closest union with 592
 Christ and strive to lose ourselves, as it were, in His most (64,
 holy Soul and so be united to Him that we may have a 99)
 share in those acts with which He adores the Blessed
 Trinity with a homage that is most acceptable, and by
 which He offers to the Eternal Father supreme praise and
 thanks which find an harmonious echo throughout the
 heavens and the earth, according to the words of the
 prophet: "All ye works of the Lord, bless the Lord" (a).
 Finally, in union with these sentiments of Christ, let us ask
 for heavenly aid at that moment that is supremely fitting

591a Lib. IV, cap. 12.

592a Dan. 3:57.

to pray for and obtain help in His name (b). For it is especially in virtue of these sentiments that we offer and immolate ourselves as a victim saying: "make of us Thy eternal offering" (a).

The Divine Redeemer is ever repeating His pressing invitation: "Abide in Me" (d). Now by the Sacrament of the Eucharist, Christ remains in us and we in Him; and just as Christ, remaining in us, lives and works, so should we remain in Christ and live and work through Him.

Adoration of the Eucharist

593 The Eucharistic Food contains, as all are aware, (57, "truly, really and substantially the Body and Blood 65) together with the Soul and Divinity of Our Lord Jesus Christ"(a). It is no wonder, then, that the Church, even from the beginning, adored the Body of Christ under the appearance of bread; this is evident from the very rites of the august Sacrifice, which prescribe that the sacred ministers should adore the Most Holy Sacrament by genuflecting or by profoundly bowing their heads.

The Sacred Councils teach that it is the Church's tradition right from the beginning, to worship "with the same adoration the Word Incarnate as well as His own flesh" (b), and St. Augustine asserts that: "No one eats that flesh, without first adoring it," while he adds that "not only do we not commit a sin by adoring it," but that "we do sin by not adoring it" (c).

594 It is on this doctrinal basis that the cult of adoring (57, the Eucharist was founded and gradually developed as 65) something distinct from the Sacrifice of the Mass The

592b Cf. John. 16:23.

592c Missale Rom., *Secreta Missae SS. Trinit.*

592d John. 15:4.

593a Conc. Trid., Sess. XIII, can. 1.

593b Conc. Constant. II, 9.

593c Cf. *Enarr. in Ps. XCVIII, 9.*

reservation of the Sacred Species for the sick and those in danger of death introduced the praiseworthy custom of adoring the Blessed Sacrament which is reserved in our Churches. This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a Sacrifice and a Sacrament; but it differs from the other Sacraments in this that it not only produces grace, but contains in a permanent manner the Author of grace Himself. When, therefore, the Church bids us adore Christ hidden behind the Eucharistic veils and pray to Him for spiritual and temporal favors of which we ever stand in need, she manifests living faith in her Divine Spouse who is present beneath these veils, she professes her gratitude to Him and she enjoys the intimacy of His friendship.

Now, the Church in the course of centuries has intro- 595
duced various forms of this worship which are ever increas- (65,
ing in beauty and helpfulness; as, for example, visits of 69,
devotion to the Tabernacles, even every day, Benediction of 100)
the Blessed Sacrament, solemn processions, especially at the
time of Eucharistic Congresses, which pass through cities
and villages, and adoration of the Blessed Sacrament pub-
licly exposed. Sometimes these public acts of adoration are
of short duration. Sometimes they last for one, several and
even for forty hours. In certain places they continue in turn
in different churches throughout the year, while elsewhere
adoration is perpetual, day and night, under the care of
Religious Communities, and the faithful quite often take
part in them.

These exercises of piety have brought a wonderful in-
crease in faith and supernatural life to the Church militant
upon earth and they are reechoed to a certain extent by
the Church triumphant in heaven which sings continually
a hymn of praise to God and to the Lamb "who was
slain" (a). Wherefore the Church not merely approves these

595a Apoc. 5:12.

pious practices which in the course of centuries have spread everywhere throughout the world, but makes them her own, as it were, and by her authority commends them (b). They spring from the inspiration of the Liturgy and if they are performed with due decorum and with faith and piety, as the liturgical rules of the Church require, they are undoubtedly of the very greatest assistance in living the life of the Liturgy.

596
(57) Nor is it to be admitted that by this Eucharist Cult men falsely confound the Historical Christ, as they say, who once lived on earth, with the Christ who is present in the august Sacrament of the altar, and who reigns glorious and triumphant in heaven and bestows supernatural favors. On the contrary, it can be claimed that by this devotion the faithful bear witness to and solemnly avow the faith of the Church that the Word of God is identical with the Son of the Virgin Mary, who suffered on the Cross, who is present in a hidden manner in the Eucharist and who reigns upon His heavenly throne (a). Thus St. John Chrysostom states: "When you see It (the Body of Christ) exposed, say to yourself: thanks to this Body, I am no longer dust and ashes, I am no more a captive but a freeman: hence I hope to obtain Heaven and the good things that are there in store for me, eternal life, the heritage of the Angels, companionship with Christ; death has not destroyed this Body which was pierced by nails and scourged, . . . this is

595b Cf. Conc. Trid., Sess. XIII, c. 5 et can. 6.
596a *Neque dicendum est Eucharistico ejusmodo cultu Christum historicum, ut aiunt, qui in terris aliquando vixit, ac Christum in Augusto altaris Sacramento præsentem, eumque, qui gloriose in cælis triumphat, supernaque impertit munera, una simul falsum in modum permisceri; quin immo asserverandum potius est hac ratione christifideles Ecclesiæ fidem testari solemniterque patefacere, qua idem esse creditur Dei Verbum ac Mariæ Virginis Filius qui in Cruce passus est, qui in Eucharistia præsens latet, qui in supernis regnat sedibus.*

that Body which was once covered with blood, pierced by a lance, from which issued saving fountains upon the world, one of blood and the other of water . . . This Body He gave to us to keep and eat, as a mark of His intense love" (b).

That practice in a special manner is to be highly 597
praised according to which many exercises of piety, cus- (66)
tomary among the faithful, end with Benediction of the Blessed Sacrament. For excellent and of great benefit is that custom which makes the priest raise aloft the Bread of Angels before congregations with heads bowed down in adoration, and, forming with It the sign of the cross, implores the Heavenly Father to deign to look down upon His Son, who for love of us was nailed to the Cross, and for His sake and through Him who willed to be our Redeemer and our Brother be pleased to shower down heavenly favors upon those whom the Immaculate Blood of the Lamb has redeemed (a).

Strive then, Venerable Brethren, with your customary 598
devoted care that the Churches, which the faith and (40)
piety of Christian peoples have built in the course of centuries for the purpose of singing a perpetual hymn of glory to God Almighty and of providing a worthy abode for our Redeemer concealed beneath the Eucharistic species, may be entirely at the disposal of greater numbers of the faithful who, called to the feet of their Savior, hearken to His most consoling invitation: "Come to Me all you who labor and are heavily burdened, and I will refresh you" (a). Let your Churches be the house of God where all who enter to implore blessings rejoice in obtaining whatever they ask (b) and find there heavenly consolation.

Only thus can it be brought about that the whole human family settling their differences may find peace, and

596b In 1 Cor. 24:4.

597a Cf. 1 Peter 2:19.

598a Matt. 11:28.

598b Cf. Missale Rom., Coll. in Missa Ded. Eccl.

united in mind and heart may sing this song of hope and charity: "Good Pastor, truly Bread—Jesus have mercy on us—feed us, protect us—bestow on us the vision of all good things—in the land of the living" (c).

III. *The Divine Office*

599 The ideal of Christian life is that each one be united
(2, to God in the closest and most intimate manner. For this
43, reason, the worship which the Church renders to God and
70, which is based especially on the Eucharistic Sacrifice and
74) the use of the Sacraments is directed and arranged in
such a way that it embraces, by means of the Divine Office,
the hours of the day, the weeks and the whole cycle of the
year, and reaches all the aspects and phases of human life.
Since the Divine Master commanded "that we ought
always to pray and not to faint", (a) the Church faithfully
fulfills this injunction and never ceases to pray: she urges
us in the words of the Apostle of the Gentiles: "by Him
(Jesus) let us offer the sacrifice of praise always to
God" (b).

The Canonical Hours

600 Public and common prayer offered to God by all at
(70, the same time was customary in antiquity only on certain
71) days and at certain times. Indeed, people prayed to God
not only in groups but in private houses and occasionally
with neighbors and friends. But soon in different parts of
the Christian world the practice arose of setting aside
special times for praying, as for example, the last hour of
the day when evening set in and the lamps were lighted:
or the first, heralded, when the night was coming to an
end, by the crowing of the cock and the rising of the morn-
ing star. Other times of the day, as being more suitable for

598c *Lauda Sion.*
599a Luke 18:1.
599b Heb. 13:15.

prayer are indicated in Sacred Scripture, in Hebrew cus-
toms or in keeping with the practice of everyday life.
According to the Acts of the Apostles, the disciples of
Jesus Christ all came together to pray at the third hour,
when they were all filled with the Holy Spirit (a); and
before eating the Prince of the Apostles went up to the
higher parts of the house to pray, about the sixth hour (b);
Peter and John "went up into the Temple at the ninth hour
of prayer" (c) and "at midnight Paul and Silas praying...
praised God" (d).

Thanks to the work of the monks and to those who
practice asceticism, these various prayers in the course of
time become ever more perfected and are gradually in-
corporated into the Sacred Liturgy by the Church's
authority.

The Divine Office is the prayer of the Mystical Body 601
of Jesus Christ, offered to God in the name and on behalf (70)
of all Christians, when recited by priests and other minis-
ters of the Church and by religious who are deputed by the
Church for this (a).

The character and value of the Divine Office may be 602
gathered from the words recommended by the Church to (71,
be said before starting the prayers of the Office, namely 99)
that they be said "worthily, with attention and devotion."

By assuming human nature, the Divine Word intro-
duced into this earthly exile a hymn which is sung in
heaven for all eternity. He unites to Himself the whole

600a Cf. Act. 2:1-15.

600b Ibid. 10:9.

600c Ibid. 3:1.

600d Ibid. 16:25.

601a *Est igitur "Divinum Officium" quod vocamus, Mystici
Jesu Christi Corporis precatio, quæ christianorum omnium
nomine eorumque in beneficium adhibetur Deo, cum a
sacerdotibus aliisque Ecclesiæ ministris et a religiosis so-
dalibus fiat, in hanc rem ipsius Ecclesiæ instituto delegatis.*

human race and with it sings this hymn to the praise of God. As we must humbly recognize that "we know not what we should pray for, as we ought, the Spirit Himself asketh for us with unspeakable groanings" (a). Moreover, through His Spirit in us, Christ entreats the Father. "God could not give a greater gift to men... (Jesus) prays for us, as our Priest; He prays in us as our Head: we pray to Him as our God... We recognize in Him our voice and His voice in us... He is prayed to as God, He prays under the appearance of a servant; in heaven He is Creator, here created though not changed, He assumes a created nature which is to be changed and makes us with Him one complete man, Head and body" (b).

603 To this lofty dignity of the Church's prayer, there
(8, should correspond earnest devotion in our souls. For, when
22, in prayer the voice repeats those hymns written under the
72, inspiration of the Holy Spirit and extolls God's infinite per-
100) fections, it is necessary that the interior sentiment of our
soul accompany the voice so as to make those sentiments
our own in which we are elevated to heaven, adoring and
giving due praise and thanks to the Blessed Trinity: "so
let us chant in choir that mind and voice may accord to-
gether" (a). It is not merely a question of recitation or of
singing which, however perfect according to norms of
music and the sacred rites, reaches only the ear, but it is
especially a question of the ascent of the mind and heart
to God so that, united with Christ, we may completely
dedicate ourselves and all our actions to Him.

On this depends in no small way the efficacy of our
prayers. These prayers in fact when they are not addressed
directly to the Word made man, conclude with the phrase
"through Jesus Christ Our Lord." As our Mediator with

602a Rom. 8:26.

602b St. Augustine, *Enarr. in Ps. LXXXV*, n. 1.

603a St. Benedict, *Regula Monachorum*, c. XIX.

God, He shows to the heavenly Father His glorified wounds, "always living to make intercession for us" (b).

The Psalms, as all know, form the chief part of the 604
Divine Office. They encompass the full round of the day (20,
and sanctify it. Cassiodorus speaks beautifully about the 21,
Psalms as distributed in his day throughout the Divine 72)
Office: "with the celebration of matins they bring a bless-
ing on the coming day, they set aside for us the first hour
and consecrate the third hour of the day, they gladden the
sixth hour with the breaking of bread, at the ninth they
terminate our fast, they bring the evening to a close and at
nightfall they shield our minds from darkness" (a).

The Psalms recall to mind the truths revealed by God
to the chosen people, which were at one time frightening
and at another filled with wonderful tenderness; they keep
repeating and fostering the hope of the promised Liberator
which in ancient times was kept alive with song, either
around the hearth or in the stately Temple; they show
forth in splendid light the prophesied glory of Jesus Christ:
first, His supreme and eternal power, then His lowly com-
ing to this terrestrial exile, His kingly dignity and priestly
power and finally His beneficent labors, and the shedding
of His Blood for our redemption. In a similar way they
express the joy, the bitterness, the hope and fear of our
hearts and our desire of loving God and hoping in Him
alone, and our mystic ascent to divine tabernacles.

"The psalm is... a blessing for the people, it is the
praise of God, the tribute of the nation, the common
language and acclamation of all, it is the voice of the
Church, the harmonious confession of faith, signifying
deep attachment to authority: it is the joy of freedom, the
expression of happiness, an echo of bliss" (b).

603b Heb. 8:25.

604a *Explicatio in Psalterium. Praefatio.*

604b St. Ambrose, *Enarrat. in Ps. I*, n. 9.

605 In an earlier age, these canonical prayers were at-
 (71, tended by many of the faithful: but this gradually ceased,
 73) and, as We have already said, their recitation at present
 is the duty only of the clergy and of religious. The laity
 have no obligation in this matter. Still, it is greatly to be
 desired that they participate in reciting or chanting Vesp-
 ers sung in their own parish on feast days. We earnestly
 exhort you, Venerable Brethren, to see that this pious
 practice is kept up, and that wherever it has ceased you
 restore it if possible. This, without doubt, will produce
 salutary results when Vespers are conducted in a worthy
 and fitting manner and with such helps as foster the piety
 of the faithful (a).

606 Let the public and private observance of the feasts of
 (78, the Church, which are in a special way dedicated and
 79) consecrated to God, be kept inviolable: and especially the
 Lord's day which the Apostles under the guidance of the
 Holy Spirit substituted for the Sabbath. Now, if the order
 was given to the Jews: "Six days shall you do work: in the
 seventh day is the sabbath, the rest holy to the Lord.
 Every one that shall do any work on this day, shall die" (a);
 how will these Christians not fear spiritual death, who
 perform servile work on feast days, and whose rest on
 these days is not devoted to religion and piety but given
 over to the allurements of the world? (b) Sundays and Holy-

605a *Verumtamen summopere optandum est, ut horarias illas
 preces recitando vel canendo, actu participant, quæ diebus
 festis sub vesperum in sua cujusque curia habeantur. Enixe
 vos vestrosque adhortamur, Ven. Frat., ut pia hæc consu-
 etudo in usu esse ne desinat, utque, ubicumque obsolevit,
 iterum pro facultate effecta detur. Quod tum procul dubio
 salutaribus cum fructibus fiet, cum vespertinæ laudes non
 solum digne ac decore persolventur, sed ita quoque ut variis
 modis christifidelium pietatem suaviter alliciant.*

606a Ex. 31:15.

606b *Quomodo Christiani illi spiritualem mortem non timeant,
 qui diebus festis opera servilia peragant, per eorum requie-*

days, then, must be made holy by divine worship, which
 gives homage to God and heavenly food to the soul. Al-
 though the Church only commands the faithful to abstain
 from servile work and attend Mass and does not make it
 obligatory to attend evening devotions, still she desires
 this and recommends it repeatedly: moreover, the needs
 of each one demand it, seeing that all are bound to win
 the favor of God, if they are to obtain His benefits.

Our Soul is filled with the greatest grief when We see 607
 how the Christian people of today profane the afternoon (21,
 of feast days: public places of amusement and public 73)
 games are frequented in great numbers while the Churches
 are not as full as they should be. All should come to our
 Churches and there be taught the truth of the Catholic
 faith, sing the praises of God, be enriched with Benediction
 of the Blessed Sacrament given by the priest, and be
 strengthened with help from heaven against the adversities
 of this life. Let all try to learn those prayers which are
 recited at Vespers and fill their souls with their meaning.
 When deeply penetrated by these prayers they will ex-
 perience what St. Augustine said about himself: "How
 much did I weep during hymns and verses, greatly moved
 at the sweet singing of Thy Church. Their sound would
 penetrate my ears and their truth melt my heart, senti-
 ments of piety would well up, tears would flow and that
 was good for me" (a).

The Mysteries of the Lord

Throughout the entire year, the Mass and the Divine 608
 Office center especially around the person of Jesus Christ: (9,
 this arrangement is so suitably disposed that Our Savior 74)
 dominates the scene in the mysteries of His humiliation,
 of His redemption and triumph.

*tem non pietati, non religioni se dedant, sed sæculi hujus
 illecebris intemperanter concedant?*

607a Confess. lib. IX, cap. 6.

While the sacred Liturgy calls to mind the mysteries of Jesus Christ, it strives to make all believers take their part in them so that the divine Head of the Mystical Body may live in all the members with the fullness of His holiness. Let the souls of Christians be like altars on each one of which a different phase of the Sacrifice, offered by the High Priest, comes to life again, as it were:—pains and tears which wipe away and expiate sin; supplication to God which pierces heaven; dedication and even immolation of oneself made promptly, generously and earnestly; and finally that intimate union by which we commit ourselves and all we have to God, in whom we find our rest; “the perfection of religion is to imitate whom you adore” (a).

609
(74) By these suitable ways and methods in which the Liturgy at stated times proposes the life of Jesus Christ for our meditation, the Church gives us examples to imitate, points out treasures of sanctity for us to make our own; since it is fitting that the mind believes what the lips sing, and that what the mind believes should be practiced in public and private life.

Advent

610
(75) In the period of Advent, for instance, the Church arouses in us the consciousness of the sins we have had the misfortune to commit, and urges us, by restraining our desires and practicing voluntary mortification of the body, to recollect ourselves in meditation, and experience a longing desire to return to God who alone can free us by His grace from the stain of sin and from its evil consequences.

Christmas

611
(75) With the coming of the birthday of the Redeemer, she would bring us to the cave of Bethlehem and there

608a St. Augustine, *De Civ. Dei*, lib. VIII, cap. 17.

teach that we must be born again and undergo a complete reformation; that will happen only when we are intimately and vitally united to the Word of God made man and participate in His divine nature, to which we have been elevated.

Epiphany

At the solemnity of the Epiphany, in putting before 612 us the call of the gentiles to the Christian faith, she wishes (75) us daily to give thanks to the Lord for such a blessing; she wishes us to seek with lively faith the living and true God, to penetrate deeply and religiously the things of heaven, to love silence and meditation in order to perceive and grasp more easily heavenly gifts.

Septuagesima

During the days of Septuagesima and Lent, Our Holy 613 Mother the Church over and over again strives to make (12, each of us seriously consider our misery, so that we may 75) be urged to a practical emendation of our lives, detest our sins heartily and expiate them by prayer and penance. For constant prayer and penance done for past sins obtain for us divine help, without which every work of ours is useless and unavailing.

Holy Week

In Holy Week, when the most bitter sufferings of 614 Jesus Christ are put before us by the Liturgy, the Church (75) invites us to come to Calvary and follow in the blood-stained footsteps of the Divine Redeemer, to carry the cross willingly with Him, to reproduce in our own hearts His spirit of expiation and atonement, and to die together with Him.

Easter

At the Paschal Season, which commemorates the tri- 615 umph of Christ, our souls are filled with deep interior joy: (75) we, accordingly, should also consider that we must rise

in union with the Redeemer, from our cold and slothful life to one of greater fervor and holiness by giving ourselves completely and generously to God, and by forgetting this wretched world in order to aspire only to the things of heaven: "if you be risen with Christ, seek the things that are above . . . mind the things that are above" (a).

Pentecost

616 Finally, during the time of Pentecost, the Church by
(75) precept and practice urges us to be more docile to the action of the Holy Spirit who wishes us to be on fire with divine love so that we may daily strive to advance more in virtue and thus become holy as Christ our Lord and His Father are holy.

617 Thus, the Liturgical Year should be considered as a
(74) splendid hymn of praise offered to the Heavenly Father by the Christian family through Jesus their perpetual Mediator. Nevertheless, it requires a diligent and well ordered study on our part to be able to know and praise Our Redeemer ever more and more: it requires a serious effort and constant practice to imitate His mysteries, to enter willingly upon His path of sorrow and thus finally share His glory and eternal happiness.

618 From what We have already explained, Venerable
(57, 76) Brethren, it is perfectly clear how much modern writers are wanting in the genuine and true Liturgical spirit who, deceived by the illusion of a higher mysticism, dare to assert that attention should be paid not to the historic Christ but to a "pneumatic" or glorified Christ. They do not hesitate to assert that a change has taken place in the piety of the faithful by dethroning, as it were, Christ from His position; since they say that the glorified Christ, who liveth and reigneth forever and sitteth at the right hand

615a Col. 3:1-2.

of the Father, has been overshadowed and in His place has been substituted that Christ who lived on earth. For this reason, some have gone so far as to want to remove from the Churches images of the Divine Redeemer suffering on the cross (a).

But these false statements are completely opposed to 619 the solid doctrine handed down by tradition. "You believe (57, in Christ born in the flesh," says St. Augustine, "and you 76) will come to Christ begotten of God" (a). In the Sacred Liturgy, the whole Christ is proposed to us in all the circumstances of His life, as the Word of the Eternal Father, as born of the Virgin Mother of God, as He who teaches us truth, heals the sick, consoles the afflicted, who endures suffering and who dies; finally, as He who rose triumphantly from the dead and who, reigning in the glory of heaven sends us the Holy Paraclete and who abides in His Church forever: "Jesus Christ, yesterday and today; and the same forever" (b).

Besides, the Liturgy shows us Christ not only as a 620 Model to be imitated but as a Master to whom we should (4, listen readily, a Shepherd whom we should follow, Au- 76) thor of our salvation, the Source of our holiness and the Head of the Mystical Body whose members we are, living by His very life.

Since His bitter sufferings constitute the principal mystery of our Redemption it is only fitting that the Catholic faith should give it the greatest prominence.

618a *Itemque affirmare non dubitent, in christifidelium pietate exercenda, Christum, inducta mutatione, quasi e sua sede dejectum esse, cum Christus glorificatus, qui vivit et regnat in sæcula sæculorum et sedet ad dexteram Patris, occultatus sit, in ejusque locum Christus ille sit invectus, qui terrenam hanc vitam degebat. Quamobrem nonnulli eo usque procedunt, ut Divini Redemptoris imagines in Cruce dolentis ex sacris ædibus remove expetant.*

619a St. Augustine, *Enarr. in Ps. CXXIII*, n. 2.

619b Heb. 13:8.

This mystery is the very center of divine worship since the Mass represents and renews it every day and since all the Sacraments are most closely united with the Cross (a).

621 Hence the Liturgical Year, devotedly fostered and (77) accompanied by the Church, is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life, going about doing good (a) with the design of bringing men to know His mysteries and in a way live by them. These mysteries are ever present and active not in a vague and uncertain way as some modern writers hold, but in the way that Catholic doctrine teaches us. According to the Doctors of the Church, they are shining examples of Christian perfection, as well as sources of divine grace, due to the merit and prayers of Christ; they still influence us because each mystery brings its own special grace for our salvation (b).

620a St. Thom. *Summa Theol.*, III, q. XLIX et q. LXII, art. 5.

621a Cf. Acts, 10:38.

621b *Quapropter liturgicus annus, quem Ecclesiae pietas alit ac comitatur, non frigida atque iners earum rerum representatio est, quae ad praeterita tempora pertinent, vel simplex ac nuda superioris aetatis rerum recordatio. Sed potius est Christus ipse, qui in sua Ecclesia perseverat, quique immensae misericordiae suae iter pergit, quod quidem in hac mortali vita, cum pertransiit benefaciendo, ipse pietissimo eo consilio incepit, ut hominum animi mysteria sua attingerent ac per eadem quodammodo viverent; quae profecto mysteria, non incerto ac subobscuro eo modo, quo recentiorum quidam scriptores effutiunt, sed quod modo catholica doctrina nos docet, praesentia continenter adstunt atque operantur; quandoquidem, ex Ecclesiae Doctorum sententia, et eximia sunt christianae perfectionis exempla, et divinae gratiae sunt fontes ob merita deprecationesque Christi, et effectu suo in nobis perdurant, cum singula secundum indolem cujusque suam salutis nostrae causa suo modo existant.*

Moreover, our holy Mother the Church, while proposing for our contemplation the mysteries of Our Redeemer, asks in her prayers for those gifts which would give her children the greatest possible share in the spirit of these mysteries through the merits of Christ. By means of His inspiration and help and through the cooperation of our wills we can receive from Him living vitality as branches do from the tree and members from the head; thus slowly and laboriously we can transform ourselves "unto the measure of the age of the fullness of Christ" (a).

Feasts of the Saints

In the course of the Liturgical Year, besides the mysteries of Jesus Christ, the feasts of the Saints are celebrated. Even though these feasts are of a lower and subordinate order, the Church always strives to put before the faithful examples of sanctity in order to move them to cultivate in themselves the virtues of the Divine Redeemer.

We should imitate the virtues of the Saints just as they imitated Christ, for in their virtues there shines forth under different aspects the splendor of Jesus Christ. Among some of these saints the zeal of the apostolate stood out, in others courage prevailed even to the shedding of blood, constant vigilance marked others out as they kept watch for the Divine Redeemer, while in others the virginal purity of soul was resplendent and their modesty revealed the beauty of Christian humility: there burned in all of them the fire of charity towards God and their neighbor.

The Sacred Liturgy puts all these gems of sanctity before us so that we may consider them for our salvation and "rejoicing at their merits, we may be inflamed by

622a Eph. 4:13.

their example" (a). It is necessary then to practice "in simplicity innocence, in charity concord, in humility modesty, diligence in government, readiness in helping those who labor, mercy in serving the poor, in defending truth constancy, in the strict maintenance of discipline justice, so that nothing may be wanting in us of the virtues which have been proposed for our imitation. These are the footprints left by the Saints in their journey homeward, that guided by them we might follow them into glory" (b). In order that we may be helped by our senses also, the Church wishes that images of the Saints be displayed in our Churches, always, however, with the same intention "that we imitate the virtues of those whose images we venerate" (c).

626
(81) But there is another reason why the Christian people should honor the Saints in heaven, namely, to implore their help and "that we be aided by the pleadings of those whose praise is our delight" (a). Hence, it is easy to understand why the Sacred Liturgy provides us with many different prayers to invoke the intercession of the Saints.

627
(81) Among the Saints in heaven the Virgin Mary Mother of God is venerated in a special way. Because of the mission she received from God, her life is most closely linked with the mysteries of Jesus Christ, and there is no one who has followed in the footsteps of the Incarnate Word more closely and with more merit than she: and no one has more grace and power over the Most Sacred Heart of the Son of God and through Him with the Heavenly Father. Holier than the Cherubim and Seraphim, she enjoys unquestionably greater glory than all the other Saints, for

625a *Missale Rom., Collecta III Missæ pro plur. Martyr extra T. P.*

625b *St. Bede Vener. Hom. subd. LXX in solemn. omnium Sanct.*

625c *Missale Rom., Collecta St. John Damascene.*

626a *St. Bern., Sermo II in festo omnium Sanct.*

she is "full of grace" (a), she is the Mother of God, who happily gave birth to the Redeemer for us. Since she is, therefore, "Mother of mercy, our life, our sweetness and our hope" let us all cry to her "mourning and weeping in this vale of tears" (b), and confidently place ourselves and all we have under her patronage. She became our Mother also when the Divine Redeemer offered the Sacrifice of Himself; and hence by this title also, we are her children. She teaches us all the virtues; she gives us her Son and with Him all the help we need, for God "wished us to have everything through Mary" (c) (d).

Throughout this liturgical journey which begins anew 628 for us each year under the sanctifying action of the (99, Church, and strengthened by the help and example of the 100) Saints, especially of the Immaculate Virgin Mary, "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" (a) let us draw near to the "High Priest" (b) that with Him we may share His life and sentiments and by Him penetrate "even within the veil" (c), and there honor the Heavenly Father forever and ever.

Such is the nature and the object of the Sacred Liturgy: it treats of the Mass, the Sacraments, the Divine Office; it aims at uniting our souls with Christ and sanctifying them through the Divine Redeemer in order that Christ be honored and, through Him and in Him, the

627a *Luke 1:28.*

627b *"Salve Regina."*

627c *St. Bern., In Nativ. B.M.V., 7.*

627d *Omnes nos ipsa virtutes docet; nobisque suum porriget Filium, unaque cum eo cuncta, quibus indigemus, auxilia, quandoquidem Deus "totum nos habere voluit per Mariam."*

628a *Heb. 10:22.*

628b *Ibid. 10:21.*

628c *Ibid. 6:19.*

Most Holy Trinity: *Glory be to the Father and to the Son and to the Holy Spirit (d).*

IV. Pastoral Directives

629 In order that the errors and inaccuracies, mentioned above, may be more easily removed from the Church, and that the faithful following safer norms may be able to use more fruitfully the liturgical apostolate, We have deemed it opportune, Venerable Brethren, to add some practical applications of the doctrine which We have explained.

630 (12) When dealing with genuine and solid piety We stated that there could be no real opposition between the Sacred Liturgy and other religious practices, provided they be kept within legitimate bounds and performed for a legitimate purpose. In fact, there are certain exercises of piety which the Church recommends very much to clergy and religious.

It is Our wish also that the faithful, as well, should take part in these practices. The chief of these are: meditation on spiritual things, diligent examination of conscience, enclosed retreats, visits to the Blessed Sacrament, and those special prayers in honor of the Blessed Virgin Mary among which the rosary, as all know, has pride of place (a).

631 (8, 12) From these multiple forms of piety, the inspiration and action of the Holy Spirit cannot be absent. Their purpose is, in various ways, to attract and direct our souls to God,

628d *Talis est sacræ Liturgiæ natura et ratio; ea nempe ad Sacrificium pertinet ad Sacramenta, ad Deoque tribuendas laudes; atque itidem spectat ad nostrorum animorum cum Christo conjunctionem et ad eorum sanctimoniam per Divinum Redemptorem adipiscendam, ut Christus honoretur, ac per Ipsum et in Ipso Sanctissima Trinitas: Gloria Patri et Filio et Spiritui Sancto.*
630a Cf. C.I.C., can. 125.

purifying them from their sins, encouraging them to practice virtue and finally stimulating them to advance along the path of sincere piety by accustoming them to meditate on the eternal truths and disposing them better to contemplate the mysteries of the divine and human nature of Christ. Besides, since they develop a deeper spiritual life in the faithful, they prepare them to take part in sacred public functions with greater fruit, and they lessen the danger of liturgical prayers becoming an empty ritualism. 13)

In keeping with your pastoral solicitude, Venerable Brethren, do not cease to recommend and encourage these exercises of piety from which the faithful, entrusted to your care, cannot but derive salutary fruit. Above all, do not allow—as some do, who are deceived under the pretext of restoring the Liturgy or who, idly claim that only liturgical rites are of any real value and dignity—that Churches be closed during the hours not appointed for public functions, as has already happened in some places: where the adoration of the August Sacrament and visits to Our Lord in the tabernacles are neglected: where confession of devotion is discouraged: and devotion to the Virgin Mother of God, a sign of “predestination” according to the opinion of holy men, is so neglected, especially among the young, as to fade away and gradually vanish. Such conduct most harmful to Christian piety is like poisonous fruit, growing on the infected branches of a healthy tree, which must be cut off so that the life-giving sap of the tree may bring forth only the best fruit. 632 (65, 66, 67, 81)

632a *Idque potissimum ne permittatis—quod nonnulli profitentur, vel renovandæ Liturgiæ specie decepti, vel effutientes liturgicos dumtaxat ritus efficacia dignitateque pollere—ut templa nempe per horas, publicis sacris non destinatas, occlusa permaneant, quemadmodum in quibusdam regionibus jam evenit; ut Augusti Sacramenti adoratio ac piæ ad Eucharistica tabernacula salutationes negligantur; utque admissorum confessio, quæ pietatis tantum causa peragatur,*

633 Since the opinions expressed by some about frequent
(67) confession, are completely foreign to the spirit of Christ and His Immaculate Spouse and are also most dangerous to the spiritual life, let Us call to mind what with sorrow We wrote about this point in the Encyclical on the Mystical Body; We urgently insist once more that what We expounded in very serious words, be proposed by you for the serious consideration and dutiful obedience of your flock, especially to students for the priesthood and young clergy.

634 Take special care that as many as possible, not only
(12) of the clergy but of the laity and especially those in religious organizations and in the ranks of Catholic Action, take part in monthly days of recollection and in retreats of longer duration, made with a view to growing in virtue. As We have previously stated, such spiritual exercises are most useful and even necessary to instill into souls solid virtue, and to strengthen them in sanctity so as to be able to derive from the Sacred Liturgy more efficacious and abundant benefits.

635 As regards the different methods employed in these
(12, 13) exercises, it is perfectly clear to all that in the Church on earth, no less than in the Church in heaven, there are many mansions (a); and that asceticism cannot be the monopoly of anyone. It is the same Spirit who breatheth where He will (b); and who with differing gifts and in different ways

dissuadeatur; ac cultus Deiparæ Virginis, qui ex sanctorum virorum sententia index est "prædestinationis," in juvenili præsertim ætate ita posthabeatur, ut pedetemptim defervescent fructus, christianæ pietati detrimentosi quam maxime, qui ex infectis sanæ arboris ramis oriuntur; succidendi igitur sunt, ut vitalis arboris sucus suaves queat solummodo optimosque alere fructus.

635a Cf. John 14:2.

635b John 3:8.

enlightens and guides souls to sanctity. Let their freedom and the supernatural action of the Holy Spirit be so sacrosanct that no one presume to disturb or stifle them for any reason whatsoever (c).

However, it is well known that the spiritual exercises according to the method and norms of St. Ignatius have been fully approved and earnestly recommended by Our Predecessors on account of their admirable efficacy. We, too, for the same reason have approved and commended them and willingly do We repeat this now.

Any inspiration to follow and practice extraordinary
636 exercises of piety must most certainly come from the Father (12, 13) of Lights, from whom every good and perfect gift descends (a); and of course the criterion of this will be the effectiveness of these exercises in making the divine cult loved and spread daily ever more widely, in making the faithful approach the Sacraments with more longing desire, and in obtaining for all things holy due respect and honor. If, on the contrary, they are an obstacle to the principles and norms of divine worship, or if they oppose or hinder them, one must surely conclude that they are not in keeping with prudence and enlightened zeal (b).

635c *Ad diversas vero rationes quod attinet, quibus eadem fieri solent, omnibus exploratum perspectumque sit in terrestri Ecclesia, haud secus ac in cælesti, mansiones multas esse; atque asceticam disciplinam peculiare alicujus arbitrium esse non posse. Unus Spiritus est, qui tamen "ubi vult, spirat"; ac per varia dona variaque itinera animos, ab se collustratos, ad sanctimoniam assequendam dirigit. Eorum autem libertas supernaque in iisdem Spiritus Sancti actio res sacrosancta esto, quam nemini quovis titulo liceat perturbare vel proculcare.*

636a Cf. James 1:17.

636b *Cujus quidem rei index profecto efficacitas erit, qua hæc exercitia efficere poterunt, ut divinus cultus quotidie magis admetur ac latius promoveatur, utque christifideles impensiore desiderio compellantur ad Sacramenta rite parti-*

Other practices not strictly liturgical

637 There are, besides, other exercises of piety which al-
 (12) though not strictly belonging to the Sacred Liturgy are,
 nevertheless, of special import and dignity, and may be
 considered in a certain way to be an addition to the litur-
 gical cult: they have been approved and praised over and
 over again by the Apostolic See and by the Bishops. Among
 these are the prayers usually said during the month of
 May in honor of the Blessed Virgin Mother of God, or
 during the month of June to the Most Sacred Heart of
 Jesus; also Novenas and Triduums, Stations of the Cross
 and other similar practices.

638 These devotions make us partakers in a salutary man-
 (12, 13) ner of the liturgical cult, because they urge the faithful
 to go frequently to the Sacrament of Penance, to attend
 Mass and receive Communion with devotion, and, as well,
 encourage them to meditate on the mysteries of our Re-
 demption and imitate the example of the Saints.

Hence he would do something very wrong and dan-
 gerous, who would dare to take on himself to reform all
 these exercises of piety and reduce them completely to the
 methods and norms of liturgical rites. However, it is nec-
 essary that the spirit of the Sacred Liturgy and its
 directives should exercise such a salutary influence on
 them that nothing improper be introduced nor anything
 unworthy of the dignity of the House of God or detrimental
 to the sacred functions or opposed to solid piety (a).

*cipanda et ad omnes res sacras debito obsequio debitoque
 prosequendas. Quodsi contra, divini cultus principiis ac
 normis impedimenta præbeant, vel iisdem obstant atque
 officiant, tum procul dubio existimandum est eadem non
 recto consilio, non prudenti studio ordinari ac dirigi.
 638a Quamobrem perniciosam rem egerit ac fallacia plenam,
 qui sibi temerario ausu sumpserit hæc omnia pietatis ex-
 ercitia reformare, eaque ad liturgicorum rituum rationes
 ac modos solummodo reducere. Necesse tamen est ut sacræ
 Liturgiæ afflatus ejusque præcepta ita in eadem valeant*

Take care then, Venerable Brethren, that this true
 and solid piety increases daily more and more under your
 guidance and bears more abundant fruit. Above all, do
 not cease to inculcate into the minds of all that progress
 in the Christian life does not consist in the multiplicity
 and variety of prayers and exercises of piety, but rather
 in their helpfulness towards spiritual progress of the faith-
 ful and constant growth of the Church universal. For the
 Eternal Father "chose us in Him, (Christ) before the foun-
 dation of the world that we should be holy and unspotted
 in His sight" (b). All our prayers, then, and all our religious
 practices should aim at directing our spiritual energies to-
 wards attaining this most noble and lofty end.

The Liturgical Arts

We earnestly exhort you, Venerable Brethren, that 639
 after errors and falsehoods have been removed, and any- (13,
 thing that is contrary to truth or moderation has been 16,
 condemned, you promote a deeper knowledge among the 98)
 people of the Sacred Liturgy so that they more readily
 and easily follow the sacred rites and take part in them
 with true Christian dispositions.

First of all, you must strive that with due reverence
 and faith all obey the decrees of the Council of Trent, of
 the Roman Pontiffs, and the Sacred Congregation of Rites,
 and what the liturgical books ordain concerning external
 public worship.

Three characteristics, of which Our Predecessor Pius X 640
 spoke, should adorn all liturgical services:—sacredness, (14,
 which abhors any profane influence: nobility, which true 15,
 and genuine arts should serve and foster: and universality, 37)

*salubriter, ut nihil prorsus inducatur, quod ineptum sit, vel
 Dei domus indignum decore, vel denique sacris sit pera-
 gendis detrimentosum, sanæque pietati obstet.*

638b Ephes. 1:4.

which while safeguarding local and legitimate custom, reveals the Catholic unity of the Church (a) (b).

641 We desire to commend and urge the adornment of (13, Churches and altars. Let each one feel moved by the inspired word: "the zeal of thy house hath eaten me up" (a); 37, and strive as much as in him lies, that everything in the 40, Church, including vestments and liturgical furnishings, 41) even though not rich nor lavish, be perfectly clean and appropriate, since all is consecrated to the Divine Majesty (b). If We have previously disapproved of the error of those who would wish to outlaw images from Churches on the plea of reviving an ancient tradition, We now deem it Our duty to censure the inconsiderate zeal of those who propose for veneration in the Churches and on the altars, without any just reason, a multitude of sacred images and statues, and also those who display unauthorized relics, those who emphasize special and insignificant practices, neglecting essential and necessary things; they thus bring religion into derision and lessen the dignity of worship (c).

640a Litt. Apost. Motu Proprio *Tra le sollecitudini*, no. 223.

640b *Sanctitudo nempe, quæ a quovis profano afflatu abhorreat; rectæ imagines ac formæ, quibus genuinæ optimæque artes inserviant ac famulentur; universitatis denique ratio, quæ—legitimis servatis peculiarum regionum moribus ac consuetudinibus—catholicam Ecclesiæ unitatem patefaciat.*

641a Psalm 68:10; John 2:17.

641b *Ac pro viribus contendat, ut omnia, sive in sacris ædificiis, sive in vestibis ac liturgica suppellectili, etsi non divitiarum copia splendoreque niteant, munda sint tamen atque apta, cum omnia sint Divinæ Majestati dicata.*

641c *At heic officio Nostro consentaneum putamus haud bene conformatam eorum reprehendere pietatem, qui in ædibus divino cultui destinatis ac vel in ipsis altaribus multiplicia simulacra et effigies, nulla adhibita justa causa, venerationi proponant, qui reliquias legitima auctoritate non recognitas ostentent, qui denique peculiare parvique momenti res urgeant, dum præcipuas ac necessarias neglegant, atque adeo religionem in deridiculum vertant, ejusque cultus gravitatem minuant.*

Let us recall, as well, the decree about "not introducing new forms of worship and devotion" (b). We commend the exact observance of this decree to your vigilance.

As regards music, let the clear and guiding norms of 642 the Apostolic See be scrupulously observed. Gregorian (24, chant, which the Roman Church considers her own as 25, handed down from antiquity and kept under her close 26, tutelage, is proposed to the faithful as belonging to them 27, also. In certain parts of the Liturgy the Church definitely 28, prescribes it (a); it makes the celebration of the Sacred 33, Mysteries not only more dignified and solemn but helps 34, very much to increase the faith and devotion of the con- 35) gregation. For this reason, Our Predecessors of immortal memory, Pius X and Pius XI, decreed—and We are happy to confirm with Our authority the norms laid down by them—that in Seminaries and Religious Institutes Gregorian chant be diligently and zealously promoted, and moreover that the old "*Scholæ Cantorum*" be restored, at least in the principal churches; this has already been done with happy results in not a few places (b) (c).

642a Motu Proprio *Tra le sollecitudini*. No. 224.

642b Cf. Pius X, loc. cit.; Pius XI, Const. *Divini cultus*, II, V. No. 224.

642c *Ad res musicas quod attinet, certæ præclaræque normæ in Liturgia religiose servantur, quas Apostolica hæc Sedes edidit. Gregoriani concentus, quos Romana Ecclesia ut rem propriam habet, utpote antiquitus a majoribus acceptam ac per sæculorum decursum sub impensam suam tutelam custoditam, quosque christifidelibus ut rem itidem propriam proponit, atque etiam in nonnullis Liturgiæ partibus omnino præscribit, non modo sacrorum Mysteriorum celebrationem magis decoram magisque solemnem efficiunt, sed summopere etiam conferunt ad adstantium fidem pietatemque adaugendam. Quam ad rem Decessores Nostri immem. Pius X et Pius XI decreverunt—idque Nos libenter auctoritate Nostra confirmamus—ut in sacris Seminariis religiosisque Institutis Gregorianus cantus diligenter studioseque*

643 Besides, "so that the faithful take a more active part (25, in divine worship, let Gregorian chant be restored to 27, popular use in the parts proper to the people. Indeed it is 97) very necessary that the faithful attend the ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate the beauty of the Liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir, according to the prescribed norms (a). If, please God, this is done, it will not happen that the congregation hardly ever or only in a low murmur answer the prayers in Latin or in the vernacular" (b). A congregation that is devoutly present at the Sacrifice, in which Our Savior together with His children redeemed with His Sacred Blood sings the nuptial hymn of His immense love, cannot keep silent, for "song befits the lover" (c) and, as the ancient saying has it, "he who sings well prays twice." Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the choir of Angels, and, all together, sing a wondrous and eternal hymn of praise to the most Holy Trinity in keeping with words of the Preface: "with whom our voices too, thou wouldst bid to be admitted" (d).

644 It cannot be said that modern music and singing (29, should be entirely excluded from Catholic worship. For, 30) if they are not profane or unbecoming to the sacredness

coleretur, utque, præcipua saltem apud templa, veteres cantorum Scholæ restituerentur; quod quidem haud paucis in locis felici cum exitu factum est.

643a Præterea "quo actuosius fideles divinum cultum participant, cantus Gregorianus, in iis quæ ad populum spectant, in usum populi restituatur. Ac revera pernecessè est ut fideles, non tamquam extianei vel muti spectatores, sed penitus Liturgiæ pulchritudine affecti, sic cæremoniis sacris intersint . . . ut vocem suam sacerdotes vel Scholæ vocibus, ad præscriptas normas, alternent . . ."

643b Pius XI, Const. Divini cultus, no. 389.

643c St. Augustine, Serm. 336, n. 1.

643d Missale Rom., Præfatio.

of the place and function, and do not spring from a desire of achieving extraordinary and unusual effects, then our Churches must admit them since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things and foster true devotion of soul (a).

We also exhort you, Venerable Brethren, to promote with care congregational singing, and to see to its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea (b) and let them testify by the melody of their song to the unity of their hearts and minds (c), as becomes brothers and the children of the same Father.

What We have said about music, applies to the other 645 fine arts, especially to architecture, sculpture and paint- (36, ing. Recent works of art which lend themselves to the 37) materials of modern composition should not be universally despised and rejected through prejudice. Modern art should be given free scope in the due and reverent service of the Church and the sacred rites, provided that it preserve a correct balance between styles tending neither to extreme realism nor to excessive "symbolism," and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the

644a *Haud tamen asseverari potest hodiernæ musices modos atque concensus ex catholicæ religionis cultu omnino removendos esse. Quin immo, si nihil iidem habeant, quod profanum sapiat, vel loci ac liturgicæ actionis sanctitatem dedecet, neque ex iniani quodam studio miri atque insoliti orientur, tum oportet profecto eis templa nostra pateant, cum ad sacrorum rituum splendorem mentesque ad altiora elevandas simulque ad veram animi refovendam pietatem haud parum conferre queant.*

644b Cf. St. Ambrose, Hexameron, III, 5, 23.

644c Cf. Acts 4:32.

individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries. Nevertheless, in keeping with the duty of Our office, We cannot help deploring and condemning those works of art, recently introduced by some, which seem to be a distortion and perversion of true art and which at times openly shock Christian taste, modesty and devotion, and shamefully offend the true religious sense; these must be entirely excluded and banished from our Churches, like "anything else that is not in keeping with the sanctity of the place" (a) (b).

646 Keeping in mind, Venerable Brethren, Pontifical norms (37, and decrees, take great care to enlighten and direct the 40) minds and hearts of the artists to whom is given the task today of restoring or rebuilding the many Churches which have been ruined or completely destroyed by war: let them

645a *Recentes imagines ac formæ, ad materiam aptiores, ex qua hodie conficiuntur, non sunt generali modo atque ex præjudicata opinione spernendæ ac rejiciendæ; sed rationibus illis æquabiliter ac recte compositis, quæ neque ad nudam contendant rerum imitationem, nec ad nimium "symbolismum", quem vocant, ac necessitatibus potius spectatis christianæ communitatis, quam peculiari artificum judicio atque ingenio cujusque suo, oportet omnino eam nostrorum temporum artem liberum habere campum, quæ sacris ædibus sacrisque ritibus debita reverentia debitoque honore inserviat; ita quidem ut eadem ad mirabilem illum gloriæ concentum, quem summi viri per revoluta jam sæcula catholicæ fidei cecinere, suam queat adjungere vocem. Facere tamen non possumus quin, pro officii Nostri conscientia, eas imagines ac formas, recens a nonnullis inductas, deploremus ac reprobemus, quæ sanæ artis deformationes, depravationesque videantur, quæque etiam nonnumquam decori, modestiæ ac pietati christianæ aperte repugnent, sensumque vere religiosum misere offendant; hæcquidem a nostris templis arcendæ prorsus atque expellendæ sunt, ut "generatim quidquid a sanctitate loci absonum sit."*
645b C.I.C., can. 1178.

be capable and willing to draw their inspiration from religion to express what is suitable and more in keeping with the requirements of worship (a). Thus the human arts will happily shine forth with a wondrous heavenly splendor, and contribute greatly to human civilization, to the salvation of souls and the glory of God. The fine arts are really in conformity with religion when "as noblest handmaids they are at the service of divine worship" (b).

Liturgical Training

But there is something else of even greater importance, 647 Venerable Brethren, which We commend to your apostolic (15, zeal, in a very special manner. Whatever pertains to the 97) external worship has assuredly its importance; however, the most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit.

Readily provide the young clerical student with facilities to understand the sacred ceremonies, to appreciate their majesty and beauty and to learn the rubrics with care, just as you do when he is trained in ascetics, in dogma and in canon law and pastoral theology. This should not be done merely for cultural reasons and to fit the student to perform religious rites in the future, correctly and with due dignity, but especially to lead him into closest union with Christ the Priest so that he may become a holy minister of sanctity (a).

646a *Queant ipsi ac velint ex divina religione modos rationesque haurire, quæ aptius ac dignius cultus necessitatibus respondeant.*

646b Pius XI, Const. *Divini cultus*, no. 376.

647a *Alacriter igitur consulite ut adolescens clerus, cum ad asceticas, theologicas, juridicas ac pastorales disciplinas instituitur, ita etiam concordia ratione conformetur, ut sacras cærimonias intelligat, earum majestatem pulchritudinemque percipiat, easque normas diligenter addiscat, quas rubricas vocant. Idque non modo culturæ causa, non ea solummodo ratione, ut debito ordine, decore dignitateque sacrorum*

648 Try in every way, with the means and helps that your
(33, prudence deems best, that the clergy and people become
97) one in mind and heart, and that the Christian people take
such an active part in the Liturgy that it becomes a truly
sacred action of due worship to the Eternal Lord in which
the priest, chiefly responsible for the souls of his parish,
and the ordinary faithful are united together.

649 To attain this purpose, it will greatly help to select
(97) carefully good and upright young boys from all classes of
citizens who will come generously and spontaneously to
serve at the altar with careful zeal and exactness. Parents
of higher social standing and culture should greatly esteem
this office for their children. If these youths, under the
watchful guidance of the priests, are properly trained and
encouraged to fulfill the task committed to them punctual-
ly, and reverently and constantly, then from their number
will readily come fresh candidates for the priesthood. The
clergy will not then complain—as, alas, sometimes happens
even in Catholic places—that in the celebration of the au-
gust Sacrifice they find no one to answer or serve them.

650 Above all, try with your constant zeal to have all the
(97) faithful attend the Eucharistic Sacrifice from which they
may obtain abundant and salutary fruit; and carefully
instruct them in all the legitimate ways We have described
above so that they may devoutly participate in it. The Mass
is the chief act of divine worship; it should also be the
source and center of Christian piety. Never think that you
have satisfied your apostolic zeal until you see your faith-
ful approach in great numbers the celestial banquet which
is a sacrament of devotion, a sign of unity and a bond of
love (a).

*alumnus religionis ritus peragere aliquando valeat, sed ea
præsertim, ut arctissima cum Christo sacerdote conjunctio-
ne devinctus educetur, ac sanctus fiat sanctitatis administer.*
650a Cf. St. Augustine, Tract. XXVI in John, 13.

By means of suitable sermons and particularly by peri-
odic conferences and lectures, by special study weeks and
the like, teach the Christian people carefully about the
treasures of piety contained in the Sacred Liturgy so that
they may be able to profit more abundantly by these su-
pernatural gifts. In this matter, those who are active in the
ranks of Catholic Action will certainly be a help to you,
since they are ever at the service of the Hierarchy in the
work of promoting the Kingdom of Jesus Christ.

But in all these matters, it is essential that you watch 651
vigilantly lest the enemy come into the field of the Lord (17,
and sow cockle among the wheat (a); in other words, do 100)
not let your flocks be deceived by the subtle and danger-
ous errors of false mysticism or quietism—as you know We
have already condemned these errors—(b); also do not let
a certain dangerous “humanism” lead them astray, nor let
there be introduced a false doctrine destroying the notion
of Catholic faith, nor finally an exaggerated zeal for an-
tiquity in matters liturgical. Watch with like diligence lest
the false teaching of those be propagated, who wrongly
think and teach that the glorified human nature of Christ
really and continually dwells in the “just” by His pres-
ence and that one and numerically the same grace, as they
say, unites Christ with the members of His Mystical
Body (c).

651a Cf. Matt. 13: 24-25.

651b Litt. Encycl. *Mystici Corporis*.

651c *Hoc est ne irrepant in greges vestros subtiles illi perni-
ciosique errors, qui falsus “mysticismus” ac noxius “quietis-
mus” audiunt—qui quidem errores jam a Nobis, ut nostis,
reprobati sunt—itemque ne animos seducat periculosus
quidam “humanismus”, neve fallax doctrina inducatur ip-
sam perturbans catholicæ fidei notionem, neve denique
nimium restituendæ in liturgicis rebus antiquitatis studium.
Parique diligentia curate, ne falsa commenta eorum propa-
gentur, qui perperam reputent ac doceant humanam Christi
naturam clarificatam reapse ac semper præsentia sua in
“justificatis” habitare, ac vel etiam unam ac numero eam-
dem, ut dicitur, gratiam conjungere Christum cum Mystici
ejus Corporis membris.*

Never be discouraged by the difficulties that arise, and never let your pastoral zeal grow cold. "Blow the trumpet in Sion . . . call an assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones and them that suck at the breasts" (d), and use every help to get the faithful everywhere to fill the Churches and crowd around the altars so that they may be restored by the graces of the Sacraments and joined as living members to their Divine Head, and with Him and through Him celebrate together the August Sacrifice that gives due tribute of praise to the Eternal Father.

652 These, Venerable Brethren, are the subjects We desired to write to you about. We are moved to write that (16, your children, who are also Ours, may more fully understand and appreciate the most precious treasures which 43, are contained in the Sacred Liturgy: namely, the Eucharistic Sacrifice, representing and renewing the Sacrifice of the Cross, the Sacraments, which are the streams of divine 44, grace and of divine life, and the hymn of praise, which 50) heaven and earth daily offer to God.

We cherish the hope that these Our exhortations will not only arouse the sluggish and recalcitrant to a deeper and more correct study of the Liturgy, but will also instill into their daily lives its supernatural spirit according to the words of the Apostle: "extinguish not the spirit" (a).

To those whom an excessive zeal occasionally led to say and do certain things which saddened Us and which We could not approve We repeat the warning of St. Paul: "But prove all things, hold fast that which is good" (b); let Us paternally warn them to imitate in their thoughts and actions the Christian doctrine which is in harmony with the precepts of the Immaculate Spouse of Jesus Christ, the Mother of Saints.

651d Joel 2:15-16.
652a I Thess. 5:19.

652b Ibid. 5:21.

Let Us remind all that they must generously and faithfully obey their holy Pastors who possess the right and duty of regulating the whole life, especially the spiritual life, of the Church: "Obey your prelates and be subject to them. For they watch as having to render an account of your souls; that they may do this with joy and not with grief" (c).

May God, whom we worship, and who is "not the God 653 of dissension but of peace" (a), graciously grant to us all (100) that during our earthly exile we may with one mind and one heart participate in the Sacred Liturgy which is, as it were, a preparation and a token of that heavenly Liturgy in which we hope one day to sing together with the most glorious Mother of God and our most loving Mother: "To Him that sitteth on the throne, and to the Lamb, benediction and honor, and glory and power forever and ever" (b).

In this joyous hope, We most lovingly impart to each and every one of you, Venerable Brethren, and to the flocks confided to your care, as a pledge of divine gifts and as a witness of Our special love, the Apostolic Blessing.

ATTRACTIVE CEREMONIES

All. to the Parish Priests and Lenten Preachers, March 10, 1948.

(*Teachings on the truths of faith.—Organizing the Catechism.—Christian morals.*)

Take care of the religious atmosphere of the home. 654
Keep out of it scandalous images! Let the Crucifix alone (53,
reign in each family. 73)

652c Heb. 13:17.
653a 1 Cor. 15:33.
653b Apoc. 5:13.

Inculcate the practice of daily prayer, an essential condition for victory over vice, and equally indispensable for an honest life, for a progressive strengthening of the interior life (a); ensure on holydays a devout assistance at the divine offices, and do your utmost to give them the character of dignity, of piety, We would almost say of attraction, which will render them lovable even to those who too often see in them only a tiring formality; insist on their frequenting the Sacraments.

(*Abstaining from immoral spectacles.—Voting.—Conclusion.*)

THE CHRISTIAN ARTIST

All. to Artists, May 19, 1948.

655
(36) One of the most beautiful panoramas of Rome, according to visitors, is that which unfolds itself to their gaze, when from your French Academy on the Pincio, they look towards St. Peter's and the Vatican. It is therefore, easily understood how great Our joy is in seeing you, artist friends, travel this short distance and hasten from your home to Us.

Art, expressed by means of forms and colors or by sounds, springs up and flourishes in all countries, and the climate of France is one of the most favorable to it; then it comes as they say, to bloom or to sing in Rome, bringing with it and maintaining the luminous or sonorous tonalities of its own country; but in Rome, in contact with the artists of all other countries, who have a rendezvous there, it harmonizes with all and enriches itself, without losing its own originality. No place, as much as Rome, We may say, is their common fatherland. It is a providential fact. Is this to be wondered at?

656
(36) Not at all, in fact, it is but normal, because ancient Rome was the center of human civilization, and Christian Rome is its spiritual capital. But one can also seek a more

654a Eph. 3:16.

profound and appropriate reason for art. Dante, in the majesty of his genius, has said: "Your art is to God, as it were, a grandchild" (a). It is nature's child. It depends on her, contemplates her, listens to her silently, not to draw from her her secret, but to share her confidences, as one shares those of a mother. It does not hunt her down to expose to undiscerning eyes the matchless beauty of her exterior dress; it does not make her its slave, torturing her so as to bend her, disfigured, to the whims of its vagrant thought. As far removed from an exaggerated realism, all material, as from a false idealism which sacrifices her to egotistic and proud fantasy; with a child's reverent love it pierces her veil's transparency and catches the echo of her inner song, and in that transparency, in that echo, enchanted it discovers even in her most material objects what spiritual things, what reflections of God lie hidden in her.

Happy the artist who beholds the Creator's light 657
shining in every creature. Lofty his calling, who helps the (36)
most insentient and most heedless to see, to taste nature's
beauty in the meanest things, in that beauty to see God's
beauty, and who, while their feet tread earth, lifts their
eyes towards heaven, towards God.

Fulfill this mission as best as you can, with all
your love.

That she may aid you in it, We invoke for you the
Virgin Mother, the all holy and all beautiful, the inspira-
tion of true artists. And We, the Vicar of the Word, Who
being the mirror of the Father's splendor, took flesh and
dwelt amongst us, impart to you with all Our Heart, Our
Apostolic Blessing.

LIVING VICTIMS

R. M. at the Eucharistic Congress of Porto Alegro,
October 31, 1948.

656a Dante, *Hell*: II, 105.

(*The Eucharistic Congress of Brazil.—Thanksgiving to Our Lord.—Christ companion of men in the Eucharist.*)

658 "O si scires donum Dei!" If all the faithful rightly
(59) understood the gift of God, with what fervor they would hasten to drink from the fountain of life! In order to be good Catholics, that is to say, in order to be saints, we must be the shoots of that fruitful vine, we must quench our thirst in that fountain that springs for eternal life, drink that water which satisfies all thirsts, eat that bread that gives life and immortality.

659 It is in contemplating the perfect Model of all sanctity
(52, and in mystical contact with Him, that we learn the virtues
94) that go to make the true Christian and draw the energy to practice them. It is there, before the altar, where the one and only sacrifice that washes away the world's sins is renewed that we see how the genuine Liturgy of the Church makes of the faithful, in union with the Immaculate Victim, a living victim pleasing to God, by generously victimizing vices and other concupiscences and by imitating Him who, from the throne of the Cross, made the earth a stepping-stone to the eternal throne of His glory. You will see your faith ever more increased and enlightened; with such faith you will distinguish Gospel truth from the false gospels that are not the Gospel, the true spirituality, that elevates and spiritualizes the soul from the false mirages of fantastic notions luring it into error. There, all seated at the same divine table, all partaking of the same spiritual banquet, all united in Christ and forming with Him a single family, a single body, you will feel yourselves inflamed with charity, a sincere generous, anti-egoistic charity, that puts all racial differences on the same level, that shortens distances, conciliates all antagonisms of classes, and triumphs over all contrasting interests. You will then see those social classes, which afflict humanity and which you resent, more or less disappear of themselves,

either because they find no solution, or, if they find it, that solution is a Christian one, in justice quickened by charity.

(*Eucharistic life and priestly vocations.—Prayer to Our Lady.—Conclusion.*)

THE CHALICE OF THE NEW COVENANT

Apost. Const. *Conflictatio Bonorum*, February 11, 1949.

(*Struggle between the good and the wicked.—The good: the martyrs.—The wicked: those proudly contemptuous of God.—God's favors.—Zeal.*)

For quickening that zeal more forcefully and prepar- 660
ing a wall and a remedy against the criminal impiety of (44,
blasphemers who besmirch our era, we have at hand an 46,
all-powerful ally. What cannot prayer accomplish? What 50)
limit is there to the power of prayer made in Christ's name, to the prayer of the innocent and penitent, rooted as it is in firm trust and accompanied by a retinue of good works?

"Prayer is the wall of our faith, our weapon of attack and defence against the foe that lies in wait for us on every side" (a). Every act of homage or worship yields to the Eucharistic Sacrifice, which renews constantly in an unbloody manner the immolation that Christ made with His Blood on the gibbet of the Cross. The Eucharistic Sacrifice showers on men the fruits of salvation. The Eternal Heavenly Father accepts that homage; He is rendered propitious; He is appeased by the Precious Blood of the innocent Lamb, whose word is more powerful than that of the innocent Abel and of all the just, since it is of infinite dignity and value. That Blood which He took from our nature, the Son of God Himself offers for us. He is the author of our peace and reconciliation and our unflinching benefactor, from whom comes every heavenly gift.

660a Tertullian, *De Oratione*; 29.

"By our sin the Judge is angered,
See the Blood protecting plead,
Then the ills that crowd upon us;
All as one must now recede" (b).

This same Sacrifice, "truly propitiatory" (c), is offered efficaciously "for sin, for sin's penalty, in satisfaction for sin and for other needs" (d).

661 If, then, atheism and hatred of God are a monstrous
(50) evil and a blot on our age, making us rightly fear terrible chastisement, the Blood of Christ contained in the Chalice of the New Covenant is a cleansing bath, thanks to which we can efface that execrable crime and, having asked pardon for the guilty ones, dispel the consequences and prepare for the Church a magnificent triumph.
(Request for a second Mass on Passion Sunday.)

MASS, CENTER OF LIFE

All. to parish priests and Lenten preachers in Rome,
March 23, 1949.

662 Today some parish priests have made "The Mass and
(78, Men" the heart of the faithful's preparation for the Holy
97) Year. In this Mass which gathers the men of the parish together on Sundays, they unfold to them the substance and meaning of the Sacred Liturgy. The first purpose of this practice is to make them take part personally in the Divine Sacrifice of the altar. This awareness of their share in the Mass ought to find an echo, a resonance, in their daily life, since the zealous pastors teach them how to join to the sacrifice of Christ their own sacrifices, for which the profession of the Christian faith and its practice offer manifold occasions during the week.

660b Hymn of Matins, Feast of the Precious Blood, July 1.
660c Council of Trent, Sess. 22, ch. 2.
660d Council of Trent, Sess. 22, ch. 3.

We praise this custom both for its spirit and its method. It puts the sacrifice of the Mass in its true place, at the heart of the life and activity of all your men folk. It is already encouraging to see the liturgy of the Mass followed with devotion, above all when one calls to mind the ignorance of so many regarding that sublime mystery.

At the same time, it is of the highest importance to 663 consider the effects for men which radiate from the Mass (52, and influence alike both ecclesiastical and civil life. The 78) result:

1) When they have been taught to worship and love the Holy Sacrifice of the Mass, your men folk will easily become men of prayer and make home a sanctuary of prayer. How much that is needed! Who can deny that the spirit of prayer is languishing, while the spirit of the world is gaining ground even in families that claim to be still Catholic and faithful to Christ? If the crusade of family prayer is received with enthusiasm in every country, if, in short, well-known actors of the greatest film center in the world have placed themselves at the service of so holy a cause, how could the Catholics of the Eternal City lag behind?

2) Those men who give themselves seriously to a deep 664 study of the meaning and purpose of the sacrifice of the (9, Mass cannot fail to kindle within themselves the spirit of 51, self-mastery, of mortification, of the subordinating of 78) earthly things to heavenly, of absolute obedience to the will and the law of God, especially if you are at pains to instill into them these dispositions. This, no less than a renewal of zeal for prayer, is a need of the present day, since many nowadays—among whom it is painful to see not a few Catholics—live as though their only object were to make for themselves a paradise on earth, without thought of the last things, of the hereafter, of eternity.

(Secularization of modern life.)

665 3) Another effect of the Mass for men, wholesome
(52, not only for themselves but for their families, will be the
78) closing of their eyes and hearts to everything in news-
papers, films and public spectacles which offends against
modesty and breaks moral law. Where, indeed, if not here,
should the spirit of penance and self-denial in union with
Christ come into action?

(*Struggle against immorality.*)

666 4) From the gathering of men at Mass, We look for an
(52, other result of first importance. We mean the spirit of
78) filial docility and entire loyalty to the Roman Pontiff, and
of close brotherly unity between them and him, whenever
the cause of the Church is to be defended.

(*Campaign of the Church's adversaries.*)

Thus they will frustrate the efforts of the adversary
to weaken, and if possible, to break the unity of close-knit
Catholic brotherhood, a unity which plainly rests on the
Rock of Peter, and whose hidden source of strength is the
Divine Sacrifice and the holy table of the Eucharist.

(*Conclusion.*)

EUCCHARISTIC DISCIPLINE

The Sacred Congregation of the Sacraments, Octo-
ber 1, 1949.

667 The sanctity of the unbloody sacrifice of the New Law
(40) imperiously calls for a worthy and decent place for its
celebration.

This is quite evident when one considers the diligent
care the Catholic Church has always shown towards it.

It is certain that in the first three centuries of our
era, during the persecutions, the sacred mysteries were
also celebrated in private houses.

After we had won freedom and after the building of
the first Christian basilicas, Mass very often continued to

be celebrated outside the Church according to the various
needs. However, with the passing of time, a proper place
was decided on for the celebration; and churches and
public oratories were withdrawn by blessing or con-
secration from profane use and destined solely for divine
worship.

This latter disciplinary practice was introduced into
the Code of Canon Law (a).

Consequently, this discipline being solidly established, 668
the Indults granted in the course of centuries by the Holy (95)
See, to celebrate Mass in private chapels or on portable
altars, with the faculty of thereby satisfying the precept
of hearing Mass, must be considered as exceptions granted
for just reasons and to be strictly interpreted.

The Church, with a similar disciplinary law, provided 669
for the custody of the Blessed Eucharist. In early times (65)
and even later, after the restoration of religious peace, the
Blessed Eucharist was reserved in private houses and
carried about on journeys for people's convenience.

The time came when it was decreed to keep it only
in churches and public oratories. By a very special privi-
lege, made in favor of some eminent members among the
faithful, in consideration of their exceptional services to
the Church, did the Holy See begin to grant the favor of
reserving the Sacred Species also in private oratories,
prescribing however, opportune norms and rules suited to
the dignity of the consecrated Species. This is stated in
the Code of Canon Law (a).

According to an old custom that goes back many 670
centuries it was established that also at private Mass (47,
there was to be a server to assist the priest celebrating at 65)
the altar and to answer him. Save only in an exceptional
case, which we shall see later on, the priest, in order to
celebrate Mass without a server, needed an Apostolic

Indult. The only judge of the value of said reason is the Apostolic See, and it is, therefore, to it that one must apply and state the circumstances of each one's particular case.

(*Indult of private Oratory.—Privilege of portable altar.*)

"It is Our desire and command—as it is indeed the command of Holy Mother Church—that out of reverence for the dignity of this August Sacrifice, no priest should go to the altar without a server to assist and answer the Mass, according to the prescription of Canon 813" (a).

Canon 813 of the Code of Canon Law, in fact, forbids the priest to say Mass without a server to assist and answer the Mass.

The person who serves represents the assembly of all the faithful, according to the words of St. Thomas Aquinas: "The server represents all the Catholic people" (b). This custom is also confirmed by the Church's ancient custom according to which the priest celebrated the holy mysteries assisted by deacons and other ministers, and all the faithful answered. Mass celebrated by a priest with a single server is of recent date.

The unanimous and general doctrine of liturgists and moralists is a proof of this. On the other hand, many parts of the Mass (prayers, *confiteor*, *orate fratres* with the answer *suscipiat* and numerous verses, etc.) are expressed in the plural to indicate the presence of a server who assists the priest. It is highly fitting that the celebrating priest have the cooperation or help of a server to assist him in certain ceremonies, to come to his aid in the case of some corporal mishaps, and to see to what in that case should be done.

(*Indult for Mass without a server.—Indult to reserve the Blessed Eucharist.*)

670a *Encycl. Mediator Dei*, November 20, 1947.
670b *Summa Theol.*, 3, O. 83, art. 5.

EASTER VIGIL

Decree of the Sacred Congregation of Rites, February 9, 1951.

Since early times the Church solemnly celebrates the 671 Easter Vigil, which St. Augustine calls "the mother of all (71) the holy vigils" (a) This vigil was celebrated during the early hours of the morning preceding the Resurrection of Our Lord. But in the course of centuries and for various reasons, the celebration was put ahead, first to the early evening, then to the afternoon, and finally to the morning of Holy Saturday; at the same time some modifications were introduced to the detriment of the primitive symbolism.

However our times, which are distinguished for development in researches on ancient liturgy, has witnessed the fulfillment of the ardent desire of bringing back the Easter Vigil to its primitive splendor and of assigning to it the time observed in the beginning, that is, the early hours of the night preceding Resurrection Sunday. In favor of such a return there is added a special motive of pastoral order: that of facilitating the presence of numerous faithful. In fact, as Holy Saturday is no longer a holyday, as it once was, the greater part of the faithful cannot assist at the sacred rite, if it takes place in the morning.

(*Approval of new rite.*)

THE SACRAMENT MOST HOLY

R. M. to the Eucharistic Congress of the Gold Coast, February 25, 1951.

(*Greetings to the Congress.*)

Today you are professing in a special way your faith 672 in the Holy Eucharist—sacrament most holy, sacrament (58)

671a Sermon 219.

divine—and you offer it the homage of your adoration. As the Sacred Host is raised on high in the Mass or lifted aloft in a jewelled monstrance to bless you, your hearts cry out with the Apostle Thomas: my Lord, my God! and you know that your act of faith is shared by all Catholics throughout the world.

But when you receive Holy Communion, and the Lamb of God becomes the food of your soul, oh, then the union is made perfect. "Is not the bread we break a participation in Christ's Body?" St. Paul writes (a). "Though we are many in number, we are one bread, one body, for the same bread is shared by all," and "the effect of partaking of the Body and Blood of Christ is none other than to be transformed into Him whom we receive" (b). "He is one, we are many; He is one and we are one in Him" (c). "We are one because Christ is one and we are His members" (d). "Do not say that He is one and we are many, but say that though we are many, we are one in Him, who is one" (e). That is what the Catholics of Africa heard from their most illustrious teacher, St. Augustine, more than fifteen centuries ago, and these words came down to you with unchanged meaning, because they express eternal truths.

POWER OF THE EUCHARIST

Letter *Perantiqua*, May 21, 1951, to Cardinal Micara.

(*Legation to the Eucharistic Congress of Nimes.*)

673 The theme proposed for the study at the next Congress (59) is of capital importance. It particularly concerns the art of educating the delicate souls of children and adolescents

672a 1 Cor. 10:16.

672b St. Leo Magn., Serm. 63—Migne P.L. t. 51, col. 357.

672c St. Augustine, In Ps. 88—Migne P. L. t. 37, col. 1124.

672d St. Augustine, In Ps. 60—Migne P.L. t. 36, col. 724.

672e St. Augustine, In Ps. 127—Migne P.L. t. 37, col. 1679.

with the help and vigor of the Blessed Eucharist. In fact, is there, for educators of the young, any more suitable or more powerful means of forming young souls to Christian living than to lead them to the Master of perfection, who is hidden, immolated and received under the Eucharistic veils? If tender children, if boys in the flower of their youth make a habit of seriously frequenting the Holy of Holies, the altar of God, God Himself, they, upheld by divine strength, will be capable of overcoming the devil's assault and of practising the most difficult virtues. Certainly, we can conceive of nothing more precious and more salutary than this heavenly banquet.

(*Conclusion.*)

THE FUNCTION OF ART

All. to a group of Italian artists, April 8, 1952.

It is needless to explain to you—who feel it within 674 yourselves, often as a noble torment—one of the essential (36) characteristics of art, consisting of a certain "affinity" of art with religion, which in certain ways renders artists interpreters of God's infinite perfections and in particular of the beauty and harmony of God's creation.

The function of all art lies in breaking through the narrow boundary of the finite, in which man is immersed while living here below, and in providing for his hungry soul a window to the infinite.

Thus it follows that any effort—and it would be a vain one, indeed—aimed at denying or suppressing any relation between art and religion must impair art itself. Whatever artistic beauty one may wish to grasp in the world, in nature and in man, in order to express it in sound, in color, or in drama for the masses, such beauty cannot prescind from God. Whatever exists is bound to Him by an essential relationship. Hence, there is not,

neither in life nor in art—be it intended as an expression of the subject or as an interpretation of the object—the exclusively “human,” the exclusively “natural” or “immanent.”

The greater the clarity with which art mirrors the infinite, the divine, the greater will be its possibility for success in striving toward its ideal and true, artistic accomplishment. Thus, the more an artist lives religion, the better prepared he will be to speak the language of art, to understand its harmonies, to communicate its emotions.

675 Naturally, We are far from thinking that, in order to
(36, be interpreters of God in the sense just mentioned, artists
38, must treat subjects explicitly religious. On the other hand,
42) We cannot question the fact that never, perhaps, has art
reached its highest peak as it has in such subjects.

In this manner, the great masters of Christian arts became interpreters, not only of the beauty but also of the goodness of God, the Revealer and Redeemer. Marvelous exchange of services between Christianity and art! From their Faith artists drew sublime inspiration. They drew hearts to the Faith when for continuous centuries they communicated and spread the truths contained in the Holy Scriptures, truths inaccessible, at least directly, to the humble people.

In truth, artistic masterpieces were known as the “Bible of the people,” to mention such noted examples as the windows of Chartres, the door of Ghiberti (by happy expression known as the Door of Paradise), the Roman and Ravenna mosaics and the facade of the Cathedral of Orvieto. These and other masterpieces not only translate Christian truths into easy reading and universal language, but they also communicate the intimate sense and emotion of these truths with an effectiveness, lyricism and ardor that, perhaps, is not contained in even the most fervent preaching.

Souls ennobled, elevated and prepared by art are thus better disposed to receive the religious truths and the grace of Jesus Christ. This is one of the reasons why the Sovereign Pontiffs and the Church in general honored and continue to honor art and to offer its work as a tribute of human beings to God's Majesty in His churches, which have always been abodes of art and religion at the same time.

Beloved children, crown your artistic ideals with those 676
of religion, which revitalize and integrate them. The artist (36,
is of himself a privileged person among men, but the 42)
Christian artist is in a certain sense a chosen one, because
it is proper for chosen ones to contemplate, to enjoy and
express God's perfections.

Seek God here below in nature and in man, but above all within yourselves. Do not vainly try to give the human without the divine, nor nature without its Creator. Harmonize instead the finite with the infinite, the temporal with the eternal, man with God; thus you will give the truth of art and true art.

Even without making it a specific aim, endeavor to educate men's hearts—so easily inclined toward materialism—toward kindness and a spiritual feeling, you to whom it is given to speak a language which all peoples can understand. Strive to bring men closer to one another. May the artist's vocation, for which you are indebted to God, lead you to this mission, a mission so noble and worthy that it is sufficient in itself to give to your daily life—often harsh and arduous—its fullness and a courageous faith.

In order that these Our wishes may be fulfilled and God glorified in your art, We invoke upon you and your families an abundance of heavenly favors and may the Apostolic Blessing which We impart to you from the fullness of Our heart be a promise of these.

HEAVENLY MEDICINE

R. M. to the Eucharistic Congress in Barcelona,
June 1, 1952.

(Introduction.—All the peoples' desire for peace.)

677 We speak to you from far away, but We seem to be
(59) present with you. In spirit We think with joy of your
gathering, because everything connected with the Eucha-
rist speaks of peace—brethren sharing the banquet, after
the kiss of peace. And we can recall also the symbol of
many grains of wheat. Peace is unity; where then does
one go to seek it if not in this Sacrament “of all ecclesias-
tical unity?” (a) Peace is the fruit of charity; and so, where
is it to be found if not in this “Sacrament which signifies
and produces charity?” (b) And if, as we well know, the
enemies of peace are pride, greed, and, in general, dis-
ordered passion, what better remedy could we desire than
this heavenly means of healing through which spiritual life
is made perfect (c), and the passions are restrained because
of the growth of charity in the soul? (d)

(Congress in Barcelona.—Prayer.—Conclusion.)

EUCCHARISTIC FAST

Apost. Const. *Christus Dominus*, January 6, 1953.

678 Christ the Lord, “on the night in which He was be-
(46, 57) trayed” (a) when for the last time He kept the Pasch of
the Old Law, after He had supped, (b) took bread, and

677a St. Thomas, 3, q. 83, art. 4-5.

677b Ibid., q. 78, art. 3-6.

677c Ibid., q. 79 passim.

677d Leo XIII, *Encycl. Miræ Caritatis*, May 28, 1902.

678a 1 Cor. 11:13.

678b Cf. Luke 22:20.

giving thanks broke, and gave to His disciples, saying: 99)
“This is My Body which shall be given up for you” (c);
and He likewise presented the chalice to them saying:
“This is My Blood of the new covenant, which is being
shed for many” (d), “Do this in remembrance of me” (e).
From these passages out of Holy Scripture it is completely
obvious that our Divine Redeemer wished to substitute,
in place of this final Passover ceremony in which a lamb
was eaten according to the rite of the Hebrews, a new
Pasch which would endure until the end of the world,
that is, the eating of the Immaculate Lamb who was to
be immolated for the life of the world. Thus the new
Pasch of the New Law put an end to the Old Passover and
the truth emerged from the shadow (f).

But since the conjoining of the two suppers was so
arranged as to signify the transfer from the old Pasch to
the new, it is easy to see why the Church, in renewing
the Eucharistic Sacrifice at the command of the Divine
Redeemer and in commemoration of Him, could depart
from the custom of the ancient love feast and introduce
the Eucharistic fast.

From the very earliest time the custom was observed 679
of administering the Eucharist to the faithful who were (63)
fasting (a). Towards the end of the fourth century fasting
was prescribed by many Councils for those who were
going to celebrate the Eucharistic Sacrifice. So it was that
the Council of Hippo in the year 393 issued this decree:
“The Sacrament of the altar shall be offered only by
those who are fasting” (b). Shortly afterwards, in the year
397, the Third Council of Carthage issued this same com-

678c 1 Cor. 11:24.

678d Matt. 26:28.

678e Cf. 1 Cor. 11:24 f.

678f Cf. the Hymn “Lauda Sion” in the Roman Missal.

679a Cf. Pope Benedict XIV, *De synodo diocesano*, 6, cap.
8, n. 10.

679b Conc. Hipp. can. 28: Mansi, III, 923.

mand, using the very same words (c). At the beginning of the fifth century this custom can be called quite common and immemorial. Hence St. Augustine affirms that the Holy Eucharist is always received by people who are fasting and likewise that this custom is observed throughout the entire world (d).

680 Doubtless this way of doing things was based upon
(63) very serious reasons, among which there can be mentioned first of all the one the Apostle of the Gentiles deplored when dealing with the brotherly love feast of the Christians (a). Abstinence from food and drink is in accord with that supreme reverence we owe to the supreme majesty of Jesus Christ when we are going to receive Him hidden under the veils of the Eucharist. And moreover, when we receive His precious Body and Blood before we take any food, we show clearly that this is the first and loftiest nourishment by which our soul is fed and its holiness increased. Hence the same St. Augustine gives this warning: "It has pleased the Holy Spirit that, to honor so great a Sacrament, the Lord's Body should enter the mouth of the Christian before other food" (b).

681 Not only does the Eucharistic fast pay due honor to
(63) our Divine Redeemer, it fosters piety also; and hence it can help to increase in us those most salutary fruits of holiness which Christ, the Source and Author of all good, wishes us who are enriched by His Grace to bring forth. Moreover, everyone with experience will recognize that, by the very laws of human nature, when the body is not weighted down by food the mind more easily is lifted up and is by a more ardent virtue moved to meditate

679c Conc. Carth. III, cap. 29: Mansi, III, 885.
679d Cf. St. Augustine, Ep. 54, Ad Jan. cap. 6: Migne, PL, 33, 203.
680a Cf. 1 Cor. 11:21 ff.
680b St. Augustine, loc. cit. PL, 33, 203.

upon that hidden and transcendent Mystery that works in the soul, as in a temple, to the increase of divine charity.

The solicitude of the Church for the preservation of the Eucharistic fast may be perceived also from the fact that the Church, in decreeing this fast, imposed serious penalties for its violation. Thus the Seventh Council of Toledo in the year 646 threatened with excommunication anyone who should say Mass after having broken his fast (a). In the year 572 the Third Council of Braga (b), and in the year 585 the Second Council of Macon (c) had already pronounced that anyone who incurred this guilt should be deposed from his office and deprived of his honors.

As time went by, however, on careful consideration it
was sometimes judged opportune because of particular (63) circumstances to relax in some measure this law of fasting as it affected the faithful. So it is that the Council of Constance, in the year 1415, while confirming the venerable law of fasting, somewhat moderated it: "...the authority of the sacred canons and the praiseworthy and approved custom of the Church have observed and do observe the following: that Mass should not be said after the celebrant has taken food, nor should Holy Communion be received by the faithful without fasting, unless in case of illness or of some other necessity conceded or admitted by right or by the Church" (a).

It has pleased Us to recall these things so that all may understand that We, despite the fact that new conditions of the times and of affairs have moved Us to grant not a few faculties and favors on this subject, still wish through this Apostolic Letter to confirm the supreme force of the law and custom dealing with the Eucharistic fast; and that

681a Conc. Tolet. VII, cap. 2: Mansi, X, 768.
681b Conc. Bracar. III, can. 10; Mansi, IX, 841.
681c Conc. Matiscon. II, can. 6: Mansi, IX, 952.
682a Conc. Constant. sess. XIII; Mansi, XXVII, 727.

We wish also to admonish those who are able to observe that same law that they should continue diligently to observe it, so that only those who need these concessions can enjoy them according to the nature of their need (b).

683 We are most effectively consoled—and it is right to (63) speak of this here, even though briefly—when We see that devotion to the Blessed Sacrament of the Altar is increasing day by day, not only in the souls of the faithful, but also in what has to do with the splendor of the divine worship, which has often been made evident in public popular demonstrations. The careful directions of Sovereign Pontiffs have doubtless contributed a great deal to this effect, and especially that of the Blessed Pius X who, summoning all to renew the primitive custom of the Church, urged them to receive the Bread of Angels very frequently, even daily if possible (a). Inviting the little ones to this heavenly food, he wisely decreed that the precept of holy Confession and Holy Communion has reference to every one of those who have reached the use of reason (b). This same rule is prescribed in the Code of Canon Law (c). The faithful responding generously and willingly to these directions of the Sovereign Pontiffs, have approached ever more frequently the sacred Table. May this hunger for

682b *Placuit hæc in memoriam ea de causa reducere, ut omnes perspectum habeant Nos, quamvis novæ temporum rerumque condiciones suadeant ut non paucas facultates ac venias hac in re concedamus, velle tamen per Apostolicas has Litteras summam hujus legis consuetudinisque vim confirmare ad Eucharisticum quod attinet jejunium; ac velle etiam eos admonere qui eidem legi obtemperare queant, ut id facere pergant diligenter, ita quidem ut ii solummodo qui in necessitate versentur, hisce concessionibus frui possint secundum ejusdem necessitatis rationes.*

683a Decree: "Sacra Tridentina Synodus."

683b S. Congr. de Sac., Decretum "Quam singulari", Aug. 8, 1910: AAS, II, 577 ff.

683c CIC, can. 863; cfr. can. 854, §5.

the heavenly Bread and the thirst for the Sacred Blood burn in all men of every age and of every walk of life!

(Dispensations already granted.—New dispositions.)

BAPTISMAL INSTRUCTION

All. to the Students of Richelieu Center, April 9, 1953.

(Student pilgrimage to Assisi.)

We know that two of your number received Baptism 684 at the Easter Vigil. How, then, can we fail to recall here at (56) Rome the time when such a profession of faith meant, in the eyes of the official paganism of the Roman Empire, a break with the old world and an entrance into the new, the young Christian Church? Did not the poet Prudentius, about the year 400, describe the long procession of catechumens passing in front of the deserted pagan temples on their way to the Lateran, to receive the sacred sign of the new religion? (a)

Today there are certain false gods which have the 685 appearance of youth, whilst it is the Church which looks (56) old; but you remain steadily confident and be not deceived! Without taking into account the philosophical systems whose existence is fleeting, as are all things ephemeral, one may admit that errors can have a long and deep influence on mankind. Still they all follow the law of history, since, having risen to their highest point they move to decline and fall. The Church of Christ has received and will receive always from its Divine Founder the strength to override such a law. She forever renews her youth, and survives all errors.

Even before His Resurrection, the beloved Savior, whom Christian people acclaim in these Easter days, had

684a *Contra Symmachum*, Bk. V. 585 ff.

said to His Apostle Thomas: "I am the way, the truth and the life" (a). From the time that He lived, something has changed in the very destiny of mankind. Human reason, invited to accept the truths of its deliverance, the human heart admitted to an unimaginable intimacy with its Author, the whole of mankind gathered together around the Man-God as one single family,—such is the joyful and overwhelming message which every Christian receives and must pass on to others. Only too few of the baptized are aware of the grandeur of their vocation.

You, on the contrary, have a right and lofty ideal, and it is a consolation to the father of the faithful to know how seriously you strive to live a genuine Christian life, an inward life that draws its light and strength from the sources of the faith; an outward life rich in examples of apostolic enterprise. Nothing obliges us more to ascend than the wish to make others ascend; nothing increases the desire of divine grace as does our own powerlessness, known by experience in the apostolate.

686 Beloved sons and daughters, if We must address an
(59) Easter message to you, this is what We would like to say:

Be men of prayer, daily prayer, personal and fervent prayer; drink of the streams of grace that flow from the sacraments, above all from the Holy Eucharist. This you have often heard repeated. Still, We cannot refrain from stressing it once more, because it is fundamental. Be exact in your observance of the moral law; do not be satisfied with the minimum. The Church can impose that upon you, and must do so; for the important tasks within and without—today more than ever We are bound to insist,—have need of Christians solid in faith and blameless in life. The sluggard neither conquers on earth, nor gains a crown in heaven.

(Advice for a more perfect Christian life.—Conclusion.)

685a John 14:6.

THE EUCHARISTIC CHRIST

R. M. to the Eucharistic Congress at Sydney, April 19, 1953.

(Religious memories of Australia.)

The Mass, your daily Mass, carries your memory back 687 far beyond the brief span of a century and a half. It trans- (46) ports you in spirit to "a large upper room, furnished" of a house in Jerusalem. It is Thursday night, almost two thousand years ago. Jesus had eaten the paschal lamb with His Apostles. "And having taken bread, he gave thanks and broke, and gave it to them, saying, 'This is My body, which is being given for you; do this in remembrance of me.' In like manner he took also the cup after the supper, saying, 'This cup is the new covenant in My blood, which shall be shed for you'" (a).

On that traitorous yet never so triumphant Holy Thursday night, the Sacred Heart of Jesus was asking us all, through the Apostles on whom He was to found His Church, to remember the sacrifice He so lovingly, so eagerly even, accepted for our salvation; to commemorate it all the days, from the rising of the sun to the setting of the same, down through the ages, and across the five continents of His kingdom on earth.

(Australia's fidelity.)

Remember Me always, He pleads indeed; but remem- 688 ber, above all, that I am with you all days: abide in My (57) love! (a) The Eucharistic Christ is a living, loving reality in our very midst. The unique redemptive sacrifice of Calvary, renewed each day in His Body, the Church, brings literally to life and keeps alive the charity of Christ in the wondrous Blessed Sacrament, the food of our souls.

687a Luke 22:19-20.

688a John 15:19.

Really present on our altars, in our tabernacles, present in the hearts and homes of all who are one with Him by divine grace, He offers His love in person and begs for ours. All men will know that you are faithful to Him, that you belong to Him, not only if you remember and celebrate His saving word and work, but if you put Him on, live His very life of love, and love one another in Him, as He continues to love us all (b).

(*Hope in Australia's growing religious influence.—Blessing.*)

SANCTIFICATION OF SUNDAY

All. to Workmen, May 14, 1953.

(*Introduction.—Look to heaven or to earth?—Social reform.—True human dignity.—The exterior well-being of Workers.*)

689 (78) If, as a hopeful artist has pictured it, the machine were destined to lessen ever more and, so to speak, reduce to the minimum the time of labor and of physical effort, free time would also necessarily have to lose its natural meaning of relaxation and of rest between moments of activity. This would become the prime element of life, and the occasion of new and often costly needs, and yet, on the other hand, a source of gain for those who satisfy those needs. Thus the genuine relationship existing where there is a real and normal need, would be reversed through needs artificially created. The income therefrom would necessarily increase, but very soon it would become no longer enough. The lack of security would remain, because the social economy would take its rise from and would suppose a mankind that had turned aside from the right and just measure of its being.

688b John 13:34.

On the other hand, Leo XIII, in "*Rerum Novarum*," keeps before our eyes the sane man, who leads a life based on Christian principles. Only if it labors under the guidance of, and on behalf of such a man, does modern technical science bring about harmonious and lasting progress, of which temporal well-being is also an integral part. Therefore, Leo XIII, in his Encyclical, insists strongly on the observance of Sundays and Holydays. For him this observance is a sign which shows whether, and how far, a sound mankind and true harmony of progress still exist in human society. He sees the situation clearly and deeply, when he links up the labor question with rest on Holydays and the holy observance of Sundays. For, the external well-being of the laborer himself cannot be expected from a technical production that demands regularly from the laborer and his family the sacrifice of the Lord's Day. Still less can it result from a state of affairs, in which Sunday were not, as God wishes it to be, a day passed quietly in renewing one's strength and in a serene atmosphere of pious living. The level of the moral soundness of technical and economic science and society is gauged by the manner in which these favor or oppose the holy observance of Sunday.

(*Conclusion.*)

PENTECOST

All. to the Doctorate Group of Catholic Action, May 24, 1953.

(*Introduction.*)

At Pentecost the Church commemorates the coming 690 of the Holy Spirit. A few days after the Ascension of Jesus (75) into heaven, the Apostles, gathered close around Our Lady in the Cenacle, were enveloped in a mighty wind and filled with the Holy Spirit. Flooded with light, changed in character and action, and hence scarcely recognizable

by themselves and others, they went forth boldly from the Cenacle, and at once found themselves among a crowd waiting fearfully for something new and great. *Et cœperunt loqui*: and they began to speak, sowing the seed of God's word on good soil, because it was soil watered by the grace of the Holy Spirit.

For this reason, today's liturgy is all a paean of joy, which seems to spread through and fill the world with its echoes and harmonies: *Quapropter, profusis gaudiis, totus in orbe terrarum mundus exultat* (a). In today's Office, the 47th Psalm sings: "Great is the Lord, and highly to be praised in the city of our God; His holy mountain . . . is the joy of the whole world." And the 67th Psalm, appropriate for Pentecost, and therefore used also in the Offertory of the Mass, paints in bold and striking metaphors the glories of the God of Israel and His victory over His enemies, who flee before His face, as smoke disappears, scattered by the wind; an image of the triumphal entry of the Lord into His Church on the day of Pentecost, where, through the sending of the Holy Spirit, He will dwell until the end of time.

691 (75) It is fitting, too, that, besides this hymn of joy, there echoes also that fervent prayer which is repeated in the majestic cathedrals of the great cities, as well as in the little oratories of the countryside and the tiny chapels hidden away among the mountains: *Emitte Spiritum tuum*: "Send forth Thy Spirit." Thou seest, O Lord, how urgent is the need, and how the times are ripening ever more for a profound renewal. Send forth, therefore, Thy Spirit, and Thou shalt renew the face of the earth: *Emitte Spiritum tuum . . . et renovabis faciem terræ*. And this earth, O Lord, quicken it with life, giving it form and soul, while over the troubled waters of the world Thy Holy Spirit hovers, as in the beginning, when Thou, O Lord, didst create heaven and earth.

690a Preface of Pentecost.

Indeed, as in the beginning of the Church, Christ sent His Paraclete upon the first Apostles, so in this time of crisis in the Church's history, He is calling together increasingly large bands of new apostles in order to fashion them anew, and make them skillful and zealous builders of a new and better world.

You, beloved sons and daughters, are of this number; and that is why We cannot conceal Our joy at seeing gathered around Us here one of the picked bands of Our Lord's disciples. Only the Lord knows how earnestly We begged Him this morning to bring you back to your homes filled with the Holy Spirit, with minds flooded with light, hearts inflamed with love, and lives offered to Christ. Thus renewed within, you will be able to bring about that renewal the world is waiting for.

(*Spirit of charity.—Formation of true leaders.—Conclusion.*)

ADORATION OF THE BLESSED SACRAMENT

All. to the Archconfraternity of Nocturnal Adoration, May 31, 1953.

How pleasing it is to Us to accept the pious request of 692 the "Venerable Archconfraternity of Nocturnal Adoration of (65) the Blessed Sacrament" and of the "Association of the Priest Adorers," who have desired, in preparation of their general Assembly, to gather around Us, anxious to augment in themselves and all around them love of the Blessed Eucharist, the center of life and sanctification.

In the Encyclical "Mediator Dei" on Sacred Liturgy, We recalled to mind the teaching of Tradition and of the Councils regarding adoration of the Blessed Eucharist, and We praised the various forms of this cult, reckoning among

692a Cf. Council of Trent, Sess. XIII. c. 8.

them, as the most beautiful and salutary form, the public adoration of the Blessed Sacrament as practiced especially by priestly Associations, by religious Congregations and by lay Confraternities. And in the Exhortation to all the Clergy, "*Menti nostræ*" on the sanctity of the priestly life, We drew the picture of priestly virtues to a close with the following words: "These virtues of which We have spoken, and all others which should adorn the souls of priests, will easily be acquired by seminarians if they have been nourished from boyhood on tender and sincere devotion to Jesus Christ, really, truly, and substantially present among us and dwelling here on earth, and if they make Him in His adorable Sacrament the beginning and the end of all their actions, aspirations and sacrifices."

693 As the Holy Sacrifice of the Mass religiously offered
(43, by the priest with the intimate participation of the faithful,
46, in union with all the Church, is and always remains the
47, great act of Divine worship, so Eucharistic worship is
58, celebrated wherever God made man, present in the Blessed
65, Sacrament, is adored even in forms besides that of the Sac-
92) rifice. Undoubtedly the Good Shepherd willed to be true
bread, as the Angelic Doctor sings in his admirable and
profound poems. It is not sufficient for Him that we adore
Him: He wills to be our nourishment. "Except you eat the
flesh of the Son of man and drink His blood, you shall
not have life in you" (a). His unlimited love put this con-
dition to our happiness: "Thou shalt have no part with Me
(to use the very words of our Lord) (b) if you do not nour-
ish yourself with My flesh. But the soul who has understood
the love of his Divine Master is not content with a few
minutes in which the Bread of Angels rests on his lips; he
needs to see again and adore at his ease his Omnipotent
Lord, who under the humble appearance of bread puts
Himself at his service; he needs to contemplate incessantly

693a John 6:54.

693b John 13:8.

that thin veil, which at the same time hides and reveals the love of his Savior; he needs to dwell for a long time before the consecrated Host and take, at sight of God's humility, a position of most humble and profound respect.

What more sublime lesson is there than this real presence of God made man in the form of a frail morsel of bread? Bread is everyone's nourishment; it is made solely to serve, to maintain life. Such is also the priest according to the heart of Christ; he places no condition on his service, he works for our good and gives himself entirely to us.

What has eminent value for the priest applies also to 694
every Christian, because charity is the universal command- (59)
ment, which contains in itself all the Savior's law. Remem-
ber the touching parable of the good Samaritan, in which
Jesus pictured His Heart and gave it to us as an example:
"Go and do thou in like manner" (a). Find the time, the
strength, the money necessary to succor in the best possi-
ble way all your brethren. Be useful to your neighbor and
good like bread, and at the same time humble, otherwise
your charity will not penetrate to the depths of his heart,
to that heart which must be won to God, and opened to
the action of grace.

Whosoever remains often and for a long time prostrate
before the Host understands the lesson of the Eucharistic
Bread and feels the imperious need of putting that lesson
into practice, of completely forgetting himself and of giv-
ing himself without reserve to others. By this all men will
know that you are Christ's disciples (b), true adorers in
spirit and truth, who glorify the Father by imitating His
Son.

We have said only a word about the charity which 695
comes from the Sacrament of love because charity is the (59)
Lord's commandment; but the Blessed Eucharist is for Its

694a Luke 10:37.

694b Cf. John 13:35.

adorers an inexhaustible source of light and strength. Those who, especially in the silent hours of the night, gather together in adoration with the Angels and render to the Lamb, who was immolated (a), the thanksgiving due to Him, draw abundantly for themselves and for all the Church waters from the fountains of the Savior (b). In order that the number of nocturnal adorers and that of Priest adorers may constantly increase, that their fervor may be an example and a solace for our city, that the Divine Master, present and hidden in the Blessed Sacrament, may be deeply touched by their persevering supplications and show Himself sensitive to their homage, We lovingly impart to you, Venerable Brethren, here present, and to the members of your Associations who could not gather together with you, Our paternal Apostolic Blessing.

THE TRUE FAITHFUL

All. to a parish in Umbria, June 4, 1953.

(Introduction.)

696
(53) When the venerable Pastor of the Archdiocese of Perugia promptly answered Our Exhortation of February 10, 1952, We learned that your industrious city intended to experiment on a parochial basis. We are particularly happy, because We are convinced that in this as in everything else, example would have been able to convince the doubtful, hearten the discouraged and draw them, God willing, on the same road towards the same end.

The time elapsed since the start of your work is already sufficient to show that the experiment was not only possible, but has given and continues to give results beyond expectations.

695a Apoc. 5:12.

695b Cf. Isa. 12:3.

Speaking to the Parish of St. Saba in Rome, We said that the true faithful are those seen at the altar rail, when the priest distributes "the living bread come down from heaven."

We have learned that at Marsciano, one sees monthly at the altar rail more than a thousand persons, while the number of souls, especially of the young, who receive daily Communion continues to increase.

This has been possible because the industrious zeal of priests, the generous cooperation of militant Catholics, and the good will and docility of the greater part of the faithful have responded to God's grace and to Mary's powerful intercession. There are, nevertheless, souls still far away, and there is no lack of those who are obstinate enemies of God; but there is a good spirit and a new hope everywhere, there is great fervor of renewal and a more intense joy of living as a Christian.

(The conditions for Christian renewal in a Parish.)

THE VOICE OF THE SPIRIT

Letter of the Secretariate of State to the Italian Liturgical Weeks, July 17, 1953.

The esteemed center of Liturgical Action has notified 697
our Holy Father of the work which it has drawn up, during (6,
the two liturgical weeks, for development in the coming 9,
summer months. This work is a form of apostolate, the 13)
special value of which the Vicar of Christ is very happy to
acknowledge.

Nothing is more urgent at the present time, so grave and yet rich with hopes, than calling the people of God, the great family of Jesus Christ, to the substantial nourishment of liturgical piety, warmed by the breath of the Holy Spirit, who is the soul of the Church and of each of her sons.

Led back to that lively prayer, which is like the voice of the spirit come to the aid of our weakness, with "unspeakable sighs," the faithful will again renew contact with the values of Christian life so often forgotten. Thus will the people's conscience more easily awaken to that which is for a Christian the substance of religion and piety, that is, Gospel justice, on which we must all live, changed into new creatures, modelled on Jesus Christ.

698 But it is especially in the sacrifice of the Mass, center
(13, of that prayer, that souls will find, not devotion, august
58) though it may be, like others of Christian piety, but the
inexhaustible source of spiritual life which comes to us
from Jesus, perpetually immolated in the sacrifice of the
altar and made food for His own to nourish them with His
justice and love.

His Holiness sends his fervent good wishes for the celebration of the two Liturgical Weeks in July and September, and trusts that the coming International Congress of Liturgical Studies will be no less rich in good fruits. And while invoking the fullest abundance of Divine Grace on the happy movement of liturgical life, he heartily imparts to Your Excellency, to the members of the Center of Liturgical Action, to all partakers in the Congress, the Apostolic Blessing.

GOD'S HOUSE

R. M. to the Catholics of Naples, August 4, 1953.

(*The restoration of St. Clare's Church in Naples.*)

699 You have unanimously wished to terminate an arduous
(40) work which has caused you great satisfaction. To this is added the higher and more lasting satisfaction of being yourselves the object of Our admiration and that of all the Church. A people, who feels that they cannot abandon

their ruined churches; a people who, although worried with multiple cares of the material order, possess the daring and energy to overcome themselves by gathering and rebuilding the broken remains of their religious and civil past; a people who, with the same will and alacrity with which they construct their own houses and quarters, knows how to find the way to reconstruct God's house and the house of prayer, is a people worthy to be held up to the admiration of angels and of men, because their faith is a deep, living faith and their way of life lofty and complete.

Therefore, render thanks to the merciful God, that 700
there are many people of such a temperament who, finding (40)
themselves in the same circumstances, do not tolerate the suffocating of the ruins of their splendid churches by the wild weeds of abandonment. But what use would there be of constructing sacred buildings or raising them up from their ruins, if the living Church, of which each of you is a stone, chosen by God and cemented by Christ into a single Body, lay inert in a spiritual lethargy? What would happen in a certain quarter, if its sons were not always vigilant and careful in repairing the lesions that the weakness of human nature or God's enemies procure for it, tearing away souls from her under false pretenses? For you, beloved sons of Naples, as for all Catholics tried by war, the restoration of churches must be an incentive and an impulse to complete return to the religious vigor of the past. Souls who went astray provoked by the sad events which graces helped them to surmount, should feel relief; institutions of piety and charity should take fresh growth; public morals, which through the general disorder became grievously loose, should shine forth again with Christian purity. Above all, be assiduous in defending the religious patrimony of the humble and good people presently looked on as prey for serving purposes which are anything but those to which they have a right, because their rights are to a greater dignity, a more extended prosperity

and a just liberty. How hard a task it is to rebuild souls once they have been torn away from the Church and made servants of atheistic materialism! What good would it be to restore to such a people ancient churches? In a city that has abjured Jesus Christ, the sacred temples, even if they remain standing, survive only as buried monuments and not, as they should be, sources of eternal life, of welfare and of civilization.

Such is the invitation that the restored Basilica silently gives you on this joyous day.

(The seventh centenary of the death of St. Clare.—Conclusion.)

THE PARISH

Letter from the Secretariate of State to Cardinal Léger, August 10, 1953.

(Canada's Social Week.)

701
(40) What, then, is a parish? It is the smallest section of the one, universal flock entrusted to Peter by the Lord. Under the authority of a responsible priest, who has received the care of souls from his bishop, the parish is the first community of Christian life in the Church of Jesus Christ. It is a community cut to human dimensions, in which the shepherd can know his flock and the flock can know the shepherd. Normally, it is a limited area whose boundaries are drawn within the territory of a diocese, and so we have the parish church with its bell-tower, baptistry, confessional, altar and tabernacle. The church, symbol of unity and the center of community life.

It is important to remember that the parish is above all a center of religious life and a source of missionary endeavor. The true faithful of the parish can be counted at the foot of the altar, when the priest distributes the Bread of life. The parish priest is not the head of the

community, in the profane sense of the term; he is rather the minister of God's people; he has received spiritual authority over his flock only in order to be the dispenser of the mysteries of God among them "that they may have life and have it abundantly" (a). That Jesus may be known, loved and served by all—that, in the very words of the Holy Father, is the aim of all parochial life. His Holiness did not hesitate to insist: "Everything else is judged according to how much and in what measure it serves the realization of the end which the Church wishes to secure. The playing field, the theater, the parish cinema, even the school, if there be one—all these are institutions of the highest usefulness and often necessary—are not the center of the parish. The center is the Church... the center is called 'the life of souls,' it is called Jesus" (b).

Now, it is precisely such a parish, a really live and active cell of the Body of Christ, which is called upon to play a leading part in the regeneration of modern society, simply by being faithful to its own true religious mission.

(The social role of the parish.—The parish and present social conditions.—The parish, a pillar of the social structure.—The parish, a training in social life.—The parish, school of peace.)

Finally, the parish is a cell of social activity, because 702
it is the center of public prayer. Amid the turmoil of the (40,
crowds and the dissipation of the spirit in an atmosphere 78)
rendered arid by the cares of this world, the parish church, where the people gather to give glory to God and to beg His grace through Jesus Christ, is an ark of salvation for all society. It is at the foot of the altar of sacrifice and around the pulpit of truth that Sunday rest takes on its full significance: a break from labor, a relief for mind and body, yes, it is that undoubtedly—and one cannot praise too highly the parochial undertakings intended to enable

701a Cf. Matt. 20:25-28.

701b Discourse to a parish in Rome, 11-1-1953.

the young especially to satisfy their just desires for culture and recreation—but above all a day set apart for the worship of God, for that community and social worship due to Him. The Holy Father said recently, recalling *Rerum Novarum*, that for Leo XIII the sanctification of the Sundays and feast days was “a sign that reveals whether, and how far, a sane outlook and the real harmony of progress in human society still survive. . . . Technology, economics and human society reveal the degree of their moral health by the way in which they favor or oppose the sanctification of Sunday” (a).

(Parish in Canada.)

THE SIGN OF UNITY

All. to the Eucharistic Congress of Brazil, August 15, 1953.

703
(58,
59) Heavenly Jerusalem, divine and everlasting scene of peace and love, unchanging source of happiness!

A reflection, a preparation for and a foretaste of this divine and heavenly scene is to be found in yourselves today as you gather round the Holy Table, or kneel devoutly in adoration around the Eucharistic throne. This is especially true and proportionately much more magnificent in the Catholic Church which, spread widely throughout the world, is always one in its belief in and love of the Holy Eucharist. Altars may be multiplied, but there is always the one and the same Victim, offered in sacrifice two hundred or three hundred thousand times a day across the face of the globe, and present on as many altars. All partake of the same food; He makes them all one, though they be millions in number, in the Mystical Body of Christ. For this reason, the genius of St. August-

702a All. of May 14, 1953, above no. 689.

tine could say that the Holy Eucharist is, in short, the society of the elect, because It symbolizes that society, and prepares and fashions it (a).

During these days of your national Congress, the Eucharist, that mystery of mysteries and “the greatest (58, 59) miracle” of Christ’s infinite love, has been the subject matter of your thought. The Eucharist, instituted by Christ especially to be, so to say, the heart of the Church: the center towards which the faithful are drawn from every corner of the world, and where they become one body and one soul, is the unfailing stream from which all drink Christ Himself who solemnly asserted, with all the force of His infallible and all-powerful word: “My flesh is meat indeed and my blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him” (a). It was after the first Communion, instituted and distributed by His divine hands, that He pronounced His new Commandment: “Love one another as I have loved you.” It was on that occasion also that, as the Eternal Priest, He uttered the sublime prayer of His love: “Holy Father, keep them in Thy name whom Thou hast given Me: that they may be one, as We also are.” “And not only those who are here present, but all those too, who, throughout the ages, will believe in Me: that they all may be one, as Thou, Father, in Me and I in Thee. That they also may be one in Us . . . in a perfect and permanent unity” (b).

Mystery of divine and infinite mercy! Sign and efficacious seal of unity! Bond of charity, symbol of peace and harmony! (a). One and the same Victim to be adored on (58, 59)

703a St. Augustine, *In Joann.* 26, n. 15-17.

704a John 6:56-57.

704b Cf. John 13:34; 17:11, 20-23.

705a St. Augustine *In Joann.* Ev. tract. XXVI, n. 13; 35 col. 1613; Conc. Trid. Sess. XIII, c. 8.

every altar: one and the same divine food served everywhere at the Holy Table: and all men, without distinction of race or nationality, of social condition or class, all are equally called to believe, adore and share, that all may equally partake of His Body and Blood, all be raised to the same noble heights, sharers in the divine nature (b); that all may feel that, being more than brothers, they are members of the same Mystical Body of Christ, loving one another in heart and deed, as though loving Christ Himself (c).

"If there are obstacles to be overcome," says St. Augustine, "opposing interests, enmities and passions which produce disunion, the love of Christ in the Eucharist and its all-powerful grace for those who receive It not materially, but also spiritually and fruitfully, will succeed, in the end, in surmounting, solving and mastering difficulties and in establishing peace and harmony."

That is why Christ, our Eucharistic love, whilst yet in a world "seated in wickedness," does not hesitate to propose to His own the unity of the Blessed Trinity as the ideal of the love of God and their neighbor which ought to unite them! It was His intention, in instituting the Holy Eucharist, to make of our earth, weighed down under the curse of sin, something more than a likeness of heaven; to make of it a foretaste of paradise.

706 The early Christians, who always received Holy Com-
(58, munion when present at the Holy Sacrifice, understood this
59) perfectly; for this reason they loved and helped one another even by having their goods in common as though they were members of the same family, and still more as being "one heart and one soul," as the inspired historian writes (a). For this reason they used to pray as they gave thanks: "As the grains of wheat scattered upon the hills

705b Cf. 2 Peter 1:4.

705c Chrysostom in I Cor. hom. XXIV n. 2.

706a Acts 4:32.

unite to make but one bread, so may Thy Church, O Lord, throughout the world be united in Thy kingdom" (b). Again, it was for this reason that the surest and most evident sign of Christian love was the Eucharist, which used to be sent to those who were absent, and which the various Christian communities used to send to one another. Lastly, it was for this reason that the Apostle St. Paul found it so strange that some of the faithful in Corinth were making social distinctions at the Lord's Table during their "agapes" or feasts.

(Brazil, center of Eucharistic life.—Conclusion.)

FRUITFULNESS OF THE EUCHARIST

R. M. to the Eucharistic Congress in Turin, September 13, 1953.

(Praise of Turin.—Eucharistic Congress of Piedmont.)

Should someone with mind clouded by stale prejudice 707
now ask: How can modern Turin, and even progressive (59)
Italy, have triumphs still in store to bestow upon religion?
or were he to inquire, as might a visitor in astonishment:
what is the purpose of these multitudes praying in the
public squares before ancient altars? you would promptly
reply: modern Turin and progressive Italy have not re-
jected their religious traditions, because they know well
that from them sprang their lofty civilization. We are all
here before the holy altar in order to reaffirm our desire
for heaven, which, by God's grace, we feel more ardently
than those who are not lovers of the truth would pretend.
We are gathered here to tell our God that we love Him,
to tell our brethren that we love one another. We are
here, representatives of every class and profession, to
promise in the presence of the Divine Majesty to strive

706b *Didache*, IX, 4.

with ever increasing effort for justice and genuine progress, most of all by sanctifying our souls and those of our neighbors. During these memorable Eucharistic days, you have more directly undertaken the task of your personal sanctification, realizing as you do that the Sacred Host which conceals the Giver of every grace, truly living and acting, is the prime source of all holiness and goodness.

708 Oh! if men, who continually deplore the scourges
(59) which afflict the world, the mistrust which makes every remedy useless, the darkness overshadowing men's minds, the weariness unnerving their wills, the greed giving free rein to their passions,—if men only knew that inexhaustible mine of spiritual resources which the Eucharist offers to every soul, how different, how much happier would be man's earthly history, how much nearer the hour of fulfillment of his noble ideals! In this solemn hour, let Us, as Vicar and mouthpiece of Jesus, hidden but truly present, testify once again to you that marvellous fruitful action exercised by the Blessed Eucharist in the secret depths of souls and among the whole congregation of the faithful. Everything true, everything holy, everything eternal, everything divine accomplished by the Church in her two thousand years of existence has its origin, development and growth in the mystery of the Eucharist. History is quick to testify and prove that at every time and in every place where devotion to the Blessed Sacrament flourished, wonderful Christian results were achieved. Catholicism is justly proud of these from the three centuries of heroic resistance of the first Christian communities that drew indomitable energy from the hallowed table of the breaking of Bread to prodigious expansion of Christian ideas and institutions, from the prompt recovery of strength after temporary local decline to the rich harvest of saints, from charitable, educational and scientific institutions to the marvellous conquests of missionaries. No holy supernatural action, no good and great deed has ever been performed

by Christ's followers on earth which did not draw inspiration and strength from the Eucharist, that is, from Christ Himself become the food of souls.

Now, if we turn to more recent times within your 709
memory, is it not true that the appearance of renowned (59) saints and outstanding enterprises in your city of Turin, which glories in the names of St. John Bosco, St. Joseph Cafasso, St. Joseph Cottolengo, coincided precisely with the revival of Eucharistic devotion, at one time cooled by the chill winds of Jansenistic influence?

Have no doubt, beloved sons and daughters, that, for each and for all, the most important reserve of energy needed for the renewal of Christian life and piety, for defense and action in God's vineyard, is the Blessed Sacrament. As in the past, so today there is no progress in holiness in the Church which does not win from the Eucharistic mystery gratifying success. Similarly, in social life, those high ideals of peace and justice, of equality and true freedom, so ardently cherished in these our days, yet despite tremendous effort and sad experience so insecure, would surely have many more effective allies were there a great increase in the ranks of righteous men living the life of the Sacrament of the Real Presence.

How, indeed, can it be thought possible that fellow 710
guests often partaking of the same heavenly banquet, (59) nourished by the flesh of the one Divine Redeemer, united in oneness of life as members of His Mystical Body, refreshed by His Precious Blood, whose doctrine is the one faith, whose hope is the same destiny, all sharing in the same burning love and mercy of the one God made man and put to death for each and every one—how, We ask, could it be imagined that such men, fellow guests, members and brethren, could harbor such mutual hatred as to assail one another in the destructive paroxysm of war? How is it imaginable that he who is blessed with material goods would close his heart and his purse to the

poor man, that likeness of the common Guest of all souls, by not rendering to him his due; that the poor man in turn should reject those eternal riches of which his heart holds the pledge, and try to gain respect for his rights by means of hate, irreligion and crime, instead of through reasonable and more efficacious remedies? How can it be thinkable that, side by side with their fellow men languishing in hunger and misery, we should find individuals and nations prodigally wasteful of their possessions, and therefore deserving of the reproof of the Apostle Paul to the degenerate members of a community of his time, when he insisted on the reasonable and feasible equality which the Lord's table demands? How, finally, can anyone abuse power or oppress individuals, groups, indeed, whole nations whose ancient bonds both spiritual and material were irrevocably broken by Our Savior, who associated them with His own dignity by adoption as sons of God? No, such contradictions would not be possible, if the citizens of a nation, and—may God grant it,—all men, knew the reality of the Eucharistic mystery and drew from it their inspiration and their life.

(Conclusion.)

MATTER OF THE BLESSED EUCHARIST

All. to the Vinegrowers, September 16, 1953.

(Agriculturists in olden times.—Present-day economical problems.)

711 We do not wish to end Our discourse without raising Our thought to the mystery of faith, in which the Catholic religion contemplates the greatest proof of God's love for man: the Holy Sacrifice of the Mass. Using the intelligence that the Creator gave him, man made bread from wheat and wine from grapes, and the Son of God became man, taking in His creative hands these essential products

of earth and of man, changed by His infinite power and goodness the sustenance and stimulants of man's transitory life into a sustenance and stimulant of the life that does not pass away. For two thousand years Christian generations have drawn from the Sacrament of bread and wine the nourishment for their spiritual life. The most profound meditations of the Fathers of the Church and of Christian thinkers, who succeed each other from century to century, have not fathomed the depths of the efficacious signs of grace, in which the Savior of man concentrated all His teaching and all His love. Man's work and the fruit of his labors serve as an act of thanksgiving and adoration, of expiation and prayer; he prepares the matter that will be converted into food and drink for the life of the soul. Thus all human life takes on a religious sense and consecration. For those also who may not have the happiness of the Christian faith, such a richness of significance and such a great value capable of evoking noble sentiments cannot pass unnoticed. For this reason We wished at least to mention it to you, Gentlemen. You are convinced that it is not a small thing to practice a profession that has some reference to the highest of mysteries.

(Blessing.)

LITURGICAL VESTMENTS

All. to the International Congress of the Silk industry, October 6, 1953.

(Various uses for silk.—History of the silk industry.)

The Church uses silk in making liturgical vestments 712 because by their lustre they are destined to increase the splendor of her ceremonies and acts of worship. It is not here a question of vain ostentation meant to provoke a pleasure purely esthetical. Liturgical offices have for aim the glory of God and are directed to prayer. They must

inspire the faithful with the idea of the grandeur of the King whom they wish to honor and incite them to adopt in His presence an attitude of deep respect and humble prayer. Without a doubt, the display of such pomp is a little thing in comparison to divine majesty; nevertheless, the Church thus allows her children to foresee part of the joy of heaven to which she invites them. The precious clothes that man wears on holydays and especially at the participation in divine worship symbolize also the soul's clothing, which is divine grace, grace that permits man to present himself before his Savior and to participate, according to the Gospel parable, in His banquet. Therefore, the fabric produced by you, and the many expert hands that have taken part in making it up partake, as a precious offering, of the adoration and prayer that Christian people offer unceasingly to God.

(Economic difficulties.—Conclusion.)

LITURGICAL GOLD WORK

All. to the Italian National Congress of Goldsmiths, November 10, 1953.

(History of goldsmiths.—The goldsmith's profession.)

713 In the treasuries of great cathedrals and often in modest churches, one admires chalices, monstrances, crucifixes and reliquaries, sometimes adorned with precious jewels. They are all works of renowned artists or of ordinary artisans who have bestowed on them all their ability, all the virtuosity of their technique, and likewise all their piety. They wished to make, by means of their handiwork, an offering of the highest value, the offering of their heart. The Church and all the faithful deem nothing too beautiful to welcome and reserve the Divine Eucharist, and they are often disposed to make the greatest renunciations in order to acquire sacred vessels worthy of God's great-

ness. But they also know how to deprive themselves, if it be necessary to succor the misery of the poor.

(The actual difficulties of goldsmiths.—Conclusion.)

FIFTIETH ANNIVERSARY OF THE
MOTU PROPRIO ON SACRED CHANT

Letter from the Secretariate of State to His Eminence Cardinal Pizzardo, November 21, 1953.

The jubilee of the Motu Proprio "Tra le sollecitudini" 714 by Blessed Pius X recalls to Italy and to all other countries (14, the providential dispositions by which the great Pontiff, 22, in restoring sacred music which is an integral part of the 23, Liturgy, meant to heighten the splendor of divine worship 33) and to render the sacred functions an evermore efficacious means of sanctification for Christians.

The application of that document to present needs is even now in a sense more timely (a). In fact, due to the more widely diffused musical culture and the more refined artistic taste of our days, Blessed Pius X's appeal to a nobler and truer art of sacred music is more keenly felt and justified in every Christian circle.

We must add that notwithstanding the salutary fruits already produced by the Motu Proprio in the realm of sacred music, we cannot yet affirm that the wise norms contained in it are always and everywhere observed. We note often that the music played in church by its poverty of inspiration, the technical imperfection of its form or the inadequate preparation of those who render it, leaves something to be desired.

How this contrasts with the glorious tradition of the Church is evident, if we consider merely the care which she takes to put every advance in art at the service of

714a *E, invero, tuttora viva, anzi, in un certo senso aumentata, la rispondenza del documento alle odierne esigenze.*

divine worship and her constant effort at seeing that the Liturgy never lacks the aid of sacred music, which when piety and faith employ it with sincere Christian spirit is a powerful means of mystical elevation.

To correct defects, overcome difficulties, to give the necessary comfort to all who worthily work for liturgical musical restoration in the spirit of the Church, His Holiness has deigned to entrust me with the task of placing some fundamental points before Your Eminence, who through the variety and importance of your high functions, are in particular designated, thanks to the watchful eye of the Episcopate, to spread the knowledge of them and to insure their application. In this way His Holiness intends to commemorate on this joyous occasion the Motu Proprio of Pius X, confirmed and enriched by the Apostolic Constitution "*Divini cultus sanctitatem*" by Pius XI, while blessing and encouraging the present liturgico-musical movement of the various countries, as an efficacious means of spiritual renewal in the faithful.

715 In his recent Encyclical "*Mediator Dei*" the reign-
(27, ing Pontiff insistently recommends the people to sing in
28, Church. It is, therefore, necessary that the priest in the
34, first place, as teacher of the Christian people and as the one
35) who directs divine worship, be in possession of an appropriate artistic training which he must gradually develop from the first to the last years of seminary life.

Towards this end, the Holy Father stresses the integral application of the practical norms already given in the Instruction of the Sacred Congregation for Studies dated August 25, 1949, a valuable Instruction for Colleges and Institutions of secular and regular Clergy, as also for Universities in which it would be praiseworthy to institute special scientific and practical courses for the complete formation of students.

As the Cathedral is the Mother Church of the Diocese, the seminarians' active participation should not fail to take place on days of greater festivity so as to add beauty to the splendor of divine offices. On all Sundays and holydays in which the seminarians do not go to the Cathedral, they will celebrate at the Seminary, with due preparation, both High Mass and Vespers, truly a school of spirituality for seminarians.

To the young gifted with particular musical talent and noted for liturgical piety, Superiors of Seminaries will facilitate the scientific study of sacred music. With this aim in view, they will direct the best students to the Pontifical Institute of Sacred Music in Rome.

Today, thanks to the efforts of the Clergy and the piety of the faithful, the "*Scholæ Cantorum*" are to be found in many countries composed of voluntary singers, who, very willingly and with great honor accept the invitation of their priests, to offer themselves for a worthier celebration of sacred functions.

In order to bring about an increase in such useful 716 initiatives, it is necessary that sacred music be everywhere 22, methodically taught to children from their early years. 34) This is already fruitfully practiced in some nations.

The best service to sacred functions will be assured by zealously forming "*pueri cantores*". In this very many priestly vocations will also be prepared for the Church.

Ordinaries will take care to direct youths who desire to serve the Church by dedicating themselves to Sacred Music, not to lay institutions, that have not this specific aim, but to schools that depend on ecclesiastical authority, to the Pontifical Institution of Sacred Music, or to the Sections of Sacred Music existing in some esteemed Superior Musical Academies, which with excellent result endeavor to realize the prescriptions of the Holy See.

As Sacred Music is an integrating part of the Liturgy, the same Ordinaries will give all their support, even financial, for the maximum usefulness of the Catholic Aposto-

late, to all those Institutions and Associations whose scope is the study of religious singing and the spreading of the most worthy works of sacred musical art, such as those dedicated to St. Cecilia or St. Gregory the Great. It would be fitting to establish these all over the world.

Finally, it is opportune that the Sacred Congregation of Studies take care of the various Superior Schools of Sacred Music that providentially spring up in various countries; these also, if they have the necessary qualifications, can make use of the benefit of affiliation with the Pontifical Institute in Rome.

Meanwhile, His Holiness earnestly trusts that the jubilee of the solemn document of Blessed Pius X will not fail to arouse in the various parts of the Church commendable beginnings for a worthy celebration and for a more efficacious application. This will undoubtedly contribute, as the Holy Father, happily reigning, desired in the Encyclical "*Mediator Dei*," to the awakening of liturgical life among Christians.

THE EUCHARIST AND THE INTERIOR LIFE

All. at the Canonization of Pope Pius X, May 29, 1954.

(*A Saint of today: restoration of rights by Pius X.—
Defense of the Church's unity during the Modernist crisis.*)

717 Sanctity, which was the inspiration and guide of
(44, Pius X's undertakings, is still more clearly discernible in his
58, personal life. Before applying it to others, he put into prac-
87, tice in his own life his program of unifying all things in
88) Christ. First as a humble priest, then as a Bishop, and finally as Supreme Pontiff, he was intimately convinced that the sanctity to which God called him was priestly sanctity. For what sanctity is more pleasing to God in a priest of the New Law than that which belongs to him as a representative of Jesus Christ, Eternal High Priest, who left

to His Church in the Holy Sacrifice of the Mass a memorial for all time and a perpetual renewal of His Sacrifice on the Cross, until He shall come for the Last Judgment, (a) and who in the Sacrament of the Blessed Eucharist gave Himself as the food of the soul: "He who eats this bread shall live forever."

A priest, above all in the Eucharistic ministry, this 718 is the most faithful portrayal of St. Pius X. To serve the (62, mystery of the Blessed Eucharist as a priest, and to fulfill 63, the command of our Savior, "do this in remembrance of 88) Me" (a), was his goal. From the day of his sacred ordination until his death as Pope, he knew no other road by which he could arrive at heroism in his love of God and make a wholehearted return to that Redeemer of the world, Who by means of the Blessed Eucharist "poured out the wealth of His divine love on men" (b).

One of the most convincing proofs of his consciousness of his priesthood was the extreme care he took to renew the dignity of divine worship. Overcoming the prejudices springing from an erroneous practice, he resolutely promoted frequent, and even daily Communion of the faithful, unhesitatingly leading children to the banquet of the Lord, and offering them to the embrace of the God hidden on the altars. By this, the Spouse of Christ experienced a new springtime of Eucharistic life.

In the profound vision which he had of the Church 719 as a society, Pius X recognized that it was the Blessed (52, Eucharist which had the power to nourish its intimate 59, life substantially, and to raise it high above all other so- 88) cieties. Only the Eucharist, in which God gives Himself to man, can lay the foundations of a social life worthy of its members, cemented more by love than by authority,

717a 1 Cor. 11:24-26.

718a Luke 22:19.

718b Council of Trent, Sess. XIII, c. 2.

rich in activity and aiming at the perfection of the individual, a life that is "hidden with Christ in God."

720 What a providential example for the world of today, (52, where earthly society is becoming more and more a mys- 88) tery to itself and is feverishly trying to rediscover its soul! Let it then, look for its model to the Church with her children gathered round her altars. There, in the Sacrament of the Eucharist, mankind really discovers and recognizes that his past, present and future are united in Christ. Conscious of and strong in his solidarity with Christ and his fellow men, each member of both societies, the earthly and the supernatural, will be enabled to draw from the altar an interior life of personal dignity and personal worth, such as today is almost lost through insistence on work and even on play. Only in the Church, the Holy Pontiff seems to repeat, and through her in the Blessed Eucharist, the "life hidden with Christ in God," is to be found the secret and source of renewed social life.

721 Hence follows the grave responsibility of the minister (52, of the altar whose duty it is to make souls aware of the 88) saving treasure of the Eucharist. Many indeed are the activities which a priest can exercise in the salvation of the modern world. One of them, and undoubtedly the most efficacious and the most lasting in its effects, is to act as dispenser of the Holy Eucharist, after first nourishing himself with It abundantly. His works would cease to be sacerdotal, if, even through zeal for souls, he were to give his Eucharistic vocation second place. Let priests conform their minds to the inspired wisdom of Pius X, and let them confidently exercise their whole apostolate under the sign of the Blessed Eucharist.

Similarly let religious men and women, those who live under the same roof as Jesus Christ and are daily nourished with His Body, take as a safe norm what the Holy Pontiff once declared on an important occasion, namely, that the

bonds which through their vows and community life link them with God are not to be subordinated to any other activity, however legitimate, for the good of their neighbor (a).

The soul should sink its roots in the Eucharist in 722 order to draw the supernatural sap of its interior life. The (88) interior life is not only the fundamental good for hearts dedicated to God, but it is also a necessity for every Christian, for God calls him to work out his salvation. Without the interior life, all activity of whatever worth lowers its value into almost mechanical action and cannot possess the efficacy proper to vital operation.

The Holy Eucharist and the interior life: this is the supreme and universal lesson which Pius X, from the height of glory teaches in this hour to every soul. As apostle of interior life, he becomes, in the age of the machine, of technology, and of organization, the Saint and guide of men of our time.

(Prayers to St. Pius X.)

THE PRIESTHOOD

All. to Cardinals and Bishops, November 2, 1954.

(Example of St. Pius X.—Continuation of discourse of May 31.)

The particular and chief duty of the priest has ever 723 been "to sacrifice"; where there is no true power to sacri- (45, fice, there is no true priesthood. 85,

This is also perfectly true of the priest of the New 87, Law. His chief power and duty is to offer the unique and 88, divine sacrifice of the Sovereign Eternal Priest, Jesus 90)

721a Cf. Letter to Fr. Gabriel Marie, Superior General of the Christian Brothers, April 23, 1905.

Christ Our Lord, that sacrifice which Our Divine Redeemer offered in a bloody manner on the Cross, which He anticipated in an unbloody manner at the Last Supper, and which He wished to be constantly repeated, when He commanded His Apostles: "Do this in memory of Me" (a). The Apostles, therefore, and not all the faithful, were by Christ ordained and appointed priests; it was to them He gave the power to sacrifice. Concerning this noble duty of offering the sacrifice of the New Law, the Council of Trent taught: "In this divine sacrifice which takes place at Mass, the same Christ is present and is immolated in an unbloody manner, who once on the Cross offered Himself in a bloody manner. For the Victim is one and the same who, now offering through the ministry of priests, then offered Himself on the Cross; only the manner of offering is different" (b). Thus the priest-celebrant, putting on the person of Christ, alone sacrifices, and not the people, nor clerics, nor even priests who reverently assist the celebrant; all, however, can and should take an active part in the Sacrifice. "The Christian people, though participating in the Eucharistic Sacrifice, do not thereby possess a priestly power," We stated in the Encyclical "*Mediator Dei*" (c).

724 We realize, Venerable Brethren, that what We have
(88, just said is quite familiar to you; yet We wished to recall
90, it, since it is the basis of and motive for what We are
91) about to say. There are some who have not ceased claiming a certain true power to sacrifice on the part of all, even laymen, who piously assist at the sacrifice of the Mass. Opposing them, We must distinguish truth from error, and do away with all confusion. Seven years ago, in the Encyclical just quoted, We reproved the error of those who did not hesitate to state that Christ's command,

723a Luke 22:19.

723b Sess. XXII, c. 2.

723c See above no. 564.

"do this in memory of Me," refers directly to the whole assembly of the faithful, and that only afterwards did a hierarchical priesthood follow. Hence, they say, the people possess a true sacerdotal power; the priest acts only on an authority delegated by the Community. Wherefore they think that "concelebration" is the true Eucharistic sacrifice, and that it is more fitting for priests and people together to "concelebrate" than to offer the Sacrifice in private, with no congregation present. We also recalled to mind, in that Encyclical, in what sense the celebrating priest can be said "to take the place of the people": namely, "because he bears the person of Jesus Christ our Lord, who is the head of all the members, and offers Himself for them; thus the priest goes to the altar as a minister of Christ, subordinate to Christ, but ranking above the people. The people, however, since in no way do they bear the person of our Divine Redeemer, and are not mediators between themselves and God, cannot in any way share in sacerdotal rights" (a).

In considering this matter, it is not only a question 725
of measuring the fruit to be derived from the hearing or (50,
offering of the Eucharistic sacrifice,—it is, indeed, possible 51,
that one derive more fruit from a Mass devoutly and reli- 88)
giously heard, than from a Mass celebrated negligently,—
but of establishing the *nature of the act* of hearing and
celebrating Mass, from which the other fruits of the sac-
rifice flow. We omit now any mention of the acts of
adoration of God and thanksgiving to Him. We refer to
those fruits of propitiation and impetration on behalf of
those for whom the Sacrifice is offered, even though they
are not present; likewise the fruits "for the sins, penalties,
satisfactions and other needs of the faithful still alive, as
well as those who have died in Christ, but are not yet
fully purified" (a). When the matter is thus regarded, an

724a See above nos. 563 and 564.

725a Conc. Trid., Sess. XXII, chap. 2.

assertion which is being made today, not only by laymen but also at times by certain theologians and priests, and spread about by them, must be rejected as erroneous: namely, that the offering of one Mass, at which a hundred priests assist with religious devotion, is equivalent to a hundred Masses celebrated by a hundred priests. That is not true. With regard to the offering of the Eucharistic sacrifice, the actions of Christ, the High Priest, are as many as are the priests celebrating; not as many as there are priests reverently hearing the Mass of a Bishop or a priest; for those present at Mass in no sense represent, or act in, the person of Christ sacrificing, but are to be compared to the faithful layfolk present at Mass (b).

726 On the other hand, it should not be denied or called (87, in question that the faithful have a kind of "priesthood," 89, and one may not depreciate or minimize it. For the Prince 90) of the Apostles, in his first Letter, addressing the faithful, uses these words: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people" (a). Just before this, he asserts that the faithful possess "a holy priesthood to offer spiritual sacrifices, acceptable to God through Jesus Christ" (b). But whatever be the true and full meaning of this honorable title and claim, it must be firmly held that the "priesthood" common to all the faithful, high and reserved as it is, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the sacrifice of Christ Himself, since the priest bears the person of Christ, the Supreme High Priest.

725b *Quoad sacrificii Eucharistici oblationem tot sunt actiones Christi Summi Sacerdotis, quot sunt sacerdotes celebrantes, minime vero quot sunt sacerdotes Missam episcopi aut sacri presbyteri celebrantis pie audientes; hi enim, cum sacro intersunt, nequaquam Christi sacrificantis personam sustinent et agunt, sed comparandi sunt christifidelibus laicis qui sacrificio adsunt.*

726a 1 Peter 2:9.

726b *Ibid.* 2:5.

We note with joy that in many dioceses Liturgical 727 Institutes and Associations have been established, that (98) moderators to promote interest in the liturgy have been nominated, that diocesan or inter-diocesan congresses on liturgical matters have been held, and gatherings have been called or will be organized on an international level. We are happy to hear that in some places the Bishops were present in person and presided at these gatherings. These meetings sometimes follow a definite program, viz., only one offers the Mass, and others (all or the majority) assist at this one Mass, and receive the Holy Eucharist during it from the hands of the celebrant. If this be done for a good and sound reason, and the Bishop, to avoid scandal among the faithful, has made no contrary decision, the practice is not to be opposed, so long as the error we have mentioned above does not underlie it. Then, with regard to the matter dealt with at these gatherings, there are discussions on points of history, doctrine and the manner of life; conclusions have been arrived at, and motions drawn up, which seem necessary or in keeping with greater progress in this study, but subject to the decision of proper ecclesiastical authority. Now this movement to study the Sacred Liturgy does not stop at the holding of these gatherings; applications of the Liturgy have constantly multiplied and have taken on ever more considerable development, so that the faithful, in ever greater numbers, are being influenced to an active union and communion with the priest who is carrying on the sacrifice.

But, Venerable Brethren, howsoever you favor—and 728 rightly—the practice and development of Sacred Liturgy, (98) do not allow those studying this subject in your diocese to withdraw from your guidance and watchfulness, or to adapt and change the Sacred Liturgy according to their own judgment, contrary to the Church's clearly defined norms. "It is the function of the Apostolic See alone to

determine the Sacred Liturgy and to approve liturgical books" (a), and particularly with regard to the celebration of Mass: "All other custom to the contrary being revoked, a priest celebrating must observe accurately and devoutly the rubrics of the books of his own rite, and take care not to add other ceremonies or prayers at his own whim" (b). And do you give no consent or permission to attempts of this kind, or to movements which are more daring than prudent.

(*Power of the Church.—Ecclesiastical Discipline.—Union of Bishops among themselves and with the Holy See.*)

MESSAGE OF FRA ANGELICO

All. at the Exhibition of Fra Angelico's works, April 20, 1955.

(*The history of Angelico's era.—Transition between the Middle Ages and the Renaissance.—The characters of his art.*)

729 (36) But what is the message which the picture language of Fra Angelico conveys to the children of his own and successive ages? On the one hand he intends through their beauty to inculcate the truths of faith; on the other, he proposes to lead the faithful to the practice of Christian virtue, offering them examples of virtue that are lovable and attractive. Through this second aim, his work becomes a perennial message of living Christianity, and also under a certain aspect a message profoundly human, founded on the principle of the spiritualizing power of religion, by virtue of which every man who comes in direct contact with God and His mysteries becomes like to Him in sanctity, beauty, and beatitude, that is, a man according to

728a Can. 1257.
728b Can. 818.

the original design of his Creator. The brush of Fra Angelico thus gives life to a type of human perfection not unlike the angels, in whom everything is balanced, serene and perfect: model of men and of Christians, rare, perhaps, in the conditions of earthly life, but to be proposed for man's imitation. Look attentively at the Saints who wait upon Christ and the Virgin, or even at the nameless persons in his scenes. These do not manifest uncertainty and mental turmoil: each of them enjoys the tranquil possession of truth acquired by natural knowledge or by supernatural faith. Their wills are fixed in goodness; their passions, reactions, the emotions to which they are subject as human creatures, are presented as tempered by an interior mastery of soul. The sacred lament for the dead Redeemer, though thoroughly sorrowful, is not a shriek of despair. The joy of the saints cannot be called abandonment to unrestrained exultation. The austerity of penitents has no shadow of anguish. St. Dominic's prayerful concentration is far different from the ecstatic abstraction which would suppress human personality; the Baptist's spirit and vehemence is dominated by the strong temper of his soul. It is this moderation of the passions and emotions which Fra Angelico aims to preach to human souls.

Further, a positive goodness clothes every figure, be they angels or saintly religious or ordinary folk. A maternal goodness radiates from his Madonnas, even when they are seated in the majestic grandeur of a throne. The angel to whom God gave the tremendous duty of driving our first parents from Eden finds a way of laying his hand, free of his sword, on the shoulder of Adam, as though to give him courage and, it seems, hope. Even the martyrs' wicked judges and executioners do not lack a certain goodness, perhaps because they realize that they are instruments of God's glory.

It would seem true to say that Fra Angelico himself admits that he is incapable of picturing trouble and wick-

edness. At times constrained to give room in his world to that somber element of human reality, he avoids as much as possible depicting it directly. We may observe this in "The Martyrdom of Sts. Cosmas and Damian" and in "The Last Judgment." In this latter the horde of the damned is by a large number of critics attributed to others of his school.

731 (36) Man, in Angelico's world, the world of truth, is by nature neither good nor holy; but he can and should become so, for holiness is easy and attractive, since Christ, whose sacrifice is so frequently depicted, died for this purpose, His holy Mother is the supreme example of holiness, the saints exult in having attained it, and the angels delight in mingling with the saints.

In order to draw attention to the virtues he proposes, he stresses not so much the struggle entailed in their conquest as the blessedness resulting from their possession, and the nobility of the one whom they adorn. Thus, the deep humility of the Virgin before Gabriel is revealed in her face, which is graced by a queenly expression, the very same expression which glows at the moment she is crowned by her Son. Both views of Mary are queenly, slightly troubled in the first, but in the second transformed into a charming, joyous smile. In the "Condemnation of St. Stephen," virtue and passion are to the fore—the former in the appearance of the accused, the latter in that of the judge; but the accused brings the enthroned man of power low by the fearless strength of his faith. Fra Angelico is supreme when expressing praise of Christian virtues. With him praise becomes almost a poem in this next admirable fresco which may be described as the apotheosis of poverty and misfortune borne in Christian spirit. The blind, the crippled, the sick, the widow and other needy ones, who surround the holy deacon Lawrence, draw from their faith an aura of dignity which their wretchedness cannot becloud. It seems that one of the many charming angels

who people his other visions would not feel out of place amidst this group of poor, whose souls are rich with peace and hope.

The picture-world of Fra Giovanni of Fiesole is truly 732 the ideal world, whose atmosphere glows with peace, (36) holiness, harmony and joy, whose reality is in the future, when finally justice will triumph on the new earth and in the heavens (a); yet this tranquil and blessed world can come to life even now in the recesses of our souls. It is to such he proposes it, inviting them to enter therein. It seems to Us that the message of Angelico consists of just such an invitation. He expresses it in his art, trusting that it will thus be effectively propagated.

It is true that art, as art, does not explicitly demand 733 a moral or religious message. It is rather, of its nature, (36) sacred and religious, if, as an aesthetic expression of the human spirit, it reflects that spirit in its complete reality or at least does not positively deform it. Art is sacred, that is, insofar as it interprets God's handiwork. But if its content and purpose become those that Angelico made his own, then art almost reaches the dignity of a minister of God, mirroring more and more His perfections. We would like to point out here to artists, so dear to Us, this sublime possibility of art. But if artistic expression gives voice to false, empty and confused spirits, those not in harmony with the Creator's design; if, rather than lifting mind and heart to noble sentiments, it stirs the baser passions, it might, perhaps, find welcome among some, if only in virtue of its novelty—a quality not always of worth,—and of its slight content of reality—a quality possessed by every type of human expression—but such an art would degrade itself, by denying its primary and essential element. It would not be universal and perennial, qualities of the human spirit to which it is addressed.

732a Cf. 2 Peter 3:13.

734 In paying Our homage to a great artist, and in invit-
(36) ing Our beloved children to receive the religious and
human message of Fra Angelico of Fiesole, a message,
one might say, prepared by Divine Providence, Our
thoughts cannot long escape an anxious consideration of
the present-day world, a world so different from that
described in these marvellous paintings, where we find,
under the seal of exquisite art, the loftiest and truest
dreams of man.

Earnestly, therefore, do We hope that the fragrance of
Christian goodness, of divine calm and harmony as re-
vealed in the work of Fra Angelico, may fill all hearts,
while We bestow on all of you, as a pledge of bountiful
heavenly grace, Our paternal Apostolic Blessing.

THE EUCHARIST AS SACRIFICE AND THE EUCHARIST AS COMMUNION

R. M. to the International Eucharistic Congress of Rio
de Janeiro, July 24, 1955.

(Introduction.)

735 The Eucharistic Sacrifice is Calvary extended through
(44, space to embrace the entire earth, extended to the end of
50) time! It was on Calvary, in the most august hour of crea-
tion, that the bloody sacrifice took place in which the Son
of God incarnate immolated Himself for the redemption
of the world. In the Eucharist the same sacrifice is re-
newed in an unbloody manner, day after day, 200,000 or
300,000 times, in as many places on earth.

Cæli enarrant gloriam Dei! The heavens proclaim the
glory of God! In these days, when science has penetrated
into so many immeasurable abysses, this praise of the
divine glory resounds in our hearts more powerfully than
ever before! But what is the whole of science, even if

millions of times more powerful, compared to the literally
infinite glory, which, in the silence of our altars, our Eu-
charistic God continually immolating Himself, renders to
His Eternal Father?

The earth is but a speck in the immensity of the uni-
verse! However, the Eucharistic Sacrifice transforms it
into a gigantic thurible moving through space and sending
up wreaths of infinite glory to the Creator.

O si scires donum Dei! Oh, if truly we knew and rec-
ognized this gift of God! Not one of the faithful would
fail to take active part in the Divine Sacrifice on the
Lord's Day.

The Eucharistic Communion: the Divine King gives 736
Himself to us. If only we truly knew and appreciated, as (57,
we ought, that gift of infinite love! 58)

That ineffable Mystery of union—next to the Hypo-
static Union and the Divine Maternity the most marvellous
and divinizing! It tends to clothe us, not with regal purple,
but with the very Person of the Divine King (a). And this
to make us Christlike, con-corporeal and kindred with
Him (b); to transform us and change us into Him, so that
we may say that, more than we ourselves, it is Christ who
lives in us (c).

This mystery of unity, by incorporating and almost 737
identifying the faithful with Christ, tends to unite them (52,
into a single family and one body in which beats one heart 58)
alone, one soul alone, and in which each member is as
zealous for the well-being of others as for his own, and
even more so.

736a Cf. S. 10. Chrysostom, *In Joann.* Hom. 47, n. 4. Migne
P.G. t. 59, col. 262.

736b Cf. St. Cyril, *Hieros. Catech. Myst.*, 4, n. 3—Migne
P.G. t. 33, col. 1100.

736c St. Thomas, in IV Sent. dist. q. 2, a. 1 and 2.

738 This mystery of life, this divine medicine of immor-
 (59) tality (a), sustains the life of the soul, restores strength
 and renews it, neutralizes the seeds of vice and makes all
 virtues germinate, from the lilies of angelic purity to the
 heroism of the utmost self-sacrificing zeal.

739 Mystery of divine power, invincible armor of the
 (52, Christian militia! In the era of martyrs the Church's whole
 59) solicitude was to arm its champions with the Body of
 Christ, that they might persevere in the attainment of the
 crown (a). Today, when the palms of martyrdom grow so
 thickly, how fortunate is the confessor of the Faith who
 can embrace Jesus in the Eucharist! After all, what life
 worthy of being called Christian has not its bloodless
 martyrdom, must not take up its cross to follow Christ?
 In order to resist the seductions of evil, does He not say
 that one must have courage for any sacrifice, even to
 plucking out one's eye and cutting off one's hand and
 feet (b)? If you wish to possess such valor, arm yourselves
 with Jesus in the Eucharist.

(Conclusion.)

HOLY WEEK

Decree *Maxima redemptionis*, by the Sacred Congrega-
 tion of Rites, November 16, 1955.

740 Every year from apostolic times, Holy Mother Church
 (75) has been intent on celebrating in a special manner the
 memory of the greatest mysteries of Redemption, namely,
 the Passion, Death and Resurrection of our Lord and
 Savior, Jesus Christ. Above all she has commemorated the
 most telling hours of those mysteries, i.e., "the crucifixion,

738a St. Ignatius *ad. Eph.*, n. 20, 2.

739a St. Cyprian, *Ep.* 54, n. 2, 4; Migne P.L., t. 3, col. 883,

739b Matt. 18:8-9.

the burial, and the resurrection" of Christ (a); later she
 added the solemn commemoration of the Institution of the
 most Blessed Eucharist; and, finally, on the Sunday im-
 mediately preceding the Passion came the liturgical cele-
 bration of the triumphant entry of our Savior, the messianic
 King, into the Holy City. From this resulted a special
 liturgical week, which, because of the excellence of the
 mysteries celebrated, was called "holy" and graced with
 the most splendid religious rites.

At the start these rites were celebrated on the same
 days and at the same hours in which these three mysteries
 took place. The institution, therefore, of the Blessed Eu-
 charist was celebrated on Thursday evening with High
 Mass "*in Cena Domini*"; on Friday afternoon a special
 liturgical function took place in memory of the Passion
 and death of Our Lord, and on Saturday evening the
 solemn vigil began and ended the following morning with
 the joy of the Resurrection.

In the Middle Ages, however, the hour of the liturgi- 741
 cal functions of those days was, for various reasons, (75)
 anticipated, so that at the end of the same Middle Ages
 all those solemn celebrations were advanced to the early
 morning hours. This was damaging to the liturgical sense.
 The Gospel narration did not agree with the relative
 liturgical commemorations. The solemn Easter vigil, with-
 drawn from its own nocturnal place, lost its original
 significance together with the meaning of its formulas and
 symbols. Holy Saturday, then, taken up with an anticipated
 Easter joy, lost its character of mourning in remembrance
 of Our Lord's burial.

In recent times took place another change, from the 742
 pastoral point of view even more serious. Holy Thursday, (75)
 Good Friday and Holy Saturday were for many years
 numbered among holydays (free of work) with the aim of

740a St. Augustine, *Ep.* 55, 14.

allowing all the faithful, free from work, to assist at the Sacred rites of those days. But in the 17th century, owing to the completely changed conditions of social life, the Sovereign Pontiffs were induced to diminish the number of holydays. It so happened that Urban VIII with the Apostolic Constitution "*Universa per orbem*" of September 24, 1642, was obliged to reduce to working days the sacred triduum of Holy Week.

From this fact the assistance of numerous faithful at these sacred rites was necessarily reduced and consequently their celebration was for a long time advanced to the morning, at a time when, all over the world, schools and offices are open and all business is transacted. Common and almost universal experience, in fact, teaches that often these solemn liturgical functions of the sacred triduum are celebrated by the clergy in almost deserted churches.

743 This is certainly deplorable. The rites of Holy Week
(75) have not only a special dignity, but they also possess a
77) singular strength and sacramental efficacy to nourish
Christian life; neither can they receive adequate compensation in those pious exercises of devotion commonly called "extraliturgical" carried on in the evenings of the sacred triduum.

For all these reasons, eminent liturgists, priests in care of souls and in the first place the Bishops themselves have lately made insistent appeals to the Holy See, asking that the liturgical functions of the sacred triduum be put back, as they once were, to the early evening in order to permit the faithful to assist more easily at these ceremonies.

(Approval of the Sovereign Pontiff.—Practical dispositions.)

ON SACRED MUSIC

Enycl. *Musicae sacrae disciplina*, December 25, 1955.

The subject of sacred music has always been very close 744
to Our heart. Hence it has seemed appropriate to Us in (22,
this encyclical letter to give an orderly explanation of the 33)
topic and also to answer somewhat more completely several questions which have been raised and discussed during the past decades. We are doing so in order that this noble and distinguished art may contribute more every day to greater splendor in the celebration of divine worship and to the more effective nourishment of spiritual life among the faithful.

At the same time We have desired to grant what many of you, venerable brethren, have requested in your wisdom and also what has been asked by outstanding masters of this liberal art and distinguished students of sacred music at meetings devoted to the subject. The experience of pastoral life and the advances being made in the study of this art have persuaded Us that this step is timely.

We hope, therefore, that what St. Pius X rightly decreed in the document which he accurately called the "legal code of sacred music" (a) may be confirmed and inculcated anew, shown in a new light and strengthened by new proofs. We hope that the noble art of sacred music—adapted to contemporary conditions and in some way enriched—may ever more perfectly accomplish its mission.

Music is among the many and great gifts of nature 745
with which God, in whom is the harmony of the most per- (21,
fect concord and the most perfect order, has enriched 24)
men, whom He has created in His image and likeness (a).
Together with the other liberal arts, music contributes to spiritual joy and to the delight of the soul.

744a Cf. above no. 221.

745a Gen. 1:26.

On this subject St. Augustine has accurately written: "Music, that is, the science or the sense of proper modulation, is likewise given by God's generosity to mortals having rational souls in order to lead them to higher things" (b).

History of Sacred Music

746 (24) No one, therefore, will be astonished that always and everywhere, even among pagan peoples, sacred song and the art of music have been used to ornament and decorate religious ceremonies. This is proved by many documents, both ancient and new. No one will be astonished that these arts have been used especially for the worship of the true and sovereign God from the earliest times. Miraculously preserved unharmed from the Red Sea by God's power, the people of God sang a song of victory to the Lord, and Miriam, the sister of Moses, their leader, endowed with prophetic inspiration, sang with the people while playing a tambourine (a).

Later, when the ark of God was taken from the house of Abinadab to the city of David, the king himself and "all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals" (b). King David himself established the order of music and singing used for sacred worship (c). This order was restored after the people's return from exile and was observed faithfully until the Divine Redeemer's coming.

St. Paul showed us clearly that sacred chant was used and held in honor from the very beginning in the Church founded by the Divine Redeemer when he wrote to the Ephesians: "Be filled with the Spirit, speaking to one

745b Ep. CLXI, *De origine animæ hominis*.
746a Ex. 15:1-20.
746b 2 Sam. 6:5.
746c 1 Paral. 23:5; 25:2-31.

another in psalms and hymns and spiritual songs" (d). He indicates that this custom of singing hymns was in force in the assemblies of Christians when he says: "When you come together each of you has a hymn" (e).

Pliny testifies that the same thing held true after apostolic times. He writes that apostates from the Faith said that "this was their greatest fault or error, that they were accustomed to gather before dawn on a certain day and sing a hymn to Christ as if he were God" (f). These words of the Roman proconsul in Bithynia show very clearly that the sound of church singing was not completely silenced even in times of persecution.

Tertullian confirms this when he says that in the assemblies of the Christians "the Scriptures are read, the psalms are sung, sermons are preached" (g).

There are many statements of the Fathers and ecclesiastical writers testifying that after freedom and peace had been restored to the Church the psalms and hymns of liturgical worship were in almost daily use. Moreover, new forms of sacred chant were gradually created and new types of songs were invented. These were developed more and more by the choir schools attached to cathedrals and other important churches, especially by the School of Singers in Rome. 747 (24, 31)

According to tradition, Our Predecessor of happy memory, St. Gregory the Great, carefully collected and wisely arranged all that had been handed down by the elders and protected the purity and integrity of sacred chant with fitting laws and regulations.

From Rome, the Roman mode of singing gradually spread to other parts of the West. Not only was it enriched by new forms and modes, but a new kind of sacred

746d Ephes. 5:18; Col. 3:16.
746e 1 Cor. 14:26.
746f Pliny, *Epist. X*, 96, 7.
746g *De anima*, c. 9.

singing, the religious song, frequently sung in the vernacular, was also brought into use.

The choral chant began to be called "Gregorian" after St. Gregory, the man who revived it. It attained new beauty in almost all parts of Christian Europe after the 8th or 9th century because of its accompaniment by a new musical instrument called the "organ."

748 Little by little, beginning in the 9th century, polyphonic
(24, 29) singing was added to this choral chant. The study and use of polyphonic singing were developed more and more during the centuries that followed and were raised to a marvelous perfection under the guidance of magnificent composers during the 15th and 16th centuries.

Since the Church always held this polyphonic chant in the highest esteem, it willingly admitted this type of music even in the Roman basilicas and in pontifical ceremonies in order to increase the glory of the sacred rites. Its power and splendor were increased when the sounds of the organ and other musical instruments were joined with the voices of the singers.

The Holy See's Vigilance

749 Thus, with the favor and under the auspices of the
(30) Church the study of sacred music has gone a long way over the course of the centuries. In this journey, although sometimes slowly and laboriously, it has gradually progressed from the simple and ingenuous Gregorian modes to great and magnificent works of art. To these works not only the human voice, but also the organ and other musical instruments, add dignity, majesty and a prodigious richness.

The progress of this musical art clearly shows how sincerely the Church has desired to render divine worship ever more splendid and more pleasing to the Christian

people. It likewise shows why the Church must insist that this art remain within its proper limits and must prevent anything profane and foreign to divine worship from entering into sacred music along with genuine progress, and perverting it (a).

The Sovereign Pontiffs have always diligently fulfilled 750 their obligation to be vigilant in this matter. The Council (30) of Trent also forbids "those musical works in which something lascivious or impure is mixed with organ music or singing" (a). In addition, not to mention numerous other Sovereign Pontiffs, Our Predecessor Benedict XIV of happy memory in an encyclical letter dated February 19, 1749, which prepared for a holy year and was outstanding for its great learning and abundance of proofs, particularly urged Bishops to firmly forbid the illicit and immoderate elements which had arrogantly been inserted into sacred music (b).

Our predecessors Leo XII, Pius VIII, Gregory XVI, Pius IX, Leo XIII followed the same line.

Nevertheless it can be rightly said that Our predecessor of immortal memory, St. Pius X, made as it were the highest contribution to the reform and renewal of sacred music when he restated the principles and standards handed down from the elders and wisely brought them together as the conditions of modern times demanded (c). Finally, like Our immediate predecessor of happy memory, Pius XI, in his Apostolic Constitution *Divini cultus sanctitatem* (*The Holiness of Divine Worship*), issued Decem-

749a *Ita etiam patefacit, cur eadem Ecclesia identidem impedire debuerit quominus recti fines excederentur et, una cum veri nominis profectu, etiam profanum aliquid et a sacro cultu alienum in sacram musicam irreperet eamque depravaret.*

750a Counc. of Trent, Sess. XXII.

750b See above no. 41 ff.

750c See above no. 216 ff.

ber 20, 1929 (d), We ourself in the encyclical *Mediator Dei* (*On the Sacred Liturgy*), issued November 20, 1947, have enriched and confirmed the orders of the older Pontiffs (e).

II. Sacred Art

751 (23) Certainly no one will be astonished that the Church is so vigilant and careful about sacred music. It is not a case of drawing up laws of aesthetics or technical rules that apply to the subject of music. It is the intention of the Church, however, to protect sacred music against anything that might lessen its dignity, since it is called upon to take part in something as important as divine worship.

752 (23) On this score sacred music obeys laws and rules which are no different from those prescribed for all religious art and, indeed, for art in general. Now we are aware of the fact that during recent years some artists, gravely offending against Christian piety, have dared to bring into churches works devoid of any religious inspiration and completely at variance with the right rules of art. They try to justify this deplorable conduct by plausible-looking arguments which they claim are based on the nature and character of art itself. They go on to say that artistic inspiration is free and that it is wrong to impose upon it laws and standards extraneous to art, whether they are religious or moral, since such rules seriously hurt the dignity of art and place bonds and shackles on the activity of an inspired artist.

753 (24, 36, 38) Arguments of this kind raise a question which is certainly difficult and serious, and which affects all art and every artist. It is a question which is not to be answered by an appeal to the principles of art or of aesthetics, but which must be decided in terms of the supreme principle

750d See above no. 372 ff.

750e See above no. 642 ff.

of the final end, which is the inviolate and sacred rule for every man and every human act.

The ordination and direction of man to his ultimate end—which is God—by absolute and necessary law based on the nature and the infinite perfection of God Himself is so solid that not even God could exempt anyone from it. This eternal and unchangeable law commands that man himself and all his actions should manifest and imitate, so far as possible, God's infinite perfection for the praise and glory of the Creator. Since man is born to attain this supreme end, he ought to conform himself and through his actions direct all the powers of his body and his soul, rightly ordered among themselves and duly subjected to the end they are meant to attain, to the divine Model. Therefore even art and works of art must be judged in the light of their conformity and concord with man's last end.

Art certainly must be listed among the noblest manifestations of human genius. Its purpose is to express in human works the infinite divine beauty of which it is, as it were, the reflection. Hence that outworn dictum "art for art's sake" entirely neglects the end for which every creature is made. Some people wrongly assert that art should be exempted entirely from every rule which does not spring from art itself. Thus this dictum either has no worth at all or is gravely offensive to God Himself, the Creator and Ultimate End.

Since the freedom of the artist is not a blind instinct to act in accordance with his own whim or some desire for novelty, it is in no way restricted or destroyed, but actually ennobled and perfected, when it is made subject to the divine law.

Since this is true of works of art in general, it obviously applies also to religious and sacred art. Actually religious art is even more closely bound to God and the promotion of His praise and glory, because its only purpose is to give the faithful the greatest aid in turning their

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(24,

30,

38)

minds piously to God through the works it directs to their senses of sight and hearing. Consequently the artist who does not profess the truths of the faith or who strays far from God in his attitude or conduct should never turn his hand to religious art. He lacks, as it were, that inward eye with which he might see what God's majesty and His worship demand (a). Nor can he hope that his works, devoid of religion as they are, will ever really breathe the piety and faith that befit God's temple and His holiness, even though they may show him to be an expert artist who is endowed with visible talent. Thus he cannot hope that his works will be worthy of admission into the sacred buildings of the Church, the guardian and arbiter of religious life.

755 But the artist who is firm in his faith and leads a life (30, worthy of a Christian, who is motivated by the love of 38) God and reverently uses the powers the Creator has given him, expresses and manifests the truths he holds and the piety he possesses so skillfully, beautifully and pleasingly in colors and lines or sounds and harmonies that this sacred labor of art is an act of worship and religion for him. It also effectively arouses and inspires people to profess the faith and cultivate piety.

The Church has always honored and always will honor this kind of artist. It opens wide the doors of its temples to them because what these people contribute through their art and industry is a welcome and important help to the Church in carrying out its apostolic ministry more effectively.

745a *Artifex igitur qui fidei veritates non profiteatur vel animo et vivendi ratione procul a Deo versetur, ad artem religiosam manus nequaquam admoveat; caret enim illo quasi interiore oculo quo videat quid postulet Dei majestas Deique cultus.*

Music at service of worship

These laws and standards for religious art apply in a 756 stricter and holier way to sacred music because sacred (22) music enters more intimately into divine worship than many other liberal arts, such as architecture, painting and sculpture. These last serve to prepare a worthy setting for the sacred ceremonies. Sacred music, however, has an important place in the actual performance of the sacred ceremonies and rites themselves. Hence the Church must take the greatest care to prevent whatever might be unbecoming to sacred worship or anything that might distract the faithful in attendance from lifting their minds up to God from entering into sacred music (a), which is the servant, as it were, of the Sacred Liturgy.

The dignity and lofty purpose of sacred music consists 757 in the fact that its lovely melodies and splendor beautify (22) and embellish the voices of the priest who offers Mass and of the Christian people who praise the Sovereign God. Its special power and excellence should lift up to God the minds of the faithful who are present. It should make the liturgical prayers of the Christian community more alive and fervent so that everyone can praise and beseech the Triune God more powerfully, more intently and more effectively.

The power of sacred music increases the honor given to God by the Church in union with Christ, its Head. Sacred music likewise helps to increase the fruits which the faithful, moved by the sacred harmonies, derive from the Holy Liturgy. These fruits, as daily experience and many ancient and modern literary sources show, manifest themselves in a life and conduct worthy of a Christian.

St. Augustine, speaking of chants characterized by "beautiful voice and most apt melody," says: "I feel that our souls are moved to the ardor of piety by the sacred

756a *Quippe quæ sit sacræ liturgiæ quasi administra.*

words more piously and powerfully when these words are sung than when they are not sung and that all the affections of our soul in their variety have modes of their own in song and chant by which they are stirred up by an indescribable and secret sympathy" (a).

758 It is easy to infer from what has just been said that
(22) the dignity and force of sacred music are greater the closer sacred music itself approaches to the supreme act of Christian worship, the Eucharistic sacrifice of the altar. There can be nothing more exalted or sublime than its function of accompanying with beautiful sound the voice of the priest offering up the Divine Victim, answering him joyfully with the people who are present and enhancing the whole liturgical ceremony with its noble art.

To this highest function of sacred music We must add another which closely resembles it, that is, its function of accompanying and beautifying other liturgical ceremonies, particularly the recitation of the Divine Office in choir. Thus the highest honor and praise must be given to liturgical music.

759 We must also hold in honor that music which is not
(30) primarily a part of the Sacred Liturgy, but which by its power and purpose greatly aids religion. This music is therefore rightly called religious music. The Church has possessed such music from the beginning and it has developed happily under the Church's auspices. As experience shows, it can exercise great and salutary force and power on the souls of the faithful, both when it is used in churches during non-liturgical services and ceremonies, or when it is used outside churches at various solemnities and celebrations.

The tunes of these hymns, which are often sung in the language of the people, are memorized with almost no effort or labor. The mind grasps the words and the

757a Confessions, Bk. X, c. 33.

music. They are frequently repeated and completely understood. Hence even boys and girls, learning these sacred hymns at a tender age, are greatly helped by them to know, appreciate and memorize the truths of the faith. Therefore they also serve as a sort of catechism. These religious hymns bring pure and chaste joy to young people and adults during times of recreation. They give a kind of religious grandeur to their more solemn assemblies and gatherings. They bring pious joy, sweet consolation and spiritual progress to Christian families themselves. Hence these popular religious hymns are of great help to the Catholic apostolate and should be carefully cultivated and promoted.

Therefore when We praised the manifold power and 760
the apostolic effectiveness of sacred music, We spoke of (33) something that can be a source of great joy and solace to all who have in any way dedicated themselves to its study and practice. All who use the art they possess to compose such musical compositions, to teach them or to perform them by singing or using musical instruments, undoubtedly exercise in many and various ways a true and genuine apostolate. They will receive from Christ the Lord the generous rewards and honors of apostles for the work they have done so faithfully.

Consequently they should hold their work in high esteem, not only as artists and teachers of art, but also as ministers of Christ the Lord and as His helpers in the work of the apostolate. They should likewise show in their conduct and their lives the dignity of their calling.

III. Qualities of sacred music

Since, as We have just shown, the dignity and effec- 761
tiveness of sacred music and religious chant are so great, (23) it is very necessary that all of their parts should be diligently and carefully arranged to produce their salutary results in a fitting manner.

762 First of all the chants and sacred music which are
(23) immediately joined with the Church's liturgical worship should be conducive to the lofty end for which they are intended. This music—as our predecessor St. Pius X has already wisely warned us—“must possess proper liturgical qualities, primarily holiness and goodness of form; from which its other note, universality, is derived” (a).

763 It must be *holy*. It must not allow within itself any-
(23, thing that savors of the profane nor allow any such thing
25, to slip into the melodies in which it is expressed. The
26, Gregorian chant which has been used in the Church over
28) the course of so many centuries, and which may be called, as it were, its patrimony, is gloriously outstanding for this holiness.

This chant, because of the close adaptation of the melody to the sacred text, is not only most intimately conformed to the words, but also in a way interprets their force and efficacy and brings delight to the minds of the hearers. It does this by the use of musical modes that are simple and plain, but which are still composed with such sublime and holy art that they move everyone to sincere admiration and constitute an almost inexhaustible source from which musicians and composers draw new melodies.

It is the duty of all those to whom Christ the Lord has entrusted the task of guarding and dispensing the Church's riches to preserve this precious treasure of Gregorian chant diligently and to impart it generously to the Christian people. Hence what Our predecessors, St. Pius X, who is rightly called the renewer of Gregorian chant (a), and Pius XI (b), have wisely ordained and taught, We also, in view of the outstanding qualities which genuine Gregorian chant possesses, will and prescribe that this be done. In the performance of the sacred liturgical rites this same

762a See above no. 223.

763a See above no. 249.

763b See above no. 372 ff.

Gregorian chant should be most widely used and great care should be taken that it should be performed properly, worthily and reverently. And if, because of recently instituted feast days, new Gregorian melodies must be composed, this should be done by true masters of the art. It should be done in such a way that these new compositions obey the laws proper to genuine Gregorian chant and are in worthy harmony with the older melodies in their virtue and purity.

If these prescriptions are really observed in their en- 764
tirety, the requirements of the other property of sacred (18,
music—that property by virtue of which it should be an 23)
example of true art—will be duly satisfied. And if in Cath-
olic churches throughout the entire world Gregorian chant
sounds forth without corruption or diminution, the chant
itself, like the Sacred Roman Liturgy, will have a character-
istic of universality, so that the faithful, wherever they
may be, will hear music that is familiar to them and a part
of their own home. In this way they may experience, with
much spiritual consolation, the wonderful unity of the
Church. This is one of the most important reasons why the
Church so greatly desires that the Gregorian chant tradi-
tionally associated with the Latin words of the Sacred
Liturgy be used.

We are not unaware that, for serious reasons, some 765
quite definite exceptions have been conceded by the Apos- (19,
tolic See. We do not want these exceptions extended or 29,
propagated more widely, nor do We wish to have them 34)
transferred to other places without due permission of the
Holy See (a). Furthermore, even where it is licit to use
these exemptions, local Ordinaries and the other pastors
should take great care that the faithful from their earliest
years should learn at least the easier and more frequently
used Gregorian melodies, and should know how to employ

765a *Nec sine debita ejusdem Sanctæ Sedis venia.*

them in the sacred liturgical rites, so that in this way also the unity and the universality of the Church may shine forth more powerfully every day.

766 (29) Where, according to old or immemorial custom, some popular hymns are sung in the language of the people after the sacred words of the liturgy have been sung in Latin during the solemn Eucharistic sacrifice, local Ordinaries can allow this to be done, "if, in the light of the circumstances of the locality and the people, they believe that (custom) cannot prudently be removed" (a). The law by which it is forbidden to sing the liturgical words themselves in the language of the people remains in force according to what has been said.

767 (97) In order that singers and the Christian people may rightly understand the meaning of the liturgical words joined to the musical melodies, it has pleased Us to make Our own the exhortation made by the Fathers of the Council of Trent. "Pastors and all those who have care of souls," were especially urged that "often, during the celebration of Mass, they or others whom they delegate explain something about what is read in the Mass and, among other things, tell something about the mystery of this most holy sacrifice. This is to be done particularly on Sundays and holy days" (a).

This should be done especially at the time when catechetical instruction is being given to the Christian people. This may be done more easily and readily in this age of ours than was possible in times past, because translations of the liturgical texts into the vernacular tongues and explanations of these texts in books and pamphlets are available. These works, produced in almost every country by learned writers, can effectively help and enlighten the faithful to understand and share in what is said by the sacred ministers in the Latin language.

766a *Codex Juris Canonici*. Can. 5.
767a Sess. XXII, c. VIII.

It is quite obvious that what We have said briefly here about Gregorian chant applies mainly to the Latin Roman Rite of the Church. It can also, however, be applied to a certain extent to the liturgical chants of other rites—either to those of the West, such as the Ambrosian, Gallican or Mozarabic, or to the various eastern rites. 768 (15, 35)

For as all of these display in their liturgical ceremonies and formulas of prayer the marvelous abundance of the Church, they also, in their various liturgical chants, preserve treasures which must be guarded and defended to prevent not only their complete disappearance, but also any partial loss or distortion.

Among the oldest and most outstanding monuments of sacred music the liturgical chants of the different eastern rites hold a highly important place. Some of the melodies of these chants, modified in accordance with the character of the Latin liturgy, had a great influence on the composition of the musical works of the Western Church itself. It is Our hope that the selection of sacred eastern rite hymns—which the Pontifical Institute of Oriental Studies, with the help of the Pontifical Institute of Sacred Music, is busily working to complete—will achieve good doctrinal and practical results. Thus eastern rite seminarians, well trained in sacred chant, can make a significant contribution to enhancing the beauty of God's house after they have been ordained priests.

Polyphony and instrumental music

It is not Our intention in what We have just said in praise and commendation of the Gregorian chant to exclude sacred polyphonic music from the rites of the Church. If this polyphonic music is endowed with the proper qualities, it can be of great help in increasing the magnificence of divine worship and of moving the faithful to religious dispositions. Everyone certainly knows that many polyphonic compositions, especially those that date 769 (29)

from the 16th century, have an artistic purity and richness of melody which render them completely worthy of accompanying and beautifying the Church's sacred rites.

Although over the course of the centuries genuine polyphonic art gradually declined and profane melodies often crept into it, during recent decades the indefatigable labors of experts have brought about a restoration. The works of the old composers have been carefully studied and proposed as models to be imitated and rivalled by modern composers.

770 So it is that in the basilicas, cathedrals and churches
(30) of religious communities these magnificent works of the old masters and the polyphonic compositions of more recent musicians can be performed, contributing greatly to the beauty of the sacred rite. Likewise we know that simpler but genuinely artistic polyphonic compositions are often sung even in smaller churches.

The Church favors all these enterprises. As Our predecessor of immortal memory, St. Pius X, says, the Church "unceasingly encourages and favors the progress of the arts, admitting for religious use all the good and the beautiful that the mind of man has discovered over the course of the centuries, but always respecting the liturgical laws" (a).

These laws warn that great prudence and care should be used in this serious matter in order to keep out of churches polyphonic music which, because of its heavy and bombastic style, might obscure the sacred words of the liturgy by a kind of exaggeration, interfere with the conduct of the liturgical service or, finally, lower the skill and competence of the singers to the disadvantage of sacred worship.

771 These norms must be applied to the use of the organ
(31) or other musical instruments. Among the musical instru-

770a See above no. 227.

ments that have a place in church the organ rightly holds the principal position, since it is especially fitted for the sacred chants and sacred rites. It adds a wonderful splendor and a special magnificence to the ceremonies of the Church. It moves the souls of the faithful by the grandeur and sweetness of its tones. It gives minds an almost heavenly joy and it lifts them up powerfully to God and to higher things.

Besides the organ, other instruments can be called 772 upon to give great help in attaining the lofty purpose of (32) sacred music, so long as they play nothing profane, nothing clamorous or strident and nothing at variance with the sacred services or the dignity of the place. Among these the violin and other musical instruments that use the bow are outstanding because, when they are played by themselves or with other stringed instruments or with the organ, they express the joyous and sad sentiments of the soul with an indescribable power. Moreover, in the encyclical *Mediator Dei*, We Ourselves gave detailed and clear regulations concerning the musical modes that are to be admitted into the worship of the Catholic religion.

"For, if they are not profane or unbecoming to the sacredness of the place and function and do not spring from a desire to achieve extraordinary and unusual effects, then our churches must admit them, since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things, and can foster true devotion of the soul" (a).

It should hardly be necessary to add the warning that, when the means and talent available are unequal to the task, it is better to forego such attempts than to do something which would be unworthy of divine worship and sacred gatherings.

772a See above no. 644.

Popular hymns

773 (30) As We have said before, besides those things that are intimately associated with the Church's Sacred Liturgy, there are also popular religious hymns which derive their origin from the liturgical chant itself. Most of these are written in the language of the people. Since these are closely related to the mentality and temperament of individual national groups, they differ considerably among themselves according to the character of different races and localities.

If hymns of this sort are to bring spiritual fruit and advantage to the Christian people, they must be in full conformity with the doctrine of the Catholic faith. They must also express and explain that doctrine accurately. Likewise they must use plain language and simple melody and must be free from violent and vain excess of words. Despite the fact that they are short and easy, they should manifest a religious dignity and seriousness. When they are fashioned in this way these sacred canticles, born as they are from the most profound depths of the people's soul, deeply move the emotions and spirit and stir up pious sentiments. When they are sung at religious rites by a great crowd of people singing as with one voice, they are powerful in raising the minds of the faithful to higher things.

As we have written above, such hymns cannot be used in Solemn High Masses without the express permission of the Holy See. Nevertheless at Masses that are not sung solemnly these hymns can be a powerful aid in keeping the faithful from attending the Holy Sacrifice like dumb and idle spectators. They can help to make the faithful accompany the sacred services both mentally and vocally and to join their own piety to the prayers of the priest. This happens when these hymns are properly adapted to the individual parts of the Mass, as We rejoice to know is being done in many parts of the Catholic world.

In rites that are not completely liturgical, religious hymns of this kind—when, as We have said, they are endowed with the right qualities—can be of great help in the salutary work of attracting the Christian people and enlightening them, in imbuing them with sincere piety and filling them with holy joy. They can produce these effects not only within churches, but outside of them also, especially on the occasion of pious processions and pilgrimages to shrines and at the time of national or international congresses. They can be especially useful, as experience has shown, in the work of instructing boys and girls in Catholic truth, in societies for youth and in meetings of pious associations.

Hence We can do no less than urge you, venerable brethren, to foster and promote diligently popular religious singing of this kind in the dioceses entrusted to you. There is among you no lack of experts in this field to gather hymns of this sort into one collection, where this has not already been done, so that all of the faithful can learn them more easily, memorize them and sing them correctly.

Those in charge of the religious instruction of boys and girls should not neglect the proper use of these effective aids. Those in charge of Catholic youth should make prudent use of them in the highly important work entrusted to them. Thus there will be hope of happily attaining what everyone desires, namely the disappearance of worldly songs which because of the quality of their melodies or the frequently voluptuous and lascivious words that go with them are a danger to Christians, especially the young, and their replacement by songs that give chaste and pure pleasure, that foster and increase faith and piety.

May it thus come about that the Christian people begin even on this earth to sing that song of praise they will sing forever in heaven: "To Him who sits upon the throne,

and to the Lamb, blessing and honor and glory and dominion forever and ever" (a).

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(35) What we have written thus far applies primarily to those nations where the Catholic religion is already firmly established. In mission lands it will not be possible to accomplish all these things until the number of Christians has grown sufficiently, larger church buildings have been erected, the children of Christians properly attend schools established by the Church and, finally, until there is an adequate number of sacred ministers. Still We urgently exhort apostolic workers who are laboring strenuously in these extensive parts of the Lord's vineyard to pay careful attention to this matter as one of the serious problems of their ministry.

Many of the peoples entrusted to the ministry of the missionaries take great delight in music and beautify the ceremonies dedicated to the worship of idols with religious singing. It is not prudent, then, for the heralds of Christ, the true God, to minimize or neglect entirely this effective help in their apostolate. Hence the preachers of the Gospel in pagan lands should sedulously and willingly promote in the course of their apostolic ministry the love for religious song which is cherished by the men entrusted to their care. In this way these people can have, in contrast to their own religious music which is frequently admired even in cultivated countries, sacred Christian hymns in which the truths of the faith, the life of Christ the Lord and the praises of the Blessed Virgin Mary and the Saints can be sung in a language and in melodies familiar to them.

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(35) Missionaries should likewise be mindful of the fact that, from the beginning, when the Catholic Church sent preachers of the Gospel into lands not yet illumined by the light of faith, it took care to bring into those countries, along with the sacred liturgical rites, musical compositions,

775a Apoc. 5:13.

among which were the Gregorian melodies. It did this so that the people who were to be converted might be more easily led to accept the truths of the Christian religion by the attractiveness of these melodies.

Practical arrangements

So that the desired effect may be produced by what 778
We have recommended and ordered in this encyclical, (34) following in the footsteps of Our predecessors, you, venerable brethren, must carefully use all the aids offered by the lofty function entrusted to you by Christ the Lord and committed to you by the Church. As experience teaches, these aids are employed to great advantage in many churches throughout the Christian world.

First of all, see to it that there is a good school of 779
singers in the cathedral itself and, as far as possible, in (35) other major churches of your dioceses. This school should serve as an example to others and influence them to carefully develop and perfect sacred chant.

Where it is impossible to have schools of singers or where there are not enough choir boys, it is allowed that "a group of men and women or girls, located in a place outside the sanctuary set apart for the exclusive use of this group, can sing the liturgical texts at Solemn Mass, as long as the men are completely separated from the women and girls and everything unbecoming is avoided. The Ordinary is bound in conscience in this matter" (a).

Great care must be taken that those who are prepar- 780
ing for the reception of sacred orders in your seminaries (34) and in missionary or religious houses of study are properly instructed in the doctrine and use of sacred music and Gregorian chant according to the mind of the Church by teachers who are experts in this field, who esteem the

779a Decree of Sacred Congregation of Rites nos. 3964, 4201, 4231.

traditional customs and teachings and who are entirely obedient to the precepts and norms of the Holy See.

781 (34) If, among the students in the seminary or religious house of study, anyone shows remarkable facility in or liking for this art, the authorities of the seminary or house of study should not neglect to inform you about it. Then you may avail yourself of the opportunity to cultivate these gifts further and send him either to the Pontifical Institute of Sacred Music in Rome or to some other institution of learning in which this subject is taught, provided that the student manifests the qualities and virtues upon which one can base a hope that he will become an excellent priest.

782 (35) In this matter care must also be taken that local Ordinaries and heads of religious communities have someone whose help they can use in this important area which, weighed down as they are by so many occupations, they cannot easily take care of themselves.

It would certainly be best if in diocesan Councils of Christian Art there were someone especially expert in the fields of religious music and chant who could carefully watch over what is being done in the diocese, inform the Ordinary about what has been done and what is going to be done, receive the Ordinary's commands and see that they are obeyed. If in any diocese there is one of these associations, which have been wisely instituted to foster sacred music and have been greatly praised and commended by the Sovereign Pontiffs, the Ordinary in his prudence may employ this association in the task of fulfilling responsibility.

783 (34) Pious associations of this kind, which have been founded to instruct the people in sacred music or for advanced study in this subject, can contribute greatly by words and example to the advance of sacred music.

Help and promote such associations, venerable brethren, so that they may lead an active life, may employ the

best and the most effective teachers, and so that, throughout the entire diocese, they may diligently promote the knowledge, love and use of sacred music and religious harmonies, with due observance of the Church's laws and due obedience to Ourselves.

Moved by paternal solicitude, We have dealt with this matter at some length. We are entirely confident that you, venerable brethren, will diligently apply all of your pastoral solicitude to this sacred subject which contributes so much to the more worthy and magnificent conduct of divine worship. 784 (34)

It is Our hope that whoever in the Church supervises and directs the work of sacred music under your leadership may be influenced by Our encyclical letter to carry on this glorious apostolate with new ardor and new effort, generously, enthusiastically and strenuously.

Hence, We hope that this most noble art, which has been so greatly esteemed throughout the Church's history and which today has been brought to real heights of holiness and beauty, will be developed and continually perfected and that on its own account it will happily work to bring the children of the Church to give due praise, expressed in worthy melodies and sweet harmonies, to the Triune God with stronger faith, more flourishing hope and more ardent charity.

May it produce even outside the walls of churches—in Christian families and gatherings of Christians—what St. Cyprian beautifully spoke of to Donatus, "Let the sober banquet resound with Psalms. And if your memory be good and your voice pleasant, approach this work according to custom. You give more nourishment to those dearest to you if we hear spiritual things and if religious sweetness delights the ears" (a).

784a *Epist. ad Donatum*; P.L. IV, 227.

UNITY IN THE EUCHARIST

R. M. to the Italian Eucharistic Congress, May 6, 1956.

(*Praise of Lecce and Pouilles.*)

785 Faith in the Eucharist, its permanent presence, the
(52) mystical renewal of the Sacrifice of Golgotha, physical and spiritual communion with the Sole Redeemer, Christ, calls and urges men to brotherly union. In fact, this union is a reality in the Mystical Body, in which the actual members are many and which all are called to join. Faith and Eucharistic Communion are truly the link given men by God to reconstruct the primitive unity of the human family, which was shattered by original sin.

(*Southern Italy, natural bridge between the West and the East.*)

THE SACRED HEART AND THE EUCHARIST

Encycl. *Haurietis aquas in gaudio*, on devotion to the Sacred Heart, May 15, 1956.

(*Foundations of devotion to the Sacred Heart.—The New Testament and Tradition.—The Heart of Jesus and the Redeemer's mission of salvation during the earthly life of Jesus.—The gifts of the Heart of Jesus.*)

786 Who in truth could describe in a worthy manner those
(53, beatings of the Divine Heart, the indications of His infinite
57) love, when He bestowed His greatest gifts on man, that is, Himself in the sacrament of the Eucharist, His Most Holy Mother and the priestly office communicated to us? Even before He ate the Last Supper with His disciples, when He knew that He was going to institute the sacrament of His Body and Blood by the shedding of which

the new covenant was to be consecrated, He felt His Heart stirred by strong emotions, which He made known to the Apostles in these words: "I have greatly desired to eat this passover with you before I suffer" (a). These same emotions were even stronger, without doubt, when "having taken bread, He gave thanks and broke it and gave it to them saying: 'This is My Body which is being given for you; do this in remembrance of Me.' In like manner, He took also the cup after the supper, saying: 'This cup is the new covenant in My blood, which shall be shed for you'" (b).

Rightly, therefore, one may affirm that the Divine Eucharist, both as a sacrament and as a sacrifice—the one He bestowed on men, the other He Himself continually offers "from the rising of the sun even to the going down" (c)—and the priesthood are all really the gifts of the Most Sacred Heart of Jesus.

(*Our Lady.—The Sacrifice of Calvary.*)

Therefore, there can be no doubt that the Most Sacred 787 Heart of Jesus, since it is most intimately the sharer of the (53, life of the Incarnate Word, and since it was assumed as an 57) instrument of the Divinity, no less than the other members of His human nature in accomplishing the works of divine grace and omnipotence, is the true symbol of the boundless love by which Our Savior, through the shedding of His blood, contracted a mystical marriage with the Church. "Through charity He suffered for the Church who was to be united to Him as His spouse" (a). Therefore, from the wounded heart of Our Redeemer, the Church, the dispenser of the blood of the Redeemer, was born. From this wounded Heart the grace of the sacraments, from which the children of the Church draw supernatural life, flowed

786a Luke 22:15.

786b Luke 22:19-20.

786c Mal. 1:11.

787a *Sum. Theol. Suppl.* q. 42, a. 1 ad 3 m.

most profusely, as we read in the Sacred Liturgy: "From the pierced Heart, the Church, joined to Christ, is born... who pourest forth grace from Thy heart" (b).

By reason of this symbol, which was not, indeed, unknown even to the ancient Fathers of the Church and ecclesiastical writers, the Common Doctor, as if reechoing these same sentiments, writes: "Water flowed from Christ's side to wash us; blood to redeem us. Wherefore blood belongs to the Sacrament of the Eucharist, while water belongs to the Sacrament of Baptism. Yet this latter sacrament derives its cleansing virtue from the power of Christ's blood" (c). What is written here concerning the side of Christ, wounded and opened by a soldier, must likewise be said of His Heart, which the lance actually touched with its stroke, inasmuch as the soldier pierced it so that he might be clearly certain of the death of Jesus Christ fixed to the Cross. Wherefore the wound of the Most Sacred Heart of Jesus, which had now completed the course of this mortal life, is down through the ages the living image of that love freely bestowed by which God gave His only-begotten Son for the redemption of man, and with which Christ loved us all so intensely that He offered Himself for us as a bloody victim on Calvary: "Christ also loved us and delivered Himself up for us as an offering and a sacrifice to God to ascend in fragrant odor" (d).

(*History of devotion to the Sacred Heart.—Promotion of a more enlightened and extended practice of devotion to the Sacred Heart.*)

787b Hymn of the Sacred Heart.

787c *Sum. Theol.* III, q. 66, a. 3 ad 3 m.

787d Ephes. 5:2.

PRIESTS—EUCHARISTIC MEN

Message, *Nous sommes présents*, to the National Eucharistic Congress of Rennes, June 25, 1956.

(*Introduction.*)

Fifty years after the memorable Decree of St. Pius X 788 on frequent Communion which was completed later by (62) the measures taken in favor of children, it is well to examine ourselves on the fidelity of Catholics to these pontifical dispositions. Have not We Ourselves, through various measures facilitating assistance at Mass and the observance of the Eucharistic fast, through the new splendor We willed to give the celebration of the paschal mysteries, of which the Eucharist is the sacred memorial—have We not clearly manifested our vivid desire to see the lives of our Christian communities intensified at the altars and the radiance of their charity increased? Furthermore, because the Congress, by its very objective, invites you to ask yourselves, "What about Eucharistic life in France in our day?" We do not doubt that everyone—according to his age and state, the degree of his personal and social responsibilities—will give to that question the loyal response that a more enlightened faith and the lesson of experience dictate.

This present point is a serious one for many reasons. 789 We urge young people, families, parishes, religious Insti- (62) tutes, and Catholic Action groups to meditate before the Sacred Host on their duty to restore all things in Christ, a duty more pressing today than ever. On the altars of your cities and towns, Christ is present, the Author of salvation, the Source of grace, the Cause of our unity and our peace. Go to Him. Live His life. Base the work of your sanctification on Him and find in Him the impetus for your apostolate. On Him build the Christian city: "For there is

no other name under heaven given to men by which we must be saved" (a).

790 To you who are priests and who have the mission of
(62) leading and nourishing God's people, We address Our-
selves with a fatherly heart. Does not the priesthood,
which you received during the Sacrifice of the Mass and
with a view to multiplying that sacrifice throughout time
and space, constitute you first and foremost men of the
Eucharist? We know, beloved sons, and We appreciate the
zeal which prompts you to make the celebration of the
liturgy a living thing, in which your faithful are anxious
to share intelligently and devoutly. Include in it always
practice of an enlightened, fervent worship of the Divine
Presence of Jesus in the tabernacles of your churches.
Nothing can replace, in a priest's life, silent, prolonged
prayer before the Blessed Sacrament, and the admirable ex-
ample of the holy Curè of Ars in this regard is as valuable
today as ever. Has it not always been there in front of the
altar, in the adoration of Our Lord, that the missionary zeal
of your country's most valiant apostles through the centuries
has been formed?

791 Of what extraordinary value for the Christian com-
(62) munity is the Eucharistic prayer of her priests! For many
men bewildered and disturbed by the fever of modern
living, their example is a providential reminder of "the one
thing necessary." Moreover, their unceasing intercession will
lead such souls, sooner or later, to the center of supernatural
life—the altar, where Christ renews His redemptive sacrifice
and where it is right that we should offer Him the tribute
of our praise.

May the Lord Jesus, who, on the soil of France,
revealed to Saint Margaret Mary the treasures of mercy in
His Sacred Heart, shower on you all, dear children partici-
pating in the National Congress of Rennes, a vast outpouring

789a Acts 4:12.

of graces. And as a sign of these divine favors We bestow
upon you and upon your beloved country Our very Paternal
Apostolic Blessing.

THE MASS, SACRED MEAL

All. to the International Dietetics Congress, Septem-
ber 12, 1956.

(*Practical nature of the Congress.—Nutrition and in-
fancy.—Role of dietetics in relation to other sciences.*)

Because nutrition is an elementary act, absolutely 792
indispensable for life and one which makes its need felt by (52,
man every day; because, moreover, it is an action to which 58)
man has attached subjective meanings, it is evident that
to reach conclusions fully adequate and humane, you must
look very closely at the psychological conditions of nutri-
tion, to appreciate the spiritual import of all that it entails.
Why not mention at this point the fact that men often
bestow a religious character on the taking of a meal and
also that God made it a sacred rite, the efficacious sign of
the intimate union He wills to establish between Himself
and every man, and of the fraternal charity He desires to
see reigning among us? This is the sublime reality from
which your labors definitely must take their inspiration
and their very high dignity.

(*Usefulness of dietetics.—Conclusion.*)

SACRED LITURGY AND PASTORAL ACTION

All. to the International Congress on Pastoral Liturgy,
September 22, 1956.

You have asked Us to deliver an address upon the 793
closing of the International Congress on Pastoral Liturgy (16,
which has just been held in Assisi. We readily accede to 96)
your request and bid you welcome.

If the position of the liturgical movement today is compared to that of thirty years ago, undeniable progress in its extent and in its depth becomes evident. Interest in the liturgy, practical accomplishments, and the active participation of the faithful have undergone a development which would then have been difficult to anticipate. The chief driving force, both in doctrinal matters and in practical applications, came from the Hierarchy and, in particular, from Our saintly Predecessor, Pius X, who gave the liturgical movement a decisive impulse by his *Motu Proprio* of October 23, 1913, "*Abhinc duos annos*" (a). The faithful received these directives gratefully and showed themselves ready to comply with them. Liturgists applied themselves to their tasks with zeal, and as a result, many interesting and rewarding projects were soon under way, although, at times, certain deviations had to be corrected by the Church's authority. Of the many documents published on this subject in recent times, it will suffice for Us to mention three: the Encyclical "*Mediator Dei*," "*De sacra liturgia*," of November 20, 1947 (b); the new decree on Holy Week, dated November 16, 1955 (c), which has helped the faithful to achieve a better understanding and fuller participation in the love, sufferings and triumph of our Savior; and finally, the Encyclical "*De musica sacra*" of December 25, 1955 (d). Thus the liturgical movement has appeared as a sign of God's providential dispositions for the present day, as a movement of the Holy Spirit in His Church, intended to bring men closer to those mysteries of the faith and treasures of grace which derive from the active participation of the faithful in liturgical life.

794 The Congress which is just concluding has had for its particular end a demonstration of the inestimable value

793a AAS. 1913, pp. 449-451.

793b Cf. Above no. 508 ff.

793c Cf. Above no. 740 ff.

793d Cf. Above no. 744 ff.

of the liturgy in the sanctification of souls, and, consequently, in the Church's pastoral activity. You have studied this aspect of the liturgy as it is revealed in history and has continued to be revealed. You have also seen how this aspect of the liturgy is founded in the nature of things, that is, how it is derived from essential elements of the liturgy. Your Congress, then, included a study of historical developments, some reflections on existing conditions, and an examination both of objectives to be sought in the future and of means suitable for their attainment. After careful consideration of your program, We express Our hope that this new sowing of seed, added to those of the past, will produce rich harvests for the benefit of individuals and the whole Church. In this address, instead of presenting to you in greater detail norms on which the Holy See has already spoken sufficiently, We have decided it would be more useful to touch on a few important points which are actually under discussion in the field of liturgy and dogma, and which hold Our special interest. We shall group these considerations under two headings. These will be simple pointers rather than the express themes We propose to develop: the Liturgy and the Church, the Liturgy and the Lord.

I. *The Liturgy and the Church*

As We have said in the Encyclical "*Mediator Dei*," 795 the liturgy is a vital function of the whole Church, and (5, not simply of a group or of a limited movement. "The 6) Sacred Liturgy is the whole public worship of the Mystical Body of Jesus Christ, Head and members" (a). The Mystical Body of our Lord lives on the truth of Christ and on the graces which flow through its members, giving them life and uniting them to one another and their Head. This is what St. Paul means when he says in the first

795a Cf. Above no. 521.

Epistle to the Corinthians: "All are yours, and you are Christ's and Christ is God's" (b). All then is directed toward God, His service, and His glory. The Church, filled with the gifts and the life of God, devotes herself with a deep and spontaneous movement to the adoration and praise of the infinite God. Through the liturgy she renders to Him, as a corporate body, that worship which is His due.

796 To this unique liturgy, all the members, those clothed
(5, with episcopal power and those belonging to the body of
16, the faithful, bring all that they have received from God,
82) all the powers of their minds and hearts and all of their
achievements. This is true, above all, of the Hierarchy,
since it holds the "depositum fidei" and the "depositum
gratiæ." From the "depositum fidei," from the truth of
Christ contained in Scripture and Tradition, the Hierarchy
draws the great mysteries of the faith, in particular, those
of the Trinity, the Incarnation and the Redemption, and
causes them to pass into the liturgy. But it would be diffi-
cult to find a truth of the Christian faith which is not
expressed in some manner in the liturgy, whether in read-
ings from the Old and the New Testament during Holy
Mass and the Divine Office, or in the riches which the mind
and heart discover in the Psalms. Moreover, the solemn
ceremonies of the liturgy are a profession of faith in action.
They give concrete expression to the great truths of the
faith which concern the inscrutable designs of God's
generosity and His inexhaustible benefits to men, the love
and mercy of the Heavenly Father for the world, the
salvation for which He sent His Son and delivered Him to
death. It is thus that the Church communicates in abundance
in the liturgy the treasures of the "depositum fidei," of the
truth of Christ. Through the liturgy also are diffused the
riches of the "depositum gratiæ" which the Savior has

795b 1 Cor. 3:23.

transmitted to His Apostles: sanctifying grace, the virtues and gifts, the power to baptize, to confer the Holy Spirit, to forgive sins through the sacrament of Penance, and to ordain priests. At the heart of the liturgy is the celebration of the Eucharist, the sacrifice and the repast. In the liturgy also are all the sacraments gathered up, and the Church, by means of the sacramentals, generously multiplies gifts of grace in the most varied circumstances. The Hierarchy also extends its care to all that helps increase the beauty and dignity of liturgical ceremonies: the places of worship, their furnishing, the liturgical vestments, sacred music, and sacred art.

If the Hierarchy communicates the truth and the grace 797
of Christ by means of the liturgy, the faithful, on their side, (5,
have a duty to receive them, to give them their whole- 16,
hearted consent, to transform them into values for life. They 96)
accept all that is offered to them—the grace of the sacrifice
of the altar, of the sacraments and sacramentals—not as
mere passive recipients of the graces flowing over them,
but cooperating in these graces with all their will and
strength, and, above all, participating in the liturgical of-
fices, or at least following their performance with fervor.
The laity have contributed in large measure, and by a
constant effort continue to contribute, to increase the ex-
ternal solemnity of worship, to build churches and chapels,
to adorn them, to enhance the beauty of the liturgical
ceremonies with all the splendors of sacred art.

The contributions which are brought to the liturgy by 798
the Hierarchy and by the faithful are not to be reckoned as (5,
two separate quantities, but represent the joint work of 16)
members of the same organism, which acts as a single
living entity. The shepherds and the flock, the teaching
Church and the Church taught, form a single and unique
body of Christ. So there is no reason for entertaining sus-
picion, rivalries, open or hidden opposition, either in one's
thought or in one's manner of speaking and acting. Among

members of the same body there ought to reign, before all else, harmony, union and cooperation. It is within this unity that the Church prays, makes its offering, grows in holiness. One can declare therefore with justice that the liturgy is the work of the Church whole and entire.

799 But We have to add: public worship is not on that (5, account the whole Church. It does not exhaust the field of 13, her activities. Alongside public worship, which is that of 16) the community, there is still place for private worship, which the individual pays to God in the secret of his heart or expresses by exterior acts. This private worship has as many variations as there are Christians, though it proceeds from the same faith and the same grace of Christ. The Church not only tolerates this kind of worship, but gives it full recognition and approval, without however raising it in any way to the primary position of liturgical worship.

800 But when We say that public worship does not exhaust (5, the field of the Church's activities, We are thinking in 13, particular of the tasks of teaching and of pastoral care, of 16, the "Tend the Flock of God, which is among you" (a). We 82, have recalled the roles which the Magisterium, the depository 98) of the truth of Christ, exercises through the liturgy. The influencing of the governing power upon it is also evident. For it belongs to the Popes to give recognition to rites which are in force, to introduce any new practices, to establish rules for the manner of worship. It pertains to the Bishops to watch carefully that the prescriptions of canon law with regard to divine worship are observed (b). But the functions of teaching and control extend even beyond that. To ascertain this it is sufficient to glance at canon law and its statements concerning the Pope, the Roman Congregations, the Bishops, Councils, the Magisterium, and ecclesiastical discipline. The same conclusion may

800a 1 Peter 5:2.

800b Cf. Above no. 546.

be reached by observing the life of the Church, and in Our two Allocutions of May 31 and November 2, 1954, on the threefold function of the Bishop, We expressly insisted on the extent of his obligations. They are not limited to teaching and government, but embrace also all other human activities in the measure in which religious and moral interests are involved (c).

If then the duties and the interests of the Church on 801 this point are universal, the priests and the faithful will be (5, cautious in their manner of thinking and acting, lest they fall 12, into narrowness of view or lack of understanding. Our En- 13) cyclical "*Mediator Dei*" has already corrected certain erroneous statements which were tending either to orientate religious and pastoral teaching into a form exclusively liturgical, or to raise obstacles to the liturgical movement because it was not understood. In reality, there exists no objective difference between the end pursued by the liturgy and that of the other functions of the Church. As for differences of opinion, though they are genuine, they do not present insuperable obstacles. These considerations will suffice to show, We hope, that the liturgy is the work of the whole Church, and that all the faithful, as members of the Mystical Body ought to love and value it, and take part in it, while understanding that the tasks of the Church extend well beyond it.

II. *The Liturgy and the Lord*

We wish to consider now in a special manner the 802 liturgy of the Mass and the Lord who in it is both Priest (46) and Oblation. As some inaccuracies and some misunderstandings are coming to light here and there with regard to certain points, We shall say a word about the "*actio Christi*," about the "*præsentia Christi*," and about the "*infinita et divina majestas Christi*."

800c Cf. Above no. 728.

803 1. "Actio Christi."—The liturgy of the Mass has for its
(14, end the expression through the senses of the grandeur of
48, the mystery which is accomplished in it, and efforts are
96) being made today which tend to make the faithful partici-
pate in as active and intelligent a manner as possible.
Though this aim is justified, there is risk of lessening
reverence if attention is distracted from the main action to
direct it to the splendor of other ceremonies.

804 What is this main action of the Eucharistic Sacrifice?
(48, We have spoken explicitly of it in the Allocution of Novem-
88, ber 2, 1954 (a). We there cited first the teaching of the
90, Council of Trent: "In this divine sacrifice which takes place
91) at Mass, the same Christ is present and is immolated in
an unbloody manner, who once on the altar of the Cross
offered Himself in a bloody manner... For the victim is
one and the same, now offering Himself through the
ministry of priests, who then offered Himself on the Cross;
only the manner of offering is different" (b). And We con-
tinued in these words: "Thus the priest-celebrant, putting
on the person of Christ, alone offers the sacrifice, and not
the people, nor the clerics, nor even the priests who rever-
ently assist. All, however, can and should take an active
part in the sacrifice" (c). We then emphasized that, from
a failure to distinguish between the participation of the
celebrant in the fruits of the sacrifice of the Mass and the
nature of the action which he performs, the conclusion was
reached that "the offering of one Mass, at which a hun-
dred priests assist with religious devotion, is the same as
a hundred Masses celebrated by a hundred priests." Con-
cerning this statement We said: "It must be rejected as an
erroneous opinion." And We added by way of explanation:
"With regard to the offering of the Eucharistic Sacrifice,
the actions of Christ, the High Priest, are as many as are

804a Cf. above no. 723 ff.

804b Council of Trent, XXII, 2.

804c Cf. above no. 723.

the priests celebrating, not as many as the priests rever-
ently hearing the Mass of a Bishop or a priest; for those
present at the Mass in no sense sustain, or act in, the
person of Christ sacrificing, but are to be compared to the
faithful layfolk who are present at the Mass" (d). On
the subject of liturgical congresses, We remarked on the
same occasion: "These meetings sometimes follow a defi-
nite program, so that only one offers the Mass, and others
(all or the majority) assist at this one Mass, and receive the
Holy Eucharist during it from the hands of the celebrant.
If this be done for a good and sound reason... the practice
is not to be opposed, so long as the error We have men-
tioned above is not underlying it," that is to say, the error
of equating the offering of a hundred Masses by a hundred
priests to the offering of one Mass at which a hundred
priests are devoutly present.

According to this, the central element of the Eucharistic 805
Sacrifice is that in which Christ intervenes as "*se ipsum* (48,
offerens"—to adopt the words of the Council of Trent (a). 92)
That happens at the consecration when, in the very act
of transubstantiation worked by the Lord (b), the priest-
celebrant is "*personam Christi gerens*." Even if the conse-
cration takes place without pomp and in all simplicity, it
is the central point of the whole liturgy of the sacrifice,
the central point of the "*actio Christi cujus personam gerit
sacerdos celebrans*," or "*sacerdotes concelebrantes*" in the
case of a true concelebration.

Some recent events give Us the occasion to speak with 806
precision on certain points regarding this matter. When (48,
the consecration of the bread and wine is validly brought 92)
about, the whole action of Christ is actually accomplished.
Even if all that remains could not be completed, still,
nothing essential is wanting to the Lord's oblation.

804d Cf. above no. 725.

805a XXII, 2.

805b XIII, 3 and 4.

807 After the consecration is performed, the "*oblatio hostiæ*
 (48, *super altare positæ*" can be accomplished and is accom-
 88, plished by the priest-celebrant, by the Church, by the other
 92) priests, by each of the faithful. But this action is not "*actio*
ipsius Christi per sacerdotem ipsius personam sustinentem
et gerentem." In reality the action of the consecrating
 priest is the very action of Christ who acts through His
 minister. In the case of a concelebration in the proper sense
 of the word, Christ, instead of acting through one minister,
 acts through several. On the other hand, in a merely cere-
 monial concelebration, which could also be the act of a lay
 person, there is no question of simultaneous consecration,
 and this fact raises the important point: "What intention
 and what exterior action are required to have a true con-
 celebration and simultaneous consecration?"

808 On this subject let us recall what we said in Our
 (48, Apostolic Constitution "*Episcopalis Consecrationis*" of
 85, November 30, 1944 (a). We there laid down that in an
 88) episcopal consecration the two Bishops who accompany
 the consecrator must have the intention of consecrating the
 Bishop-Elect, and that, consequently, they must perform
 the exterior actions and pronounce the words by which
 the power and the grace to transmit are signified and
 transmitted. It is, then, not sufficient for them to unite
 their wills with that of the chief consecrator, and to declare that
 they make his words and actions their own. They must
 themselves perform the actions and pronounce the essential
 words.

The same thing likewise happens in concelebration in
 the true sense. It is not sufficient to have and to indicate
 the will to make one's own the words and the actions of the
 celebrant. The concelebrants must themselves say over the
 bread and the wine, "This is my Body," "This is my Blood."
 Otherwise, their concelebration is purely ceremonial.

808a Cf. above no. 472

And so it may not be affirmed that, "in the last analysis 809
 the only decisive question is to know in what measure (48,
 personal participation, supported by the grace which one 88)
 receives in the offering of worship, increases the partici-
 pation in the cross and in the grace of Christ, who unites us
 to Himself and with each other." This inaccurate manner of
 putting the question We have already rejected in the
 Allocution of November 2, 1954 (a); but certain theolo-
 gians still cannot reconcile themselves to it. We therefore
 repeat it: the decisive question (for concelebration as for
 the Mass of a single priest) is not to know the fruit the soul
 draws from it, but the nature of the act which is performed:
 does or does not the priest, as minister of Christ, perform
 "*actio Christi se ipsum sacrificantis et offerentis?*" Like-
 wise for the sacraments, it is not a question of knowing the
 fruit produced by them, but whether the essential elements
 of the sacramental sign (the performing of the sign by the
 minister himself who performs the gestures and pronounces
 the words with the intention *saltem faciendi quod facit ec-*
clesia) have been validly performed. Likewise, in cele-
 bration and concelebration, one must see whether, along
 with the necessary interior intention, the celebrant com-
 pletes the external action, and, above all, pronounces the
 words which constitute the "*actio Christi se ipsum sacrifi-*
cantis et offerentis." This is not verified when the priest
 does not pronounce over the bread and the wine our Lord's
 words: "This is my Body," "This is my Blood."

2. "*Præsentia Christi.*"—Just as altar and sacrifice dom- 810
 inate liturgical worship, the life of Christ must be said to be (44)
 completely dominated by the sacrifice of the Cross. The
 Angel's words to His foster-father: "*He shall save his people*
from their sins," (a) those of John the Baptist: "*Behold the*
lamb of God, who takes away the sin of the world," (b)

809a Cf. above no. 725.

810a Matt. 1:21.

810b John 1:29.

those of Christ Himself to Nicodemus: "Even so must the Son of Man be lifted up, that those who believe in him... may have life everlasting," (c) to His disciples: "But I have a baptism to be baptized with; and how distressed I am until it is accomplished," (d) and the words especially which He spoke at the Last Supper and on Calvary, all show that the core of our divine Lord's life and thought was the Cross and the offering of Himself to the Father in order to reconcile men to God and to save them.

811 (57) But is not He who offers sacrifice somehow greater than the sacrifice itself? So now We would like to speak to you about the Lord Himself, and first of all to call your attention to the fact that in the Eucharist the Church possesses the Lord, flesh and blood, body and soul and divinity. This is solemnly defined by the Council of Trent, in its thirteenth Session, canon 1. It suffices, moreover, to take the words pronounced by Jesus in their clear, literal, unambiguous meaning to arrive at the same conclusion: "Take and eat. This is my Body, which shall be given for you." "Take and drink, this is my Blood, which shall be shed for you." And St. Paul uses the same clear and simple words in his first letter to the Corinthians (a).

812 (57) On this subject there is neither doubt nor divergence of opinion among Catholics. But as soon as speculative theology begins to discuss the manner in which Christ is present in the Eucharist, serious differences of opinion rise on a number of points. We do not wish to go into these speculative controversies. We would like, however, to point out certain limits and insist on a fundamental principle of interpretation whose neglect causes Us some anxiety. Speculation must take as its norm that the literal meaning of scriptural texts, the faith and teaching of the Church, take precedence over a scientific system and theoretical con-

810c John 3:14-15.
811a 1 Cor. 11:23-25.

810d Luke 12:50.

siderations. Science must conform to revelation, not revelation to science. When a philosophical concept distorts the genuine meaning of a revealed truth, it is either inaccurate or is being applied incorrectly. This principle finds application in the doctrine of the real presence. Certain theologians, though they accept the Council's teaching on the real presence and on transubstantiation, interpret the words of Christ and those of the Council in such a way that nothing more remains of the presence of Christ than a sort of envelope empty of its natural content.

In their opinion, what the species of bread and wine 813 substantially and actually contain is "the Lord in heaven," (57) with whom the species have a so-called real and substantial relation of content and presence. Such a speculative interpretation raises serious objections when presented as one fully adequate, since the Christian sense of the faithful, the constant catechetical teaching of the Church, the terms of the Council, and above all the words of our Lord require that the Eucharist contain the Lord Himself. The sacramental species are not the Lord, even if they have a so-called essential relation of container and presence contained with the substance of the heavenly Christ. The Lord said: "This is my Body! this is my Blood!" He did not say, "This is something apparent to the senses which signifies the presence of my Body and Blood." No doubt He could effect that those perceptible signs of a true relation of presence should also be perceptible and efficacious signs of sacramental grace; but there is question here of the essential content of the "eucharistic species," not of their sacramental efficacy. Therefore it cannot be admitted that the theory We have just described gives full satisfaction to the words of Christ; that the presence of Christ in the Eucharist means nothing more; or that this theory is adequate to enable us to say in all truth of the Eucharist: "It is the Lord" (a).

813a Cf. John 21:7.

814 Undoubtedly, the majority of the faithful is unable to
 (57) grasp the difficult speculative problems and the attempts to explain the nature of Christ's presence. The Roman Catechism, moreover, advises against discussing such questions before the faithful (a), but it neither mentions nor proposes the theory outlined above. Still less does it affirm that such a theory exhausts the meaning of Christ's words and gives them a full explanation. One can still search for scientific explanations and interpretations, but they must not, so to speak, drive Christ from the Eucharist and leave in the tabernacle only a Eucharistic species retaining a so-called real and essential relation with the true Lord who is in heaven. It is surprising that those who are not satisfied with the theory We have just described should be listed as adversaries, among the non-scientific "physicists," or that there is no hesitation in saying, with regard to the so-called scientific conception of Christ's presence: "This truth is not for the masses."

815 To these considerations We must add some remarks
 (65) concerning the tabernacle. Just as We said above: "The Lord is somehow greater than the altar and the sacrifice," so now We might say: "Is the tabernacle, where dwells the Lord who has come down amongst His people, greater than altar and sacrifice?" The altar is more important than the tabernacle, because on it is offered the Lord's sacrifice. No doubt the tabernacle holds the "*Sacramentum permanens*," but it is not an "*altare permanens*," for the Lord offers Himself in sacrifice only on the altar during the celebration of Holy Mass, not after or outside the Mass. In the tabernacle, on the other hand, He is present as long as the consecrated species last, yet is not making a permanent sacrificial offering. One has a perfect right to distinguish between the offering of the sacrifice of the Mass and the "*cultus latreuticus*" offered to the God-Man hidden in the

814a *Cat. Rom.*, pars II, cap. IV, p. 43 ff.

Eucharist. A decision of the Sacred Congregation of Rites, dated July 7, 1927, severely limits exposition of the Blessed Sacrament during Mass (a). But this is easily explained by a concern to keep habitually separate the act of sacrifice and the worship of simple adoration, in order that the faithful may clearly understand the characteristics proper to each.

Still, an awareness of their unity is more important than 816
 a realization of their differences. It is one and the same (65) Lord who is immolated on the altar and honored in the tabernacle, and who pours out His blessings from the tabernacle. A person who was thoroughly convinced of this would avoid many difficulties. He would be wary of exaggerating the significance of one to the detriment of the other, and of opposing decisions of the Holy See.

The Council of Trent has explained the disposition of soul required concerning the Blessed Sacrament: "*If anyone says that Christ, the only-begotten Son of God, is not to be adored in the holy sacrament of the Eucharist with the worship of latria, including the external worship, and that the sacrament, therefore, is not to be honored with extraordinary festive celebrations nor solemnly carried from place to place in processions according to the praiseworthy universal rite and custom of the Holy Church; or that the sacrament is not to be publicly exposed for the people's adoration, and that those who adore it are idolators: let him be anathema*" (a).

"*If anyone says that it is not permissible to keep the Sacred Eucharist in a holy place, but that it must necessarily be distributed immediately after the consecration to those who are present; or that it is not permissible to carry the Eucharist respectfully to the sick: let him be anathema*" (b). He who clings wholeheartedly to this teaching has no

815a AAS., 1927, p. 289.

816a Council of Trent, XIII, can. 6.

816b Council of Trent, 13, can. 7.

thought of formulating objections against the presence of the tabernacle on the altar. In the instruction of the Holy Office, "De arte sacra," of June 30, 1952 (c), the Holy See insists, among other things, on this point: "This Supreme Sacred Congregation strictly commands that the prescriptions of Canons 1268, #2 and 1269, #1, be faithfully observed: 'The Most Blessed Eucharist should be kept in the most distinguished and honorable place in the church, and hence as a rule at the main altar unless some other be considered more convenient and suitable for the veneration and worship due to so great a Sacrament. . . . The Most Blessed Sacrament must be kept in an immovable tabernacle set in the middle of the altar'" (d).

817 There is question, not so much of the material presence
(41, of the tabernacle on the altar, as of a tendency to which
65) We would like to call your attention, that of a lessening of esteem for the presence and action of Christ in the tabernacle. The sacrifice of the altar is held sufficient, and the importance of Him who accomplishes it is reduced. Yet the person of our Lord must hold the central place in worship, for it is His person that unifies the relations of the altar and the tabernacle and gives them their meaning.

It is through the sacrifice of the altar, first of all, that the Lord becomes present in the Eucharist, and He is in the tabernacle only as a "memoria sacrificii et passionis suae." To separate tabernacle from altar is to separate two things which by their origin and their nature should remain united. Specialists will offer various opinions for solving the problem of so placing the tabernacle on the altar as not to impede the celebration of Mass when the priest is facing the congregation. The essential point is to understand that it is the same Lord present on the altar and in the tabernacle.

816c AAS., 1952, pp. 542-546.

816d AAS., 1952, p. 544.

One might also stress the attitude of the Church re- 818
garding certain pious practices: visits to the Blessed Sacra- (66)
ment, which she earnestly recommends, the Forty Hours devotion or "perpetual adoration," the holy hour, the solemn carrying of Holy Communion to the sick, processions of the Blessed Sacrament. The most enthusiastic and convinced liturgist must be able to understand and appreciate what our Lord in the tabernacle means to the solidly pious faithful, be they unlearned or educated. He is their counsellor, their consoler, their strength and refuge, their hope in life and in death. Not satisfied simply with letting the faithful come to their Lord in the tabernacle, the liturgical movement, then, will strive to draw them there even more.

3. "Infinita et Divina Majestas Christi."—The third 819
and final point We would like to treat is that of the "infinita (65)
et divina Majestas" of Christ, which the words "Christus Deus" express. Certainly the Incarnate Word is Lord and Savior of men; but He is and remains the Word, the infinite God. In the Athanasian creed it is said: "Our Lord Jesus Christ, Son of God, is God and Man." The humanity of Christ has a right also to the worship of "latria" because of its hypostatic union with the Word, but His divinity is the reason and source of this worship. And so, the divinity of Christ cannot remain on the outer edge of liturgical thought. It is normal to go "ad Patrem per Christum," since Christ is Mediator between God and men. But He is not only Mediator; He is also within the Trinity, equal to the Father and the Holy Spirit. Let it suffice to recall the magnificent prologue of St. John's Gospel: "The Word was God. . . . All things were made through him, and without him nothing was made that has been made" (a). Christ is First and Last, Alpha and Omega. At the end of the world, when all enemies shall have been overcome, and last of all,

819a John 1: 1-3.

death itself, Christ, the Word subsisting in human nature, will give over the Kingdom to God His Father, and the Son will subject Himself to Him who has subjected all to the Son, so that "God may be all in all" (b). Meditation on the "*infinita, summa, divina Majestas*" of Christ can surely contribute to a deeper appreciation of the liturgy. That is why We wished to call your attention to this point.

820 In closing We would like to add two remarks on the
(17) "liturgy and the past" and the "liturgy and the present."

The Liturgy and the Past. In liturgical matters, as in many other fields, one must avoid two exaggerated viewpoints concerning the past: blind attachment and utter contempt. The liturgy contains immutable elements, a sacred content which transcends time; but changeable, transitory, occasionally even defective, elements are also to be found there. It seems to Us that the present day attitude of liturgical circles toward the past is quite balanced. They seek and study seriously, hold on to what is really worthwhile without, however, falling into excess. Yet here and there erroneous tendencies appear, resistances, enthusiasms or condemnations, whose concrete manifestations you know well, and which We briefly mentioned above.

821 *The Liturgy and the Present.* The liturgy stamps a
(13, characteristic mark on the life of the Church, even on the
18) whole religious attitude of the day. Especially noteworthy is the active and conscientious participation of the faithful at liturgical functions. From the Church's side, today's liturgy involves a concern for progress, but also for conservation and defense. It returns to the past, but does not slavishly imitate. It creates new elements in the ceremonies themselves, in using the vernacular, in popular chant and in the building of churches. Yet it would be superfluous to call once more to mind that the Church has grave motives for firmly insisting that in the Latin rite the priest

819b 1 Cor., 15:28.

celebrating Mass has an absolute obligation to use Latin, and also, when Gregorian chant accompanies the Holy Sacrifice, that this be done in the Church's tongue. For their part the faithful are careful to respond to the measures taken by the Church, but adopt divergent attitudes; some manifest promptness and enthusiasm, even at times a too lively fervor which provokes the intervention of authority. Others show indifference and even opposition. Thus are laid bare differences of temperament, and preferences for individual piety or for community worship.

Present day liturgy interests itself likewise in many 822
special problems. Among these are the relation of liturgy (16)
to the religious ideas of the world of today, contemporary culture, social questions, depth psychology.

This mere enumeration is enough to show you that the various aspects of today's liturgy not only arouse Our interest, but keep Our vigilance on the alert. We sincerely desire the progress of the liturgical movement, and wish to help it, but it is also Our duty to forestall whatever might be a source of error or danger. It is, however, a consolation and joy for Us to know that in these matters We can rely on your help and understanding.

May these considerations, along with the labors which occupied your attention these past days, produce abundant fruit and contribute to the attainment of the goal towards which the Sacred Liturgy is striving. In token of divine blessings, which We beg for you and the souls confided to you, We impart to you from Our heart Our Apostolic Blessing.

THE PRIESTHOOD AND THE EUCHARIST

R. M. to the Bolivian Eucharistic Congress, December 16, 1956.

(*Recollections of the preceding Venezuelan Eucharistic Congresses.*)

823 (62) It is certain that the Sacrament of the Altar is the principal means of knowing Jesus Christ, of realizing the grandeur of His mission and of offering oneself for its continuation through the priesthood. It is true, moreover, that the intense life of piety sustained and nourished by the Bread of Heaven will result in the increase of vocations, as a natural consequence. And beyond a doubt, souls consecrated to a perpetual immolation will, by their tears and sighs before the Lamb who continually sacrifices Himself on the holy altar, obtain the needed graces, that at last a shower may fall upon the parched earth and cause the flower of vocations to bloom.

(*Necessary conditions in the home and in education.*)

824 (87) In concluding a Eucharistic Congress, with Our eyes fixed on the Sacred Host, may it be permitted to Us to recall to you the intrinsic union that exists between the Priesthood and the Eucharist. In fact, "*ad sacerdotem pertinet dispensatio Corporis Christi*"—the distribution of the Body of Christ belongs to the priest" (a). If all the sacred orders in the Church refer principally to the Eucharist (b), with greater reason does the priesthood, the main duty of which is to consecrate the Bread of Angels, to take loving care of It, and to distribute It to a people who need this Manna from Heaven if they are not to die of hunger in the desert.

(*The Eucharist, source of International brotherhood.*)

824a St. Thomas, 3p., q. 82, a. 3.

824b St. Thomas, Supplement, q. 37, a. 2, ad 3 am.

THE EUCHARISTIC FAST

Motu Proprio, *Sacram communionem*, March 19, 1957.

(*Extension of permissions granted by the Apostolic Constitution, "Christus Dominus."*)

In the early part of 1953 (January 6) We issued the Apostolic Constitution *Christus Dominus* (a), by which We eased the rigor of the law on the Eucharistic fast so that the faithful could receive Holy Communion more frequently and more easily fulfill the precept of hearing Holy Mass on holy days. For this purpose We granted to local Ordinaries the power to allow the celebration of Mass and distribution of Holy Communion in early evening hours, provided certain conditions be fulfilled. 825 (63)

We lessened the time of fasting to be observed before the celebration of Mass and the reception of Holy Communion in the afternoon to three hours for solid food and to one hour for non-alcoholic liquids.

The Bishops expressed to Us their profound gratitude for these concessions, which had brought abundant fruits, and many of them have insistently asked Us to authorize them to allow daily celebration of Mass in the afternoon hours, in view of the great benefit which the faithful would derive from it.

They have also asked Us to decree that an equal period of fasting be observed prior to the celebration of Mass or the reception of Holy Communion, in the morning hours.

Having taken into consideration the considerable changes which have occurred in working and office hours and in all social life, We deemed it advisable to comply with the insistent requests of the Bishops and have therefore decreed:

825a Cf. above, Nos. 678-683.

1. Ordinaries of places, excluding vicars general who are not in possession of a special mandate, may permit Holy Mass to be celebrated every day after midday, should this be necessary for the spiritual welfare of a considerable number of the faithful.

2. Priests and faithful, before Holy Mass or Holy Communion respectively, must abstain for three hours from solid foods and alcoholic liquids, for one hour from non-alcoholic liquids. Water does not break the fast.

3. From now on, the fast must be observed for the period of time indicated in Number Two, even by those who celebrate or receive Holy Communion at midnight or in the first hours of the day.

4. The infirm, even if not bedridden, may take non-alcoholic liquids and that which is really and properly medicine, either in liquid or solid form, before Mass or Holy Communion without any time limit.

We strongly exhort priests and faithful who are able to do so to observe the old and venerable form of the Eucharistic fast before Mass and Holy Communion.

All those who will make use of these concessions must compensate for the good received by becoming shining examples of a Christian life and principally with works of penance and charity.

The dispositions of this Motu Proprio will go into effect March 25, 1957, the Feast of the Annunciation of the Blessed Virgin Mary.

THE SACRAMENTS, DIVINE CHANNELS OF GRACE

R. M. to the National Spanish Eucharistic Congress,
May 19, 1957.

(Preceding Eucharistic Congresses in Spain.—Granada.)

826 There is nothing new in the fact that today, most
(59) beloved sons, Catholics of Spain, you have willed to offer

this special homage to Him whom you have always acclaimed as the ultimate object of your minds and hearts, to Him whom you have always acknowledged as the Center of all truth and the origin of all life.

"I am the Truth," He Himself seems to tell us, hidden beneath the sacramental species. And in adoring Him, you manifest your recognition of Him, because you proclaim His divinity by bending your knee before Him and you affirm your faith in Him. In coming to Him with your petitions, you acknowledge your state as members of a fallen nature which feels the need of help; in singing to Him, the immolated victim, you give proof of your gratitude for the inestimable gift of the Redemption, source of all our blessings; in proclaiming Him the glorious Victor over death, you accept the convincing fact of His most holy Resurrection, the sure pledge of your own.

But He said, too: "I am the Life," and you surely repeat these words to Him by hastening at this time toward the altar, with anxious solicitude as once the crowd of Israelites in the desert hastened to Moses lest they die of thirst (a). The world is a spiritual desert, and in this desert there is no other water than that divine grace by which we are saved (b) and which He offers us in abundance and superabundance (c); there is no other water than that grace which comes to you through the divine channels that are the Sacraments. And the first, the center of all of them, the one toward which they all are ordered is this ineffable Mystery, the perfection of all the others, in which, in one way or another, we participate in the life of Christ (d).

Furthermore, if you wish to unite all the themes of your Congress, as it seems to Us you do, in the vision of

826a Ex., 17; Numbers 20.

826b Eph. 2:5.

826c John 10:10.

826d St. Thomas, 3 Pars, q. 65, a. 3.

Christ—Host—Love, then certainly it will be clearly evident that precisely in this Sacrament He is the Truth, because in Him is to be found the greatest manifestation of that truth, of that immense love which is the greatest of all truths. "God is love" (e). Only the charity of a God manifested especially in the Holy Sacrament of the altar could make possible so many of the mysteries of our holy Faith, which we cannot explain except as the overflow of that love. Next, it is plainly evident that He is the life, for to live in union with Him is indispensable, and that union cannot exist except in love. Nor can it be perfected except in love, in that love and union which are capable of working wonders.

(*Pastoral exhortations and blessing.*)

THE DIACONATE

All. to the Second World Congress of the Lay Apostolate, October 5, 1957.

(*Work accomplished after the First Congress.—Fundamental aspects of the Lay Apostolate: the Hierarchy and the Apostolate.*)

827 (87) The layman's acceptance of a particular mission, of a mandate of the Hierarchy, may associate him more closely with the spiritual conquest of the world being conducted by the Church under the direction of her pastors, but this does not make him a member of the hierarchy or give him the power of Holy Orders or of jurisdiction that remain strictly bound to reception of the Sacrament of Holy Orders in its various degrees.

828 (87) We have not yet considered those Orders which precede the priesthood, and which, in the present practice of the Church, are only conferred in preparation for ordination to the priesthood. The duties connected with Minor

826e 1 John 4:16.

Orders have long been performed by laymen, and We know that thought is being given at present to the introduction of a diaconate conceived as an ecclesiastical office independent of the priesthood. Today, at least, the idea is not yet ready for application. Should it someday become so, what We have just said would still hold true and this diaconate would take its place with the priesthood in the distinctions We have just drawn.

(*Responsibility of laymen; the lay apostolate.—Formation of lay apostles.—Exercise of the lay apostolate. Conclusion.*)

THE EUCHARIST, CENTER OF CHRISTIAN LIFE

Apost. Const., *Primo exacto sæculo*, November 1, 1957.

(*The commemorative celebrations, at Lourdes and elsewhere.—Appeal for participation in the Sacraments.*)

The Eucharist, in fact, may be called the center and principal reason for the Christian life, for truly it is from the Eucharist that strength from on high and divine graces flow most abundantly into our souls, sustaining us and making it possible for us to be victorious over the perils of the present life and to obtain one day the joys of the next. The Sacrament of the Eucharist and the august sacrifice of the altar possess such wondrous benefits that the human mind is incapable of conceiving anything so great. The benefits even seem to match perfectly the infinite charity of Christ in person and to have exhausted His mercy. It is for this reason that they demand an active, efficacious love from us, a love, we say, that sustains and forms our wills, our way of acting, the whole course of our lives.

(*Works of penance.—Privileges granted by the Holy See on the occasion of the Centenary.*)

SACRED ART

All. to the artists of the Villa Medici, April 30, 1958.

(*The Villa Medici.—The Labor of artists.*)

830 We know the fraternal rivalries that have always ex-
 (36, isted in the arts and in the schools, the discussions, inex-
 37, haustible but fruitful, that theories and productions evoke;
 38) and you know how the Church has always been well
 disposed to art and artists. Although she has imposed upon
 their talent and taste certain carefully defined conditions
 required by the nature of the service expected of them in
 the exaltation of worship and the pomp of the liturgy, his-
 tory shows that the greatest artists have found in the
 Church a wholesome discipline and a subject of highest
 inspiration.

So we hope that many among you will find the oppor-
 tunity to consecrate the talents that God has given you, to
 honor Him in a special way. It is always hard for men to
 pass from the sensible to the spiritual, to raise themselves
 from imperfect beauty to pre-eminent Beauty. Those whom
 God has favored in this important respect ought to thank
 Him for it and try to help their brothers in humanity to
 find the Creator in His creatures.

(*Benediction.*)

THE SOURCE OF THE SPIRITUAL LIFE

R. M. to the Eucharistic Congress of Ecuador, Sep-
 tember 17, 1958.

(*Third Eucharistic Congress of Ecuador.—It marks the
 beginning of a new era for that nation.—Its Christian
 characteristics.*)

831 But where can sufficient strength be found to realize
 (59) such a sublime ideal? The Sage of Hippo answers us with

his usual eloquence, pointing out the hidden mystery pres-
 ent there before you: "Manducant ergo qui manducant, et
 bibant qui bibunt; esuriant et sitiunt; vitam manducant,
 vitam bibant. Illud manducare, refici est..."—Let them who
 eat, eat, and those who drink, drink; let them hunger and
 thirst; let them eat of life and drink of life. To eat of this
 is to be refreshed (a). And if by chance you are beset by
 fear of losing that life in the face of the enemy's attacks,
 listen to the Angel of the Schools, who assures you that not
 only does this Sacrament "*roborat spiritualem vitam hominis*"
 —fortify the spiritual life, but also, "*in quantum est,
 quoddam signum passionis Christi, per quam victi sunt
 dæmones, repellit omnem dæmonum impugnationem*"—
 precisely because it is a symbol of the Passion of Our Lord,
 by which the devils were vanquished, it repels all their as-
 saults" (b).

(*Instructions on Christian living.—Historical notes and
 prayer for the Congress.*)

831a St. Augustine, P.L., 38, 729.
 831b St. Thomas, 3p., q. 79, a. 6

1880

CHRISTIAN PERFECTION

Homily on the occasion of Pope John XXIII's installation at St. John Lateran, November 23, 1958.

(History of the rite of taking possession of the Lateran basilica.—The meaning of the rite: the teaching mission of a bishop.)

Alongside of the Book stands the Chalice. The most 832 sacred and most mysterious part of the Eucharistic Liturgy (59, centers around the chalice of Jesus, which contains His 95) precious Blood. Jesus is our Savior, and we participate mystically in His Body, the Holy Church.

Christian life is sacrifice. Sacrifice inspired by charity has the merit of bringing us into perfect conformity with the principal purpose of the earthly life of Jesus, for He became our brother and sacrificed Himself and died for us in order to assure us of joy and glory forever at the end of our lives here below.

The Chalice upon the altar and the venerable rites which unite the consecrated bread and wine in a single sacrament mark the high point, the sublime peak in union between God and man and the perfection of our Christian profession.

In Our many dealings with Christian people, there is a saying that comes from Benigne Bossuet, one of the greatest modern geniuses in the field of religious studies, that We often find returning to Our lips: "There is no perfection in Christian life or practice aside from participation in the eucharistic banquet." The catechetical teaching We spoke of before leads to it naturally, and all the zeal of the pastoral spirit is dedicated to it.

We intend to make this clear from the very first days of Our Pontificate by presenting Ourselves to the world above all as a Pastor.

833 We think We can perceive a keen sense of under-
(59, standing in the vast echo stirred up by the words We spoke
95) in St. Peter's on the day of Our coronation.

The picture of your Bishop and your priest that We would like you to carry with you always is one of him standing at the altar, distributing the Body and Blood of Our Lord, for this is the living substance of the religion that we profess—the *Nobiscum Deus*—God within us in the truths He has revealed that we contemplate, within us in the never-dying grace that makes men and families and the various forms of human society holy and teaches them to practice the loftiest of virtues.

It is from the altar, from this holy mountain that We must look down upon earthly things to judge them and make use of them.

Even in the case of the most serious questions that torment human society at the present moment, the principles for a just solution must be found there.

An honest profession of the holy religion in which we have been raised means first of all that we must love God, and love of God is love of justice.

834 On this point, the voice of St. Leo the Great comes
(59, from the fifth century to invite the Christian to recognize
95) the greatness of his dignity: "*Agnosce, christiane, tuæ sapientiæ dignitatem, et qualium disciplinarium artibus ad quæ premia voceris intellige.*" "Recognize, Christian, the dignity of your wisdom; understand the rewards to which you are called by virtue of this doctrine" (a).

The practice of goodness that comes from frequent reception of Holy Communion makes the image of the Creator shine forth so splendidly in a Christian that he succeeds in reproducing in himself the characteristics of the face of Christ.

834a Sermon XLV, 7.

Law of justice: law of goodness: law of harmony, all this comes from this doctrine of the Book, from this power of the Blood of Christ, from the deep understanding and feelings that brothers share with each other.

Ah! This Holy Church—One, Catholic, Apostolic and Roman—what enchantment, what delight, what fascination in all of its expressions of respect, of mutual brotherly love, of cooperation with others, not only in the realm of spiritual and religious relationships but also in the area of civil and social life!

(*The great benediction.*)

THE FONT OF CHARITY

Message to the Eucharistic Congress of Central America, February 15, 1959.

Congregavit nos in unum Christi amor: the union of 835
the entire flock under the staff of one Shepherd, the unity (52,
of all the faithful—was not this His last expressed will? 59)
Was not this aspiration His most frequent prayer: "*ut omnes unum sint,*" that all may be one"? (a)

By infusing new energy into the human heart, supernatural love, the Eucharist refines and purifies man's whole emotional life, making it more solid, more authentic. When he possesses God in his heart, the whole man finds himself in accord with Him through the strengthening of his personality and the elevation of the natural virtues to such a height that he realizes the type of the perfect man made to the image of God and conformed to the model of the Son, in whom the Father is well pleased (b).

Likewise, for the one who possesses God, human relations take on a new tone because in causing true love to be born and to grow, the Eucharist softens spirits,

835a John 17:21.

835b Cf. Matt. 17:5.

curbs desires, calms mental disturbances, and efficaciously urges the soul to perform good works, to practice justice and mercy.

In the Sacrament of the Altar, more than in any other of His manifestations, Christ is truly "God with us." Here is love which gives itself and by which the highest spiritual union between husband and wife can be achieved. Here is the love which sacrifices itself and by which the very sacrifices of marriage are sanctified and transformed, giving stability to the family. What a magnificent school of virtue the Tabernacle is for the members of the home!

836 (52) Moreover, all peace and harmony between men can find its purest source in that font of love, as an outgrowth of that real affection produced interiorly between God and the soul and among souls themselves. On the level of civil life, universal and common tendencies assert themselves more forcefully day by day to satisfy the fundamental needs of human nature which, today more than ever, manifests and stoutly proclaims its essential unity. But on the religious level, the Church possesses the very seed of unity, the Eucharist which, far from annulling or weakening natural ties, strengthens and ennobles them: "Because the bread is one, we though many, are one body, all of us who partake of the one bread" (a). That thought is taken up by the Liturgy which invites us to pray that the Lord may grant His Church "the gift of unity and peace which are mystically represented by the gifts offered on the altar" (b).

(Best wishes and Blessing.)

836a 1 Cor. 10:17.

836b Secret of *Corpus Christi*.

THE EUCHARIST, FOCUS OF THE CHRISTIAN DAY

All. to the Apostolic Union of the Clergy, March 13, 1959.

"Alongside the Book stands the Chalice." We also said, 837
 "The most sacred and most mysterious part of the Eucha- (95)
 ristic Liturgy centers around the chalice of Jesus, which contains His precious Blood. Jesus is our Savior, and we participate mystically in His Body, the Holy Church. Christian life is sacrifice. Sacrifice inspired by charity has the merit of bringing us into perfect conformity with the principal purpose of the earthly life of Jesus..." (a).

Today We entreat you, once more, with paternal affection, to focus your days on the Sacred Mysteries. Neither perfection nor true love of God and of Christ can be attained without a profound devotion to the Eucharist, which is the life of all the faithful, and of all priests in particular. God invites us all by means of this sweet example to give our all to the care of souls, to love sacrifice and to "become obedient to death, even to death on a cross" (b).

The priest who lives by the Book and the Chalice keeps his vocation intact "*usque in diem Christi Jesu*" (until the day of Christ Jesus) (c).

(*Love of souls.—The example of the saintly Cure of Ars.*)

THE HOLY DAYS

Easter Homily, March 29, 1959.

Easter is a resplendent highpoint of the Sacred Liturgy. 838
 Two weeks commemorating the passion precede it— (75)

837a Cf. above, no. 832.

837b Phil. 2:8.

837c Phil. 1:6.

weeks which summarize the doctrine of human redemption, the divine teaching which is submitted to the good will of every Christian in order that he might achieve his own salvation and personal sanctification in view of the heavenly goal ahead; weeks which affirm Jesus Christ's temporary triumph—that is, His temporary triumph on earth, but His certain and final one in eternity.

How wonderful is the story that is told again from Palm Sunday to this glorious day which commemorates Christ's Resurrection; how melodious is the spiritual poem that is sung again year after year! We might even say that these wonderful events are repeated every day in the life of every priest and faithful Christian. Saint Leo the Great definitely states that the *Paschale Sacramentum*, the Easter celebration, is the most important and the most remarkable event in the liturgy.

Through a period of two great weeks, the liturgy draws its motif from the three Sundays: Passion, Palm, and Easter.

839 (75) Here, at the world center of Christianity, this triple rite assumes a greater magnificence, a longer duration, and a wider scope, which make it all the more solemn and impressive.

During this first year of Our Pontificate, We have taken extreme care to follow the ritual, and to present it humbly, with careful performance in deeds, in words, and in spirit. And how deeply Our spirit, Our heart, participates in all the details of this great liturgy!

Having reached a zenith in celebrating the divine service this morning, which is in truth a morning of triumph, Our spirit is reluctant to utter many words, whether to express Our joy or to address the faithful. But Saint Leo the Great—always the same Saint Leo who is one of Our favorite Doctors and a remote predecessor of Ours on the Chair of St. Peter—warns Us that, no matter how difficult it may be *de eadem solemnitate saepius, digne*

apteque disserere, (to talk about the same feast often, and yet in a worthy and appropriate manner,) the priest is not free to deprive the faithful of his verbal service, *sermonis officium*.

Therefore, let the glory of God prevail over human weakness; and, while admitting in all humility Our inadequacy in penetrating the mystery of divine mercy, let Us strive with all Our might; let Us even grow weary of Our own eloquence. It is commendable—even if the result is inadequate—to express Our feelings on the subject of the majesty of the Lord. 840 (75)

Venerable Brethren and Beloved Sons, let Us, then, share with you, even if only by a few simple hints, all that has deeply moved Us in the liturgy of the past weeks during which We felt closely associated with you in the religious observances.

The liturgy contains the most intimate and powerful means for reaching the innermost depths of souls already touched by grace. At the same time the liturgy is surrounded by external manifestations which delight our eyes and our hearts. On Palm Sunday in Saint Paul Outside the Walls, Thursday in Saint John Lateran, Friday in the Church of the Holy Cross in Jerusalem, and today here in St. Peter's for the final celebration—if each one of you has attended all of these previous rites, you certainly did not find yourselves alone like the Fathers and hermits of the desert. 841 (75)

These rites can be seen in their true perspective against a background of those events of which the Gospels remain, after twenty centuries, the still irrefutable witnesses—events such as Jesus Christ's entry into Jerusalem; the shouts of the unruly multitude in the streets, whipped to a frenzy by the Sanhedrin and by agitators; the phenomenon of nature's upheaval at the death and the resurrection of Jesus. Everywhere there are people in motion, 842 (75)

in peaceful procession or in riot, but always in motion, whether to cry hosanna or death, whether for or against Jesus the Nazarene. But Jesus the Nazarene, God's Word made flesh, King of the Jews, and Savior of the World, is certain of His final triumph, and of being forever the Victor. Against this threefold background of honor, sorrow, and triumph, We can see the outlines of the history of the Church, of which Jesus Christ is the Head.

843 (75) And Jesus Christ, being its Head, will always stay with, and give ever-increasing life, to His Church; Christ is forever suffering in His Church, and forever triumphant, beyond all appearances, King glorious and immortal forever.

This threefold statement contains the substance of a divine principle; no good Christian and Catholic should ever forget it.

Palm Sunday

844 (75) Let us behold Jesus Christ's triumphal entry into Jerusalem: what a pleasing and joyful sight! A few days before His final sacrifice, which is going to cover Him with shame in the eyes of the world, Jesus Christ arranges for Himself a triumphal entry into His own city. Acclaimed by the multitudes as a prophet, and invoked as King; greeted by upright and honest men as their Messias; worshipped by His intimate circle as the Christ, Son of God; to what honors could He not aspire? Who is worthier than He of a royal welcome, of flourishes of trumpets, of steeds' hooves impatiently striking the ground, of glittering arrays, of songs of earthly glory, and of mundane exaltation? Yet there is nothing of the sort.

845 (75) Saint Ambrose tells us that Jesus Christ caused His triumph to be celebrated by the humble people who were the most familiar and closest to Him. To two of His disciples He said, in fact: "Go into the village opposite you,

and immediately you will find an ass tied, and a colt with her; loose them and bring them to me" (a).

And this was done. Please note the phrase used by St. Ambrose who, in commenting on the parallel passage in St. Luke, writes: *Non poterat solvi sine iussu Domini. Solvit eum manu apostolica.* (It could not be loosed without God's command. By the apostle's hands He loosed it.) The apostle's hands are, therefore, placed at the service of Jesus' triumph, which is, however, a triumph of simplicity, of meekness, of innocence; not of violence, of cunning, or of brute strength, as happens only too often when the impulses, the greed, and the ambitions of this world are followed.

And there were the "*pueri hebræorum*," those Jewish 846 children who were singing Hosanna to the Son of David, (75) and following Him on the road, waving olive branches, and mixing their innocent voices with the voices that the simple and faithful people raised in blessing.

What a wonderful spectacle was the celebration of the rites of Palm Sunday in the Basilica of St. Paul last Sunday! For twenty centuries the same voices have been greeting the entry of Jesus into Jerusalem, and the same multitude of innocent children has been crying out a repeated and triumphal Hosanna to the Divine King who walks in peace and meekness.

Venerable Brethren and Beloved Sons, allow Us to 847 express the inner joy of Our spirit, which blossoms anew (75) every time We happen to meet with you in gatherings of people convened from different parts of the City, from various Italian dioceses, and from nations near and far. In the various groups, *seniores natu* (our elder citizens), worthy and grave people, are well represented. However, what gives Us the greatest joy and consolation is the countless multitude of young people, fired with enthusiasm

845a Matt. 21:2.

and devotion, the dream come true of the good mothers who raised them and now beam with happiness in beholding in their children the fresh blossoms of joy, prosperity, and sanctification for their families.

O *manus apostolicæ* (apostolic hands)! O blessed hands of our young priests, to whom the Church entrusts the preparation of the *Dominicæ Palmarum*, the Palm Sundays, of the future! May your numbers grow and may you enter upon that sacred apostolate of youth which is the real and only pledge of progress in bringing the kingdom of Christ into this world.

The Suffering Christ

848 (75) The second picture which is brought before our eyes during the Holy Week is the sight of mankind's greatest sorrow: "*Christus patiens*," Christ suffering in conjunction with the sufferings of the whole world.

We are told that participation of people all over the world in the sacred rites of Holy Week has, as a result of the recent liturgical reforms, been unusually intense and enthusiastic. This heightened response is one of the psychological phenomena which the doctrine of the Mystical Body illumines and brings forth. Thus people hear the lament of Christ weeping with all mankind at a time when, in certain vast areas of the world, where the enjoyment of human freedom used to be taken for granted as a gift from heaven, these very same freedoms are now crushed, destroyed, or, at least, under a constant threat of extinction.

Following once more the always lofty and edifying thought of St. Leo the Great, it becomes easy for Our spirit to understand that "*Crucem Christi nobis esse sacramentum et exemplum*," the Passion of Christ, symbolized by the Cross, is for us a sacrament and an example (a).

848a Sermon 72.

The Passion is a sacrament which contains and transmits the virtue of divine grace to our souls; it is an example which spurs our souls to the practice of patience—of that very same patience of which Jesus Christ is the sovereign teacher. 849 (75)

How beautiful is this thought of Saint Leo's! The wisdom of this world glories so much in its own errors that, once it has started following a teacher, it goes on blindly following his opinions and conforming to his behavior. What kind of communion have we with Christ if we cannot achieve an indissoluble union with Him, who declared Himself to be "the Way, the Truth, and the Life": the way of sacred conversation; the truth of heavenly doctrine; the life of eternal happiness.

The Resurrection

Venerable Brethren and Beloved Children! This quotation from the Gospel according to St. John is a most eloquent and solemn introduction to what was, and remains over the centuries, the Resurrection of Christ. We just sang in the sequence: in Jesus Christ "*mors et vita duello conflixere mirando; Dux vitæ mortuus regnat vivus*": death and life fought a terrible duel; the Master of Life triumphed over death; and His victory is the victory of His Church over the centuries. Let us, then, clear our spirit of all fears and open our hearts to the most luminous hopes for the future. We may still suffer pressures from the world; in fact, we surely will. Before leaving us, Jesus, the victor of death, said: "Take courage: I have overcome the world": "*Confidete, ego vici mundum*." It is true: there is a knight who is left on the field of the dreadful duel. We mention him often by name and surname. He is a prince. The Divine Rabbi of Nazareth used to call him "the prince of this world." Christ leads, mildly but firmly, the struggle against him, for the triumph of justice and peace. The fiendish foe, however, hates justice and opposes peace 850 (75)

among nations and in the whole world. Sometimes his attacks and maneuvers create so much confusion as to sorely tempt the weaknesses of the defenders.

851
(75) Every good Christian places his trust in Christ; he does his duty according to the various rules which govern his conscience: a religious conscience, a civic conscience, before God and before his fellow men. A Christian does not compromise or falter, but goes forward without hesitation and without fear. He always cooperates with those who promote true peace.

In order to strengthen his power to resist evil and error, he prays and entreats the heavenly help of that grace which illumines and sustains the strong.

852
(75) "*Scimus Christum surrexisse a mortuis vere.*" (We know that Christ has truly risen from the dead.) The victory of Christ over death is a pledge of further triumphs over the obstacles which beset all human efforts in defense of justice, freedom, and peace.

Tu nobis, victor Rex, miserere! (O victorious King, have mercy on us!) You are not a mock King, as Herod, the Tetrarch of Galilee, was trying to represent You before the people. We have the utmost confidence in Your word. We shall always pray to You for justice, for freedom, and for peace.

But we entreat You, O Jesus, victor over death, we entreat You, above everything, to give us peace. We, Catholics of Rome and of the whole world, pray to You for peace. There is not a moment when one cannot detect, here and there, threats which cause worry and fear. Even now, even now, we can see a few light, soft clouds—matters and problems which come up, vanish, and come up again—which can be a source of danger for the harmony and concord of people everywhere.

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(75) On Jesus Christ's glorious tomb We would like to place, like a wreath, Our hope that, in the light radiating

from Him, fountainhead of life and victor over death, the good will of all men who are chiefly responsible for the destiny of entire nations will find a satisfactory solution to all conflicts, in a spirit of justice and cooperation, and in the higher interests of world peace.

During the Middle Ages it was customary in many Western churches to sing, before the morning *Te Deum*, the sequence *Victimæ Paschali*, which We recited after the Epistle. It was usually sung in dialogue form, with a melodious chant, which repeated after each verse: "*Quod autem vivit, vivit Deo: alleluja, alleluja.*" (But whatever has life, has life in God.)

In this promise and prospect of life, Father and sons are joined in a mystical embrace: let us go forward on the path of righteousness, proclaiming the strength of our Catholic faith in Jesus, who is risen, triumphant over sin and death, the harbinger of happiness, justice, and peace.

CORPUS CHRISTI

All. to the faithful of Rome, May 28, 1959.

(*Nobiscum Deus*—"God with us," in creation.—In the Redemption.)

But the crowning point of *Nobiscum Deus*—"God with us"—is this Sacrament of the Body and Blood of Christ, (75) from whence comes the living force of today's entire solemnity, for which We and in spirit with us Catholics of the whole world are gathered here.

In the *Corpus Domini*, there is not only an evocation of the Son of God as Creator, Redeemer and our Brother. It is also an evocation of Jesus become the most precious spiritual nourishment of human life by virtue of the sublime Eucharistic mystery.

Oh! thus sings St. Thomas Aquinas, outstanding doctor and our poet: *Ecce panis Angelorum, factus cibus viatorum:*

vere panis filiorum. Yes, this is the Bread of Angels become food for travellers, this is the children's Bread.

(*The increase of Eucharistic devotion, a comforting sign.—The participation of the Sovereign Pontiffs in the Corpus Christ procession in Rome after Pope Nicholas V.—References to the Colosseum and the Arch of Constantine.—Prayer to Jesus in the Eucharist.*)

THE GOSPEL IN TURKISH

All. to the President of Turkey, June 11, 1959.

(*The beauties of Turkey.—The loyalty of the Catholic minority.—The Pope's personal relations with the Turkish nation.*)

855 We find cause for true and lasting joy in the fact that (19) We introduced into the Church, in conjunction with Latin, the first indication of understanding of the new times—the reading of the Gospel in the Turkish language, then renewed and restored to its place in the universal chorus of human thought exchange.

(*In the service of peace and genuine civilization.—Prayer and blessing.*)

UNITY OF CATHOLIC RELIGIOUS PRACTICE

Encycl. *Ad Petri cathedram*, June 29, 1959.

(*Truth.—Unity, harmony, peace.—Union among nations.—Union among social classes.—Union within the family.—The unity of the Church, of faith, government and religious practice.*)

856 With regard to unity of religious practice, everyone (15, 48, knows that the Catholic Church, from its earliest period down through the centuries, has always had seven, neither

more nor fewer, Sacraments, received as a sacred legacy 53) from Jesus Christ. She has never ceased to dispense these throughout the Catholic world for the nourishing and fostering of the supernatural life of the faithful. It is likewise known that in the Church is celebrated only one Sacrifice. This is the Eucharistic Sacrifice by which Christ Himself, our Salvation and our Redeemer, daily sacrifices Himself for us all in an unbloody manner but truly, as He did when hanging from the cross on Calvary; and thus in His mercy He pours out on us the immeasurable treasures of His grace.

Hence St. Cyprian with complete truth declares: "It is impossible for another altar to be set up or a new priesthood to be established apart from the one altar and the one priesthood" (a).

However, as all are aware, that does not prevent the use and approval in the Catholic Church of various rites, 857 (52) by which she is displayed in greater beauty and, like the daughter of the King of Kings, seems to be dressed in varied robes. That all may obtain this true and harmonious unity, the Catholic priest, when he is celebrating the Eucharistic Sacrifice, offers the spotless Victim to the most merciful God, interceding in the first place "for Thy holy Catholic Church, that Thou wouldst deign to give her peace and protection, to unite and guide her the whole world over; together with Thy servant our Pope, and all true believers who foster the Catholic and apostolic faith" (a).

(*Paternal invitation to union and peace.—Paternal exhortation to Bishops, to the Clergy, to Religious men, to Missionaries, to Religious women, to "Catholic Action" and other apostolic workers, to those in trouble and affliction, to refugees and immigrants, to the persecuted Church.*)

856a F L. IV, 345.

857a Canon of the Mass.

THE BELGIAN LITURGICAL MOVEMENT

Letter of the Secretary of State to His Eminence, Cardinal Van Roey, July 14, 1959.

(*Historical notes on the "Liturgical Movement."*)

858
(98) Everyone surely knows the part played at the outset of this liturgical renewal by several monasteries of the Benedictine Order, particularly in Belgium, as Pope Pius XII, of venerable memory, recalled in the beginning of his encyclical, *Mediator Dei* (a). Through their profound love of the Divine Office, their familiarity with the prayer of the Church, and lastly their filial obedience to the Holy See, these sons of Saint Benedict have been able to preserve clergy and laity from obstacles which can appear on that difficult path—distaste for the venerable ancient rites and imprudent seeking after novelty; or contrariwise, an exaggerated desire to restore by means of archeological studies historical periods long since past. The good founders of the liturgical movement deserve high praise, therefore, for having helped in noteworthy fashion, in accordance with the urgent exhortations of the Sovereign Pontiffs from Pius X to Pius XII, "to promote powerful incentives for giving the faithful a deeper knowledge of the Sacred Liturgy, so that as a result they can fittingly and more easily participate in the sacred rites with truly Christian dispositions" (b).

(*Active, close collaboration between the secular and religious Clergy in this Movement.—Usefulness of the Movement for pastoral life.*)

858a Cf. above, n. 511.

858b Cf. above, n. 639.

PRIESTLY SANCTITY THROUGH EUCHARISTIC PRAYER

Encycl. *Sacerdotii Nostri Primordia*, July 31, 1959.

(*Introduction: Significant coincidences.—Objective of the encyclical.—First part: priestly aspirations.—Second part: prayer and veneration of the Eucharist.—Prayer in the life and example of the Curè of Ars.*)

We would like, Venerable Brethren, that all the priests 859 of your dioceses would permit themselves to be convinced, (72) by the testimony of the Holy Curè of Ars, of the need to be men of prayer and of the possibility of being such, whatever the burden may be—often extreme—of the demands of their ministry. But one must have a living faith, like the faith animating Jean Marie Vianney, and which made him perform miracles. "What faith!" exclaimed one of his colleagues. "One could enrich a whole diocese with it."

This faithfulness to prayer is in fact for the priest a duty of personal piety, of which the wisdom of the Church has defined precisely several important points, like the daily mental oration, the visit to the Most Blessed Sacrament, the Rosary and the examination of one's conscience (a). And it is also a strict obligation contracted with the Church when it is a question of the daily recitation of the Divine Office (b). Probably because they have neglected some of these regulations some members of the clergy have found themselves the victims of an outward instability, of interior impoverishment, and exposed one day without defense to the temptations of life. On the contrary, working ceaselessly for the good of souls, Jean Marie Vianney did not neglect his own. He sanctified himself so as to be able to sanctify others.

859a C.I.C. can. 125.

859b *Ibid.*, Can. 135.

860 Together with St. Pius X, "We consider it certain that
(72) if the priest is to hold worthily the height of his rank and office, he must be particularly dedicated to the practice of prayer. . . . The priest must obey the commandment of Christ more intensely than others. One must always pray; a precept so much recommended by St. Paul—insist on prayer, watchfully and giving thanks—pray without interruption" (a). And in concluding this point, We Ourselves gladly repeat the password given to priests by Our immediate Predecessor, Pius XII, from the very beginning of his pontificate: "Pray, pray always more and more with greater insistence" (b).

861 The prayer of the Curè of Ars, who it could be said,
(72) spent the last thirty years of his life in church, where he was detained by his innumerable penitents, was above all a eucharistic prayer. His devotion to Our Lord, present in the Most Blessed Sacrament on the altar, was truly extraordinary. "He is there," he used to say, "He who loves us so much. Why should we not love Him?" And he certainly loved Him and felt himself drawn irresistibly toward the tabernacle. "To pray well, there is no need to talk a lot," he explained to his parishioners. "One knows that the good Lord is there in the holy tabernacle. One opens one's heart to Him, one rejoices in His presence. This is the best prayer." On every occasion he inculcated in his faithful the respect and love of the divine eucharistic presence, inviting them to approach the Communion table frequently, and he himself gave the example of this profound piety. "To be convinced of this," a witness recounted, "it was sufficient to see him celebrate the Holy Mass and genuflect when he passed before the tabernacle."

862 "The admirable example of the Holy Curè of Ars has
(72) still today its complete value," Pius XII said (a). In the

860a Cf. above, n. 293.

862a AAS., 1956, p. 579.

860b AAS., 1939, p. 249.

life of a priest nothing could replace the silent and prolonged prayer before the altar. The adoration of Jesus, our God, thanksgiving, reparation for our sins and for those of men, the prayer for so many intentions entrusted to him, combine to raise the priest to a greater love for the Divine Master, to whom he has promised faithfulness, and for men who depend on his priestly ministry. With the practice of this enlightened and fervent worship of the Eucharist, the spiritual life of the priest increases and there are prepared the missionary energies of the most valuable apostles.

And one must add the advantages derived for the faithful therefrom, the witnesses of this piety of their priests, attracted by their example: "If you want the faithful to pray willingly and piously," said Pius XII to the Roman clergy, "precede them in church with your example, praying for them. A priest kneeling before the tabernacle in a dignified attitude, in profound contemplation, is a model of edification for the people, an admonishment and an invitation of emulation in prayer" (b). This was the supreme apostolic weapon of the young Curè of Ars. Let us not doubt its worth on every occasion.

The Sacrifice of the Mass

But we cannot forget that the eucharistic prayer in the full sense of the word is the Holy Sacrifice of the Mass. (45, 87)
One must insist, Venerable Brethren, particularly on this point, since it touches one of the most essential aspects of the priestly life.

Here We do not certainly intend to repeat the statement of the traditional doctrine of the Church regarding the priest and the Eucharistic Sacrifice. Our Predecessors of happy memory, Pius XI and Pius XII, have recalled this teaching in masterly documents with so much clarity that

862b AAS., 1943, p. 114-115.

all that remains for Us to do is to exhort you to make it known widely to priests and faithful entrusted to you. Thus will be dispelled the uncertainties and the temerities of thought shown here and there in this respect.

But it is well to point out in this encyclical the profound way in which the Curè of Ars, heroically faithful to the duties of his ministry, truly deserved to be proposed as an example for shepherds of souls and proclaimed as their heavenly patron. It is in fact true that the priest received the character of an Order for the service at the altar and began the practice of his priesthood with the Eucharistic Sacrifice, for the rest of his life this will not cease to be at the basis of his apostolic activity and of his personal sanctification. And this was precisely the case of St. Jean Marie Vianney.

864 (45, 46, 47, 92) What is in fact the apostolic work of the priest, considered in its essential action, if not to gather around the altar, wherever the Church lives, people united in faith, regenerated and purified? Precisely then the priest, by virtue of the powers he alone has received, offers the Divine Sacrifice in which Jesus Himself repeats the one and only immolation performed on Calvary for the redemption of the world and for the glorification of His Father. It is then through the priest that Christians gathered together offer to the Heavenly Father the Divine Victim and learn how to immolate themselves as a "sacrifice, living, holy, pleasing to God" (a). It is there that the people of God, enlightened by the preaching of the Faith, nourished with the body of Christ, find their life, their growth and, if it is necessary, strengthen their unity. In one word, it is there that, from generation to generation, and everywhere in the world, there is built in charity the Mystical Body of Christ, which is the Church.

864a Rom. 12:1.

In this respect, since the holy Curè of Ars from day to day was ever more exclusively occupied with the teaching of Faith and with the purification of consciences, while all the acts of his ministry converged on the altar, such a life must justly be called eminently priestly and pastoral. It is true that at Ars sinners flocked spontaneously to the Church, attracted by the sanctity of the pastor, whereas so many other priests have to make prolonged and laborious efforts to gather their flock together. It is also true that others have a more missionary task and still are at the first announcement of the news of the Savior, yet these apostolic duties, so necessary and sometimes so difficult, cannot make the apostles forget the end they must seek, and which was reached by the Curè of Ars when, in his humble country church, he devoted himself to the essential duties of pastoral activity. 865

There is still more. The whole personal sanctification of the priest must be modeled on the Sacrifice he celebrates, in conformity with the invitation of the Roman Pontifical: "Know what you do. Imitate that which you handle." But here let Us leave the words to Our immediate predecessor, who wrote in his exhortation *Menti Nostræ*: "As the whole life of the Savior was ordained to the sacrifice of Himself, so the life of the priest which should reproduce in itself the image of Christ, ought also to be with Him and through Him and in Him, a pleasing sacrifice. . . . Consequently he will not merely celebrate Holy Mass, but will live it out intimately in his daily life. In no other way can he obtain that supernatural vigor which will transform him and make him a sharer in the life of sacrifice of the Redeemer" (a). And the same Pontiff concluded: "The priest should, therefore, study to reproduce in his own soul the things that are effected upon the altar. As Jesus Christ immolates Himself, so His minister should be immolated 866 (46)

866a AAS., 1950, p. 666-667.

with Him. As Jesus expiates the sins of men, so he, by following the hard road of Christian asceticism, should labor at the purification of himself and of others" (b).

867 (46) The Church has this lofty doctrine in mind when she invites her ministers to a life of asceticism and recommends them to celebrate the Eucharistic Sacrifice with profound piety. Is it not perhaps because they did not fully understand the close link, and almost reciprocity, uniting the daily gift of oneself with the offering of the Mass, that certain priests little by little lost the *prima caritas* of their ordination? This was the experience of the Curé of Ars: "The cause," he said, "of the slackness of the priest is that he does not pay attention to the Mass." And the saint who precisely followed the heroic custom of offering himself in sacrifice for sinners, shed abundant tears thinking of the misfortune of priests who do not correspond to the sanctity of their vocations.

With paternal affection, We ask Our beloved priests to examine themselves periodically on the manner in which they celebrate the holy mysteries and their spiritual state of mind when they go up to the altar and the fruits they strive to derive from it. The centenary of this admirable priest who derived from the comfort and fortune of celebrating the Holy Mass the courage of his own sacrifice invites them to it. We are firmly confident that his intercession will obtain for them abundant graces of light and of strength.

(Third part: pastoral zeal.—Conclusion: the irreplaceable role of the priest.)

866b AAS., 1950, p. 667-668.

OUR DAILY BREAD

R. M. to the Italian National Eucharistic Congress at Catania, Sicily, September 13, 1959.

(Personal memories.)

Your prayers, your hymns, the solemn rites you have 868 witnessed have been devoted constantly to the adoration (58) of the Eucharistic Bread, presented to you in the lessons of the able masters of the congress in all its vivifying splendor. And, wishing to recapitulate what was achieved in these days, We can well attribute to the devotion to the Eucharist the most shining and complete expression of the Catholic religion.

In reality, the Sacrament of the Altar is called, in the act itself of the consecration of the chalice "mysterium fidei," the mystery of Faith, that is to say the living compendium of the whole Catholic creed. From this, in fact, shines forth the Sun of Justice, Jesus, the one and only mediator between God and man, the bloodless victim of reconciliation between the earth and heaven. In this is the perennial memorial of the sacrifice, offered by Him on Calvary for our salvation. In it He is present as the Head of the Mystical Body, the source of the sacraments that give fecundity and beauty to the spiritual garden of the Church.

Foreseeing the triumph that the disgrace of the Cross 869 would bring on Him, Jesus said one day: "And I, if I be (58) lifted up from the earth, will draw all things to Myself" (a). These words apply well to the Eucharistic Bread, because of the wealth of the heavenly treasure enclosed within it. Yes, the Sacrament of the Altar is also the center of mysterious attraction.

The twenty centuries of scientific progress, of art, of culture and of economy, the changes which have come

869a John 12:32.

about in the political and social field have not diminished the value of the words of Christ: "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. . . . This is the bread that has come down from heaven. . . . He who eats this bread shall live forever" (b).

Therefore, with the strength of our Faith and with the fervor of our acclamations drowning the confused voices of the people who oppose us—who will never be wanting—and beholding the multitude of the martyrs who derived the secret and the strength of their greatness from the Eucharist, we repeat together to Jesus: "Lord, give us always this bread" because You are the "bread of life" (c).

870 Venerable Brethren and beloved Sons. We shall not
(46, dwell on illustrating the significance of the fourth request
62) of the Lord's Prayer, chosen as the theme of the congress. But in this solemn hour We wish to stress the triple prerogative of that "daily bread" which the sons of the Church must ask for and await with confident desire, from the providence of the Heavenly Father.

871 a) It must above all be a bread of *ours*, that is to say,
(47) asked for in the name of all. "The Lord warned in this respect," St. John Chrysostom taught, "in the Pater to raise the prayer to God also in the name of one's brothers. He therefore wishes that the prayers raised to God should not concern only one's individual interests but also those of one's neighbors. By this He wishes to combat enmities and repress arrogance" (a).

872 b) It must also be a *substantial* bread, which is tanta-
(47) mount to saying, necessary for our maintenance. And since man is formed by body and immortal spirit, the bread one must ask of God will be not only the "temporal" bread,

869b John 6: 54, 59.

869c John 6:34, 35.

871a St. John Chrys., P.G., 57, 278.

but, as wisely observed by the Eucharistic Doctor St. Thomas, above all the "spiritual" bread, which is God Himself, the truth to contemplate and the goodness to love, and moreover, "the sacramental" bread, that is to say the body of the Savior, the sign and viaticum of eternal life (a).

c) Last and no less important, the third merit of the daily bread is that it be one, that is to say the cause of unity. "In the same way in fact as that body is united to Christ," said St. John Chrysostom, "so are we also united through this bread" (a).

There is no doubt that the Eucharistic Bread is the 873
figure and source of unity in the Mystical Body, either (52)
through the minds it enlightens and induces to the profession of the same divine truth or through the wills that it kindles with the same flame of love of God and of one's neighbor—a flame that does not remain concealed within the walls of the domestic home or of the temple but which by its nature tends toward spreading and burning.

Oh! If the Eucharist were better understood by Christians, were it more worthily and frequently received, how much greater would be the fruits of concord, peace and spiritual tranquillity derived by the Church and the whole world! How many problems disturbing the minds would be more promptly and efficaciously solved, thanks to the spirit of sincere and perfect brotherhood which checks dangerous undertakings by the individual and protects against compromise with the forces and seductions of the world.

The true Eucharistic devotion leads in fact to loyalty, 874
to honesty, to moral fortitude, even at the price of personal (59)
sacrifice for the common good. We do not indeed hesitate to affirm that statesmen and nations are destined to remain at the mercy of natural selfishness and of divisions, unless

872a Cf. Comm. in Matt., c. 6.

873a P.G., 61, 200.

they bring their laws into line with the norms of justice and of Christian love of which the Sacrament of the Altar is the real and inexhaustible source. One must not, therefore, see in the Eucharist only the good of the communicating faithful but, as the Angelic Doctor said, "the common spiritual good of the whole Church, substantially present in it" (a).

(*The consecration of Italy to Mary Immaculate.—Prayer to Jesus-Host.*)

MODERN LIFE AND THE LITURGY

All. to the faithful of Rome, October 28, 1959.

(*Anniversary of His Holiness' election.—Fidelity of the Pope to the program expressed in the Lord's Prayer.*)

875 Above all, the name and worship of God. New actions (17, must recall respect and worship of the name to the beauty (19) of its ancient traditions, which also may be suggested by modern life sanctified by evangelical teachings.

(*Ecclesiastical discipline.—The kingdom of Christ.—The will of God.—The search for daily bread.—Pardon from God.—Confidence in deliverance by the Lord from all evil.*)

THE TESTIMONY OF THE LITURGY

Encycl. *Princeps Pastorum*, on the Missions, November 28, 1959.

(*The Popes and the Missions.—The Hierarchy and the local clergy.—The formation of the local clergy.—The laity in the missions.—The duty of the layman to testify to the truth.*)

874a 3 Pars. q. 65, a. 3, ad 1.

Unity in prayer and in the active participation in the celebration of the divine mysteries in the Church's liturgy (7) contributes in an especially effective way to the wealth of Christian life of both the individual and the community. It is furthermore a marvelous means of education in that charity which is the distinctive sign of the Christian; a charity that is alien to every social, linguistic and racial discrimination, that stretches its arms and its heart out to all, whether enemies or brothers.

It pleases Us to make the words of Our Predecessor, St. Clement, Roman, on this subject Our own: "When (the Gentiles) hear from us that God says: There is no merit for you if you love those who love you, but there is merit if you love your enemies and those who hate you (a), on hearing these words they admire the very high degree of charity. But when they see that we do not love not only those who hate us but not even those who love us, they laugh at us and the name (of God) is cursed" (b). The greatest missionary, St. Paul, writing to the Romans at the time when he was about to evangelize the Far West, exhorted them to "love without pretense," (c) after having raised a sublime hymn to that virtue without which the Christian is nothing (d).

(*Directives for the lay apostolate in the missions.—Conclusion.*)

876a Luke 6:32-35.

876b Funk, *Patres Apostolici*, I, p. 201.

876c Rom. 13:9.

876d 1 Cor. 13:2.

THE EUCHARIST, APPEAL TO DISSENTERS

Letter to the German Bishops, November 29, 1959.

(The showing of the Holy Tunic of Treves.—The forthcoming Eucharistic Congress in Munich.—Devotion to the Holy Eucharist.)

877
(52) But this sublime Sacrament—by which we are united to Christ, who becomes our nourishment—because it is mysteriously both the sign and the cause of the Church's unity, will, like a flag unfurled, invite those very far from the bosom of the Church and deprived of the heavenly Bread to cross the threshold of their maternal home.

(The Ecumenical Council.—The Diaspora.—The Apostolate to non-Catholics.—Final Exhortation.)

THE LATIN-FRENCH READER

Letter of the Secretary of State to His Excellency, Bishop Martin, January 11, 1960.

(The new Latin-French reader.)

878
(19) Thanks to this arrangement of the texts, thus carefully translated and edited, public reading of the Epistles and Gospels (on Sundays and holydays in the churches of France) may be achieved, with assurance of clarity and uniformity. The faithful will therefore be in a position to unite themselves more closely to the liturgical celebration of Holy Mass.

His Holiness cannot but rejoice at this very timely undertaking (and congratulate those who brought it to a happy conclusion). One of our common Father's greatest concerns on the pastoral level, in fact, is to see all his sons and daughters participating in an ever more lively and

active manner in the life of the Church, and especially in the essential act of worship which she renders to God—the Sacrifice of the altar.

His Holiness expresses a fatherly wish that the use of the Reader may produce among the Christian people the beneficial results that the French Bishops rightly expect. With these sentiments, he sends you together with warmest best wishes, a special Apostolic Blessing.

CHRIST'S TESTAMENT OF LOVE

All. to the Roman Synod, January 25, 1960.

(The priest, a person consecrated for a holy ministry.—Mediation of the Priest.—His life, therefore, must be holy.—The teachings of the Apostles.—Example for the faithful.—Docility to the Holy Spirit.)

During one of these mornings, intent as We were in 879
collecting our thoughts that were the object of this first (85)
confidential discourse on the consecration and sanctification
of our soul and our life, we noted a slight distraction from
the spirit seeking the divine act of Jesus. It brought to
mind—to put it truly—the consecration of all bishops and of
all priests of the world. We had reached the Canon of the
Mass. The words, the blessings, the signs of the Cross, the
fervor—certainly not seraphic, but humble and sincere—
were perfect according to the minute prescriptions of the
liturgy. "This is my Body. This is the chalice of my
Blood..." with silent pronunciation, continued and con-
centrated on the slightly raised chalice. All went well. But,
oh sweet, oh unforgettable surprise! when there came to Us
with special meaning the subsequent words, read in the
missal and repeated in slightly louder voice, before the gen-
uflection before the chalice and its elevation for the people
to view: "As often as you shall do these things, you shall do
them in memory of Me." This is the exact sense of the

words of St. Luke on this point: "He . . . gave it to them, saying . . . 'do this in remembrance of Me'" (a).

880 Let us formulate together this wish, and this will be
(46) one of the souvenirs of the Roman Synod, that the daily celebration of the Holy Mass may continue always fervent and pious on the part of each one of us.

But let us also pray to our guardian angel, who assists us in the sacred rite, that he may move us gently and help us to pronounce the Secret according to the norms of the rubrics, with faith, with gratitude, with tenderness; to pronounce the almost timid and tremulous words which, sealing Jesus' testament of love for us, concentrate the divine reality of His and of our priesthood, and reserve for us the ineffable and perennial joys of this and the life to come. "As often as you shall do these things, you shall do them in memory of Me." So it is, so be it.

KNOWLEDGE AND THE LITURGY

All. to the Roman Synod, January 26, 1960.

(*Dignity of the priest's life.—His learning: period of formation.*)

881 The knowledge of the Sacred Books, the Old and New
(82) Testaments, the writings of the Fathers and of the great masters of philosophy and theology, principally (St. Thomas) Aquinas; liturgical science and its application, a really beautiful garden of the most sweet-scented and majestic flowers and trees; and, thirdly, the knowledge and practice of the general legislation of the Code of Canon Law placed at the service of the social order, both internally—this is the diocesan administration—as well as in relations with the outside world, constitute the three sources of doctrine, of discipline and of sanctification. From these emerge the

879a Luke 22:19.

solidly learned and well-balanced minds of the best priests who have become the real and noble servants of the Holy Church and of souls.

(*Prudence in biblical studies.—Good judgment in the practice of intellectual sobriety in other branches of learning.*)

And let us thank the blessed God, and let us always
face reality. The "lex supplicandi" (the law of prayer) offers
its bright testimony to the "lex credendi" (law of belief) and,
in its turn, canon law represents in the "lex vivendi" (the
law of life) the most beautiful and authoritative synthesis
of the holy and active Christian and priestly life.

(*The heart of the priest: the love of Christ.—The love of the Church.—The love of souls.—Attacks against ecclesiastical celibacy.—The priest's speech: avoiding rash judgments and other abuses.*)

ORDER AND BEAUTY IN CHURCHES

All. to priests of Rome and Lenten preachers, February 20, 1960.

(*Three models of pastoral ministry: St. Bernardine of Siena, St. Anthony, and St. Lawrence Giustiniani—Enlighten souls with doctrine.—Comfort with the word of God.*)

Sadness and desolation are the inseparable companions
of those who do not draw hope from above. Sadness is
apparent in the eyes and on the face, desolation is in the
heart. The suggestion of St. Bernardine is truly singular,
and strikes us as unusual, when he says that the word of
God has a wonderful consoling effect when it is proclaimed
in a church where reigns perfect order and dignity in all
that regards the altars, the administration of the Sacraments,
and devotion to the Holy Eucharist.

This means, therefore, that the word of the preacher, if it is to achieve the effect of harmony and consolation, must be supported by the impression of good order and true beauty given by everything in the church. Whoever speaks, whoever instructs, must be aided by art, by the liturgy, by everything which the Church has in her power to edify and move.

This is how we are made. A sound from the organ, a hymn sung in common, sweet and powerful song, accompanied or illustrated by appropriate words which bring peace—"est in dicendo cantus" (there is a song in words)—all helps to produce the spirit of prayer, charity ready for every test, nobility of manners. These are a precious antidote to the evils of this world.

(*Know the sufferings of others in order to be able to console.—Correct.—Temper severity with fatherly goodness.*)

THE FOUNTAIN OF LIVING WATER

All. to the French Eucharistic Crusade, April 16, 1960.

(*Reflections on Holy Saturday.—The presence of Christ in the world through the Eucharist.*)

884
(51) The Eucharistic Christ is always our Shepherd—*Pastor noster*—no longer suffering, but still hidden from our eyes and at times forgotten even by those who believe in His Real Presence. He is ever the source of living water—*fons aquæ vivæ*,—from which spring treasures of graces, accessible to all; the fountain from which everyone may draw the strength to overcome daily difficulties, the courage to profess his faith firmly, and generosity in loving and serving his neighbor.

When, on the contrary, Eucharistic fervor diminishes or dies out, men withdraw from Christ and then it is very difficult for them to understand one another—love grows

cold, sin invades minds and hearts. This is the sad fact of history, the repetition of that which took place—as the liturgy reminded us yesterday—at the death of Jesus: the sun was obscured and the earth covered with darkness. *Tenebræ factæ sunt super universam terram dum crucifissent Jesus*—Darkness covered the whole earth when they crucified Jesus (a).

Dear children, it rests with you, it rests with your beautiful Movement to prevent darkness, on your part, from covering the world. You are the little lamp flickering in front of the altar, reminding those who are distracted, misled, and bewildered of the great and consoling fact of Christ's presence in the Church and in the world—the whole Christ, His Body, His Blood, His soul and His divinity, the spiritual food for our souls and our bodies, the sure Companion of our road, the pledge of the glory that awaits us in Heaven. 885 (51)

Reassured by the presence of Christ, we have nothing to fear; taught by Him, nothing is obscure for us; guided by Him, even though our path may be rough, we are not in danger of falling into the abyss.

(*The Congress at Munich.—Bearing witness to the Resurrection.*)

DEVOTION TO THE PRECIOUS BLOOD

Apost. Letter, *Inde a primis*, June 30, 1960.

(*Three devotions: to the Holy Name of Jesus, to the Sacred Heart, and to the Precious Blood.*)

If it is, in fact, of supreme importance that a sound harmony should reign between the Catholic Credo and the liturgical action of the Church, since the law of believing establishes the law of prayer (*lex credendi legem statuat*) 886 (84)

884a Second response of Good Friday.

supplicandi) (a), and that there never be allowed forms of worship not originating from the very pure sources of true faith, it is also right that a similar harmony should flourish among those devotions considered fundamental and more sanctifying. Likewise, it is right that those devotions which actuate better the economy of universal salvation brought about by the "one mediator between God and man, Himself man, Christ Jesus, Who gave Himself a ransom for all" (b) may hold primacy in esteem and practice over personal and secondary devotions. Moving in this atmosphere of honest faith and sound piety, believers are certain of thinking with the Church, (*sentire cum Ecclesia*), that is to say, of living in the communion of prayer and of the charity of Jesus Christ, founder and supreme priest of that sublime religion which draws from Him, together with its name, all its dignity and worth.

887 If We now glance back on the admirable progress that
(84) the Catholic Church has made in the field of liturgical piety, in sound accord with the development of its faith in the penetration of divine truths, it is undoubtedly comforting to note that during the centuries closest to Us there have not been wanting on the part of this Apostolic See clear and repeated proofs of consent and encouragement for the three aforementioned devotions, devotions which were practiced from medieval times by many pious souls and which were spread later in various dioceses and religious congregations and orders, but which waited to receive from the Chair of Peter the seal of orthodoxy and approval for the Universal Church.

888 It suffices for Us to recall that since the 16th century
(84) Our Predecessors enriched with spiritual favors the devotion to the Sacred name of Jesus, of which, in past centuries,

886a Cf. above, N. 538.

886b 1 Tim. 2:5-6.

St. Bernardine of Siena had been the untiring apostle in Italy. It was particularly in honor of the sacred name that the office and the Mass were approved, and later the litanies (a). No less important were the privileges granted by the pontiffs to the worship of the Most Sacred Heart of Jesus, in the admirable propagation of which such a great part was played by the revelations of the Sacred Heart to St. Margaret Mary Alacoque (b). And so great and unanimous was the esteem of the supreme pontiffs for this devotion that it pleased them to illustrate its nature, defend its lawfulness, instill the practice of it with many official acts, which were crowned by three important encyclicals regarding this question: *Annum Sacrum* (c), *Miserentissimus Redemptor* (d), and *Haurietis Aquas* (e).

Devotion to the Most Precious Blood, which the 889
Roman priest St. Caspar del Bufalo promoted admirably (84)
during the last century, also received the deserved approval and favor of this Apostolic See. It is well to remember, in fact, that by order of Benedict XIV the Mass and the Office in honor of the adorable Blood of the Divine Savior were composed, and that Pius IX, fulfilling a vow made at Gaeta, extended the liturgical feast of the Most Precious Blood to the universal Church (a). Finally, it was Pius XI, of happy memory, who in commemoration of the 19th centenary of the Redemption raised the aforementioned feast to the rank of double of the first class, so that by increasing the liturgical solemnity the devotion itself would be intensified, and so that the fruits of the redeeming Blood would benefit men more copiously.

(Approval of the Litany of the Most Precious Blood.—
Infinite value of Christ's Blood.)

888a AAS. XVIII, p. 509.

888b Office of the Feast of the Sacred Heart, Fifth Lesson.

888c Acta Leonis, XIX, p. 71.

888d AAS. XX, 165.

888e AAS. XXXVIII, 309.

889a Decr. *Redempti sumus*, August, 1849.

890 And it is all the more decorous and salutary that the
 (59) worship of latria, due to the chalice of the Blood of the
 New Testament, particularly at the time of its elevation
 in the sacrifice of the Mass, be followed by Communion
 with that same blood, indissolubly united to the Body of
 Our Savior in the sacrament of the Eucharist. In union
 thus with the celebrant priest, the faithful will be able to
 repeat mentally and truly the words that he pronounces
 at the time of the Communion: "*Calicem salutaris accipiam
 et nomen Domini invocabo... Sanguinis Domini Nostri
 Jesu Christi custodiat animam meam in vitam aeternam.
 Amen.*" ("I shall take the chalice of salvation and call upon
 the name of the Lord. . . . May the Blood of our Lord Jesus
 Christ preserve my soul to life everlasting. Amen".) In
 this way the faithful who present themselves worthily for
 Communion will receive the fruits of Redemption, Resur-
 rection and eternal life more abundantly, which the Blood
 shed by Christ "who through the Holy Spirit offered Him-
 self" (a) gained for the whole world. And, nourished with
 the Body and Blood of Christ and made to share in His
 divine virtue that made legions of martyrs rise, they (the
 faithful) will go forward to face the daily struggle, sacri-
 fices, and, if necessary, even martyrdom in defense of the
 virtue and the reign of God, feeling within themselves that
 ardor of charity that led St. John Chrysostom to exclaim:
 "We arise from that table like lions spitting fire, having
 become formidable to the devil, thinking on Him who is
 our Head and of all the love that He had for us. . . . This
 Blood, if worthily received, removes the devils from us,
 calls the angels to us, and even the very Lord of the angels.
 . . . This Blood which, shed, purifies the whole world. . . .
 This is the price of the universe and with this Christ re-
 deems the Church. . . . This thought must check our pas-
 sions. How long will we, in fact, remain attached to this
 present world? How long will we remain inert: How long

890a Heb. 9:14.

will we neglect to think of our salvation? Let us reflect
 upon the gifts which the Lord has deigned to grant us; let
 us be grateful for them; let us glorify Him not only with
 faith, but also with good works" (b).

(*Benefits flowing from Devotion to the Precious
 Blood.*)

REFORM OF THE RUBRICS OF THE BREVIARY AND ROMAN MISSAL

Motu Proprio, "Rubricarum Instructum," July 25, 1960.

The whole of the rubrics, which order and regulate 891
 the public worship of the Church, was for the Apostolic (16)
 See, especially after the Council of Trent, a matter of con-
 tinuous painstaking defining and ordering. The whole
 system or rubrics, therefore, has increased because of the
 numerous corrections, variations and additions, introduced
 with the passing of time and not always with systematic
 order and, therefore, not without damage to primitive sim-
 plicity and clarity.

It was, therefore, not surprising that Our predecessor
 Pius XII, of happy memory, heeding the numerous requests
 of bishops, had decided to simplify, at least in some parts,
 the rubrics of the breviary and of the Roman Missal, which
 was done by the general decree of the Sacred Congregation
 of Rites, dated March 23, 1955.

Then the following year, in 1956, while the prepara-
 tory studies for the general reform of the liturgy advanced,
 Our predecessor wished to hear for himself the opinion of
 the bishops concerning a future liturgical reform of the
 Roman Breviary. The responses of the bishops were ex-
 amined attentively and he decided to undertake the ques-
 tion of a general and systematic reform of the rubrics of

890b *In Joannem*, Homily 41, P.G. 59, 260.

the breviary and of the missal. He entrusted the matter to a special commission of experts to whom had already been consigned the study of the general reform of the liturgy.

We then, after We had followed divine inspiration and decided to convoke an ecumenical council, thought more than once how We might carry out this undertaking of Our predecessor. And, after having examined the matter well, We came to the decision to place before the Fathers of the future council the fundamental principles concerning the liturgical reform and not to delay longer the reform of the rubrics of the breviary and of the Roman Missal.

Therefore, on Our own decision and with sure knowledge, with Our apostolic authority We have decided to approve the body of the rubrics for the breviary and of the Roman Missal prepared by several experts of the Sacred Congregation of Rites and diligently examined by the Pontifical Commission for the General Reform of the Liturgy, and We order what follows:

892
(72) 1. We establish that the new codex of rubrics of the breviary and of the Roman Missal, which is divided into three parts—general rubrics, general rubrics of the Roman Breviary and general rubrics of the Roman Missal—and which Our Sacred Congregation of Rites will promulgate shortly, shall be observed as of January 1 next year, 1961, by all those who follow the Roman Rite. Those who follow another Latin Rite are required to conform themselves both to the new codex of rubrics and to the calendar in all that is not strictly proper to their rite.

2. On the same day, January 1, 1961, the general rubrics of the breviary and of the Roman Missal cease having value, as well as the additions and variations of the rubrics of the breviary and of the Roman Missal according to the norm of the bull, "Divino Afflatu," of Our predecessor St. Pius X, which are actually at the beginning of the same liturgical books. At the same time the general decree of the Sacred Congregation of Rites dated March 23, 1955, on the

simplification of the rubrics, which has been absorbed in the new text of the rubrics, ceases to have value. Also abrogated are the decrees and the replies to doubts by the same Sacred Congregation which are not in harmony with the new edition of the rubrics.

3. Thus, moreover, there are revoked the statutes, privileges, indulgences and considerations of whatever nature, even if centuries old and worthy of most special or individual mention, which contradict these rubrics.

4. The editors of liturgical books, duly approved and admitted by the Holy See, may prepare new editions of the breviary and the Roman Missal according to the norms of the new codex of rubrics. However, to assure the necessary uniformity of the new editions, the Sacred Congregation of Rites gives the necessary instructions.

5. In the new editions of the breviary and of the missal, omitting the texts of the rubrics (referred to) in No. 2 (above), one inserts the text of the new rubrics in this manner: in the breviary, the general rubrics and the general rubrics of the Roman Missal.

6. Lastly, all those whose duty it is should take care that the calendars and propers both of diocese and of religious (congregations and orders) are revised as quickly as possible according to the norms and the spirit of the new editions of the rubrics and the calendar, and that they are approved by the Sacred Congregation of Rites.

After having established what is above, We hold it fitting to Our apostolic office to add some exhortations.

With the new compilation of the rubrics, on the one hand, all the rubrics of the breviary and the Roman Missal are drawn together in a better form, laid down with clearer order and contained within a single text. On the other hand, modifications are introduced opportunely by which the extension of the Divine Office is somewhat reduced. This was the desire of very many bishops in regard to many priests who every day are more weighed down by pastoral

concerns. With paternal spirit We exhort them, therefore, and the others who are required to recite the Divine Office, to do so in a way so that what has been subtracted from the same Divine Office by its abbreviation may be compensated for by a recitation made with greater diligence and devotion. And since, moreover, the readings of the Holy Fathers have been diminished somewhat, We exhort insistently all ecclesiastics to keep in their hands—as text for reading and meditation—the volumes of the Fathers, full of such wisdom and such piety.

TRUTH, PEACE AND HOPE

R. M. to the International Eucharistic Congress in Munich, August 7, 1960.

(*Christian grandeur of Bavaria.*)

893 (59) Together, both in vocal harmony and also in the song within the silence of our hearts, let us praise this wonderful sacrament. For from it, as from a source of abundant fruitfulness, virtues and graces flow out to the Church in its earthly combat. For this reason, we think completely appropriate that main theme proposed for your Eucharistic Congress, which is to be developed by careful and practical explanations, namely, the words of the Divine Redeemer in His promise of the Sacrament of the Eucharist: "The bread that I will give is My flesh for the life of the world" (a). For since the Most Holy Eucharist contains the Author of Grace Himself and the highest source of divine life, it strengthens and perfects that life in those who have been reborn by the waters of Holy Baptism. Consequently, it is especially by means of this sacrament that those words spoken of Himself by Christ, the Good Shepherd, find realization: "I am come that they may have life, and have

893a John 6:51.

it more abundantly" (b). What a marvelous spectacle, then, is revealed to us by the eye of faith as we contemplate this abundant outpouring of the Divine Life upon the human race by means of, and resulting from, the sacrifice of the Mass and sacramental Communion. The riches of this Divine Life are the nourishment, first, of each of the faithful, who thereby feel strengthened and increased within them faith, hope and charity, and other virtues which are linked with those. The same Divine Life nourishes Christian families within whose fold loyalty, mutual love, chastity and filial obedience are carefully and willingly fostered, and from which the attractive fruits of peace and spiritual joy grow to maturity. Human society, also, possesses the same life when Christians, feeding on the bread of angels, are made "the salt of the earth . . . the light of the world" (c) and give to their fellow citizens examples of all the virtues, particularly of social justice and charity. The whole Church likewise possesses it when the contemplation of heavenly truths and the worship of God receive therefrom an impetus, an increase, a defense. And the Church rejoices with a great joy because from that source there is nourished and stimulated the care to be devoted to those who receive the divine call to enter the priesthood or to enroll in the ranks of religious life, with a view to promoting the most holy task of the revelation of the Gospel and brotherly peace. To this, Christ Our Lord invited all who claim the title of Christian when He prayed thus to His Father for His disciples: "that all may be one" (d).

Most justly did the Angelic Doctor declare: "The 894 benefit of this sacrament is noble and universal. Noble, for (59) it effects in us the life of the spirit in the present time, and hereafter, life eternal; universal, because the life it

893b John 10:10.

893c Matt. 5:13-14.

893d John 17:21.

confers is not the life of an individual man, but, from its very nature, the life of the whole world" (a).

895 Dearly beloved children, who are present at these
(52, Eucharistic gatherings, it is our earnest wish that from that
59) source you may draw strength, you may be enkindled with
desire to perform apostolic works: From charity, indeed,
the companion of truth, comes true and genuine salvation.
"Behold all you that kindle a fire, encompassed with
flames, walk in the light of your fire, and in the flames
which you have kindled" (a).

The daughter of charity and the work of justice is peace (b). All of you, even as We ourselves, mark with anxiety the size of the cloud of dangers which overhangs the human race, and how the peace of nations is placed in jeopardy. Let us all together strive by the ardor of our prayers to obtain from Jesus Christ, Prince of Peace, that He enlighten the minds of the rulers of states, and, once the darkness of error is dispelled, grant to nations true peace founded on respect for the rights of the Church and of the dignity of man; and finally, that He refresh with the dew of heavenly consolation those now present to Our mind who have been unable to take part in your triumphal celebrations.

Not less salutary a fruit of the mystery of the Eucharist is hope, which softens the bitterness of the present, prepares the way for, and gives confidence in, any good work however difficult. In keeping with the duty of the apostolic office, and as Our particular feelings of good will toward the German people demand, Our special solicitude is directed toward their religious unity and peace. Would that all who are marked out by the name of Christian would direct their steps toward the complete faith of St. Boniface,

894a St. Thomas, in Joannem, VI, 52.

895a Isaias 50:11.

895b Cf. Isaias 32:17.

toward the one holy Church: this is the harmony to be desired above all else, harmony most salutary and most fair, harmony in unity of faith.

We have now expressed Our good wishes and encouragement, and We join to the concert of your voices (59) as you venerate the mystery of the Most Holy Eucharist, Our own voice as a further stimulus, that by Our thus drawing near, the rejoicing in your hearts may be the more pleasing and noble. Divine Redeemer, who for the life of the world doth daily on our altars offer to the Eternal Father the Sacrifice of Thy Body and Blood, protect the human race from dangers of death. Above all, protect men from the death which is especially to be feared, the spiritual death to which innumerable souls are now exposed or by which they are crushed in wretchedness. Grant that more and more we may hunger and thirst after Thee, living in the tabernacle as in a tent set up in the midst of the Church's earthly warfare. Led thus by Thy light and on fire with Thy love, may we pass through the perils of the desert of this world and be able to reach the country which Thou hast promised to the redeemed human race, that is, the state of happiness of everlasting life in heaven.

(Conclusion.)

APPENDIX

INSTRUCTION OF THE SACRED
CONGREGATION OF RITES
ON SACRED MUSIC
AND THE SACRED LITURGY (a)

On the subject of sacred music three documents of the highest importance have been issued in our time by the Supreme Pontiffs. They are: the Motu proprio *Tra le sollecitudini* of St. Pius X, November 22, 1903; the apostolic constitution *Divini cultus* of Pius XI of happy memory, December 20, 1928; and the encyclical *Musicae sacræ disciplina* of the happily reigning Supreme Pontiff Pius XII, December 25, 1955. There have also been other papal documents of lesser moment and decrees of this Sacred Congregation of Rites regulating various matters pertaining to sacred music.

Everyone is aware that sacred music and the sacred liturgy are by their nature so closely linked that it is hardly possible to pass laws or prescribe norms for the one without regard to the other. As a matter of fact, the papal pronouncements and decrees of the Sacred Congregation of Rites just mentioned contain material common to both sacred music and the sacred liturgy.

Liturgical Press translation, copyrighted by the Order of St. Benedict, Inc., Collegeville, Minn., 1958.

(a) Because of the importance of this document and the doctrinal references it contains, we include it in this collection, but in an appendix and without a listing in the indexes.

Previous to his encyclical on sacred music, the Supreme Pontiff Pius XII issued another encyclical of the utmost importance on the sacred liturgy, *Mediator Dei* of November 20, 1947, which admirably explains and interrelates liturgical doctrine and pastoral needs. It has consequently been judged very appropriate to draw together from the above documents the principal points concerning the sacred liturgy, sacred music, and the pastoral effectiveness of both, and to give these points a more precise interpretation in a special instruction. Then what has been set forth in these pronouncements can be more easily and surely applied in actual practice.

For this reason the present instruction has advisedly been prepared with the assistance of experts in sacred music and the Pontifical Commission for the General Restoration of the Liturgy.

The contents of the instruction have been arranged in the following order:

Chapter I: *General Concepts* (nos. 1-10)

Chapter II: *General Norms* (nos. 11-21)

Chapter III: *Special Norms*

1. The principal liturgical services in which sacred music is used
 - A) The Mass
 - a) Some general principles regarding the participation of the faithful (nos. 22-23)
 - b) Participation of the faithful in sung Masses (nos. 24-27)
 - c) Participation of the faithful in low Masses (nos. 28-34)
 - d) The conventual Mass, also called Mass in choir (nos. 35-37)
 - e) The assistance of priests at the holy sacrifice of the Mass, and "synchronized" Masses, as they are called (nos. 38-39)

- B) The Divine Office (nos. 40-46)
- C) Benediction with the Blessed Sacrament (no. 47)
2. Some forms of sacred music
 - A) Sacred polyphony (nos. 48-49)
 - B) Modern sacred music (no. 50)
 - C) Popular religious song (nos. 51-53)
 - D) Religious music (nos. 54-55)
3. The books of liturgical chant (nos. 56-59)
4. Musical instruments and bells
 - A) Some general principles (no. 60)
 - B) The classic organ and similar instruments (nos. 61-67)
 - C) Instrumental sacred music (nos. 68-69)
 - D) Musical instruments and mechanical devices (nos. 70-73)
 - E) The broadcasting and televising of sacred services (nos. 74-79)
 - F) Times when the playing of musical instruments is forbidden (nos. 80-85)
 - G) Bells (nos. 86-92)
5. The persons with the chief roles in sacred music and the sacred liturgy (nos. 93-103)
6. The fostering of sacred music and the sacred liturgy
 - A) General instruction of the clergy and people in sacred music and the sacred liturgy (nos. 104-112)
 - B) Public and private schools of sacred music (nos. 113-118)

Beginning, then, with some general concepts (Chapter I), the instruction continues with a statement of general principles regarding the use of sacred music in the liturgy (Chapter II). On this groundwork rests the whole presentation of the subject in Chapter III. In each section of this chapter basic principles are first set down, then the special norms which naturally derive from them.

CHAPTER I GENERAL CONCEPTS

1. "The sacred liturgy comprises the whole public worship of the Mystical Body of Jesus Christ—of the Head, that is, and His members." (a) "Liturgical services" (*actiones liturgicae*) are therefore those sacred actions which, by institution of Jesus Christ or the Church and in their name, are performed according to the liturgical books approved by the Holy See by persons lawfully deputed for this function, in order to give due worship to God and the saints and blessed (cf. canon 1256). Any other sacred actions, whether performed in church or outside of church, even with a priest present or conducting them, are called "private devotions" (*pia exercitia*).
2. The holy sacrifice of the Mass is an act of public worship offered to God in the name of Christ and the Church, whatever the place or manner of its celebration. The term "private Mass" should therefore be avoided.
3. There are two types of Masses: the "sung" Mass (*Missa in cantu*) and the "low" Mass (*Missa lecta*).
A Mass is called a *sung* Mass if the priest celebrant actually sings the parts which according to the rubrics are to be sung by him; otherwise it is called a low Mass.
A *sung* Mass is called a solemn Mass (*Missa solemnis*) if it is celebrated with the assistance of sacred ministers. If it is celebrated without sacred ministers, it is called a *high* Mass (*Missa cantata*).
4. The term "sacred music" here includes: a) Gregorian chant, b) sacred polyphony, c) modern sacred music, d) sacred organ music, e) popular religious song, f) religious music.
5. The "Gregorian" chant to be used in liturgical services is the sacred song of the Roman Church. Rever-

(a) Encyclical *Mediator Dei*. Cf. above, n. 521.

ently and faithfully fostered and developed in an ancient and venerable tradition, and also composed in more recent times according to the patterns of that ancient tradition, this chant is available for liturgical use in various books duly approved by the Holy See. Gregorian chant does not of its nature require the accompaniment of organ or other musical instrument.

6. By "sacred polyphony" is meant measured song originating from the motifs of Gregorian chant and performed in several voices without instrumental accompaniment. It first flourished in the Latin Church in the Middle Ages, then during the second half of the sixteenth century found in Pierluigi da Palestrina (1525-1594) its preeminent exponent. This art is still being cultivated by distinguished masters.

7. "Modern sacred music" is music composed in more recent times, with the advance in musical technique. It is performed in several voices and does not exclude instrumental accompaniment. When intended specifically for liturgical use it should breathe a spirit of devotion and reverence and on this condition has been admitted into the service of the liturgy.

8. "Sacred organ music" is music composed for organ alone. Ever since the pipe organ was perfected as a concert instrument, sacred organ music has been extensively cultivated by celebrated masters and can make a significant contribution toward enhancing the sacred liturgy, provided that it conforms exactly to the laws of sacred music.

9. "Popular religious song" is singing which springs spontaneously from the religious consciousness with which the Creator Himself has endowed the human race. As a result such song is universal, flourishing as it does among all peoples.

Since it is remarkably effective for imbuing the life of the faithful, personal as well as social, with the Chris-

tian spirit, it has been widely cultivated in the Church since the very earliest times (a). In our day, too, it can be earnestly recommended as a means of fostering the piety of the faithful and enhancing private devotions. In fact, it can sometimes be permitted even in liturgical services (b).

10. "Religious music" is music which, as a result of either the composer's intention or the theme and purpose of the composition, serves to express and awaken devotion and reverence. Hence "it is a powerful aid to religion" (c). But since it is not intended for divine worship and features a certain lack of reserve, it cannot be allowed in liturgical services.

CHAPTER II GENERAL NORMS

11. This instruction is binding on all the Rites of the Latin Church. Therefore, what is said of *Gregorian* chant applies also to the liturgical chant proper to other Latin Rites, if they have a chant of their own.

In this instruction the term "sacred music" sometimes means "singing and the playing of musical instruments," sometimes only "the playing of instruments," as can easily be inferred from the context.

The term "church" ordinarily applies to any "sacred place," that is to say: a church in the strict sense, a public, a semipublic, or a private oratory (cf. can. 1154, 1161, 1188)—unless it is clear from the context that there is question only of churches in the strict sense.

12. Liturgical services must be carried out according to the liturgical books duly approved by the Apostolic See either for the universal Church or for some particu-

(a) Cf. Eph. 5:18-20; Col. 3:16.

(b) Encyclical *Musicae sacræ disciplina*. Cf. above, n. 773.

(c) *Ibid.*

lar church or religious institute (cf. can. 1257). Private devotions are conducted according to local or community customs and traditions as approved by the competent ecclesiastical authority (cf. can. 1259).

It is unlawful to combine liturgical services and private devotions. But if circumstances so require, the devotions should either precede or follow the liturgical services.

13. a) Latin is the language of liturgical services unless the general or particular liturgical books just mentioned (a) explicitly permit another language for certain liturgical services. Excepted also are the instances mentioned below.

b) In the celebration of sung liturgical services no liturgical text may be sung in word-for-word vernacular translation (b) except by particular concession.

c) Particular exceptions to the law requiring the exclusive use of Latin in liturgical services, which have been granted by the Holy See, remain in effect. But without authorization from the Holy See they may not be given a broader interpretation or transferred to other regions.

d) Any language suitable for the faithful may be used for private devotions.

14. a) In *sung* Masses Latin must be used exclusively, not only by the priest celebrant and ministers, but also by the choir and faithful.

"However, where a centenary or immemorial custom permits the inclusion of some popular hymns in the vernacular at the solemn eucharistic Sacrifice (that is, at sung Masses) after the sacred words of the liturgy have been sung in Latin, local Ordinaries may allow this custom to

(a) "General" and "particular" are here used technically in the sense explained above in the first paragraph of no. 12. A similar use of "particular" occurs below in no. 13b and c.—Ed.

(b) *Motu proprio Tra le sollecitudini*. Cf. above, n. 299, auth. S.R.C. 4121.

continue 'if, taking into account the circumstances of the place and the people, they judge that it cannot prudently be eliminated' (can. 5). But the law stating that the liturgical texts themselves may not be sung in the vernacular remains in force" (a).

b) In *low Masses* the priest celebrant, his server, and the faithful who take a *direct* part in the liturgical service with the celebrant—that is, who say aloud those parts of the Mass which belong to them (cf. no. 31)—must use Latin exclusively.

But if besides this *direct* participation in the liturgy the faithful wish to add certain prayers or popular hymns according to local custom, this can be done also in the vernacular.

c) It is strictly forbidden either for all the faithful or for a commentator to say aloud with the priest celebrant parts of the *Proper, Ordinary, and Canon of the Mass* in Latin or in word-for-word translation, except for the parts that shall be enumerated in no. 31.

It is desirable, however, that during *low Mass* on Sundays and feastdays a lector read the Gospel and also the Epistle in the vernacular for the benefit of the faithful.

From the Consecration to the *Pater noster* a holy silence is recommended.

15. In the sacred processions described in the liturgical books, the language prescribed or permitted in these books shall be used. In other processions, which are held as private devotions, the language best suited to the faithful taking part in them can be employed.

16. *Gregorian chant* is the Roman Church's very own sacred song, preeminently so. And for this reason not only may it be used in all liturgical services, but normally it is to be preferred to other kinds of sacred music.

(a) Encyclical *Musicae sacrae disciplina*. Cf. above, n. 766.

Accordingly:

a) The language of Gregorian chant, inasmuch as it is liturgical chant, is exclusively Latin.

b) Those parts of a liturgical service which according to the rubrics are to be sung by the priest celebrant and by his ministers must without exception be sung with the Gregorian melodies given in the standard editions. Any instrumental accompaniment whatever is forbidden.

Similarly, the choir and people may use only these Gregorian melodies when responding to the chant of the priest or ministers as directed by the rubrics.

c) At sung Masses in places where particular indulgences permit the priest celebrant, the deacon or subdeacon, or a lector to repeat the text of the Epistle or Lesson and the Gospel publicly in the vernacular after these have been sung in their Gregorian melodies, this is to be done by reading them in a loud, clear voice without any kind of Gregorian chant, authentic or improvised (cf. no. 96e).

17. *Sacred polyphony* may be used in all liturgical services, but only on condition that there is a choir capable of singing it artistically. This form of sacred music is highly appropriate for liturgical services celebrated with greater solemnity and splendor.

18. *Modern sacred music*, too, is permissible in all liturgical services if it truly conforms to the dignity, seriousness, and sacredness of the liturgy and there is a choir capable of singing it artistically.

19. Free use may be made of *popular religious song* in private devotions. But in liturgical services, what has been prescribed above in nos. 13-15 shall be strictly observed.

20. What is known as *religious music* should be entirely excluded from all liturgical services, but can be permitted in private devotions. With regard to concerts in sacred places, the norms given below in nos. 54 and 55 must be observed.

21. Everything which has to be sung either by the priest and his ministers or by the choir or people, according to the prescriptions of the liturgical books, forms an integral part of the sacred liturgy.

Hence:

a) It is strictly forbidden to change in any way the arrangement of the text to be chanted, to alter or to omit words, or to introduce unbecoming repetitions. Even in compositions of sacred polyphony or modern sacred music, each word of the text should be clearly and distinctly audible.

b) For the same reason it is explicitly forbidden to omit from any liturgical service a liturgical text of any kind, either wholly or in part, that is to be sung—unless the contrary is provided for in the rubrics.

c) But if for a reasonable cause—such as an insufficient number of singers, or their inadequate mastery of musical technique, or even at times the length of a particular rite or chant—one or the other liturgical text belonging to the choir cannot be sung according to the notes printed in the liturgical books, the only permissible alternative is this: that the texts be sung in their entirety either on a single note or according to one of the psalm tones, and with organ accompaniment, if this is desired.

CHAPTER III

SPECIAL NORMS

1. THE PRINCIPAL LITURGICAL SERVICES IN WHICH SACRED MUSIC IS USED

A) THE MASS

a) *Some General Principles Regarding the Participation of the Faithful*

22. By its very nature the Mass requires that all who are present take part in it, each in the way proper to him.

a) This participation should above all be *interior*—consisting in devout attention of mind and the affections of the heart. The faithful thereby “enter into closest union with their High Priest...and together with Him and through Him offer (the Sacrifice), surrendering themselves in union with Him” (a).

b) The participation of those present becomes more complete, however, when in addition to this interior attention there is *outward* participation, manifesting itself in outward acts. These include bodily posture (kneeling, standing, sitting), ceremonial gestures, and especially responses, prayers, and singing.

It was this form of participation that the Supreme Pontiff Pius XII was recommending in broad terms when he stated in his encyclical on the sacred liturgy, *Mediator Dei*:

“They are deserving of warm commendation who strive to make the liturgy even outwardly a sacred action in which all who are present really take part. This can be accomplished in several ways. In conformity with the sacred rites the entire congregation may either answer the words of the priest in an orderly manner or sing hymns appropriate to the different parts of the Sacrifice, or they may do both. Or again, at the solemn Eucharistic Sacrifice they may join their voices in responding to the prayers of the minister of Jesus Christ and also sing the liturgical chants together” (b).

It is to this harmonious participation that the papal documents are referring when they treat of “active participation” (c). The outstanding exemplar of this is found in

(a) Encyclical *Mediator Dei*. Cf. above n. 562.

(b) Cf. above n. 578.

(c) Encyclical *Mediator Dei*. Cf. above, nos. 562-581.

the priest celebrant and his ministers as they worship at the altar with the requisite interior piety and an exact observance of the rubrics and ceremonies.

c) Complete active participation is only achieved when *sacramental* participation is included. By this means the faithful who are present take part not only by spiritual desire but also by sacramental reception of the Eucharist, thereby deriving richer benefit from this most holy Sacrifice" (a).

d) Now since intelligent and active participation on the part of the faithful cannot be realized unless they receive adequate instruction, it is useful to recall the wise law enacted by the Fathers of the Council of Trent, which stated: "The holy Council commands pastors and all who are entrusted with the care of souls that during the celebration of Mass [that is, in the homily following the Gospel or "when the Christian people are receiving catechetical instruction"] they should frequently comment on one of the texts of the Mass either personally or through others and in addition explain some mystery of this holy Sacrifice, especially on Sundays and feast-days" (b).

23. The various ways in which the faithful can take an active part in the holy sacrifice of the Mass should be so directed as to remove the danger of any kind of abuse and to accomplish the chief purpose of such participation: namely, more perfect worship of God and the edification of the faithful.

(a) Council of Trent, Session 22, chapter 6. Cf. also Encyclical *Mediator Dei* (above, n. 588): "It is very fitting, as in fact the liturgy prescribes, that the people come to holy Communion after the priest has partaken of the divine repast at the altar."

(b) Council of Trent, Sess. 22, ch. 8; Encyclical *Musicae sacrae disciplina*. Cf. above, n. 767.

b) Participation of the Faithful in Sung Masses

24. Solemn Mass is the nobler form of the eucharistic celebration, for the cumulative solemnity provided by the ceremonies, the ministers and the sacred music more clearly gives evidence of the grandeur of the divine mysteries and prompts the minds of those present to contemplate them devoutly. The goal to be striven for, therefore, is that the faithful regard this form of celebration with the esteem that is its due by participating in it in a suitable manner, as is explained below.

25. The active participation of the faithful in solemn Mass can be realized in three stages or degrees:

a) In the first stage the *liturgical responses* are sung by all the faithful. These are: *Amen; et cum spiritu tuo; Gloria tibi, Domine; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo; Deo gratias*. Every effort is to be made that all the faithful of the entire world are able to chant these liturgical responses.

b) In the second stage all the faithful sing, in addition, parts of the *Ordinary of the Mass*, namely: the *Kyrie eleison; Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei*. Effort must certainly be made that the faithful know how to sing these parts of the Ordinary of the Mass, especially according to the simpler Gregorian melodies. But if they are unable to sing all of them, there is nothing to forbid assigning the simpler parts of the Ordinary, such as the *Kyrie eleison, Sanctus-Benedictus, Agnus Dei*, to be sung by the faithful, while the *Gloria in excelsis Deo* and *Credo* are sung by the *schola cantorum*.

Moreover, steps must be taken that the faithful throughout the world learn the following easier Gregorian melodies: the *Kyrie eleison, Sanctus-Benedictus*, and *Agnus Dei* according to Mass XVI of the Roman Gradual; the *Gloria in excelsis Deo*, together with the *Ite, missa est—Deo gratias*, from Mass XV; and either *Credo I* or *Credo III*. In this way it will be possible to achieve that

most highly desirable goal of having the Christian faithful throughout the world manifest their common faith by active participation in the holy sacrifice of the Mass and by common and joyful song (a).

c) In the third stage all present are so well versed in Gregorian chant that they can also sing parts of the *Proper of the Mass*. This full participation in the chant is to be urged especially in religious communities and in seminaries.

26. *High Mass*, too, is deserving of high esteem, for though it lacks the sacred ministers and the full splendor of ceremonial, it is enriched with the beauty of chant and sacred music.

It is desirable that on Sundays and feastdays the parish or principal Mass be sung.

What has been said above in no. 25 about the participation of the faithful in solemn Mass applies in every respect also to high Mass.

27. With regard to sung Masses, the following should furthermore be noted:

a) If the priest with his ministers makes his entrance into church by the longer way, nothing forbids singing first the *Entrance Antiphon* (*antiphona ad Introitum*) with its verse, then additional verses of the same psalm. In this case, the Antiphon may be repeated after each verse or after every other verse, and when the celebrant has reached the altar, the psalm is broken off if necessary, the *Gloria Patri* is sung, and in conclusion the Antiphon is repeated.

b) After the *Offertory Antiphon*, it is permissible to sing the ancient Gregorian melodies of the verses which were formerly sung after the Antiphon.

But if the *Offertory Antiphon* is taken from a psalm, further verses of this psalm may be sung. In this case

(a) Encyclical *Musicae sacrae disciplina*. Cf. above, n. 765.

the Antiphon may be repeated after each verse or after every other verse of the psalm, and when the Offertory itself is completed, the psalm is brought to a close with the *Gloria Patri*, and the Antiphon is repeated. If the Antiphon is not taken from a psalm, then a psalm suited to the day may be chosen. Instead of this, it is also permissible after the completion of the Offertory Antiphon to sing a musical piece in Latin, in keeping with this part of the Mass; but it should not be prolonged beyond the Secret.

c) The *Communion Antiphon* should rightly be sung while the priest celebrant is receiving the holy Eucharist. But when Communion is to be given to the faithful, the singing of the Antiphon should begin while the priest is distributing holy Communion. If the *Communion Antiphon* is taken from a psalm; it is permissible to sing further verses of this psalm. The Antiphon may then be repeated after each verse or after every other verse; when distribution of Communion is finished the psalm is brought to a close with the *Gloria Patri*, and the Antiphon is repeated. If the Antiphon is not from a psalm, then a psalm suited to the day and to the liturgical service may be chosen.

After completion of the *Communion Antiphon* it is also permissible, especially if the Communion of the faithful requires a long time, to sing another musical piece in Latin, which is appropriate to the sacred action.

Before coming to holy Communion the faithful may also recite the *Domine, non sum dignus* three times with the priest celebrant.

d) The *Sanctus* and *Benedictus*, if sung in Gregorian chant, should be sung without interruption; otherwise, the *Benedictus* should be placed after the Consecration.

e) While the Consecration is taking place, all singing must cease, and, where the custom exists, also the playing of the organ and of any other musical instrument.

f) After the Consecration a holy silence is recommended until the *Pater noster* unless the *Benedictus* is still to be sung.

g) While the priest celebrant is blessing the faithful at the end of Mass, the organ should remain silent; the celebrant on his part ought to pronounce the words of the blessing in such a way that they can be understood by all the faithful.

c) *Participation of the Faithful in Low Masses*

28. In the case of low Mass too, let special care be taken that the faithful are present "not as strangers or as mute spectators" (a), but that they exercise the kind of participation which is required by so great a mystery and which yields most abundant fruit.

29. A first way the faithful can participate in low Mass is when they each *on their own initiative* exercise participation, either interior, that is, by devout attention to the more important parts of the Mass, or outward, according to various approved local customs.

Deserving of special praise in this matter are those who by the use of a small missal suited to their understanding pray with the priest in the very words of the Church. All are not equally capable, however, of understanding correctly the liturgical rites and formulas; moreover spiritual needs are not the same in all, nor do they remain the same in a given individual at all times. Another method of participation more suitable or easier for them is available: "They may meditate devoutly on the mysteries of Jesus Christ, or perform other devotional exercises and say other prayers which, though differing externally from the sacred rites, are still essentially in harmony with them" (b).

It is to be noted, moreover, that if anywhere the custom obtains of playing the organ during a low Mass in

(a) Apostolic constitution *Divini cultus*. Cf. above, n. 389.
(b) Encyclical *Mediator Dei*. Cf. above, n. 581.

which the faithful do not take part in the Mass either by prayers in common or by song, the practice of playing the organ, harmonium or reed organ, or other musical instrument almost *without interruption* is to be abandoned. These instruments should remain silent:

a) After the arrival of the priest celebrant at the altar, until the Offertory;

b) From the first versicles before the Preface until the *Sanctus* inclusive;

c) Where the custom exists, from the Consecration to the *Pater noster*;

d) From the Lord's Prayer to the *Agnus Dei* inclusive; at the *Confiteor* before the Communion of the faithful; while the *Postcommunion* is being said and the Blessing given at the end of Mass.

30. A second form of participation is when the faithful take part in the eucharistic Sacrifice by uniting their voices in *common* prayers and songs. Care must be taken that these prayers and songs are well suited to the respective parts of the Mass, but without disregard of the regulation in no. 14c.

31. A third and more perfect form of participation is achieved when the faithful *respond liturgically* to the priest celebrant, taking part as it were in a dialogue with him, and *saying aloud the parts that belong to them*.

In this more perfect form of participation, four degrees or stages can be distinguished:

a) The first degree, when the faithful make the easier liturgical responses in answer to the priest celebrant: namely, *Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo;*

b) The second degree, when the faithful also say the parts which according to the rubrics are to be said by the server, and, if holy Communion is distributed during Mass, also the *Confiteor* and the triple *Domine, non sum dignus;*

c) The third degree, when the faithful recite with the priest celebrant parts of the *Ordinary of the Mass* as well, namely: the *Gloria in excelsis Deo*; *Credo*; *Sanctus-Benedictus*; *Agnus Dei*;

d) The fourth degree, when the faithful likewise say aloud with the celebrant parts that belong to the *Proper of the Mass*: *Introit*; *Gradual*; *Offertory*; *Communion*. This last degree of participation can be employed with fitting dignity only by more advanced groups well trained for it.

32. In low Masses the entire *Pater noster*, since it is a fitting and ancient prayer of preparation for Communion, may be recited by the faithful together with the priest—but only in Latin, with all adding the *Amen*. In no case may this recitation be in the vernacular.

33. In low Masses, popular religious songs may be sung by the faithful, but only on condition that they are clearly suited to the respective parts of the Mass (cf. no. 14b).

34. The priest celebrant, in pronouncing all those parts which according to the rubrics he must say *aloud*, should, especially if the church is large and the congregation numerous, so raise his voice that all the faithful will be able to follow the sacred action properly and conveniently.

d) *The "Conventual" Mass, Also Called Mass "in Choir"*

35. Among the liturgical services that excel because of their special dignity, the "conventual" Mass, or Mass "in choir" must rightly be included: that is, the Mass which is to be celebrated daily in conjunction with the Divine Office by those whom the Church's laws oblige to choir service.

For it is the Mass together with the Divine Office which constitutes the sum of all Christian worship—that full praise which is offered daily to almighty God with a solemnity that is also outward and public.

Since however this public and corporate offering of divine worship cannot be carried out daily in every church, it is performed as it were *vicariously* by those who, in virtue of their "choir" obligation, have been deputed for this function. This holds true, above all, of cathedral churches in respect to the diocese as a whole.

When celebrated "in choir," all services should for this reason ordinarily be performed with special dignity and solemnity, that is, embellished with chant and sacred music.

36. The conventual Mass, for the same reason, should rightly be a solemn Mass, or at least a high Mass.

But if dispensation from observing the normal solemnity of Mass "in choir" has been granted by particular laws or special indults, at least the practice of reciting the canonical Hours during the conventual Mass ought in every case to be avoided. It is fitting, rather, that a conventual *low* Mass be celebrated in the manner outlined in no. 31, excluding however any use of the vernacular.

37. The following rules shall also be observed in regard to the conventual Mass:

a) On each day, only one conventual Mass is to be said, and this must correspond to the Office recited in choir, unless the rubrics direct otherwise (cf. *Additiones et Variationes in rubricis Missalis*, tit. I, n. 4). But when there is an obligation, deriving from pious foundations or from some other legitimate cause, to celebrate additional Masses in choir, this obligation remains in force.

b) The conventual Mass follows the rules of sung or low Mass.

c) The conventual Mass is to be said after Terce, unless the superior of the community for a serious reason decides that it should be said after Sext or None.

d) Conventual Masses "outside of choir," which hitherto were occasionally prescribed by the rubrics, are abolished.

e) *The Assistance of Priests at the Holy Sacrifice of the Mass, and "Synchronized" Masses, As They Are Called*

38. It is true that in the Latin Church sacramental concelebration is restricted by law to specifically stated cases. Moreover, the Supreme Sacred Congregation of the Holy Office in its response of May 23, 1957 (a), declared invalid the concelebration of the sacrifice of the Mass by priests who, whatever their intention may be and even though they wear the sacred vestments, do not pronounce the words of consecration. Nevertheless when a number of priests are gathered on the occasion of meetings, it is not forbidden "for only one of them to perform the sacred rite and for the others (whether all or many) to be present at this one Sacrifice and during it receive holy Communion from the hand of the celebrant." However, this may be done only "for a just and reasonable cause and provided the Bishop has not ruled otherwise in order to avoid astonishment on the part of the faithful"; nor may it be done if motivated by the error pointed out by the Supreme Pontiff Pius XII, namely, that the celebration of one Mass at which a hundred priests devoutly assist is the equal of a hundred Masses celebrated by a hundred priests (b).

39. So-called "synchronized Masses," however are forbidden. By this term is meant the unusual method of celebrating Mass in which two or more priests, on one or more altars, celebrate Mass simultaneously in such a way that all their actions and all their words are pronounced at one and the same time. Use is even made of

(a) AAS 49 (1957) 370.

(b) Addresses of the Supreme Pontiff Pius XII to their Eminences the Cardinals and their Excellencies the Bishops and Archbishops, November 2, 1954 (Cf. above n. 725); and to those who attended the International Congress of Pastoral Liturgy at Assisi, September 22, 1956 (Cf. above, nos. 708-809).

modern mechanisms, particularly if the number of priests thus celebrating is large, the better to insure this absolute uniformity or "synchronization."

B) THE DIVINE OFFICE

40. The Divine Office is performed either "in choir," or "in common," or "alone."

The term "in choir" is used when the Divine Office is performed by a community obliged to choir service by Church laws; the term "in common," when it is said by a community not bound to choir. But however performed, whether "in choir," or "in common," or "alone," the Divine Office, if said by persons deputed by Church laws to pray the Office, must always be regarded as an act of *public* worship offered to God in the name of the Church.

41. The Divine Office is by its very nature composed to be performed by mutually alternating voices; some parts, in fact, actually presuppose the use of song.

42. It follows that celebration of the Divine Office "in choir" must be retained and promoted. Its performance "in common," as well as the singing of at least part of the Office, is earnestly recommended insofar as circumstances of place, time and persons allow.

43. The recitation of the psalms "in choir" or "in common," whether in Gregorian chant or without singing, should be done in a grave and fitting manner, observing the proper tones, the appropriate pauses, and an exact uniformity of pace.

44. If the psalms occurring in a canonical Hour are to be sung, this shall be done at least partly according to the Gregorian tones, either in alternate psalms or in alternate verses of the same psalm.

45. The ancient and venerable custom of singing Vespers with the people on Sundays and feastdays according

to the rubrics should, where observed, be retained; where it does not exist, it should as far as possible be introduced, at least several times a year.

Local Ordinaries should, moreover, see to it that the singing of Vespers on Sundays and feastdays does not fall into disuse on account of the celebration of evening Mass. For evening Masses, which local Ordinaries may permit "if required by the spiritual good of a sizable number of the faithful" (a), should not be at the expense of liturgical services and private devotions with which the Christian people are accustomed to sanctify holy days.

Hence the custom of singing Vespers or of celebrating other devotions along with Benediction should be retained where it exists, even though evening Mass is celebrated.

46. In clerical seminaries, however, whether diocesan or religious, at least part of the Divine Office ought frequently to be performed in common and, as far as possible, be sung; on Sundays and feastdays, at least Vespers must be sung (cf. can. 1367, 3).

C) BENEDICTION WITH THE MOST BLESSED SACRAMENT

47. Benediction with the Blessed Sacrament is a true liturgical service; hence it must be performed as described in the Roman Ritual, Title X, Ch. V, no. 5.

Wherever another way of imparting Eucharistic Benediction exists by immemorial custom, this form may be retained with permission of the Ordinary; yet it is recommended that the Roman usage of Benediction be prudently given preference.

(a) Apostolic constitution *Christus Dominus*, January 6, 1953 (AAS 45 (1953), 15-24; Instruction of the Supreme Sacred Congregation of the Holy Office, of the same date (AAS 45 (1953) 47-51). *Motu proprio Sacram Communionem*, March 19, 1957 (AAS (1957) 177-178).

2. SOME FORMS OF SACRED MUSIC

A) SACRED POLYPHONY

48. Works of sacred polyphony by ancient as well as modern composers shall not be introduced into liturgical services until it has been definitely ascertained that, in their original or adapted form, they correspond fully to the pertinent norms and admonitions given in the encyclical *Musicae sacrae disciplina* (a). In doubt, the diocesan commission of sacred music is to be consulted.

49. Ancient documents of this music still lying in archives should be diligently searched for and, if necessary, proper provision should be made for their preservation. Their publication in critical editions as well as in editions suitable for liturgical use should be undertaken by experts.

B) MODERN SACRED MUSIC

50. Works of modern sacred music may not be used in liturgical services unless they are composed in conformity with the laws of the liturgy and of sacred music itself, as stipulated in the encyclical *Musicae sacrae disciplina* (b). Judgment in this matter rests with the diocesan commission of sacred music.

C) POPULAR RELIGIOUS SONG

51. Popular religious song deserves to be most warmly recommended and fostered. Christian life is thereby permeated with religious spirit and the minds of the faithful are raised to higher realities.

Such popular religious song has a part to play in all the festive occasions of Christian life, whether public or of a more personal character, as well as in the burdensome tasks of daily life. Its more noble function however is realized in all private devotions, whether conducted outside of

(a) Cf. above, no. 760-770.

(b) Cf. above, no. 770.

church or in it. Sometimes it is even permitted in liturgical services, according to the norms given in above nos. 13-15.

52. In order to attain their purpose, popular religious songs "must be in complete accord with the teaching of the Catholic faith, stating and explaining it correctly. Their vocabulary should be simple, their tunes easy. They should be kept free of pompous and meaningless verbiage. They should be marked with a religious dignity and seriousness, however short and easy they may be" (a). Local Ordinaries should carefully see to it that these rules are observed.

53. All who are properly qualified to do so are encouraged to compile suitable collections of popular religious songs, old as well as new, whether handed down in writing or orally, and to publish them for the use of the faithful, subject to the approval of the local Ordinaries.

D) RELIGIOUS MUSIC

54. Worthy of high esteem and due cultivation is the type of music which, because of its very character, cannot be permitted in liturgical services, yet serves to awaken religious sentiments in its hearers and even furthers the cause of religion. It is therefore rightly and deservedly called *religious music*.

55. The proper places for the performance of such religious music are concert halls, and theaters or convention halls, not churches sacred to the worship of God.

If no music auditorium or other suitable hall is available, and it is judged that a concert of religious music would prove of spiritual benefit to the faithful, the local Ordinary may permit such a concert to take place in a church, providing the following rules are observed:

a) For each such concert, the written permission of the local Ordinary is required;

b) Requests for this permission must be made in writing and should state: the date of the concert, the nature of

(a) Encyclical *Musicae sacræ disciplina*. Cf. Above, No. 773.

the compositions, the names of the directors (the organist and the choir director) and the performers;

c) The local Ordinary may not give permission unless he has consulted the diocesan commission of sacred music and perhaps received the advice also of others competent in the field, and is then fully convinced that the works in question are outstanding not only for genuine artistic value but also for sincere Christian piety; likewise that the persons giving the concert possess the qualities mentioned in nos. 97 and 98.

d) The Blessed Sacrament should be removed from the church in due time and becomingly reserved in some chapel or even in the sacristy. If this cannot be done, the audience should be reminded that the Blessed Sacrament is present in the church, and the rector of the church should carefully see to it that no irreverence to the Sacrament occurs;

e) If admission tickets are to be purchased, or concert programs distributed, this should be done outside the body of the church;

f) Musicians, singers and audience should in their conduct and dress reflect the seriousness obviously due the sanctity of the sacred edifice;

g) As circumstances permit, it is proper that such a concert conclude with some private devotion, or still better, with Benediction of the Blessed Sacrament, in order that the spiritual edification which the concert aimed to promote be crowned as it were by the sacred service.

3. THE BOOKS OF LITURGICAL CHANT

56. The books of liturgical chant for the Roman Church which have been published in standard edition are:

The Roman Gradual, with the Ordinary of the Mass.
The Roman Antiphonal for the Day Hours.
The Office of the Dead, of Holy Week, and of Christmas.

57. The Holy See reserves to itself full copyright to all the Gregorian melodies contained in the liturgical books of the Roman Church which it has approved.

58. The decree of the Sacred Congregation of Rites dated August 11, 1905, "An Instruction on the Publication and Approval of Books Containing Gregorian Chant" (a), as well as the subsequent "Declaration Concerning the Publication and Approval of Books Containing Gregorian Liturgical Chant" dated February 14, 1906, (b) remains in force; likewise the decree issued February 24, 1911, treating particular questions about the approval of books containing the chant for "Propers" of certain dioceses and religious institutes (c).

Moreover, the rules issued by the Sacred Congregation of Rites on August 10, 1946, on "Authorization to Publish Liturgical Books" (d) apply also to books of liturgical chant.

59. Hence the *authentic* Gregorian chant is that which appears in the "standard" Vatican editions, or has been approved by the Sacred Congregation of Rites for some particular church or religious institute. Publishers with the necessary authorization are therefore obliged to reproduce it accurately and completely, as regards both the melodies and the texts.

The rhythmical signs, as they are called, which have been introduced into Gregorian chant on private authority, are permitted, provided the nature and arrangement of the notes as given in the Vatican books of liturgical chant are preserved intact.

4. MUSICAL INSTRUMENTS AND BELLS

A) SOME GENERAL PRINCIPLES

60. The following principles concerning the use of musical instruments in the sacred liturgy should be recalled:

(a) *Decr. auth. SRC* 4166.

(c) *Decr. auth. SRC* 4260.

(b) *Decr. auth. SRC* 4178.

(d) *AAS* 38 (1946) 371-372.

a) In view of the nature, holiness and dignity of the sacred liturgy, the playing of any musical instrument whatever should obviously be of the highest possible excellence. It would therefore be better to forego the use of instruments entirely (whether of the organ alone, or of other instruments), than to play them poorly or unbecomingly. In general, it is better to do something well, however modest, than to attempt something on a grander scale if proper means are lacking.

b) Account must be taken, moreover, of the difference between *sacred* and *secular* music. There are some musical instruments, such as the classic organ, which by their very nature and origin are directly intended for sacred music. Others, such as certain bowed instruments, are easily adapted to liturgical use. But there are other instruments which, by common consent, are so identified with secular music that they simply cannot be adapted to sacred use.

c) Finally, only such musical instruments are permitted in the sacred liturgy which require personal performance on the part of the artist, not those which are operated mechanically or automatically.

B) THE CLASSIC ORGAN AND SIMILAR INSTRUMENTS

61. The principal and solemn liturgical musical instrument of the Latin Church has been and remains the classic organ, or pipe organ.

62. The organ intended for liturgical service, even if small, should be constructed according to the standards of the craft and be equipped with the quality of pipes suitable to sacred use. Before it is put to use it should be duly blessed, and since it is a sacred object, it should receive proper care.

63. Besides the classic organ, the instrument called "harmonium" or reed organ may also be used, provided that its tonal quality and volume are appropriate for sacred use.

64. The simulated organ, commonly called "electronic," may be tolerated temporarily for liturgical services if means for procuring a pipe organ, even a small one, are not available. In each individual case, however, the explicit permission of the local Ordinary is required. Before granting permission, he should consult the diocesan commission of sacred music and other persons expert in this field, whose duty it will be to recommend all possible ways and means to make the particular instrument more suitable for sacred use.

65. The players of the instruments mentioned in nos. 61-64 should be sufficiently skilled in their task to accompany the sacred chants or the musicians, and also to play the organ alone pleasingly. In fact, since it is so often necessary during the liturgical services to play extempore music suited to the various phases of the sacred action, they should possess adequate knowledge and experience of the general principles governing the organ and the sacred music.

Organists should take religious care of the instruments entrusted to them. And whenever they are seated at the organ during sacred services, they should be conscious of the active role they exercise in giving glory to God and in edifying the faithful.

66. The playing of the organ, whether for liturgical services or for private devotions, should be very carefully adapted to the liturgical character of the season or day, to the nature of the rites or devotions themselves as well as to their specific parts.

67. Unless ancient custom or some special reason approved by the local Ordinary recommend otherwise, the organ should be located in the most suitable place near the main altar, but always in such a way that the singers or musicians occupying a raised platform cannot be seen by the faithful in the body of the church.

C) INSTRUMENTAL SACRED MUSIC

68. During liturgical services, particularly on days of greater solemnity, other musical instruments besides the organ may likewise be used, especially the smaller bowed instruments. They may be used either with or without the organ, for an instrumental number or to accompany the singing; but the following stipulations deriving from the principles stated above (no. 60) are to be observed strictly. Namely:

a) That the musical instruments in question are really adaptable to sacred use;

b) The instruments are to be played in such a way—with a seriousness and an almost religious purity—that every suggestion of strident secular music is avoided and the devotion of the faithful is fostered;

c) The director, the organist and the instrumentalists must be well versed in the technique of the instruments and in the laws governing sacred music.

69. Local Ordinaries, with the assistance especially of their diocesan commission of sacred music, should exercise alert supervision so that these rules about the use of instruments in the sacred liturgy are actually observed. If occasion requires, they should not neglect to issue special directives in this matter suited to local conditions and approved customs.

D) MUSICAL INSTRUMENTS AND MECHANICAL DEVICES

70. Musical instruments which according to common opinion and usage are suited only for secular music must be entirely excluded from all liturgical services and private devotions.

71. The use of mechanical instruments and devices—such as the "player" organ, phonograph, radio, tape recorder or wire recorder, and other similar devices—is absolutely forbidden in liturgical services and private devotions, whether these take place inside or outside of

church, even if their use is limited to transmitting sermons or sacred music, or substituting for the singing of the chanters or the faithful or even supporting it.

However, such devices may be used, even in churches, but outside of liturgical services and private devotions, when there is question of listening to the voice of the Supreme Pontiff or the local Ordinary, or the sermons of others; also for instructing the faithful in Christian doctrine, or in sacred chant and popular religious singing; and, finally, for directing and supporting the singing of the people in processions that take place outside of church.

72. Loudspeakers may be used even in liturgical services and private devotions if this is done to amplify the living voice of the priest celebrant or "commentator," or of others who, according to the rubrics or at the request of the rector of the church, may make their voices heard.

73. The use of projectors, especially for moving pictures, with or without sound track, is most strictly forbidden in churches, no matter what its purpose, even if it be for a pious, religious, or benevolent cause.

In constructing or remodelling halls for meetings, and especially for entertainments, near the church or, for lack of any other place, under the church, care must be taken that there is no direct entrance from such halls into the church, and that the noise coming from them does not in any way disturb the holiness and silence of the sacred edifice.

E) THE BROADCASTING AND TELEVISION OF SACRED SERVICES

74. Express permission of the local Ordinary is required for a radio or television broadcast of liturgical services or private devotions, whether these take place inside or outside of church. The Ordinary may not grant such permission unless he previously has assurance:

a) That the singing and sacred music correspond fully to the laws of both the liturgy and sacred music;

b) Furthermore, if there is question of televising a sacred service, that all who have part in it are so well instructed that the celebration may take place in full conformity with the rubrics and with due dignity.

The local Ordinary may grant standing permission for broadcasts to originate regularly from a given church if, after due consideration, he is certain that all the necessary requirements will be faithfully met.

75. So far as possible, television cameras should not be brought into the sanctuary. They may never be placed so close to the altar that they interfere with the sacred rites.

The cameramen and technicians concerned shall conduct themselves with a gravity due the sacred place and rite, so as not to disturb in any way the devotion of those present, especially at those moments that demand utmost recollection.

76. The directives in the preceding number are also to be observed by photographers, and with even greater care, considering the ease with which they and their cameras can move about.

77. The individual rectors of churches must see to it that the rules given in nos. 75-76 are faithfully observed. Local Ordinaries, for their part, may not neglect to issue more specific regulations as circumstances may require.

78. Since a radio broadcast of its nature requires that listeners be able to follow it without interruption, the broadcasting of a Mass will be more effective, especially when there is no "commentator," if the priest celebrant pronounces "in a *slightly* raised voice" the words which according to the rubrics are to be recited "in a *low voice*," and if he pronounces in a "louder voice" whatever is to be said *aloud*. In this way the listeners will readily be able to follow the entire Mass.

79. It is well, finally, to remind the radio and television audience before the broadcast that this manner of hearing or seeing Mass is not sufficient to fulfill the obligation of Mass attendance.

F) TIMES WHEN THE PLAYING OF MUSICAL INSTRUMENTS IS FORBIDDEN

80. The playing of the organ and, all the more, of other instruments constitutes an *embellishment* of the sacred liturgy. Their use should therefore be regulated according to the degree of joy which characterizes the various days or seasons.

81. Accordingly, the playing of the organ and of all other musical instruments is forbidden in all liturgical services, excepting only Benediction with the Blessed Sacrament:

a) During Advent, that is, from the First Vespers of the first Sunday of Advent until None of the Vigil of Christmas;

b) During Lent and Passiontide, that is, from Matins of Ash Wednesday until the hymn *Gloria in excelsis Deo* in the solemn Mass of the Easter Vigil;

c) On the Ember Days of September, if the ferial Office and Mass are celebrated;

d) In all Offices and Masses of the dead.

82. Moreover, the playing of any other instrument but the organ is prohibited on the Sundays of Septuagesima, Sexagesima and Quinquagesima and on the ferial days following these Sundays.

83. The following exceptions, however, are provided for the days and seasons mentioned in the above prohibition.

a) *The playing of the organ and of other instruments is permitted on holydays of obligation and holidays (except Sundays), as well as on the feasts of the principal patron saint of the place, of the titular day and the dedication*

anniversary of the local church, and of the titular or founder's day of a religious institute; also if an unusual solemnity occurs;

b) The playing of the *organ* only, or of the *harmonium* or reed organ, is permitted on the third Sunday of Advent and the fourth Sunday of Lent; also on Thursday of Holy Week in the Mass of Chrism, and from the beginning of the solemn evening Mass of the Last Supper until the end of the hymn *Gloria in excelsis Deo*;

c) The playing of the *organ* only, or of the *harmonium* or reed organ, is permitted at Mass and Vespers, but only to support the singing.

Local Ordinaries may determine more precisely the scope of these prohibitions and permissions according to approved local or regional customs.

84. The organ and harmonium shall remain completely silent, and not even be used to support the singing, throughout the Sacred Triduum—that is, from the midnight which begins Holy Thursday until the hymn *Gloria in excelsis Deo* in the solemn Mass of the Easter Vigil—save for the exceptions mentioned above in no. 83b.

The playing of the organ and the harmonium during the Sacred Triduum is forbidden even for private devotions, without any exceptions, and notwithstanding any custom whatever to the contrary.

85. The rectors of churches and others concerned must not fail to give due explanation to the faithful concerning the meaning of this liturgical silence. They should also see to it that on these days and seasons the other liturgical regulations *about not decorating the altars* are likewise observed.

G) BELLS

86. The ringing of bells, a tradition so ancient and highly approved in the Latin Church, should be religiously maintained by all whose responsibility it may be.

87. Church bells may not be used until they have been solemnly consecrated or at least blessed; thereafter, they should receive the care due to sacred objects.

88. Approved customs and the various ways of ringing bells to mark different occasions should be carefully preserved. Local Ordinaries should not fail to collect the pertinent traditional and customary norms, or to prescribe them where they are lacking.

89. Modernizations designed to amplify the sound of the bells themselves or make them easier to ring may be permitted by the local Ordinaries, after consultation with experts. In cases of doubt, the matter should be referred to this Sacred Congregation of Rites.

90. Besides the various customary and approved ways of ringing sacred bells mentioned above in no. 88, some places have special sets of many small bells hanging in a bell tower and ringing out various peals and melodies. This chiming of small bells, commonly known as a carillon (glockenspiel), is altogether excluded from any liturgical use. The small bells designed for such use may not be consecrated or blessed according to the solemn rite in the Roman Pontifical but may receive only a simple blessing.

91. Every effort should be made to furnish all churches as well as public or semipublic oratories with at least one or two bells, even though they be small. But it is strictly forbidden to substitute any kind of machine or instrument in place of sacred bells, in order to counterfeit or amplify a sound of bells mechanically or automatically. Such machines and instruments may be used, however, if employed as a carillon, according to what has been said above.

92. Moreover, the prescriptions of canons, 1169, 1185, and 612 of the Code of Canon Law are to be exactly observed.

5. THE PERSONS WITH THE CHIEF ROLES IN SACRED MUSIC AND THE SACRED LITURGY

93. The *priest celebrant* presides over the entire liturgical service.

All others participate in the liturgical service in the manner proper to each. That is:

a) *Clerics* who are present at a liturgical service in the manner and form prescribed by the rubrics, that is, as clerics, and fill the role of sacred or minor ministers or even take part in the choir or the *schola cantorum*, are *exercising a liturgical ministry which is direct and proper to them*. They do so in virtue of their ordination or their elevation to the clerical state.

b) *The laity also take an active part in the liturgy*. They do so in virtue of the baptismal character which, in the holy sacrifice of the Mass itself, enables them to offer the divine Victim to God the Father with the priest, though in their own way (a).

c) *Laity of the male sex, whether boys, young men or adults, if they are appointed by competent ecclesiastical authority for service at the altar or for performing sacred music, and fulfill this office in the manner and form prescribed by the rubrics, are exercising a liturgical ministry which is direct, though delegated*. In the case of singing, this is true only when they form the "choir" or *schola cantorum*.

94. In addition to observing the rubrics accurately, the priest celebrant and the sacred ministers should strive as far as possible to execute the sung parts correctly, distinctly and beautifully.

95. Whenever it is possible to select the persons who are to officiate at a liturgical service, preference should be given to those who are known to have greater singing

(a) Cf. Encycl. *Mystici Corporis Christi*. Cf. above no. 465. Encycl. *Mediator Dei*, November 20, 1947. Cf. above, nos. 655-570.

ability, especially if there is question of more solemn liturgical services, and of those which have more difficult chant, or are to be broadcast or televised.

96. The active participation of the faithful, especially in holy Mass and in some of the more complex liturgical services, can be more easily achieved with the help of a "commentator." At suitable times he can briefly explain the rites themselves and the prayers and readings of the priest celebrant or the sacred ministers, and direct the external participation of the faithful, that is, their responses, prayers and singing. If a commentator is used, the following rules are to be observed:

a) It is proper that the role of commentator be carried out by a priest or at least a cleric. If none is available, it may be entrusted to a layman of good Christian character who is well instructed in his task. Women, however, may never fill the role of commentator; in case of necessity, it is only permissible for a woman to lead, as it were, the singing and praying of the faithful.

b) If the commentator is a priest or cleric, he should wear a surplice and take his place in the sanctuary or near the Communion rail, or at the lectern or pulpit. If a layman, he should stand in a suitable place in front of the congregation, but not in the sanctuary or in the pulpit.

c) The explanations and directions to be given by the commentator should be prepared in writing; they should be few and clearly to the point, and spoken at fitting times and in a moderate tone of voice; they should never overlap with the prayers of the priest celebrant. In a word, they should in every respect be a help and not a hindrance to the piety of the faithful.

d) In directing the prayers of the faithful, the commentator should bear in mind the regulations given above in no. 14c.

e) Where the Holy See has permitted the vernacular reading of the Epistle and Gospel after the Latin text has

been chanted, the commentator may not for this reading substitute for the celebrant, deacon, subdeacon or lector (cf. no. 16c).

f) The commentator should pay attention to the priest celebrant and so accompany the sacred action that it need not be delayed or interrupted, and the entire liturgical service may be carried out with harmony, dignity and devoutness.

97. All who have a part in the sacred music—composers, organists, choir directors, singers, as well as instrumentalists—should above all be outstanding examples of Christian life to the rest of the faithful because of their role as direct or indirect participants in the sacred liturgy.

98. Besides excelling in Christian faith and morals, as mentioned above, these persons must also possess an amount of instruction in the sacred liturgy and sacred music that corresponds to their circumstances and their participation in the liturgy. Specifically:

a) *Authors or composers of sacred music* should have a sufficiently thorough knowledge of the sacred liturgy itself in its historical, dogmatic or doctrinal, practical and rubrical aspects; they should know Latin well; finally, they should be intensively schooled in the artistic principles of both sacred and secular music and in the history of music.

b) *Organists* too and *choir directors* should have a sufficiently broad knowledge of the sacred liturgy, and an adequate understanding of Latin; and in every case, they should be so well trained in their particular field that they can carry out their role worthily and competently.

c) *Singers*, boys as well as adults, should be instructed according to their respective capacity in the meaning of the liturgical services and of the texts they are to sing; for then their singing will be inspired by an understanding mind and a loving heart, and be indeed a "reasonable service." They should also be taught to pronounce the Latin words correctly and distinctly. Rectors of churches, and

those directly concerned, should exercise careful supervision so that good order and sincere devotion prevail in that area of the church occupied by the singers.

d) *Instrumentalists* who play sacred music should not only be artistically proficient in the use of their respective instruments, but should also know how to conform their use fully to the laws of sacred music. They should be so well instructed in the field of liturgy that they can suitably combine artistic performance with genuine piety.

99. It is highly desirable that cathedral churches and even parish churches and other important churches have their own permanent "choir" or *schola cantorum* which can exercise a true liturgical ministry as explained in article 93a and c.

100. Wherever such a liturgical choir cannot be organized, it is permissible to form a choir of the faithful, either "mixed," or consisting only of women and girls. This choir should have its own place assigned to it outside the sanctuary or Communion rail. The men should be separate from the women or girls in order that anything unbecoming may be scrupulously avoided. Local Ordinaries may not neglect to issue precise regulations in this matter, and the rectors of churches shall be held responsible for their enforcement (a).

101. Organists, choir directors, singers, instrumentalists and others engaged in the service of the Church should, as an ideal, be encouraged to contribute their work for the love of God in a spirit of piety and religion, without financial recompense. Should they be unable to contribute their service gratis, however, Christian justice as well as charity demands that the ecclesiastical superiors give them just remuneration, in conformity with the recognized standards of the respective region and also with the provisions of civil law.

(a) Cf. *Decr. auth. SRC* 3964, 4210, 4231, and the *Encycl. Musicae sacrae disciplina*. Cf. above, no. 779.

102. It is desirable that the local Ordinary, after first consulting the commission of sacred music, issue a statement fixing the scale of remuneration for the various persons mentioned in the previous article, to be observed throughout the diocese.

103. In their case, full and careful provision must also be made for social security. Pertinent civil legislation should be observed where it exists; where it does not, suitable regulations to be made by the local Ordinary should be followed.

6. THE FOSTERING OF SACRED MUSIC AND THE SACRED LITURGY

A) GENERAL INSTRUCTION OF THE CLERGY AND PEOPLE IN SACRED MUSIC AND THE LITURGY

104. Sacred music is linked most intimately with the liturgy; sacred chant, in its turn, belongs wholly to the liturgy (no. 21); while popular religious song is very widely used in private devotions, sometimes even in liturgical services (no. 19). Hence it readily follows that instruction in sacred music is inseparable from instruction in the sacred liturgy: both are part of Christian life, though in varying degree, depending upon the different states of life and ranks among clergy and faithful.

For this reason all should obtain at least some formation in the sacred liturgy and sacred music, suitable to their station.

105. The natural and in fact the primary school of Christian education is the *Christian family* itself. It is here that the small children are led step by step to know and live the Christian faith. The goal to be striven for, then, is that the children according to their age and understanding learn to take part in private devotions and even in liturgical services, especially the sacrifice of the Mass. Furthermore, they should begin to know and love popular religious song, both in the home and in church (cf. above, nos. 9, 51-53).

106. In *schools* commonly called *primary* or *elementary*, the following should be observed:

a) If the schools are conducted by Catholics and are free to set up their own programs, provision must be made for the children in these schools to gain a fuller knowledge of popular and sacred hymns. Above all, they are to receive more thorough instruction, adapted to their understanding, on the holy sacrifice of the Mass and on the manner of taking part in it, and also begin to sing the simpler Gregorian melodies.

b) If the schools are public, and subject to civil laws, local Ordinaries should endeavor to take suitable measures for the necessary education of the children in the sacred liturgy and in sacred chant.

107. The directives given above for primary or elementary schools apply with even greater urgency to what are known as *intermediate* or *secondary* schools, in order that the youth may acquire the maturity necessary to lead a sound social and religious life.

108. The liturgical and musical education described above must be continued and deepened in the *highest schools of letters and sciences*, known as universities. It is of utmost importance that those who have finished their higher studies and are engaged in the serious duties of public life, have achieved a more complete vision of the total Christian life. Therefore all priests entrusted in any way with the care of *university* students should strive to lead them, in theory and in practice, to a deeper understanding of the sacred liturgy and to fuller participation in it. As circumstances allow, let them use for this purpose the forms of holy Mass described in nos. 26 and 31.

109. If some knowledge of the sacred liturgy and of sacred music is required of all the faithful, *young men aspiring to the priesthood* should, it is clear, be given a complete and sound training both in the entire field of

sacred liturgy and sacred chant. Hence everything concerning this matter prescribed by Canon Law (can. 1364, 1, 3; 1365, 2), or determined more precisely by competent authority (cf. especially the apostolic constitution *Divini cultus*, "On Promoting the Liturgy, Gregorian Chant and Sacred Music Ever More Widely," of December 20, 1928) (a), is to be observed in every detail, and obliges in conscience the persons concerned.

110. Religious men and women, too, as well as members of Secular Institutes should from the time of their probation and novitiate be given a graded and thorough formation in both the sacred liturgy and sacred chant.

The necessary steps should be taken, moreover, so that there are competent instructors prepared to teach, direct and accompany sacred chant in religious communities of both men and women, and in the houses dependent on them.

The superiors of these religious communities shall see to it that all the members, not merely select groups, are adequately trained in sacred chant.

111. There are *churches* which of their very nature require that the sacred liturgy and sacred music be carried out with special dignity and impressiveness. These are: the principal parish churches, collegiate and cathedral churches, abbey churches or the churches of similar religious houses, and important churches of pilgrimage. Persons attached to these churches, whether clergy, servers or musicians, should apply the greatest care and zeal in order to prepare themselves for carrying out the sacred chant and the liturgical services eminently well.

112. The introduction and accomodation of the sacred liturgy and sacred chant in *foreign mission lands* is a problem of a special nature.

(a) Cf. above, nos. 372-392.

Distinction must be made first of all between peoples possessing a culture of their own, sometimes thousands of years old and very rich, and those still lacking any higher culture.

With this as a premise, some general principles should be borne in mind, namely:

a) Priests who are sent to the foreign missions must have a suitable training in the sacred liturgy and in sacred chant.

b) If the peoples in question have a highly developed musical culture of their own, missionaries should seek to adapt this native music to sacred use, observing due precautions. They should be especially ready to arrange private devotions so that the native faithful can express their religious sentiments in their own vernacular tongue and in a musical idiom suiting the traditions of their race. But they should not forget that even Gregorian melodies can sometimes be sung with ease by the native people, as experience has shown, since the chants so often bear some resemblance to their own songs.

c) On the other hand, if it is a case of less civilized peoples, what has been stated in the preceding paragraph b) has to be accommodated to suit their particular understanding and character. If the family and social life of these peoples is imbued with a deep religious sense, missionaries should be most careful not to extinguish this religious spirit, but rather to rid it of superstition and make it Christian, especially by means of private devotions.

B) PUBLIC AND PRIVATE SCHOOLS OF SACRED MUSIC

113. Pastors and rectors of churches shall carefully see to it that servers—boys, young men, and even adults—are at hand for liturgical services and private devotions; they should be persons of recognized piety, well instructed in the ceremonies, and also adequately trained in sacred and popular religious song.

114. More immediately pertinent to sacred and popular religious song, however, is the "boys' choir," an institution that has been repeatedly praised by the Holy See (a).

It is desirable, indeed, and earnest effort should be made, that every church have its own boys' choir, whose members are thoroughly instructed in the sacred liturgy and especially in the art of singing well and devoutly.

115. It is recommended, furthermore, that every diocese have an institute or school of chant and organ, for the proper training of organists, choir directors, singers and even instrumentalists.

In given instances it will be preferable for a number of dioceses to collaborate in organizing such a school. Pastors and rectors of churches should not fail to direct talented young men to these schools, and to give suitable encouragement to their studies.

116. To be recognized as of capital importance, finally, are the higher schools, or academies, which are established specifically for a more complete training in sacred music. First in rank among these schools is the Pontifical Institute of Sacred Music in Rome, founded by St. Pius X.

It shall be the concern of local Ordinaries to send priests with special talent and love for this art to such schools, and particularly to the Pontifical Institute of Sacred Music in Rome.

117. In addition to the schools established to teach sacred music, many societies have been founded, bearing the name of St. Gregory the Great, St. Cecilia or other saints, which aim to promote sacred music in various ways. The cause of sacred music can derive great benefit from the multiplication of such societies, and from their mutual association on a national or even international scale.

(a) Apost. Const. *Divini Cultus*. Cf. above, no. 786. *Encycl. Musicae sacrae disciplina*. Cf. above, no. 779.

118. Ever since the time of St. Pius X, a special *commission of sacred music* has been called for in every diocese (a). The members of this commission, whether priests or laymen, are to be appointed by the local Ordinary. He should select men who by reason of their knowledge and experience are expert in the various kinds of sacred music.

The Ordinaries of a number of dioceses may, if they desire, establish a joint commission.

Since sacred music is closely bound up with the liturgy, and the latter with sacred art, *commissions of sacred art* (b) and of *sacred liturgy* (c) are likewise to be established in every diocese. These three commissions need not always meet separately; in fact, it is sometimes advisable to have them meet jointly, and by an exchange of opinion try to work out solutions for common problems.

Local Ordinaries shall see to it that these commissions meet frequently, as circumstances may require. It is desirable, moreover, to have the Ordinaries themselves preside at the meetings occasionally.

This Instruction on sacred music and the sacred liturgy was submitted to His Holiness Pope Pius XII by the undersigned Cardinal Prefect of the Sacred Congregation of Rites. His Holiness deigned to approve it in a special way and by his authority to confirm it in its entirety and in all its parts. He commanded that it be promulgated and be conscientiously observed by all whom it concerns.

Anything whatever to the contrary notwithstanding.
Rome, from the office of the Sacred Congregation of Rites, on the feast of St. Pius X, September 3, 1958.

✠ C. Card. Cicognani, Prefect
✠ A. Carinci, Archbp. of Seleucia, Secretary

- (a) Motu proprio *Tra le sollecitudini*. Cf. above, no. 543.
Decr. auth. SRC 4121.
(b) Circular letter of the Secretariate of State, September 1, 1924, Prot. 34,215.
(c) *Encycl. Mediator Dei*, Cf. above, no. 581.

INDEXES

ABBREVIATIONS

References

	<i>Acta: Gregory XVI, Rome 1901.</i>
	<i>Pius XI, Buenos-Aires.</i>
	<i>Leo XIII, Bruges.</i>
AAS.	<i>Acta Apostolicæ Sedis</i>
ASS.	<i>Acta Santæ Sedis</i>
Bl.	<i>Bullarium</i>
Ft.	<i>Fontes Juris Canonici</i>
CD	<i>Catholic Documents</i>
CP	<i>Catholic Priesthood</i>
CTS	<i>Catholic Truth Society</i>
Denz.	<i>Denzinger</i>
ESC	<i>Eucharistic Springtime of the Church</i>
GP	<i>Grail Publications, St. Meinrad Archabbey</i>
LP	<i>Liturgical Press</i>
NCWC	<i>National Catholic Welfare Conference, News Service</i>
OR	<i>Osservatore Romano</i>
TPS	<i>The Pope Speaks</i>
VLT	<i>Vatican Library Translation</i>

Nature of Documents

All.	= Allocution
R.M.	= Radio message
Enycl.	= Encyclical
Let.	= Letter
Apost. Const.	= Apostolic Constitution

Numbering of the text

In the margin or in footnotes:

The numbers in heavy print refer to paragraphs of the papal pronouncements.

The numbers in italics, given in parentheses, refer to the divisions of the analytical index, which in turn indicates the parallel texts.

In the indexes:

See the explanation at the head of each index.

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INTRODUCTION

SOLE MEDIATOR

- (1) — Man's chief duty undoubtedly is to direct himself and his life to God: 516, 508, 530.
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Because as sole Mediator, He is the sole source of salvation: 508, 527, 469, 620.
Nevertheless, the personal cooperation of each individual with the work of Redemption is necessary: 518, 562, 468, 527.

I — The liturgy, public worship of the mystical body

Definition of the Liturgy

- (5) — Christ gave His Church the mandate of continuing His priestly mission: 509, 510.
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- (7) – The Liturgy must be both external and internal: 523.
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- (9) – In the Liturgy the Church perpetuates the priestly
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- (10) – All the efficacy of the Liturgy comes from Christ,
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- (11) – The efficacy of the Liturgy must not underestimate
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- (12) – Therefore, it behooves each one to harmonize private
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worship: 530, 531, 468, 613, 630, 634,

by illuminating the intelligence and exciting the
will: 529,

by performing the spiritual exercises of our state:
532, 634 ff,

by facilitating in every way the work of Redemp-
tion in us: 527.

without narrowness of view or incomprehension
regarding the Liturgy: 801.

We thus take part in the Liturgy with greater profit:
631, 112, 291.

- (13) – The Holy Spirit inspires both divine worship and personal effort: 532, 631.
His paths are various, but they all lead to sanctity: 635, 639.
The Sacred Liturgy is the principal and indispensable source of true devotion and sanctity: 220, 376, 525, 532, 697, 698, 799, 821.
It always works to one's advantage in extra-liturgical exercises: 638,
the utility of such exercises to be judged according to their efficacy in inculcating a love of and advance in divine worship strictly understood: 636, 638, 528, 641.
Hence the Liturgy does not exhaust the field of the Church's activities: 799-801.

II – The elements of external worship

- (14) – The Liturgy of the Mass has for its purpose sensibly to express the grandeur of the mystery which takes place: 803.
The qualities which should be evident in all matters pertaining to Divine Worship are:
sanctity: 223, 640,
excellence of forms: 223, 249, 640, 714,
universality: 223, 640.
This sense of universality springs from the first two qualities: 223.
It must therefore respect traditions and legitimate local customs: 223, 640.
- I. Rites
- (15) – Role of their variety, their order and their splendor: 522, 358, 443.
Need of liturgical training in seminaries: 647.
The variety of liturgical acts has been manifested from the early era of the Church: 522, 358, 359.
In the course of ages numerous influences have enriched this variety: 540, 511, 522, 539, 359.
Catholic unity is compatible with the diversity of liturgies: 158, 406, 143, 147, 151, 337 ff., 418, 424, 490, 515, 640, 856.

- (16) – The Church cannot modify the divine elements of the Liturgy: 539, 540, 372.
The human elements may be modified: 539, 540, 545, 547, 4, 159.
These modifications cannot be left to the arbitrary judgment of private persons, even among the clergy: 546.
They are necessarily subject to the Church's authority: 137, 536, 372, 545, 546, 10, 11, 800.
The Holy See alone has the right to make liturgical modifications: 125, 139, 144, 152, 153, 326, 355bis, 375, 491, 513, 545, 546.
Principal reasons:
They are closely connected with the integrity of faith: 154, 374-376, 424, 514, 537ff.
with the discipline of the Church: 139, 372, 424, 536,
with the unity and harmony of the Mystical Body: 546, 517, 424.
Concern and vigilance of the Holy See in liturgical matters: 822.
Role of the Sacred Congregation of Rites: 544, 639.
The Hierarchy gave the principal impulse to the liturgical movement: 347ff, 793.
The contribution of the Hierarchy and that of the faithful to the Liturgy represents the collaboration of the members of the self-same organism: 796-800.
Reasons for the reform of the rubrics by John XXIII: 891.
- (17) – Priests and faithful are obliged to obey the liturgical directives of the Hierarchy: 639, 652.
for a cult restored to the beauty of ancient traditions and preserved by the new rules: 875.
No one may reintroduce ancient rites without permission: 155, 491, 548, 549, 651;
no new rite may be established even on the ground that it is more in conformity with liturgies already approved: 130.
But to go back in mind and heart to the sources of the Sacred Liturgy is most useful and praiseworthy: 548, 820.

However, it would be a mistake to expect the conversion of our contemporaries solely from liturgical reform: 477.

2. Texts

- (18) – Liturgical texts are established by the Church: 372, which reserves their regulation to the Apostolic See alone: 355 bis, 547.
The language proper to the Roman Church is Latin: 229.
It is an imposing sign of unity: 547;
and an effective safeguard against the corruption of true doctrine: 547.
It is used in contemporary Liturgy: 821.
However, other legitimate liturgical languages exist: 547, 406.
- (19) – The adoption of the vernacular in quite a number of functions is of great benefit to the faithful: 547.
But to make such concessions is for the Apostolic See alone: 547, 136, 140; examples: 855, 878.
The liturgical text must be always pronounced in such a manner as to be perfectly understood by the faithful: 81, 222, 231, 375.
Otherwise, it will not attain its proper end: to move souls to true devotion: 81.
- (20) – All Scripture (even the Old Testament) is suited to the present age: 547, 330.
The Psalms occupy a privileged part in the Liturgy: 328, 481, 512, 604.
Inspired like the other Books by the Holy Spirit: 328, 481,
used by Our Lord and the Apostles: 481,
they are songs of praise: 329, 334.
Their poetic beauty: 484,
their doctrinal richness: 484, 604,
instill into souls the love of every virtue: 330-332, 604.
- (21) – They should embrace all the hours of the Christian day: 604.
The Church desires the faithful to sing them with ever-increasing knowledge and piety: 607, 512, 487.

The translation of the Pontifical Biblical Institute: 485-489, 512,
was carried out with this end in view, after the several versions: 482-483.

3. Sacred Music

- (22) – Sacred music is an integral part of the solemn Liturgy: 222, 242, 714, 716, 756, 758.
It has a part in the general end of the Liturgy: the glory of God and the sanctification of the faithful: 222, 714, 744.
Its end is to add greater effectiveness to the text proposed for the faithful's understanding: 222, 181, 757;
and to lift their minds and hearts to God: 603, 714, 756-758.
- (23) – It should have the qualities proper to the Liturgy: 223, 761 ff., cf. no. (14):
exclusion of everything that renders it profane: 217, 751, 752,
either in its composition or execution: 223, 82;
to be true art, to have real influence: 223, 181, 745, 752, 764,
and offer to God only what is good: 249, 714;
to be sufficiently universal that no one, on hearing it, may derive a false impression: 223, 764.
- (24) – To keep these qualities intact, it is necessary:
to remember the end for which art is admitted to the service of public worship: 218, 251, 222, 753, 754;
avoid abuses that come from the very nature of music, from the pleasure of listening to it and from the succeeding changes in tastes: 218;
regulate its execution according to the decisions of the Hierarchy: 218, 642.
History of sacred music: 745-748.

A) Sacred Chant

"Singing is proper to one who loves": 643.

GREGORIAN CHANT

- (25) – Vocal music in unison is the traditional music of the Roman Church: 51, 120, 224, 225, 237, 384, 387, 642. It received the name "Gregorian chant": 51, 254, 379. This chant possesses in the highest degree the qualities of true sacred music: 224, and has always been regarded the supreme model: 224, 763. It has not been borrowed from profane spectacles: 122, but follows the line of biblical and ecclesiastical tradition: 122.
- (26) – It occupies an important place in the Liturgy: 225, it may be called "the constant auxiliary of holy rites": 181. It is absolutely prescribed for some parts of the Liturgy: 224, 642, especially for the chant of the ministers: 234; and must be executed as it is presented by the Church in the authentic liturgical books: 230, 231. Practical rules of composition and execution: 232, 233, 241.
- (27) – Gregorian chant is also proposed to the faithful as belonging to them: 642. In great part its use by the people is reviving: 643, 225, 375, 715; notably the responses to the celebrant and alternation with the Schola: 389, 643.
- (28) – This chant is a powerful means of drawing the faithful to Church: 52; of their spiritual education: 374; of enabling them to take a more active part in the Liturgy: 578, 643, 715; of increasing their faith and devotion: 642, 52, 86, 121; of manifesting the unity of the liturgical gathering: 383. For all these reasons the Church reserves the first

place, among all kinds of sacred music, for Gregorian chant: 224, 52; and declares that for worship the human voice, and especially voices in unison, are to be preferred to any instrument: 387, 225.

POLYPHONIC CHANT

- (29) – Classic polyphony occupies second place among the types of sacred music: 385. Reasons for its use in liturgical functions: 226, 227, 644, 748, 769. Different opinions on the subject by Benedict XIV: 52-69. Motets and popular religious hymns may be admitted for the same reasons and according to the prescriptions of the Holy See: 644, 230, 74-78, 765-766.
- (30) – It has always been held as certain: that the "theatrical" kind must be barred from the Church's chant: 70-73, 228, 644, 749, 750, 770; that the words sung must be perfectly intelligible to the faithful: 82, 84, 231; that chant must be proportioned to the capacity of the chanters: 243; that the more closely a composition approaches in its movement the Gregorian form, the more sacred and liturgical it becomes: 224; that the more it departs from it, the less worthy is it of the Church: 224; Choice of artists: 754-755. Popular religious hymns: 749, 773-775.

B) Instrumental Music

- (31) – The organ is a "church" instrument: 388, 99, 747, 771. The organ is permitted for the accompaniment of chant: 237, 388. but the organ must confine itself to supporting the chant, and must never dominate or interrupt: 237. It must not accompany the chant of ministers: 234. In certain circumstances it may be admitted independently of chant: 388.

- Different opinions given by Benedict XIV on the use of the organ in liturgical functions: 64-65, 88-89.
- (32) – It is necessary to see that the compositions are such as follow the laws of sacred music: 388, 772. and, to that end, request organ manufacturers to refrain from inserting certain stops: 388. Other instruments may sometimes be used, 772, but always with the permission of the Ordinary: 237. Rules of the *Motu Proprio* of Saint Pius X on these different points: 237-242.

C) Musical Reform

- (33) – As with all that concerns Sacred Liturgy: 372, the supervision of sacred music rests with the ecclesiastical Hierarchy: 372, 648, 218. Following Benedict XIV: 41-104, 750, and relying on studies of contemporary paleographic criticism: 253, 181, 224, 384, the Supreme Pontiffs
 Saint Pius X, in the *Motu proprio Tra le sollecitudini*: 216-248.
 Pius XI, in the Constitution *Divini cultus*: 372-392.
 Pius XII, in the Encyclical *Mediator Dei*: 642, golden jubilee of the *Motu Proprio*: 714 ff., Encyclical *Musicae sacrae disciplina*: 744, 760, have undertaken and encouraged the reform of sacred music: 218, 219, 376, 377, 642, 249-254.
- (34) – This reform will be of great profit in all the regions in which the prescriptions of the Holy See have been effectively enforced: 376, 377, 642, 714, 778, 784. Among these prescriptions it is proper to note in particular: the teaching of Gregorian chant and sacred music: 244-247, 381-391, 642, 715, 780, 781, 783, teaching which must be given according to the spirit of the Liturgy: 382, and beginning, as far as possible, from primary school: 716, 765; the obligation, on all those who are bound to the choral office, of a sufficient knowledge of music: 384, 245;

- the restoration of a truly worthy choral office in all the basilicas, cathedrals, colleges and conventual churches: 383, 252;
- (35) – the restoration of the *scholæ cantorum* in all churches, seminaries, and institutes, both regular and secular: 244, 246, 382, 390, 642, 715, 779;
scholæ which must be composed of groups having the desired qualities: choir master and chanters: 234-236, 384, 291, 715;
 the restoration of "musical chapels" for polyphony: 385, 386, 422;
 the observance of the *Motu Proprio* of Saint Pius X, always in vogue: 714, 744;
 the institution in every diocese of a Commission charged with this reform and possessing effective power: 243, 581, 782;
 the restoration of the chant of non-Roman rites: 768;
 chant in mission countries: 776-777.

4. Sacred Art.

- (36) – Art shares an affinity with religion: 655-657, 674, 729-734.
 But it is enriched and ennobled by contact with it: 675, 402, 156, 376, 729-734, 753, 830.
 Christianity balances the genius of the artist between realism and an exaggerated symbolism: 656, 645.
 Under its influence, art leads the faithful to God and is of useful aid to worship: 675, 676, 19, 355 bis.
- (37) – In order to be truly "sacred art," art must:
 above all, be moral: 493-495, 402;
 never be repugnant to instinctive religious sentiment: 645, 400, 640, 494;
 present an authentic beauty: 156, 641;
 be universal, to signify the unity and catholicity of the Church: 640;
 take into account the needs of the Christian community and the artist's personal taste: 645, 830;
 adapt itself to the exigencies of divine worship: 646, 402, 830;
 be in conformity with the dispositions of Canon Law: 404.

- (38) — In the course of centuries the Church has created a language both artistic and liturgical which is proper to her: 498, 675.
It is the duty of artists to learn and respect that language: 495, 499.
Vital art and modern art free from worldly spirit is admitted to our churches: 498, 403,
In exercising freedom as to ways of expression, different techniques and stylistic tendencies: 496, 753, 754,
artists must not confuse sacred art with ephemeral modes: 498, 401,
which are quite other than the authentic artistic and cultural patrimony of every people, patrimony which the Church respects and gladly makes a part of her spiritual unity: 412-414, 227.
Choice of artists: 754-755, 830.
- (39) — Bishop's duty to watch over sacred art: 404;
and towards this end to establish a "diocesan Commission" with power to execute their orders: 499, 581,
to judge works of art according to the very precise dispositions of Canon Law: 499, 497, 218.
- (40) — This control must be exercised notably:
over the building of churches: 646, 141,
in explaining to architects the nature of those buildings: 667, 157, 216, 217, 598, 699, 701, 702;
over propriety and good taste in furnishings and sacred vessels: 43-48, 641, 113, 129, 141, 216, 217, 218, 548, 437-443, 713,
- (41) — over the propriety and beauty of liturgical vestments and altar linens: 575, 641, 46, 584, 437-443, 712;
over the effective representations of the sufferings of Our Lord on the Cross: 548, 40;
over good taste in statues: 641, 625, 548, 17-39, 26.
Position of the tabernacle: 817.
- (42) — Every pastor, whatever his rank in the hierarchy, has a real duty regarding these different points: 216, 147, 129, 113, 404.

The beauty of God's House is one of the first conditions on which Christian spirit may thrive in the parish: 220, 113, 675, 676, 1, 442, 443, 883.

III.—Liturgical acts

- (43) — Christ Jesus, dying on the Cross, bestowed upon His Church the boundless treasure of Redemption without any cooperation on her part: 561.
But in the distribution of that treasure He shares this work of sanctification with the Church: 561.
He wills it to arise in a certain manner out of her own labor: 561.
The Church fulfills that priestly office chiefly:
by means of the Holy Sacrifice, the re-presentation and renewal of the Sacrifice of the Cross;
by means of the Sacraments, the channels of grace;
by the Divine Office, the daily hymn of praise: 510, 652.
Of these three liturgical acts, the most important is the Holy Sacrifice: 599, 693.
All three obtain their principal effect *ex opere operato*: 526.
1. *The Holy Sacrifice.*
- (44) — The sacrifice of the Cross and its offering to the Father were the center of Our Lord's thoughts and of His Life: 810.
The merits of the Sacrifice of the Cross are infinite and of value to all men: 559.
In order that this Sacrifice may become effective, it is necessary for each member of the human race to get vitally in touch with it: 560, 370.
The Holy Sacrifice is the instrument par excellence for distributing to believers the merits that flow from the Cross: 561, 177, 178, 182, 652.
Hence, the sacrifice of Calvary must be repeated until the end of the world in the Sacrifice of the Mass: 149, 370, 429, 453, 660.
- (45) — At Calvary and at the Mass there is the same High Priest and Victim: 429, 552, 553, 554, 863, 864.

- Mass is no mere commemoration of the Sacrifice of the Cross: 552;
 but truly and properly the offering of sacrifice: 552, 510, 212, 194.
 The difference is only in the manner of offering: 149, 510, 552, 554.
 The Eucharistic Sacrifice in no way derogates from the dignity of the Sacrifice of the Cross: on the contrary it is a clear proof of its greatness and necessity: 561, 178, 453, 454.
- (46) – Instituted by Our Lord at the Last Supper: 12, 429, 552, 678, 687;
 the Holy Sacrifice, act of worship par excellence: 660, 693.
 in which Christ especially fulfills the role of Mediator: 469,
 and that of priest and offering: 802;
 is, we may say, the center of the Christian religion and of all liturgical activity: 551, 522, 510, 356, 454, 289, 439;
 it is, as it were, “the soul of the Church”: 206, 416.
- The respect and holiness of sacred ministers and those who assist must correspond to its greatness: 2, 575, 209.
 The sacrifice of the Mass, source of personal sanctification for the priest: 863-867, 880.
 according to the prophecy of Malachy: 149,
 must be a pure oblation offered at all times and in all places: 178, 149, 561, 870,
 satisfying an intrinsic necessity of all religions: 178.
- Sacramental significance of the Eucharistic species: 711.
- (47) – The Eucharistic Sacrifice is always offered for the whole Church: 571, 209, 864, 871, 872,
 who unites herself in every Mass to the Sacrifice of Christ: 576, 579, 693,
 even when there is no server: 572;
 however, it is the desire of Holy Mother Church that no priest go to the altar without a server: 572, 670.

Reasons for which the Church insists on a server at Mass: 670.

Oblation and Immolation

- (48) – The principal action of the Sacrifice of the Mass is the *actio Christi* at the consecration: 803-806.
 The Eucharistic Sacrifice is essentially the unbloody immolation: 584, 856.
 The immolation is mystically signified in the separation of the sacred species and their offering to the Eternal Father: 584.
 This oblation is accomplished by the fact that at the words of consecration Christ is made present on the altar in the state of Victim: 569, 554, 805.
 The priest alone, insofar as he acts in the name of Christ, performs the immolation: 569, 804.
 Conditions required for a true concelebration: 807-809.
 But the oblation, which is primarily performed by the priest, is also shared by the faithful: cf. no. (92)-(93).
- (49) – Communion is a sacramental participation in the Eucharistic Sacrifice: 584.
 General Communion of the faithful is not to be regarded as the culminating point of the Sacrifice: 583.
 For the integrity of the Sacrifice, Communion is necessary only for the sacrificing minister: 582, 583, 584.
 But it is to be highly recommended to the faithful: cf. n. (60)-(61).

Fruits of the Eucharistic Sacrifice

- (50) – The fruits of the Mass are the same as those of Calvary: 555, 558, 571:
 glorification of the heavenly Father: 555, 211, 178, 725, 735;
 thanksgiving: 556, 725;
 atonement and reconciliation with God: 557, 185, 209, 210, 150, 370, 371, 453, 457, 425, 509, 552, 660, 661, 725;

- (51) – atonement for the deceased: 204, 557, 176, 150, 136, 288, 351-354, 459, 523, 725; petition: 558, 112, 150, 204, 212, 429, 459, 664, 725.
- (52) – On the social plane, the Eucharist is the sign and cause of the unity of the Church: 587, 202, 207, 345, 411, 421, 449, 450, 465, 466, 571, 659, 666, 785, 792, 835-836, 857, 873, 877, of Christian peace: 150, 183, 191, 200, 201, 417, 421, 450, 663, 665, 666, 719, 720, 721, 737, 895; and of the strength of the Church in its missionary endeavors: 204, 408, 410, 719-721, 739. Grave harm to society occurs where the Eucharistic cult has diminished: 884-885. Application of the fruits of the Eucharistic Sacrifice: 124.

2. The Sacraments

Nature and origin

- (53) – The Sacraments are the channels of grace and divine life: 510, 474 ff., 652. They were poured out from the Savior's Heart on the day of His death: 518, 560, 462 ff., 786-787. Therefore, these seven chief well-springs of salvation occupy the first place in the Liturgy surrounding the Holy Sacrifice: 521, 297, 298, 477. The Church asks the faithful to frequent them as often as possible: 696, 654. Thanks to them, the Church, our loving Mother, may sanctify all the circumstances of her children's lives: 522, 856.
- (54) – She rejects the Modernists' errors on the origin and nature of the Sacraments: 274-287. The Church teaches that these visible and efficacious signs of invisible grace signify the grace that they produce and produce the grace that they signify: 160, 475-480, 502; and that Christ is present by His power in these efficacious instruments of sanctification: 520.

It is from the sacramental itself that the Sacraments principally derive their efficacy: 525 ff., 478, 464. The Church, Christ's immaculate Bride, cooperates with this action, but secondarily, inasmuch as she acts in the closest union with her Head: 525.

- (55) – Inasmuch as they are actions of Christ Himself, the Sacraments possess an intrinsic value and distribute the grace of Redemption to the members of the Mystical Body: 527, 464. But, in order to have the required efficacy, they must be received with the right dispositions: 527, 560, 561, 268, 478-480. Pious works and spiritual exercises contribute to these dispositions: 527-531, cf. above (13).

The Seven Sacraments

- (56) – Errors on the origin of the different Sacraments: 277-287. Baptism: its symbolism and effects: 426, 462, 684 ff. Baptism of children: 179. Confirmation: 170, 427, 462.
- (57) – Eucharist: This sacrament differs from the others because it not only causes grace, but permanently contains the Author of grace Himself: 594. The theological doctrine of the Real Presence: 812-814. The real presence in the Eucharist: 149, 185, 420, of the body, blood, soul and divinity: 593, 552, 195, 811 ff., of the same historical Christ Who is present in heaven: 596, 618, 619, but in the state of Victim under the separated species: 198 ff., 678, is the testimony of His immense love for men: 149, 183, 421, 688, 736, 786-787.
- (58) – In this sublime mystery of faith: 184, 193, 407, 672, 868-869, Christ gives Himself as nourishment to all the faithful without distinction: 188, 190, 256, 419, 447-449, 587, 693, 703-706, 717.

The fruits of this sacrament are:

union with Christ: 187, 189, 192, 194, 370, 561, 672, 736-737, 792,
and union with the Eucharistic sacrifice and its fruits: 185, 586, (50).

- (59) – It proves beneficial to the spiritual life: 149, 185, 186, 356, 460, 511, 658, 686, 698, 707-710, 719, 738-739, 826, 832-834, 890, 893-896.
manifests a greater vitality of the theological virtues:
faith: 193, 215, 407, 409, 417, 420,
hope: 183, 197, 215, 428, 587, 895,
charity: 172, 180, 205, 215, 694, 695, 703-710, 895;
and helps to overcome vice and passion: 196-198, 257, 267, 306, 452, 587, 673, 677, 695, 707-710, 738, 831.

The Eucharist may be called the center and principal reason for Christian life: 829.

It renders man more and more conformed to Christ: 835.

HOLY COMMUNION OF THE FAITHFUL

- (60) – The faithful should normally approach Holy Communion during the course of the Eucharistic Sacrifice: 588, 208, 255, 431, 584.
The Liturgy has prescribed and advised this, for, unless there is some reasonable cause to the contrary, everything must be done that may clearly manifest at the altar the living unity of the Mystical Body: 588.
As no one can disapprove of Masses in which only the priest receives the Eucharistic Communion: 5, 123, 582-584,
so the faithful share in the fruits of the Sacrifice even when they communicate outside of Mass or with hosts previously consecrated: 586, 588.
- (61) – The fruits of the Sacrifice accrue more abundantly to those who share in it by sacramental Communion during Mass than to those who communicate outside of Mass: 207, 458.
Participation during Mass must not be refused without lawful reason: 586, 7-9;

and pastors must do all in their power to facilitate it: 7, 8, 129.

The Jansenists raised the question on the necessary dispositions for communicating: 258, 306.

FREQUENT COMMUNION

- (62) – The Church wishes and recommends not only frequent Communion: 6, 9, 129, 213, 298, 256-265, 431, 586, but daily Communion: 208, 255-257, 265, 270-272, 587, 870,
by reason of the great fruits it produces in souls: 208, 255, 258, 431, 788-791.
She desires the faithful to communicate "spiritually" every time they cannot communicate sacramentally: 585, 6.
The Eucharist and vocations: 823.
- (63) – The Church also recommends, under certain conditions of prudence, the early and frequent Communion of children: 299-325.
She determined the conditions necessary to receive Holy Communion: 265-269.
Out of respect for this sacrament, she retains the immemorial custom of the Eucharistic fast, adapting it, however, to conditions of persons and places: 679-683, 825.
Role of St. Pius X in the return of the use of frequent Communion: 431, 683.

THANKSGIVING

- (64) – Communion should be followed by fitting thanksgiving: 589, 268,
which normally includes, besides the official thanksgiving that ends the sacrifice: 589,
a personal colloquy with the Lord: 589, 590,
according to each one's strength, condition and duties: 268, 589.
To facilitate that colloquy, the Church inserted in the Missal prayers of private thanksgiving: 590.
This thanksgiving helps us to do our part in promoting Christ's action in us: 591.
It permits us to intercede for others: 591;

and above all to take part in those acts of supreme praise and thanksgiving which Christ offers to the Eternal Father: 592.

EUCCHARISTIC WORSHIP

- (65) – The adoration of the Eucharist takes its origin from our faith in the Real Presence: 593, 692, 817. It gave rise to the cult of adoration of the Reserved Blessed Sacrament: 594, 669 ff., 355 bis, distinct from the Holy Sacrifice: 594, 815. The Church approves of it and praises it: 594, 595, 632, 172-175, 182, 213, 214, 415, 444, 446, 692, 819, and puts one on guard against less esteem for the presence and action of Christ in the tabernacle: 816-817, 819. This cult has various forms: 595, 693, inspired by the Liturgy and contributing greatly to the living of a truly liturgical life: 595.
- (66) – Eucharistic cult is one of the reasons why the Church insists on churches remaining open to the faithful outside of public functions: 632. Benediction of the Blessed Sacrament: 597. Multiple adorations, private and public, are echoes of heaven's eternal Liturgy: 328, 423. The liturgical movement favors devotion to the Blessed Sacrament in the Tabernacle: 818.

OTHER SACRAMENTS

- (67) – Frequent Confession, even out of devotion, is advised by the Church: 131-135, 462, 632, 633. Confession of children: 305, 319. Extreme Unction: 283, 462, 522. Holy Orders: 463, 563, and (85) ff.
- (68) – The sacrament of Matrimony is ordained to give new members to the Church and to educate them in divine worship: 432-436, 463, 476. It is the Church's duty to watch over the manner in which the sacraments are administered and their dignity safeguarded: 142.

SACRAMENTALS

- (69) – The sacramentals and their effects: 109-110, 525. Examples of the sacramentals: the Agnus Dei: 108-110; the Golden Rose: 105-107.

3. *Divine Office*

- (70) – The tribute of praise daily offered to Almighty God, the Sovereign Good, is one of the functions of the visible priesthood of the Church: 374, 510. Thanks to the divine office, it embraces every hour of every day of the liturgical year: 397, 510, 599, 600. The "Divine Office", therefore, is the official prayer of the Mystical Body of Jesus Christ: 601. The priests, other ministers of the Church and religious are officially appointed by the Church to fulfill the duty of reciting it daily: 601. The "Divine Office" is offered to God in the name of all Christians and for their benefit: 601.
- (71) – The Word Incarnate Himself taught us this praise: 602. As Head of the Church He continues to offer it and associates with Him all the members: 602, 521. Whence the sublime dignity of the Divine Office: 122, 329, 602, which, born with the Church, developed until it assumed its present form: 521, 16, 374, 600, 605, 671.
- (72) – This sublime dignity demands a corresponding attention and devotion: 603, 15, 49, 50, 147, 148, 383, 489, 492, 892. The spiritual qualities of the office will be aided by a good artistic execution: 383, 148, and (22); and by the variety of Psalms and Canonical hours: 328-332, 604. It is also necessary to take care that the same Psalms be not repeated too often: 335. It is the Church's desire that the Psalter be integrally recited each week: 333-336, 347. Benefits of the divine office for the priest and for his apostolate: 859 ff.

- (73) – She desires the revival of the Solemn Divine Office: 383, 605, 15; and that the faithful attend and participate in it in large numbers: 605, 607. Towards this end, pastors should by various means arouse the devotion of the faithful: 52, 654, 605, 607. The most efficacious means are the dignity and decorum with which the liturgical functions are carried out: 52, 605, 374.

4. Liturgical Year.

Liturgical Mysteries.

- (74) – Divine worship revolves chiefly about the Person of Jesus Christ, considered in the mysteries of His humiliation, His redemptive work, and His triumph: 608. The Sacred Liturgy seeks to make the faithful share in these mysteries by contemplation and imitation: 608, by sanctifying each season of the church year: 397, 599. For what the voice sings, the heart must believe; what the mind believes passes into private and public conduct: 609, 617, 398, 399.
- (75) – Advent: 610.
Christmas: 611.
Epiphany: 612.
Septuagesima: 613.
Lent: 613.
Laetare Sunday: 105-107.
Passion and Holy Week: 614, 740-743, 838-853.
Easter: 615, 114.
Pentecost: 616, 690, 691.
The Liturgy of *Corpus Christi*: 854.
- (76) – It is the same Christ and Lord Who presents Himself to us in these various mysteries: 618, 619. It is wrong to think that by celebrating the mysteries of His suffering we take away from the glorious Christ: 618, 619. The Sacred Liturgy puts Christ before us whole and entire, in all the phases of His life: 620.

- If it emphasizes the Passion, it is because the Passion is the principal source of our salvation and the center of our worship: 620.
- (77) – The mysteries of the Liturgical year are no cold and lifeless representations of past events: 621, 743. They are excellent models of Christian perfection: 621, and cannot be adequately compensated for by pious practices: 743. The mysteries of Christ's life live on in their effects in us, since each of them is, according to its nature and in its own way, the cause of our salvation: 621. But the prayers of the Church and the activity of our will also cooperate towards our salvation: 622.

Sunday

- (78) – It is the day of the week set aside and consecrated to God: 606, 689. Its sanctification: 129, 507, 606, 702. The precept of Sunday Mass: 456. Homily at Sunday Mass: 430, 521. Parish Mass for men: 662-666. Sunday Mass *pro populo*: 430, 13, 14.

Holy days.

- (79) – Their sanctification: 3, 39, 129. Their number must not be such as to make their observance impossible: 125, 126. The Holy See alone has the right to transfer or suppress them: 546, 326, 327.

Liturgy for Saints' Feasts

- (80) – It occupies a lower place than that of the Church's Seasons: 623. The Church necessarily watches that it does not displace the liturgy of the Seasons: 333 ff. The aim of the Church is to set models of sanctity before the faithful so that they may imitate the virtues of Jesus Christ: 623-624, 150, 171, 359. This is also the reason for the "veneration of images": 625 and (36-42).

- (81) – The faithful also honor the Saints in order to beg their help: 626.
Reason for special kind of honor given to Our Lady and its effects: 627, 150, 360, 632.
The veneration of the Doctors: 111.

Didactic role of the Liturgy

- (82) – The mysteries of the liturgical year, the texts, the melodies and ceremonies that accompany them are the best teaching that the Church can give to the faithful: 357 ff., 11, 154, 163, 373, 537, 540, 796, 800, 881.
The Liturgy instructs all the faithful, pronouncements of the magisterium reach only a few: 357, 389, 541, (36) ff.
- (83) – This teaching produces a particular effect through yearly repetition: 357.
The Church combats errors through appropriate feasts: 360, 524.
Example of the feast of the Kingship of Christ which combats secularism: 363.
- (84) – Development of dogmatic formulas and the Liturgy are parallel and closely connected: 540, 11, 154, 373, 514, 537, 887, 889.
The Liturgy may furnish valuable arguments for the elaboration of dogmatical definitions: 538.
But the rule of faith determines the rule of prayer: 538, 882, 886.
The Liturgy therefore constitutes an authentic “theological source”: 538,
and may rightly be called the “law of prayer”: 375.
The profession of faith which it requests distinguishes the true believers from heretics and schismatics: 154.
It does not follow that the Liturgy can absolutely and on its own authority establish the Catholic faith: 538.
Even less can one consider the Liturgy as a sort of touchstone by which to judge which truths are to be held by faith: 537, 581, 886.
In order that a liturgical devotion may appear in perfect conformity with the Catholic faith and may be extended to the universal Church, the intervention of the authority of the Chair of Peter is necessary: 887.

IV. Liturgical Powers

The Priesthood

- (85) – The Church is a society, and therefore must have its own authority and hierarchy: 533.
All the members of the Mystical Body share the same goods and tend to the same end: 533.
This does not mean that they all enjoy the same powers: 533;
or are competent to perform the same actions: 533.
Christ's Priesthood: cf. No. (3) ff.
At the Last Supper: 552,
Christ instituted a visible priesthood: 509, 149, 285, 500, 533, 723, 879.
Only to the Apostles and thenceforth to those on whom their successors have imposed hands, is granted the power of the priesthood: 533, 161 ff., 470-473, 500-506.
The imposition of hands and the tradition of instruments: 500-506.
Co-consecrators of the episcopal ordination: 470-473, 808.
- (86) – The priesthood is not transmitted by heredity: 533,
nor does it originate in the Christian community
nor is it derived by delegation from the people:
533, 563, 12.
It is imparted to selected individuals obeying the call of a vocation: 534, 827.
It may be compared to a spiritual birth in one of the Seven Sacraments, Holy Orders: 534.
- (87) – The Sacrament of Holy Orders confers an indelible character shaping sacred ministers to the likeness of Christ the Priest: 534, 535, 553, 717, 723;
and enables them to perform lawfully the acts of priesthood: 534, 824, 828.
All sacred orders refer to the Eucharist, but especially the priesthood: 824, 828.
Through the ministry of the priest, it is always Christ who acts: 149, 464, 535, 726.

The indelible character sets priests in a class apart from all other Christians: 534, 535, 132, 134, 563, 723.

The Sacrament of Orders also confers a particular grace by which they may worthily fulfill their priestly mission and exercise the virtues of their state: 147 ff., 270 ff., 534, 863.

- (88) – The priest's mission continues Christ's mission: 408: of offering the Holy Sacrifice: 509, 520, 535, 12, 206, 569, 717-722, 723; of representing God to the people: 533, 436, 724; of representing the people before God: 533, 564, 465;

The priest who "assists" at the Mass of another priest does not represent Christ in the act of the Sacrifice, even if he unites his will to that of the celebrant: 725, 804, 807-809.

Participation of the Faithful.

- (89) – Baptism makes men members of the Mystical Body of Christ the Priest: 567; and the baptismal "character" consecrates them to the worship of God: 567. Therefore, according to their condition, they share in the priesthood of Christ Himself: 567, 726. They must also consider it a duty and an honor to participate actively in the Eucharistic Sacrifice, the center of worship and the principal activity of the priesthood: 562.
- (90) – But this does not mean that they also possess the power of the priesthood: 563, 723, 726. The priest approaches the altar as Christ's minister, inferior to Christ, but superior to the congregation: 564, 724. On the other hand the congregation in no way represents the person of the Divine Redeemer, is not mediator between itself and God, and in no way possesses the priestly right: 564, 723, 724, 804. All this is certain with the certainty of faith: 565.

- (91) – The Church rejects as erroneous all ideas about the "concelebration" of the priest with the people: 563, 724, 804,

and assures us that such a "concelebration" would be manifestly contradictory to the notion of the Mystical Body: 564.

Stamped with the mark of Christ by the baptismal character, Christians must reproduce His sentiments under the double aspect of High Priest and Spotless Victim: 562.

Participation in the Oblation

- (92) – It is at the consecration that Christ offers Himself, in the very act of Transubstantiation worked by Our Lord, the priest being *personam Christi gerens*: 805. When this consecration of bread and of wine is validly brought about, the whole action of Christ is actually accomplished: 806.

After the consecration, the oblation of the victim can be accomplished and is accomplished by the priest-celebrant, by the Church, by the other priests, by each of the faithful, but there is no longer the action of Christ offering Himself through the celebrant: 807. What the priest performs in a special manner is done by the faithful through their prayer in a universal manner: 565, 7.

These latter offer the sacrifice by their union with the priest, the minister of Christ, the Head, who offers in the name of all His members: 569, 570, 566, 693.

On the other hand, the faithful unite their prayers with the intentions of the priest and of Christ: 570; and present them to God in the visible rite performed by the priest: 570, 864.

- (93) – It is not necessary for the people to ratify the Sacrifice that it may have its power and efficacy: 571. Because the sacrifice is always offered in the name of the whole Church: 571, 565, 579, 580. The response to the prayers of the celebrant: 568,

the gift of bread and wine for the Sacrifice: 568,
the giving of alms to the celebrant: 568,
are means by which the faithful share in offering
the Holy Sacrifice.

Participation in the Immolation

(94) – The participation in the oblation does not produce its full effect, if the faithful do not also offer themselves as victims with Christ: 573.
Scriptural Texts: 573.

This immolation must be made above all in the Eucharistic Sacrifice: 574, 576, 451, 198, 659.
It is made in union with Christ and the whole Church: 576.

(95) – This oblation must also radiate in the life of all the faithful: 573, 290 ff., 370, 371, 662, 837, 832 ff.
In almost the same terms, the Liturgy requests the faithful and the sacred ministers to take part in the immolation: 574.

This union of the faithful with Christ, Priest and Victim, is one of the principal duties of Christians: 562, 455.

It is signified in a particular manner by the word "Amen" which ends the Canon: 577.

Active Participation.

(96) – The role of the faithful in the liturgy is twofold: to receive truth and grace;
to increase the exterior pomp of worship: 797.
And the aim of the liturgical movement is to bring men closer to the mysteries of faith and to the treasures of grace: 793.

History of the liturgical movement: 793.
The faithful's active exterior participation in the rites of the Mass and the Office is the best means of uniting them spiritually to the Divine Redeemer, Priest and Victim: 575, 376, 579, 581.

The Sovereign Pontiffs have always praised and encouraged this active participation, especially after the

liturgical reform of St. Pius X: 220, 376, 389, 511, 512, 562, 793, 803,
but they remarked

that it is not indispensable in order that the sacred action attain its end: 580;

it must be in exact conformity with the rules of the Church: 579, 581;

it must take into account differences of temperament and conditions: 580.

At Mass, it must not divert the attention of the faithful from the main action: 803.

(97) – As it is the duty of the faithful to take their appointed part in the liturgy: 511,
it would be fitting to

facilitate as much as possible their understanding of the Sacred Texts: 587, 575, 231, 767;

restore to them the parts of the liturgical chant that are theirs by right: 643, 389, 225, 578;

favor the parochial assistance of the laity in the Liturgy: 649, 650, 430, 431;

this assistance may be a source of vocations to the priesthood: 649, 122, 716;

teach and explain the Liturgy frequently to the faithful: 639, 248, 550, 800.

and ask the clergy to be on these points as on others models for the faithful: 1, 647, 648.

(98) – Bishops' duty to watch over the liturgical life of their faithful: 639, 248, 550, 800.

Each diocese should also have a Commission for promoting the liturgical Apostolate: 581, cf. (35) and (39).

Institutes and liturgical Congresses: 727, 728.

Importance of the pastoral liturgical movement: 858.

CONCLUSION

There is but one Liturgy.

(99) – Only the Incarnate Word can render to God a worship perfectly worthy of Him: 518.

The whole Church participates in this Liturgy of the sole Mediator: 202, 203, 508, 509:

- The Church Militant to which He confided the care of continuing His work of Redemption and of praise: 509, 510, 520;
- The Church Triumphant which sings the eternal Liturgy to Him that sitteth on the throne and to the Lamb: 329, 423, 469, 602, 628.
- The Mosaic liturgy was the shadow and figure of the true Liturgy: 517, 678.
- Material creation finds itself renewed by the Liturgy and its use sanctified in all its acts of worship: 592.
- (100) – There is but one sole Mediator,
 one sole Pontiff, Jesus Christ: 508, 519, 553, 603;
 one sole Victim, Jesus Christ: 554, 595.
- The nature and purpose of the Liturgy is to unite our souls with Christ, as living members of His Body: 628, 651,
 so as to offer with Him and by Him to the Eternal Father the worship and homage due to the one true God: 653, 516, 628, 651.

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