

Editorial

CODEX EUCHARISTICUS

This is, perhaps, a fitting appellation for the new "*Instruction on the Worship of the Eucharistic Mystery*" which we offer here in full to our readers. Every essential point of doctrine and rite from the Last Supper to Vatican II is here recorded and arranged in such easy, orderly, and understandable manner that it may become the center of all ecclesial activity in the Church. The dogmatic phase of this valuable Codex holds fast to the definitions of the Council of Trent and to the texts of the *Mediator Dei* of Pius XII and the *Mysterium Fidei* of Paul VI.

Again, the Codex admirably recapitulates the sense of Vatican II as reflected not only in the Constitution on the S. Liturgy, but in all other Documents as well. Here the reader will find the narrative of the Word of God's revelation and the Eucharistic Banquet; the unifying force of Ecumenism; the intrinsic unicity of the Mystery of the Church and the Eucharistic Mystery; the intimate dependence of the ecclesial hierarchy, the presbyters, and the formation of the priestly candidates upon the Eucharistic Sacrifice; the life-spring for the religious, missionaries, laymen and this modern world of ours indefectibly emanating from the Sacrificial Altar and the Lord's real presence in the Tabernacle and at Communion rail.

The three parts in which this invaluable Codex is divided point to the three lines of indefectible life of the Church: the catechetical instruction of the faithful on the Eucharistic Mystery; the deep understanding of the celebration of the Memorial of the Lord shared by all; the perennial Worship of the Blessed Sacrament.

The Codex is directly addressed to the Bishops. But its message is directed towards the people of God. A renewal of life divine for the Church and in the world will flow from the hearty and intelligent implementation of this *Codex Eucharisticus*.

Apostolic Constitution on Indulgences

The revision of the Church's discipline on indulgences was part of the renewal envisioned by the Vatican II. A profound study on the matter was made and on January 1, 1967 Pope Paul VI announced the new Constitution governing indulgences. In this Apostolic Constitution there is a summary made on the doctrine of indulgences and also of its history even up to the present times.

The Constitution consists of five parts. The first three parts are a condensation of the fundamental doctrines concerning the importance of the satisfaction for sins which each member of the Mystical Body can offer for each other before God by virtue of their union in charity which binds them together and in Christ, the Head. The merits and satisfactory power of Christ are infinite. Then there is the satisfactory power of the Blessed Virgin and of the saints not only in heaven but also here on earth. The treasure is infinite and, therefore, inexhaustible. The administration of this treasure was bestowed on the Church by Christ. The Pastors and the Pope are its administrators. They were from the beginning the ones who, according to historical circumstances, established the norms for the administration of the treasure and of its satisfactory power.

All these doctrines are expressed in this Constitution, from "The Doctrine of the Twelve Apostles" and "The Pastors" of Hermas up to the present. Special mention is made of the Decrees of Trent. The whole doctrine of indulgences thus continue to have the perennial value of the doctrine of the Catholic Faith.

We add here the fourth and fifth parts of the Constitution wherein the secular doctrine is applied to the circumstances of the present times and the new disciplinary norms are established.

IV

7. The conviction existing in the Church that the pastors of the flock of the Lord could set the individual free from the vestiges of sins by applying the merits of Christ and of the saints led gradually, in the course of the centuries and under the influence of the Holy Spirit's continuous inspiration of the people of God, to the usage of indulgences which represented a progression in the doctrine and discipline of the Church rather than a change.³³ From the roots of revelation a new advantage grew in benefit to the faithful and the entire Church.

The use of indulgences, which spread gradually, became a very evident fact in the history of the Church when the Roman Pontiffs decreed that certain works useful to the common good of the Church "could replace all penitential practices"³⁴ and that the faithful who were "truly repentant and had confessed their sins" and performed such works were granted "by mercy of Almighty God and...trusting in the merits and the authority of His Apostles" and "by virtue of the fullness of the apostolic power" not only full and abundant forgiveness, but the most complete forgiveness for their sins possible."³⁵

For "the only-begotten Son of God...has won a treasure for the militant Church...and has entrusted it to blessed Peter, the keybearer of heaven, and to his successors, Christ's vicars on earth that they may

³³ Cf. Vincent of Lerins, "Commonitorium primum," 23 (PL 50, 667-668).

³⁴ Cf. Council of Claremont, can. 2: "Quicumque pro... paenitentia reputetur" (Mansi, "SS. Conciliorum collectio", 20, 816).

³⁵ Cf. Boniface VIII, bull "Antiquorum habet": "Antiquorum habet... veniam peccatorum..." (DS 868).

distribute it to the faithful for their salvation, applying it mercifully for reasonable causes to all who are repentant and have confessed their sins, at times remitting completely and at times partially the temporal punishment due sin in a general as well as in special ways insofar as they judge it to be fitting in the eyes of the Lord. It is known that the merits of the Blessed Mother of God and of all the elect...add further to this treasure."³⁶

8. The remission of the temporal punishment due for sins already forgiven insofar as their guilt is concerned has been called specifically "indulgence."³⁷

It has something in common with other ways or means of eliminating the vestiges of sin but at time it is clearly distinct from them.

In an indulgence in fact, the Church, making use of its power as minister of the Redemption of Christ, not only prays but by an authoritative intervention dispenses to the faithful suitably disposed the treasury of satisfaction which Christ and the saints won for the remission of temporal punishment.³⁸

The aim pursued by ecclesiastical authority in granting indulgences is not only that of helping the faithful to expiate the punishment due sin but also that of urging them to perform works of piety, penitence and charity — particularly those which lead to growth in faith and which favor the common good.³⁹

And if the faithful offer indulgences in suffrage for the dead, they cultivate charity in an excellent way and while raising their minds to heaven, they bring a wiser order into the things of this world.

³⁶ Clement VI, jubilee bull "Unigenitus Dei Filius" (DS 1025 and 1027).

³⁷ Cf. Leo X, decree "Cum postquam": "...tibi significandum... indulgentiae aequivalet" (DS 1447-1448).

³⁸ Cf. Paul VI, Letter "Sacrosancta Portiunculæ": "Indulgentia quam... creavit illum" (AAS 58, 1966, p. 633-634).

³⁹ Cf. Paul VI, cited Letter: "Tis vero christifidelibus... precibus adlaborat" (AAS 58, 1966, p. 632).

The Magisterium of the Church has defended and illustrated this doctrine in various documents.⁴⁰ Unfortunately, the practice of indulgences has at times been improperly used either through "untimely and superfluous indulgences" by which the power of the keys was humiliated and penitential satisfaction weakened,⁴¹ or through the collection of "illicit profits" by which indulgences were blasphemously defamed.⁴²

But the Church, in deploring and correcting these improper uses "teaches and establishes that the use of indulgences must be preserved because it is supremely salutary for the Christian people and authoritatively approved by the sacred councils; and it condemns with anathema those who maintain the uselessness of indulgences or deny the power of the Church to grant them."⁴³

9. The Church also in our days then invites all its sons to ponder and meditate well on how the use of indulgences benefits their lives and indeed all Christian society.

To recall briefly the most important considerations, this salutary practice teaches us in the first place how it is "sad and bitter to have abandoned...the Lord God."⁴⁴ Indeed the faithful when they acquire indulgences understand that by their own powers they could not re-

⁴⁰ Clement VI jubilee bull "Unigenitus Dei Filius" (DS 1026). Clement VI, Letter "Super quibusdam" (DS 1059). Martin V, bull, "Inter cunctas" (DS 1266). Sixtus IV, bull "Salvator noster" (DS 1398). Sixtus IV, encyclical "Romani Pontificis provida": "Nos scandalis... concessimus indulgentiam..." (DS 1405-1406). Leo X, bull "Exsurge Domine" (DS 1467-1472). Pius VI, constitution "Auctorem fidei," proposition 40: "Propositio asserens, indulgentiam secundum suam praecisam notionem... in Art. 19, Lutheri damnata" (DS 2640). *Ibid.*, proposition 41: "Item in eo... in Art. 17, Lutheri damnata" (DS 2641). *Ibid.*, proposition 42: "Item in eo, quod superaddit... in Art. 22, Lutheri" (DS 2642). Pius XI, Indiction of the extraordinary holy year "Quod nuper": "... plenissimam totius... ac venia" (AAS 25, 1933, p. 8). Pius XII, Indiction of the universal jubilee "Jubilaeum maximum"; "Hoc igitur... atque impertimus" (AAS 41, 1949, p. 258-259).

⁴¹ Cf. Lateran Council IV, Ch. 62 (DS 819).

⁴² Cf. Council of Trent decree, "On Indulgences" (DS 1835).

⁴³ Cf. *Ibid.*

⁴⁴ Jer. 2:19.

medy the harm they have done to themselves and to the entire community by their sin, and they are therefore stirred to a salutary humility.

Furthermore, the use of indulgences shows us how closely we are united to each other in Christ, and how the supernatural life of each can benefit others so that these also may be more easily and more closely united with the Father.

Therefore the use of indulgences effectively influences charity in us and demonstrates that charity in an outstanding manner when we offer indulgences as assistance to our brothers who rest in Christ.

10. Likewise, the religious practice of indulgences reawakens trust and hope in a full reconciliation with God the Father, but in such a way as will not justify any negligence nor in any way diminish the effort to acquire the dispositions required for full communion with God. Although indulgences are in fact free gifts, nevertheless they are granted for the living as well as for the dead only on determined conditions.

To acquire them, it is indeed required on the one hand that prescribed works be performed, and on the other that the faithful have the necessary dispositions, that is to say, that they love God, detest sin, place their trust in the merits of Christ and believe firmly in the great assistance they derive from the Communion of Saints.

In addition, it should not be forgotten that they by acquiring indulgences the faithful submit docilely to the legitimate pastors of the Church and above all to the successor of Blessed Peter, the keybearer of heaven, to whom the Saviour Himself entrusted the task of feeding His flock and governing His Church.

The salutary institution of indulgences therefore contributes in its own way to bringing it about that the Church appear before Christ without blemish or defect, but holy and immaculate,⁴⁵ admirably united with Christ in the supernatural bond of charity.

⁴⁵ Cf. Eph. 5:27.

Since in fact by means of indulgences members of the Church who are undergoing purification are united more speedily to those of the Church in heaven, the kingdom of Christ is through these same indulgences established more extensively and more speedily "until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ."⁴⁶

11. Therefore Holy Mother Church, supported by these truths, while again recommending to the faithful the practice of indulgences as something very dear to the Christian people during the course of many centuries and in our days as well — this is proven by experience — does not in any way intend to diminish the value of other means of sanctification and purification, first and foremost among which are the Sacrifice of the Mass and the Sacraments, particularly the Sacrament of Penance.

Nor does it diminish the importance of those abundant aids which are called sacramentals or of the works of piety, penitence and charity. All these aids have this in common that they bring about sanctification and purification all the more efficaciously, the more closely the faithful are united with Christ the Head and the Body of the Church by charity.

The preeminence of charity in the Christian life is confirmed also by indulgences. For indulgences cannot be acquired without a sincere conversion of mentality ("metanoia") and unity with God, to which the performance of the prescribed works is added. Thus the order of charity is preserved, into which is incorporated the remission of punishment by distribution from the Church's treasury.

While recommending that its faithful not abandon or neglect the holy traditions of their forebears but welcome them religiously as a precious treasure of the Catholic family and duly esteem them, the Church nevertheless leaves it to each to use these means of purification and sanctification with the holy and free liberty of the sons of God.

⁴⁶ Eph. 4:13.

It constantly reminds them, though, of those things which are to be given preference because they are necessary or at least better and more efficacious for the attainment of salvation.⁴⁷

Holy Mother Church has then deemed it fitting, in order to give greater dignity and esteem to the use of indulgences and has accordingly ordered the issuance of new norms.

V

12. The following norms introduce appropriate variations in the discipline of indulgences, taking into consideration the proposals advanced by the episcopal conferences.

The rulings of the Code of Canon Law and of the decrees of the Holy See concerning indulgences which do not go counter to the new norms remain unchanged.

In drawing up the new norms these three considerations have been particularly observed: to establish a new measurement for partial indulgences; to reduce considerably the number of plenary indulgences; and, as for the so-called "real" and "local" indulgences, to reduce them and give them a simpler and more dignified formulation.

Regarding partial indulgences, with the abolishment of the former determination of days and years, a new norm or measurement has been established which takes into consideration the action itself of the faithful Christian who performs a work to which an indulgence is attached.

Since by their acts the faithful can obtain, in addition to the merit which is the principal fruit of the act, a further remission of temporal punishment in proportion to the degree to which the charity of the one performing the act is greater, and in proportion to the degree

⁴⁷ Cf. Thomas, commentary on the fourth book of the "Sentences." dist. 20, q. 1, a. 3, q. 1a, 2, ad 2 (Summa Theol. Suppl., q. 25, a, 2, ad 2); "...quamvis hujusmodi... poenae temporalis."

to which the act itself is performed in a more perfect way, it has been considered fitting that this remission of temporal punishment which the Christian faithful acquire through an action should serve as the measurement for the remission of punishment which the ecclesiastical authority bountifully adds by way of partial indulgence.

It has also been considered fitting to reduce appropriately the number of plenary indulgences in order that the faithful may hold them in greater esteem and may in fact acquire them with the proper dispositions.

For indeed the greater the proliferation (of indulgences) the less is the attention given them; what is offered in abundance is not greatly appreciated. Besides, many of the faithful need considerable time to prepare themselves properly for acquisition of a plenary indulgence.

As regards the "real" and "local" indulgences, not only has their number been reduced considerably, but the designations themselves have been abolished to make it clearer that indulgences are attached to the actions performed by the faithful and not to objects or places which are but the occasion for the acquisition of the indulgences.

In fact, members of pious association can acquire the indulgences proper to their associations without the requirement of the use of distinctive objects.

NORMS

Norm 1 — An indulgence is the remission before God of the temporal punishment due sins already forgiven as far as their guilt is concerned, which the follower of Christ with the proper dispositions and under certain determined conditions acquires through the intervention of the Church which, as minister of the Redemption, authoritatively dispenses and applies the treasury of the satisfaction won by Christ and the saints.

Norm 2 — An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due sin.

Norm 3 — Partial as well as plenary indulgences can always be applied to the dead by way of suffrage.

Norm 4 — A partial indulgence will henceforth be designated only with the words “partial indulgence” without any determination of days or years.

Norm 5 — The faithful who at least with a contrite heart perform an action to which a partial indulgence is attached obtain, in addition to the remission of temporal punishment acquired by the action itself, an equal remission of punishment through the intervention of the Church.

Norm 6 — A plenary indulgence can be acquired only once a day, except for the provisions contained in norm 18 for those who are on the point of death. A partial indulgence can be acquired more than once a day, unless there is an explicit indication to the contrary.

Norm 7 — To acquire a plenary indulgence it is necessary to perform the work to which the indulgence is attached and to fulfill three conditions: sacramental confession, Eucharistic Communion and prayer for the intentions of the Supreme Pontiff. It is further required that all attachment to sin, even to venial sin, be absent.

If this disposition is in any way less than complete, or if the prescribed three conditions are not fulfilled, the indulgence will be only partial, except for the provisions contained in norm 11 for those who are “impeded.”

Norm 8 — The three conditions may be fulfilled several days before or after the performance of the prescribed work; nevertheless it is fitting that Communion be received and the prayers for the intentions of the Supreme Pontiff be said the same day the work is performed.

Norm 9 — A single sacramental confession suffices for gaining several plenary indulgences, but Communion must be received and prayers for the Supreme Pontiff’s intention recited for the gaining of each plenary indulgence.

Norm 10 — The condition of praying for the Supreme Pontiff’s intentions is fully satisfied by reciting one “Our Father” and one “Hail

Mary"; nevertheless the individual faithful are free to recite any other prayer according to their own piety and devotion toward the Supreme Pontiff.

Norm 11 — While there is no change in the faculty granted by Canon 935 of the Code of Canon Law to confessors to commute for those who are "impeded" either the prescribed work itself or the required conditions (for the acquisition of indulgences), local Ordinaries can grant to the faithful over whom they exercise authority in accordance with the law, and who live in places where it is impossible or at least very difficult for them to receive the sacraments of confession and Communion, permission to acquire a plenary indulgence without confession and Communion provided they are sorry for their sins and have the intention of receiving these sacraments as soon as possible.

Norm 12 — The division of indulgences into "personal," "real" and "local" is abolished so as to make it clearer that indulgences are attached to the actions of the faithful even though at times they may be linked with some object or place.

Norm 13 — The *Enchiridion Indulgentiarum* (collection of indulgenced prayers and works) is to be revised with a view to attaching indulgences only to the most important prayers and works of piety, charity and penance.

Norm 14 — The lists and summaries of indulgences special to religious orders, congregations, societies of those living in community without vows, secular institutes and the pious associations of faithful are to be revised as soon as possible in such a way that plenary indulgences may be acquired only on particular days established by the Holy See acting on the recommendation of the Superior General, or in the case of pious associations, of the local Ordinary.

Norm 15 — A plenary indulgence applicable only to the dead can be acquired in all churches and public oratories — and in semi-public oratories by those who have the right to use them — on Nov. 2.

In addition, a plenary indulgence can be acquired twice a year in parish churches: on the feast of the church's titular saint and on Aug.

2, when the "Portiuncula" occurs, or on some other more opportune day determined by the Ordinary.

All the indulgences mentioned above can be acquired either on the days established or — with the consent of the Ordinary — on the preceding or the following Sunday.

Other indulgences attached to churches and oratories are to be revised as soon as possible.

Norm 16 — The work prescribed for acquiring a plenary indulgence connected with a church or oratory consists in a devout visit and the recitation of an "Our Father" and "Creed."

Norm 17 — The faithful who use with devotion an object of piety (crucifix, cross, rosary, scapular or medal) properly blessed by any priest, can acquire a partial indulgence.

But if this object of piety is blessed by the Supreme Pontiff or any bishop, the faithful who use it devoutly can also acquire a plenary indulgence on the feast of the holy Apostles Peter and Paul, provided they also make a profession of faith using any legitimate formula.

Norm 18 — To the faithful in danger of death who cannot be assisted by a priest to bring them the sacraments and impart the apostolic blessing with its attendant plenary indulgence (according to canon 468, para. 2 of the Code of Canon Law) Holy Mother Church nevertheless grants a plenary indulgence to be acquired at the point of death, provided they are properly disposed and have been in the habit of reciting some prayers during their lifetime. To use a crucifix or cross in connection with the acquisition of this plenary indulgence is a laudable practice.

This plenary indulgence at the point of death can be acquired by the faithful even if they have already obtained another plenary indulgence on the same day.

Norm 19 — The norms established regarding plenary indulgences, particularly those referred to in norm 16, apply also to what up to now have been known as the "toties quoties" ("as often as") plenary indulgences.

Norm 20 — Holy Mother Church, extremely solicitous for the faithful departed, has decided that suffrages can be applied to them to the widest possible extent at any Sacrifice of the Mass whatsoever, abolishing all special privileges in this regard.

TRANSITIONAL NORMS

These new norms regulating the acquisition of indulgences will become valid three months from the date of publication of this constitution in the *Acta Apostolicae Sedis*.

Indulgences attached to the use of religious objects which are not mentioned above cease three months after the date of publication of this constitution in the *Acta Apostolicae Sedis*.

The revisions mentioned in norm 14 and norm 15 must be submitted to the Sacred Apostolic Penitentiary within a year. Two years after the date of this constitution, indulgences which have not been confirmed will become null and void.

We will that these statutes and prescriptions of ours be established now and remain in force for the future notwithstanding, if it is necessary so to state, the constitutions and apostolic directives published by our predecessors or any other prescriptions even if they might be worthy of special mention or should otherwise require partial repeal.

Given at Rome at St. Peter's on Jan. 1, the octave of the Nativity of Our Lord Jesus Christ, 1967, the fourth year of Our Pontificate.

INSTRUCTION
ON THE WORSHIP OF THE EUCHARISTIC MYSTERY

INTRODUCTION

1. *Recent documents of the Church concerning the Mystery of the Eucharist.*

The Mystery of the Eucharist is the true centre of the sacred liturgy and indeed of the whole Christian life. Consequently the Church, guided by the Holy Spirit, continually seeks to understand and to live the Holy Spirit, continually seeks to understand and to live the Eucharist more fully.

In our own day the Second Vatican Council has stressed several important aspects of this mystery.

In the Constitution on the Liturgy the Council recalled certain facts about the nature and importance of the Eucharist.¹ It established principles for the reform of the rites of the Sacrifice of the Mass so as to encourage the full and active participation of the faithful in the celebration of this mystery.² It also extended the practice of concelebration and communion under both kinds.³

In the Constitution on the Church the Council showed the close and necessary connection between the Eucharist and the mystery of the

¹ Cf. Vat. Council II, Const. on the Liturgy, *Sacrosanctum Concilium*, nn. 2, 41, 47 — *AAS* 56 (1964), pp. 97-98, 111, 113.

² Cf. *Ibid.*, nn. 48-54, 56 — *AAS* 56 (1964), pp. 113-115.

³ Cf. *Ibid.*, nn. 55, 57 — *AAS* 56 (1964) pp. 115-116.

Church.⁴ Other documents of the Council frequently stressed the important role of the Eucharistic Mystery in the life of the faithful.⁵ They showed its power to reveal the meaning of man's work, and indeed of all created nature, since in it "natural elements, refined by man, are changed in the glorified Body and Blood".⁶

Pope Pius XII had prepared the way for many of these statements of the Council, especially in the Encyclical Letter "Mediator Dei",⁷ while Pope Paul VI in the Encyclical Letter "Mysterium Fidei"⁸ has recalled the importance of certain aspects of eucharistic doctrine, of the real presence of Christ in particular and the worship due to this sacrament even outside the Mass.

2. *The need to retain an overall view of the teaching contained in these documents.*

In recent years then, certain aspects of the traditional teaching on this mystery have been the subject of deeper reflexion throughout the Church, and have been presented with new zeal for the greater spiritual benefit of the faithful. Undertakings and research in various fields, particularly the liturgical and biblical, have greatly assisted this process.

From the doctrine contained in these documents it is necessary to formulate practical norms which will show the Christian people how

⁴ Cf. Const. on the Church, *Lumen Gentium*, nn. 3, 7, 11, 26, 28, 50 — AAS 57 (1965), pp. 6, 9-11, 15-16, 31-32, 33-36, 55-57.

⁵ Cf. Decree on Ecumenism, *Unitatis Redintegratio*, 2, 15 — AAS 57 (1965), pp. 91-92, 101-102; Decree on the Bishops' Pastoral Office in the Church, *Christus Dominus*, nn. 15, 30 — AAS 58 (1966), pp. 679-680, 688-689; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5-8, 13-14, 18; AAS 58 (1966), pp. 991-993, 997-1005, 1011-1014, 1018-1019.

⁶ Cf. Const. on the Church in the Modern World, *Gaudium et Spes*, n. 38 — AAS 58 (1966), pp. 1055-1056.

⁷ AAS 39 (1947), pp. 547-572; cf. Address to those who took part in the International Conference on Pastoral Liturgy held at Assisi, 22. ix. 1956; AAS 48 (1956), pp. 715-724.

⁸ AAS 57 (1965), pp. 753-774.

to act in regard to this sacrament so as to pursue that knowledge and holiness which the Council has set before the Church.

It is important that the Mystery of the Eucharist should shine out before the eyes of the faithful in its true light. It should be considered in all its different aspects, and the real relationships which, as the Church teaches, are known to exist between these various aspects of the mystery should be so understood by the faithful as to be reflected in their lives.

3. *The principal points of doctrine in these documents.*

Among the doctrinal principles concerning the Eucharist formulated in these documents of the Church, the following should be noted as having a bearing upon the attitude of Christians towards this mystery, and, therefore, as falling within the scope of this Instruction.

a) "The Son of God in the human nature which he united to himself redeemed man and transformed him into a new creation by overcoming death through his own death and resurrection (cf. Gal. 6:15; II Cor. 5:17). For by giving his Spirit he mystically established as his body his brethren gathered from all nations. In that body the life of Christ is communicated to those who believe; for through the sacraments they are joined in a mysterious yet real way to the Christ who suffered and is glorified".⁹

Therefore "Our Saviour at the Last Supper on the night when he was betrayed instituted the Eucharistic Sacrifice of his Body and Blood so that he might perpetuate the Sacrifice of the Cross throughout the centuries till his coming. He thus entrusted to the Church, his beloved Spouse, a memorial of his death and resurrection: a sacrament of love, sign of unity, a bond of charity, a paschal meal in which Christ is eaten, the mind filled with grace and a pledge of future glory given to us".¹⁰

⁹ Vat. II Const. on the Church, *Lumen Gentium*, n. 7 — AAS 57 (1965), p. 9.

¹⁰ Vat. II Const. on The Liturgy, *Sacrosanctum Concilium*, n. 47 — AAS 56 (1964), p. 113.

Hence the Mass, the Lord's Supper, is at the same time and inseparably:

- a sacrifice in which the Sacrifice of the Cross is perpetuated;
- a memorial of the death and resurrection of the Lord, who said "do this in memory of me" (Lk. 22:19);
- a sacred banquet in which, through the communion of the Body and Blood of the Lord, the People of God share the benefits of the Paschal Sacrifice, renew the New Covenant which God has made with man once for all through the Blood of Christ, and in faith and hope foreshadow and anticipate the eschatological banquet in the kingdom of the Father, proclaiming the Lord's death "till his coming".¹¹

b) In the Mass, therefore, the sacrifice and sacred meal belong to the same mystery — so much so that they are linked by the closest bond.

For in the sacrifice of the Mass Our Lord is immolated when "he begins to be present sacramentally as the spiritual food of the faithful under the appearances of bread and wine".¹² It was for this purpose that Christ entrusted this sacrifice to the Church, that the faithful might share in it both spiritually, by faith and charity, and sacramentally, through the banquet of holy communion. Participation in the Lord's Supper is always communion with Christ offering himself for us as a sacrifice to the Father.¹³

c) The celebration of the Eucharist which takes place at Mass, is the action not only of Christ, but also of the Church. For in it Christ perpetuates in an unbloody manner the Sacrifice offered on the Cross,¹⁴ offering himself to the Father for the world's salvation through the

¹¹ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium* nn. 6, 10, 47, 106 — AAS 56 (1964), pp. 100, 113, 126; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 4 — AAS 58 (1956), pp. 995-997.

¹² Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 763.

¹³ Cf. Pius XII Encyc. Lett. *Mediator Dei* — AAS 39 (1947), pp. 564-566.

¹⁴ Cf. Vat. II, Const. on Liturgy, *Sacrosanctum Concilium*, n. 47 — AAS 56 (1964), p. 113.

ministry of priests.¹⁵ The Church, the Spouse and minister of Christ, performs together with him the rôle of priest and victim, offers him to the Father and at the same time makes a total offering of herself together with him.

Thus the Church, especially in the great Eucharistic Prayer, together with Christ, gives thanks to the Father in the Holy Spirit for all the blessings which he gives to men in creation and especially in the Paschal Mystery, and prays to him for the coming of his kingdom.¹⁶

d) Hence no Mass, indeed no liturgical action, is a purely private action, but rather a celebration of the Church as a society composed of different orders and ministries, in which each member acts according to his own order and rôle.¹⁷

e) The celebration of the Eucharist in the Sacrifice of the Mass is the origin and consummation of the worship shown to the Eucharist outside Mass. Not only are the sacred species which remain after Mass derived from the Mass, but they are preserved so that those of the faithful who cannot come to Mass may be united to Christ, and his Sacrifice celebrated in the Mass, through sacramental communion received with the right dispositions.¹⁸

Consequently the Eucharistic Sacrifice is the source and the summit of the whole of the Church's worship and of the Christian life.¹⁹ The

¹⁵ Cf. Council of Trent, Session XXII, Decree on the Mass, Chap. I — *Denz.* 938 (1741).

¹⁶ Cf. Vat. II Const. on Church, *Lumen Gentium*, n. 11 — *AAS* 57 (1965), pp. 15-16; Const. on Liturgy, *Sacrosanctum Concilium*, nn. 47-48 — *AAS* 56 (1964), p. 113; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5 — *AAS* 58 (1966), pp. 991-3, 997-9; Pius XII, Encyc. Lett., *Mediator Dei*, *AAS* 39 (1947), p. 552; Paul VI, Encyc. Lett., *Mysterium Fidei* — *AAS* 57 (1965), p. 761.

¹⁷ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 26-28 — *AAS* 56 (1964), p. 107; and below n. 44.

¹⁸ Cf. below, n. 49.

¹⁹ Cf. Vat. II, Const. on Church, *Lumen Gentium*, n. 11, — *AAS* 57 (1965), pp. 15-16; Const. on Liturgy, *Sacrosanctum Concilium*, n. 41 — *AAS* 56 (1964), p. 111; Decree on Ministry and Life of Priests, *Presbyterorum*

faithful participate more fully in this sacrament of thanksgiving, propitiation, petition and praise, not only when they whole-heartedly offer the Sacred Victim, and in it themselves, to the Father with the priest, but also when they receive this same Victim sacramentally.

f) There should be no doubt in anyone's mind "that all the faithful ought to show to this most holy sacrament the worship which is due to the true God, as has always been the custom of the Catholic Church. Nor is it to be adored any the less because it was instituted by Christ to be eaten".²⁰ For even in the reserved sacrament he is to be adored²¹ because he is substantially present there through that conversion of bread and wine which, as the Council of Trent tells us²², is most aptly named transubstantiation.

g) The Mystery of the Eucharist should therefore be considered in all its fullness, not only in the celebration of Mass but also in devotion to the sacred species which remain after Mass and are reserved to extend the grace of the sacrifice.²³

These are the principles from which practical rules are to be drawn to govern devotion due to the sacrament outside Mass and its proper relation to the right ordering of the sacrifice of the Mass according to

Ordinis, nn. 2, 5, 6; AAS 58 (1966), pp. 991-3; 997-9, 999-1001; Decree on Ecumenism, *Unitatis Redintegratio*, n. 15; AAS 57 (1965), pp. 101-2.

²⁰ Council of Treat, Session XIII, Decree on the Eucharist, Chap. V — *Denz.* 878 (1643).

²¹ Paul VI Encycl. Lett., *Mysterium Fidei* — AAS 57 (1965), pp. 769-70; Pius XII, Encycl. Lett., *Mediator Dei*, — AAS 39 (1947), p. 569.

²² Cf. Session XIII Decree on the Eucharist, Chap. 4 — *Denz.* 877 (1642); can. 2 — *Denz.* 884 (1642).

²³ Cf. the above-mentioned documents in so far as they deal with the sacrifice of the Mass; besides the following which deal with both aspects of the mystery: the Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5, 18 — AAS 58 (1966), pp. 997-9, 1018-9; PAULUS VI, Encycl. Lett. *Mysterium Fidei* — AAS 57 (1965), p. 754; PIUS XII, Encycl. Lett. *Mediator Dei* — AAS 39 (1947), p. 547-572; the Address to those who took part in the International Conference on Pastoral Liturgy, held at Assisi on 22. ix. 1956 — AAS 48 (1956) pp. 715-723.

the mind of the Second Vatican Council and the other documents of the Apostolic See on this subject.²⁴

4. *The general intention of this Instruction.*

For this reason the *Consilium* set up to implement the Constitution on the Liturgy, on the instructions of His Holiness Pope Paul VI, has prepared an Instruction setting out such practical rules of this nature as may be suitable for the present situation.

The particular purpose of these rules is not only to emphasize the general principles of how to instruct the people in the Eucharist, but also to make more readily intelligible the signs by which the Eucharist is celebrated as the memorial of the Lord and worshipped as a permanent sacrament in the Church.

For although this sacrament has this supreme and unique feature, that the author of holiness is himself present in it, nevertheless, in common with the other sacraments, it is the symbol of a sacred reality and the visible form of an invisible grace.²⁵ Consequently the more intelligible the signs by which it is celebrated and worshipped, the more firmly and effectively it will enter into the minds and lives of the faithful.²⁶

²⁴ Cf. PAULUS VI, Encycl. Lett. *Mysterium Fidei* — AAS 57 (1965), pp. 769-772; PIUS XII, Encycl. Lett. *Mediator Dei* — AAS 39 (1947), pp. 547-572; S.C.R., Instruction *De Musica Sacra*, 3. ix. 1958 — AAS 50 (1958), pp. 630-663; Instruction *Inter Oecumenici*, 26. ix. 1964 — AAS 56 (1964), pp. 877-900.

²⁵ Cf. Council of Trent, Session XIII, Decree on the Eucharist, Chap. 3 — Denz. 876 (1639). Cf. also St. Thomas Aquinas, *Summa Theol.* III, q. 60, a. 1.

²⁶ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 33, 59 — AAS 56 (1964), pp. 108-109, 116.

PART I

SOME GENERAL PRINCIPLES OF PARTICULAR IMPORTANCE IN
INSTRUCTING THE PEOPLE IN THE MYSTERY OF THE EUCHARIST

5. *What is required of pastors who are to give instruction about this mystery.*

Suitable catechesis is essential if the Mystery of the Eucharist is to take deeper root in the minds and lives of the faithful.

To convey this instruction properly, pastors should not only bear in mind the many aspects of the Church's teaching, as contained in the documents of the magisterium, but in their hearts and in their lives they must be open to the spirit of the Church in this matter.²⁷ Only then will they readily perceive which of the many facets of this mystery best suits the needs of the faithful at any one time.

While recalling all that was said above in no. 3, one should take special note of what follows below.

6. *The Mystery of the Eucharist as the centre of the entire life of the Church.*

The catechesis of the Eucharistic Mystery should aim to help the faithful to realise that the celebration of the Eucharist is the true centre of the whole Christian life both for the universal Church and for the local congregations of that Church. For "the other sacraments, as indeed every ministry of the Church and every work of the apostolate, are linked with the Eucharist and are directed towards it. For the Eucharist contains the entire spiritual good of the Church, namely Christ himself, our Passover and living bread, offering through his flesh, living and life-

²⁷ Cf. *Ibid.*, nn. 14, 17-18 — *AAS* 56 (1964), pp. 104, 105.

giving in the Spirit, life to men who are thus invited and led on to offer themselves, their labours and all created things together with him".²⁸

The Eucharist both perfectly signifies and wonderfully effects that sharing in God's life and unity of God's People by which the Church exists.²⁹ It is the summit of both the action by which God sanctifies the world in Christ, and the worship which men offer to Christ and which through him they offer to the Father in the Spirit.³⁰ Its celebration "is the supreme means by which the faithful come to express in their lives and to manifest to others the mystery of Christ and the true nature of the Church".³¹

7. *The Mystery of the Eucharist as the focal point of the local Church.*

It is through the Eucharist that "the Church continually lives and grows. This Church of Christ is truly present in all legitimate local congregations of the faithful which united with their pastors, are called churches in the New Testament. These are, each in its own region, the new People, called by God in the Holy Spirit and in all fullness (cf. I Thess. 1:5). In them the faithful are gathered by the preaching of Christ's Gospel and the mystery of the Lord's Supper is celebrated, 'so that through the Body and Blood of the Lord the whole brotherhood is united'.³² Every gathering around the altar under the sacred ministry of the bishop"³³ or of a priest who takes the place of the bishop³⁴ "is a

²⁸ Vat. II, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966), p. 997.

²⁹ Vat. II, Const. on the Church, *Lumen Gentium*, n. 11 — AAS 57 (1965) pp. 15-16; Decree on Ecumenism, *Unitatis redintegratio*, nn. 2, 15 — AAS 57 (1965) pp. 91-92, 101-102.

³⁰ Cf. Vat. II, Const. on the Liturgy, *Sacrosanctum Concilium*, n. 10 — AAS 56 (1964), p. 102.

³¹ *Ibid.*, n. 2 — AAS 56 (1964), pp. 97-98; cf. also n. 41 — AAS 56 (1964), p. 111.

³² Mozarabic Prayer — PL, 96, 759 B.

³³ Vat. II Const. on the Church, *Lumen Gentium*, n. 26 — AAS 57 (1965), p. 31.

³⁴ Cf. Vat. II, Const. on the Liturgy, *Sacrosanctum Concilium*, 42 — AAS 56 (1964), pp. 111-112.

sign of that charity and 'unity of the Mystical Body, without which there can be no salvation'.³⁵ In these communities, though they may often be small and poor or living amongst the 'diaspora', Christ is present, by whose power the one, holy, catholic and apostolic Church is united. For 'the partaking of the Body and Blood of Christ has no less an effect than to change us into what we have received'.^{36,37}

8. *The Eucharistic Mystery and Christian Unity.*

In addition to those things which concern the ecclesial community and the individual faithful, pastors should pay particular attention to that part of her doctrine in which the Church teaches that the memorial of the Lord, celebrated according to his will, signifies and effects the unit of all who believe in him.³⁸

As the Decree on Ecumenism of the Second Vatican Council declares,³⁹ the faithful should be led to a proper appreciation of the values which are preserved in the eucharistic tradition according to which our brethren of the other Christian confessions have continued to celebrate the Lord's Supper. For while "they call to mind the death and resurrection of the Lord in the Holy Supper, they profess that it signifies life in communion with Christ and await his coming in glory".⁴⁰ But those who have preserved the sacrament of Order, "united with the bishop, have access to God the Father through the Son, the Word incarnate, who suffered and is glorified, by the outpouring of the Holy Spirit, and attain communion with the Blessed Trinity, becoming 'sharers in the divine nature' (II Pt. 1:4). And so through the celebration of the

³⁵ Cf. St. Thomas Aquinas, *Summa Theol.* III, q. 73, a. 3.

³⁶ St. Leo the Great, *Serm.* 63, 7: PL 54, 357 C.

³⁷ Vat. II, Const. on the Church, *Lumen Gentium*, n. 26 — AAS 57 (1965), pp. 31-32.

³⁸ Cf. Vat. II, Const. on the Church, *Lumen Gentium*, nn. 3, 7, 11, 26 — AAS 57 (1965), pp. 6, 9-11, 15-16, 31-32; Decree on Ecumenism, *Unitatis redintegratio*, n. 2 — AAS 57 (1965), pp. 91-92.

³⁹ Cf. *Ibid.*, nn. 15 & 22 — AAS 57 (1965), pp. 101-102, 105-106.

⁴⁰ *Ibid.*, n. 22 — AAS 57 (1965), p. 106.

Lord's Eucharist in these individual churches the Church of God is built up and grows, and their communion is manifested through concelebration".⁴¹

It is above all in the celebration of the mystery of unity that all Christian should be filled with sorrow at the divisions which separate them. They should therefore pray earnestly to God that all disciples of Christ may daily come closer to a proper understanding of the Mystery of the Eucharist according to his mind, and may so celebrate it as to become sharers in the Body of Christ, and so become one body (cf. I Cor. 10:17) "linked by the very bonds by which he wishes it to be constituted".⁴²

9. *The different modes of Christ's presence.*

In order that they should achieve a deeper understanding of the Mystery of the Eucharist, the faithful should be instructed in the principal ways in which the Lord is present to his Church in liturgical celebrations.⁴³

He is always present in a body of the faithful gathered in his name (cf. Mt. 18:20). He is present too in his Word, for it is he who speaks when the Scriptures are read in the Church.

In the Sacrifice of the Eucharist he is present both in the person of the minister, "the same now offering through the ministry of the priest who formerly offered himself on the Cross",⁴⁴ and above all under the species of the Eucharist.⁴⁵ For in this sacrament Christ is present in a unique way, whole and entire, God and man, substantially and

⁴¹ *Ibid.*, n. 15 — AAS 57 (1965), p. 102.

⁴² Paul VI, *Encycl. Lett. Mysteriorum Fidei* — AAS 57 (1965), p. 773.

⁴³ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 7 — AAS 56 (1964), pp. 100-101.

⁴⁴ Council of Trent, Session XXII, Decree on the Mass, Chap. II — *Denz.* 940 (1743).

⁴⁵ Cf. Vat. II, Const. on Liturgy, *Sacrosanctum Concilium*, n. 7 — AAS 56 (1964), pp. 100-101.

permanently. This presence of Christ under the species "is called 'real' not in an exclusive sense, as if the other kinds of presence were not real, but 'par excellence'".⁴⁶

10. *The Connection between the Liturgy of the Word and the Liturgy of the Eucharist.*

Pastors should therefore "carefully teach the faithful to participate in the whole Mass", showing the close connection between the Liturgy of the Word and the celebration of the Lord's Supper, so that they can see clearly how the two constitute a single act of worship.⁴⁷ For "the preaching of the Word is necessary for the very administration of the sacraments, in as much as they are sacraments of faith, which is born of the Word and fed by it".⁴⁸ This is especially true of the celebration of Mass, in which it is the purpose of the Liturgy of the Word to develop the close connection between the preaching and hearing of the Word of God and the Eucharistic Mystery.⁴⁹

When therefore the faithful hear the Word of God, they should realise that the wonders it proclaims culminate in the Paschal Mystery, of which the memorial is sacramentally celebrated in the Mass. In this way the faithful will be nourished by the Word of God which they have received and in a spirit of thanksgiving will be led on to a fruitful participation in the mysteries of salvation. Thus the Church is nourished by the bread of life which she finds at the table both of the Word of God and of the Body of Christ.⁵⁰

⁴⁶ Paul VI Encycl. Lett. *Mysterium Fidei* — AAS 57 (1965), p. 764.

⁴⁷ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 56 — AAS 56 (1964), p. 115.

⁴⁸ Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 4 — AAS 58 (1966), pp. 995-7.

⁴⁹ Cf. *Ibid.*, n. 4 — AAS 58 (1966), pp. 995-7; Cf. also n. 3 of this Instruction.

⁵⁰ Cf. Vat. II Const. on Divine Revelation, *Dei Verbum*, n. 21 — AAS 58 (1966), pp. 87-8.

11. *The priesthood common to all the faithful and the ministerial priesthood in the celebration of the Eucharist.*

The more clearly the faithful understand the place they occupy in the liturgical community and the part they have to play in the eucharistic action, the more conscious and fruitful will be the active participation which is proper to that community.⁵¹

Catechetical instruction should therefore explain the doctrine of the royal priesthood to which the faithful are consecrated by rebirth and the anointing of the Holy Spirit.⁵²

Moreover there should also be further explanation of the rôle in the celebration of the Eucharist of the ministerial priesthood which differs from the common priesthood of the faithful in essence and not merely in degree.⁵³ The part played by others who exercise a ministry in the Eucharist should also be explained.⁵⁴

12. *The nature of active participation in the Mass.*

It should be made clear that all who gather for the Eucharist constitute that holy People which, together with the ministers, plays its part in the sacred action. It is indeed the priest alone, who, acting in the person of Christ, consecrates the bread and wine, but the rôle of the faithful in the Eucharist is to recall the passion, resurrection and glorification of the Lord, to give thanks to God, and to offer the immaculate Victim not only through the hands of the priest, but also together with him; and finally, by receiving the Body of the Lord, to perfect that

⁵¹ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 14, 26, 30, 38 — AAS 56 (1964) pp. 104, 107, 108, 110.

⁵² Cf. Vat. II, Const. on Church, *Lumen Gentium*, n. 10 — AAS 57 (1965), pp. 14-15; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 2 — AAS 58 (1966), pp. 991-3; Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 761.

⁵³ Cf. Vat. II *Lumen Gentium*, n. 10 — AAS 57 (1965), pp. 14-15; Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5 — AAS 58 (1966), pp. 991-3, 997-9.

⁵⁴ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 28-9 — AAS 56 (1964), pp. 107-8.

communion with God and among themselves which should be the product of participation in the Sacrifice of the Mass.⁵⁵ For the faithful achieve a more perfect participation in the Mass when, with proper dispositions, they receive the Body of the Lord sacramentally in the Mass itself, in obedience to his words "take and eat".⁵⁶

Like the passion of Christ itself, this sacrifice, though offered for all, "has no effect except in those united to the passion of Christ by faith and charity... To these it brings a greater or less benefit in proportion to their devotion".⁵⁷

All these things should be explained to the faithful, so that they may take an active part in the celebration of the Mass both by their personal devotion and by joining in the external rites, according to the principles laid down in the Constitution on the Liturgy,⁵⁸ which have been further determined by the Instruction *Inter Oecumenici* of the 26th September, 1964, and the Instruction *Musicam Sacram* of the 5th March, 1967,⁵⁹ and through the Instruction *Tres abhinc annos* of the 4th May, 1967.

13. *The influence of the Eucharist on the daily lives of the faithful.*

What the faithful have received by faith and sacrament in the celebration of the Eucharist should have its effect on their way of life. They should seek to live joyfully and gratefully by the strength of this heavenly food, sharing in the death and resurrection of the Lord. And so everyone who has participated in the Mass should be "eager to do good works, to please God, and to live honestly, devoted to the Church, putting into practice what he has learnt, and growing in piety".⁶⁰ He will seek to fill

⁵⁵ Cf. *Ibid.*, nn. 48, 106 — AAS 46 (1964), pp. 113, 126.

⁵⁶ Cf. *Ibid.*, n. 55 — AAS 56 (1964), p. 115.

⁵⁷ St. Thomas Aquinas, *Summa Theol.* III, q. 79, a. 7, ad 2.

⁵⁸ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 26-32 — AAS 56 (1964), pp. 107-8.

⁵⁹ Cf. S.R.C. Instruction *Musicam sacram*, 5. iii. 1967 — AAS 59 (1967), pp. 300-320.

⁶⁰ HIPPOLYTUS, *Traditio Apostolica*, 21 — ed. B. Botty, 1963, pp. 58-9; cf. Vat. II, Const. Liturgy, *Sacrosanctum Concilium*, nn. 9, 10 — AAS 56 (1964), pp. 101-2; Decree on the Apostolate of the Laity, *Apostolicam*

the world with the Spirit of Christ and "in all things, in the very midst of human affairs" to become a witness of Christ.⁶¹

For no "Christian community can be built up unless it has as its basis and pivot the celebration of the holy Eucharist. It is from this therefore that any attempt to form a community must begin".⁶²

14. *Teaching children about the Mass.*

Those who have charge of the religious instruction of children, especially parents, parish priests and teachers, should be careful when they are introducing them gradually to the mystery of salvation,⁶³ to give emphasis to instruction on the Mass. Instruction about the Eucharist, while being suited to the age and abilities of the children, should aim to convey the meaning of the Mass through the principal rites and prayers. It should also explain the place of the Mass in participation in the life of the Church.

All this should be borne in mind especially when children are being prepared for first communion so that the first communion may be seen as the full incorporation into the body of Christ.

15. *Catechesis of the Mass should take the rites and prayers as its starting point.*

The Council of Trent prescribes that pastors should frequently "either themselves or through others, expound some part of that is read

actuositatem, n. 3 — AAS 58 (1966), pp. 839-40; Decree on the Church's missionary activity, *Ad Gentes divinitus*, n. 39 — AAS 58 (1966), 986-7; Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966), pp. 997-9.

⁶¹ Vat. II Past. Const. on Church in the Modern World, *Gaudium et Spes*, n. 43 — AAS 58 (1966), p. 1063.

⁶³ Vat. II Decl. on Christian Education, *Gravissimum educationis*, n. 2 — AAS 58 (1966), pp. 730-1.

⁶⁴ Vat. II Decree on Ministry and Life of Priests, *Presbyterorum Ordinis* n. 5 — AAS 58 (1966), pp. 997-8.

at Mass and, among other things, explain something of the mystery of this sacrament".⁶⁵

Pastors should therefore gently lead the faithful to a full understanding of this mystery of faith by suitable catechesis. This should take as its starting point the mysteries of the liturgical year and the rites and prayers which are part of the celebration. It should clarify their meaning and especially of the great Eucharistic Prayer, and lead the people to a profound understanding of the mystery which these signify and accomplish.

PART II

THE CELEBRATION OF THE MEMORIAL OF THE LORD

1) SOME GENERAL NORMS REGARDING THE CELEBRATION OF THE MEMORIAL OF THE LORD IN THE COMMUNITY OF THE FAITHFUL.

16. *The common unity to be shown in the celebration.*

Since through baptism "there is neither Jew nor Greek, slave nor freeman, male nor female", but all are one in Christ Jesus (cf. Gal. 3:28), the assembly which most fully portrays the nature of the Church and its rôle in the Eucharist is that which gathers together the faithful, men and women, of every age and walk of life.

The unity of this community, having its origin in the one bread in which all share (cf. I Cor. 10:17), is arranged in hierarchial order. For this reason it is necessary that "each person, performing his rôle as a minister or as one of the faithful, should do all that the nature of the action and the liturgical norms require of him, and only that".⁶⁶

⁶⁵ Session XXII, Decree on the Mass, Chap. 8 — Denz. 946 (1749).

⁶⁶ Vat. II, Const. on Liturgy, *Sacrosanctum Concilium*, n. 28 — AAS 56 (1964), p. 107.

The outstanding example of this unity may be seen "in the full and active participation of the entire people of God... in the same Eucharist, in a single prayer, around the one altar where the bishop presides, accompanied by its priests and ministers".⁶⁷

17. *The community should not be disrupted, and the faithful's attention diverted.*

In liturgical celebrations, the community should not be disrupted or be distracted from its common purpose. Care then must be taken not to have two liturgical celebrations at the same time in the same church, since it distracts the people's attention.

This is above all true of the celebration of the Eucharist. That is why that disruption of the congregation is to be assiduously avoided, which, when Mass is celebrated with the people on Sundays and feast-days, is caused by the simultaneous celebration of Masses in the same church.

As far as possible it should be avoided on other days as well. The best way of achieving this, is, in accordance with the law, for those priests to concelebrate who want to say Mass at the same time⁶⁸ Likewise, when Mass is being celebrated for the people, in accordance with the public time-table of the church, baptisms, marriages, exhortations and the common or choral recitation of the Divine Office are to be avoided.

18. *An awareness of the local and universal Church community is to be fostered.*

In the celebration of the Eucharist, a sense of community should be encouraged. Each person will then feel himself united with his brethren in the communion of the Church, local and universal, and even in a way with all men. In the Sacrifice of the Mass in fact, Christ offers himself

⁶⁷ *Ibid.*, n. 41 — AAS 56 (1964), p. 111; cf. Const. on Church, *Lumen Gentium*, n. 26 — AAS 57 (1965), pp. 31-32.

⁶⁸ Cf. n. 47 of this Instruction.

for the salvation of the entire world. The congregation of the faithful is both type and sign of the union of the whole human race in Christ its Head.⁶⁹

19. *On welcoming to the local celebration people from elsewhere.*

When any of the faithful take part in a eucharistic celebration outside their own parish, they will follow the form of celebration used by the local community.

Pastors should do what they can to help faithful from other areas join in with the local community. This is above all necessary in city churches and places where many of the faithful come on holiday. Where there are large numbers of emigrants or people of another language, pastors should provide them at least from time to time with the opportunity of participating in the Mass in the way to which they are accustomed. "Steps should be taken however to enable the faithful to say or sing together in Latin those parts of the Mass which pertain to them".⁷⁰

20. *The care to be taken by ministers in celebrating the liturgy.*

To encourage the active participation of the people and to ensure that the celebrations are carried out as they should be, it is not sufficient for the ministers to content themselves with the exact fulfilment of their rôle according to the liturgical laws. It is also necessary that they should so celebrate the liturgy that by this very fact they convey an awareness of the meaning of the sacred actions.

The people have the right to be nourished by the proclamation of the Word of God, and by the minister's explanation of it. Priests, then, will not only give a homily whenever it is prescribed or seems suitable, but will ensure that whatever they or the ministers say or sing will be so clear that the faithful will be able to hear it easily and grasp its

⁶⁹ Cf. Vat. II Const. on Church, *Lumen Gentium*, n. 3 — AAS 57 (1965), p. 6.

⁷⁰ Vat. II, Const. on Liturgy, *Sacrosanctum Concilium*, n. 54 — AAS 56 (1964), p. 115.

meaning; and they will in fact be spontaneously drawn to respond and participate.⁷¹ The ministers should undergo a careful preparation for this, above all in seminaries and religious houses.

21. *The Canon of the Mass.*

a) In Masses celebrated with the people, even when not concelebrated, it is permissible for the celebrant, if it seems opportune, to say the Canon aloud. In sung Masses (*Missae in cantu*) it is permissible for him to sing those parts of the Canon which are at present allowed to be sung in a concelebrated Mass (*Ritus servandus in concelebratione Missae*, nos. 39, 42) in accordance with the Instruction *Tres abhinc annos* of May 4th, 1967, n. 10.

b) In printing the words of consecration the custom of printing them in a way different from the rest of the text should be maintained, in order that they may stand out more clearly.

22. *The Mass on radio and television.*

When according to the mind of art. 20 of the Constitution on the Liturgy, the Mass is televised or broadcast, local Ordinaries must see to it that the prayer and participation of the faithful do not suffer. It should be celebrated with such dignity and discretion as to be a model of the celebration of the sacred mystery in accordance with the laws of the liturgical renewal.⁷²

23. *Photographs during the celebration of the Eucharist.*

Great care should be taken to ensure that liturgical celebrations, especially the Mass, are not disturbed or interrupted by the taking of photographs. Where there is a good reason for taking them, the greatest discretion should be used and the norms laid down by the local Ordinary should be observed.

⁷¹ Cf. *Ibid.*, n. 11 — AAS 56 (1964), pp. 102-3.

⁷² Cf. S.R.C. Instruction *Musicam Sacram*, 5. iii. 1967, nn. 6, 8, 11 — AAS 59 (1967), pp. 302-3.

24. *The importance of the arrangement of churches for well-ordered celebrations.*

"The house of prayer where the most holy Eucharist is celebrated and preserved should be kept clean and in good order, suitable for prayer and sacred celebrations. It is there too that the faithful gather and find help and comfort in venerating the presence of the Son of God, our Saviour, offered for us on the altar of sacrifice".⁷³

Pastors must realise then that the way the church is arranged greatly contributes to a worthy celebration and to the active participation of the people.

For this reason the directives and criteria given in the Instruction *Inter Oecumenici* should be followed regarding: the building of churches and adapting them to the renewed liturgy, the setting up and adorning of altars, the suitable arrangement of the seating for the celebrant and ministers, the correct place from which to give the readings, and the arrangement of the places for the faithful and the choir.

Above all, the main altar should be so placed and constructed that it is always seen to be the sign of Christ himself, the place at which the saving mysteries are carried out and the centre of the assembly, to which the greatest reverence is due.

In adapting churches care will be taken not to destroy treasures of sacred art. If in the interests of liturgical renewal a local Ordinary decides, having obtained the advice of experts and — if needs be — the consent of those whom it concerns, to remove some of these works of art from their present position, it should be done with prudence and in such a way that even in their new surroundings they are well placed.

Pastors will recall that the material and appearance of vestments greatly contributes to the dignity of liturgical celebrations. "They should strive after noble beauty rather than sumptuous display".⁷⁴

⁷³ Vat. II Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966), p. 998.

⁷⁴ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 124 — AAS 56 (1964), p. 131.

2) CELEBRATIONS ON SUNDAYS AND WEEKDAYS.

25. *The celebration of the Eucharist on Sundays.*

Whenever the community gathers to celebrate the Eucharist, it announces the death and resurrection of the Lord, in the hope of his glorious return. The supreme manifestation of this is the Sunday assembly. This is the day of the weak on which, by Apostolic tradition, the Paschal Mystery is celebrated in the Eucharist in a special way.⁷⁵

In order that the faithful may willingly fulfil the precept to sanctify this day and should understand why the Church should call them together to celebrate the Eucharist every Sunday, from the very outset of their Christian formation "Sunday should be presented to them as the primordial feast-day",⁷⁶ on which, assembled together, they are to hear the Word of God and take part in the Paschal Mystery.

Moreover, any endeavour that seeks to make Sunday a genuine "day of joy and rest from work"⁷⁷ should be encouraged.

26. *The celebration of Sunday around the bishop and in parishes.*

It is fitting that the sense of ecclesial community, especially fostered and expressed by the celebration in common of Sunday Mass, should be encouraged both around the bishop, particularly in the cathedral church, and in the parish assembly, where the pastor takes the place of the bishop.⁷⁸

It is important that the active participation of the entire people in the Sunday celebration, which is expressed in singing, should be assi-

⁷⁵ Cf. *Ibid.*, nn. 6 & 106 — AAS 56 (1964), pp. 100, 126.

⁷⁶ *Ibid.*, n. 106 — AAS 56 (1964), p. 126.

⁷⁷ *Ibidem.*

⁷⁸ Vat. II, Const. on Liturgy, *Sacrosanctum Concilium*, nn. 41-2 — AAS 56 (1964), pp. 111-2; Const. on Church, *Lumen Gentium*, n. 28 — AAS 57 (1965), pp. 33-36; Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966) pp. 997-9.

duously promoted. In fact, sung Masses (*Missae in cantu*) should be preferred as far as possible.⁷⁹

On Sundays and feast-days above all, the celebrations which take place in other churches or oratories should be arranged in connection with the celebrations in the parish church so that they contribute to the general pastoral effort. It is preferable that small religious non-clerical communities and other similar communities, especially those that work in the parish, should take part in the parish Mass on these days.

As regards the time and number of Masses to be celebrated in parishes, the good of the parish community should be kept in mind and the number of Masses should not be so multiplied as to weaken the effectiveness of the pastoral effort; for example: if through the great number of Masses, only small groups of the faithful were to come to each of the Masses in a church that can hold a great number of people. Another example would be if, for the same reason, the priests were so overburdened by their work as to make it difficult for them to fulfil their ministry adequately.

27. *Masses for particular groups.*

In order to emphasize the value of the unity of the parish community in the celebration of the Eucharist on Sundays and feast-days, Masses for particular groups, such as associations and societies, would be better held on weekdays if possible. If it is not possible to transfer them to a weekday, one should try to preserve the unity of the parish community by incorporating these particular groups into the parish celebrations on Sundays and feast-days.

28. *Anticipating the Sunday and feast-day Masses on the previous evening.*

Where permission has been granted by the Apostolic See to fulfil the Sunday obligation on the preceding Saturday evening, pastors should explain the meaning of this permission carefully to the faithful and should

⁷⁹ Cf. S.C.R. Instruction *Musicam Sacram*, 5. iii. 1967, nn. 16 & 27 — AAS 59 (1967), pp. 305 & 308.

ensure that the significance of Sunday is not thereby obscured. The purpose of this concession is in fact to enable Christian of today to celebrate more easily the day of the resurrection of the Lord.

All concessions and contrary customs notwithstanding, when celebrated on Saturday this Mass may be celebrated only in the evening, at times determined by the local Ordinary.

In these cases the Mass celebrated is that assigned in the Calendar to Sunday, and the homily and prayers of the faithful are not to be omitted.

What has been said above is equally valid for the Mass on holidays of obligation, which for the same reason has been transferred to the preceding evening. The Mass celebrated on the evening before Pentecost Sunday is the present Mass of the Vigil, with the Creed. Likewise, the Mass celebrated on the evening of Christmas Eve is the Mass of the Vigil but with white vestments, the Alleluia and the Preface of the Nativity, as on the feast. Nevertheless it is not permitted to celebrate the Vigil Mass of Easter Sunday before dusk, or at least certainly not before sunset. This Mass is always that of the Easter Vigil, which, by reason of its special significance in the liturgical year and in the whole Christian life must be celebrated with the liturgical rites laid down for the Vigil on this holy night.

The faithful who begin to celebrate the Sunday or holiday of obligation on the preceding evening, may go to communion at that Mass even if they have already received communion in the morning. Those who "have received communion during the Mass of the Easter Vigil, or during the Mass of the Lord's Nativity, may receive communion again at the second Paschal Mass and at one of the Masses on Christmas Day".⁸⁰ Likewise "the faithful who go to communion at the Mass of Chrism on Maundy Thursday, may again receive communion at the evening Mass of the same day", in accordance with the Instruction *Tres abhinc annos* of 4th May, 1967, no. 14.

⁸⁰ S.C.R. Instruction *Inter Oecumenici*, 26, ix. 1964, n. 60 — AAS 56 (1964), p. 891.

29. *Masses celebrated on weekdays.*

The faithful should be invited to go to Mass frequently on weekdays, to go even daily in fact.

This is particularly recommended on those weekdays which should be celebrated with special care, above all in Lent and Advent, as also on some less important feasts of the Lord, and on certain feasts of the Blessed Virgin Mary or of saints who are particularly venerated in the universal or local Church.

30. *Mass at meetings and gatherings of a religious character.*

It is very fitting that meetings or congresses which seek to develop the Christian life or apostolate, or which seek to promote religious studies, as also spiritual exercises and retreats of every kind, should be so arranged as to have their climax in the celebration of the Eucharist.

3) THE COMMUNION OF THE FAITHFUL.

31. *The Communion of The Faithful During Mass.*

Through sacramental communion the faithful take part more perfectly in the celebration of the Eucharist. It is strongly recommended that they should normally receive it during the Mass and at that point of the celebration which is prescribed by the rite, namely immediately after the communion of the celebrant.⁸¹

In order that, even through signs, the communion may be seen more clearly to be participation in the Sacrifice which is being celebrated, care should be taken to enable the faithful to communicate with hosts consecrated during that Mass.⁸²

⁸¹ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 55 — AAS 56 (1964), p. 115.

⁸² Cf. *Ibid.*, n. 55 — AAS 56 (1964), p. 115; *Missale Romanum*, Ritus servandus in celebratione Missae, 27, vi. 1965, n. 7.

It should above all belong to the celebrant priest to distribute communion; nor should the Mass continue until the communion of the faithful is over. Other priests or deacons will help the priest, if need be.⁸³

32. *Communion under both kinds.*

Holy Communion, considered as a sign, has a fuller form when it is received under both kinds. For under this form (leaving intact the principles of the Council of Trent,⁸⁴ by which under either species or kind there is received the true sacrament and Christ whole and entire), the sign of the eucharistic banquet appears more perfectly. Moreover, it is more clearly shown how the new and eternal Covenant is ratified in the Blood of the Lord, as it also expresses the relation of the eucharistic banquet to the eschatological banquet in the kingdom of the Father (cf. Mt. 26:27-29).

This is why from now onwards, in accordance with the judgement of the bishops and given the necessary catechesis, communion from the the chalice is permitted in the following cases, which were either already granted by previous legislation⁸⁵ or are granted by the present Instruction:

- 1) to newly baptised adults in the Mass which follows their baptism; to confirmed adults in the Mass of their Confirmation; to baptized persons who are received into communion with the Church;
- 2) to bride and bridegroom in the Mass of their wedding;
- 3) to newly ordained in the Mass of their ordination;
- 4) to abbesses in the Mass of their blessing; to virgins in the Mass of their consecration; to professed in the Mass of their first or

⁸³ Cf. S.C.R., Rubrics of the Breviary and *Missale Romanum*, 26. VII. 1960, n. 502 — *AAS* 52 (1960), p. 680.

⁸⁴ Cf. Session XXI, Decree on Eucharistic Communion, Chaps. 1 — 3 — *Denz.* 930-2 (1726-9).

⁸⁵ *Ritus servandus in distributione communionis sub utraque specie* 7. iii. 1965, n. 1.

renewed religious profession, provided that they take or renew their vows during the Mass;

- 5) to lay missionaries, in the Mass in which they are publicly sent out on their mission, and to all others in the Mass in which they receive an ecclesiastical mission;
- 6) in the administration of Viaticum, to a sick person and to all who are present, when Mass is celebrated in the house of the sick person, in accordance with the existing norms;
- 7) to a deacon, subdeacon or ministers, who are carrying out their ministry in a solemn or pontifical Mass;
- 8) when there is a concelebration:
 - a) to all who exercise a genuine liturgical function in this concelebration, including lay people; to all seminarians who are present;
 - b) in their churches, to all members of Institutes practising the evangelical virtues and to other societies in which the members either through religious vows, or solemn commitment or a promise, dedicate themselves to God; and also to all those who normally live in the house of the members of the Institutes and Societies.
- 9) to priests who take part in big celebrations, but are not able to celebrate or concelebrate;
- 10) to all groups which are making retreats or following spiritual exercises, in a Mass which is celebrated during the retreat or exercises for those who are taking part; to all those who are taking part in the meeting of some pastoral commission, in the Mass they celebrate in common;
- 11) to those numbered under nos. 2 and 4, in their Jubilee Masses;
- 12) to the godfather, godmother, parents and spouse of a baptized adult, together with the lay catechists who have prepared him, in the Mass of the initiation;

- 13) to the parents, relatives and special benefactors, who take part in the Mass of a newly ordained priest.

33. *Communion outside Mass.*

a) It is necessary to accustom the faithful to receive communion during the actual celebration of the Eucharist. Even outside Mass, however, priests will not refuse to distribute communion to those who have good reason to ask for it.⁸⁶ By permission of the bishop of the place, according to the norm of the *Motu Proprio* "*Pastorale Munus*", n. 4,⁸⁷ or by permission of the Major Superior of a religious Institute according to the Rescript "*Cum admotae*", art. 1, n.l., communion may be distributed even during the afternoon.

b) When, at the prescribed times, communion is distributed outside Mass, if it is judged suitable, a short Bible service may precede it, in accordance with the Instruction "*Inter Oecumenici*", nn. 37 and 39.

c) If Mass cannot be celebrated because of a lack of priests, and communion is distributed by a minister who has the faculty to do this by indult from the Holy See, the rite laid down by the competent authority is to be followed.

34. *The Way of Receiving Communion.*

a) In accordance with the custom of the Church, communion may be received by the faithful either kneeling or standing. One or the other way is to be chosen, according to the decision of the Episcopal Conference, bearing in mind all the circumstances, above all the number of the faithful and the arrangement of the churches. The faithful should willingly adopt the method indicated by their pastors, so that communion may truly be a sign of the brotherly union of all those who share in the same table of the Lord.

b) When the faithful communicate kneeling, no other sign of reverence towards the Blessed Sacrament is required, since kneeling is itself a sign of adoration.

⁸⁶ Cf. Pius XII Encycl. Lett. *Mediator Dei* — AAS 39 (1947).

⁸⁷ Cf. AAS 56 (1964), p. 7 — AAS 59 (1967) p. 374.

When they receive communion standing, it is strongly recommended that, coming up in procession, they should make a sign of reverence before receiving the Blessed Sacrament. This should be done at the right time and place, so that the order of people going to and from communion should not be disrupted.

35. *Communion and the Sacrament of Penance.*

The Eucharist is also presented to the faithful "as a medicine, by which we are freed from our daily faults and preserved from mortal sin";⁸⁸ they should be shown how to make use of the penitential parts of the liturgy of the Mass. "The precept 'let a man examine himself' (1 Cor. 11:28) should be called to mind for those who wish to receive communion. The custom of the Church declares this to be necessary, so that no one who is conscious of having committed mortal sin, even if he believes himself to be contrite, should approach the holy Eucharist without first making a sacramental confession".⁸⁹ "If someone finds himself in a case of necessity, however, and there is no confessor to whom he can go, then he should first make an act of perfect contrition".⁹⁰

The faithful are to be constantly encouraged to accustom themselves to going to confession outside the celebration of Mass, and especially at the prescribed times. In this way, the sacrament of Penance will be administered calmly and with genuine profit, and will not interfere with participation in the Mass. Those who receive communion daily or very frequently, should be counselled to go to confession at times suitable to the individual case.

36. *Communion in circumstances of particular solemnity.*

It is very fitting that, whenever the faithful are setting out on a new state of life or a new way of working in the vineyard of the Lord,

⁸⁸ Council of Trent, Session XIII Decree on the Eucharist, Chap. 2 — *Denz.* 875 (1638); cf. also session 22, Decree on the Mass, Chaps. 1-2 — *Denz.* 938 (1740), 940 (1743).

⁸⁹ Council of Trent, Session XIII, Decree on the Eucharist, Chap. 7 — *Denz.* 880 (1646-7).

⁹⁰ C.I.C., can. 859.

they should take part in the Sacrifice through sacramental communion in order to dedicate themselves again to God and to renew their covenant with him.

This can well be done for example: by the assembly of the faithful, when they renew their baptismal vows at the Easter Vigil; by young people, when they do likewise before the Church, in a manner in keeping with their age; by bride and bridegroom, when they are united in the sacrament of marriage; by those who dedicate themselves to God, when they take their vows or make their solemn commitment; and by the faithful, when they are to devote themselves to apostolic tasks.

37. *Frequent and daily communion.*

Since "it is clear that the frequent or daily reception of the Blessed Eucharist increases union with Christ, nourishes the spiritual life more abundantly, strengthens the soul in virtue and gives the communicant a stronger pledge of eternal happiness, parish priests, confessors and preachers will frequently and zealously exhort the Christian people to this holy and salutary practice".⁹¹

38. *Private prayer after communion.*

On those who receive the Body and Blood of Christ, the gift of the Spirit is poured out abundantly like living water (cf. John 7:37-39), provided that this Body and Blood have been received sacramentally and spiritually, namely by that faith which operates through charity.⁹²

But union with Christ, to which the sacrament itself is directed, is not to be limited to the duration of the celebration of the Eucharist; it is to be prolonged into the entire Christian life, in such a way that the Christian faithful, contemplating unceasingly the gift they have received,

⁹¹ S.C. of the Council, Decree on the daily reception of communion, 20. xii. 1905, n. 6 — *AAS* 38 (1905-1906) pp. 401 Seq; Pius XII, *Encycl. Lett. Mediator Dei* — *AAS* 39 (1947), p. 565.

⁹² Cf. Council of Trent Session XIII, Decree on the Eucharist Chap. 8 — *Denz.* 881 (1648).

may make their life a continual thanksgiving under the guidance of the Holy Spirit and may produce fruits of greater charity.

In order to remain more easily in this thanksgiving which is offered to God in an eminent way in the Mass, those who have been nourished by holy communion should be encouraged to remain for a while in prayer.⁹³

39. *Viaticum.*

Communion given as Viaticum should be considered as a special sign of participation in the mystery celebrated in the Mass, the mystery of the death of the Lord and His passage to the Father. By it, strengthened by the Body of Christ, the Christian is endowed with the pledge of the resurrection in His passage from this life.

Therefore, faithful who are in danger of death from any cause whatsoever are obliged to receive holy communion.⁹⁴ Pastors must ensure that the administration of this sacrament is not delayed, but that the faithful are nourished by it while still in full possession of their faculties.⁹⁵

Even if the faithful have already communicated on the same day, it is earnestly recommended that when they are in danger of death, they should again receive communion.

40. *The communion of those who are unable to come to church.*

It is fitting that care should be taken to provide the nourishment of the Eucharist for those who are prevented from attending its celebration in the community. They will thus feel themselves united to this community and sustained by the love of their brethren.

Pastors of souls will take every care to make it possible for the sick and aged to receive the Eucharist frequently, even if they are not gravely ill or in danger of death. In fact, if possible, this could be done

⁹³ Cf. Pius XII Encycl. Lett. *Mediator Dei* — AAS 39 (1947), p. 566.

⁹⁴ Cf. C.I.C., can. 864, 1.

⁹⁵ Cf. C.I.C., can. 865.

every day, and should be done in paschal time especially. Communion may be taken to these people at any time of the day.

41. *Communion under the species of wine alone.*

In case of necessity, depending on the judgement of the bishop, it is permitted to give the Eucharist under the species of wine alone, to those who are unable to receive it under the species of bread.

In this case it is permissible, with the consent of the local ordinary, to celebrate in the house of the sick person.

If, however, Mass is not celebrated in the presence of the sick person, the Blood of the Lord should be kept in a properly covered chalice and placed in the tabernacle after Mass. It should be taken to the sick person only if contained in a vessel which is closed in such a way as to eliminate all danger of spilling. When the sacrament is administered, that method should be chosen from the possible ones given in the "*Ritus servandus in distributione communionis sub utraque specie*" which is most suited to the case. When communion has been given, should some of the precious Blood still remain, then it should be consumed by the minister; he will also carry out the normal ablutions.

4) THE CELEBRATION OF THE EUCHARIST IN THE LIFE AND
MINISTRY OF BISHOPS AND PRIESTS.

42. *The celebration of the Eucharist in the life and ministry of Bishops.*

The celebration of the Eucharist expresses in a particular way the public and social nature of the liturgical actions of the Church, "which is the sacrament of unity, namely a holy people united and ordered under its bishops".⁹⁶

⁹⁶ Vat. II, Const. on Liturgy, *Sacrosanctum Concilium*, n. 26 — AAS 56 (1964), p. 107.

In consequence, "the bishop, endowed with the fullness of the sacrament of Order, is the steward of the grace of the supreme priesthood, above all in the Eucharist, which he offers himself or causes to be offered . . . But every legitimate celebration of the Eucharist is regulated by the bishop. For to him is entrusted the task of offering christian worship to the majesty of God and of directing it according to the Lord's commandments and the Church's laws, further determined for diocese by his own decisions".⁹⁷ The Church is most perfectly displayed in its hierarchic structure in that celebration of the Eucharist at which the bishop presides, surrounded by his priests and ministers, with the active participation of the whole people of God.⁹⁸

43. *Priests should take their proper role in the celebration of the Eucharist.*

In the celebration of the Eucharist, priests also are deputed to perform a specific function by reason of a special sacrament, namely holy Orders. For they too "as ministers of the sacred mysteries, especially in the Sacrifice of the Mass . . . act in the person of Christ in a special way".⁹⁹ It is, therefore, fitting that, by reason of the sign, they participate in the Eucharist, by exercising the order proper to them,¹⁰⁰ by celebrating or concelebrating the Mass, and not by limiting themselves to communicating like the laity.

44. *The Daily Celebration of Mass.*

"In the Mystery of the Eucharistic Sacrifice, in which the priest exercises his highest function, the work of our redemption is continually

⁹⁷ Vat. II Const. on the Church, *Lumen Gentium*, n. 26 — AAS 57 (1965), pp. 31-32.

⁹⁸ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 41 — AAS 56 (1964), p. 111.

⁹⁹ Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 13 — AAS 58 (1966), 1011; cf. Const. on the Church, *Lumen Gentium*, n. 28 — AAS 57 (1965), pp. 33-6.

¹⁰⁰ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 28 — AAS 56 (1964), p. 107.

accomplished. Daily celebration of Mass, therefore, is most earnestly recommended, since, even if the faithful cannot be present, it remains an action of Christ and the Church",¹⁰¹ an action in which the priest is always acting for the salvation of the people.

45. *The laws of the Church must be faithfully observed in celebrating Mass.*

In the celebration of the Eucharist above all, no-one, not even a priest, may on his own authority add, omit, or change anything in the Liturgy. Only the supreme authority of the Church, and, according to the provisions of the law, the bishop and Episcopal Conferences, may do this.¹⁰² Priests should, therefore, ensure that they so preside over the celebration of the Eucharist that the faithful know that they are attending not a rite established on private initiative,¹⁰³ but the Church's public worship, the regulation of which was entrusted by Christ to the Apostles and their successors.

46. *Pastoral considerations as the criterion by which to choose between different forms of celebration.*

"Care must be taken that in a liturgical action not only are the laws for a valid and licit celebration observed, but also that the faithful consciously, actively and fruitfully participate in it".¹⁰⁴ From among the forms of celebration permitted by the law, priests should, therefore, endeavour to choose in each instance those which seem most suited to the needs of the faithful and favourable to their full participation.

¹⁰¹ Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 13 — AAS 58 (1966), pp. 1011-1012; cf. Paul VI, Encycl. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 762.

¹⁰² Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 22, Para. 3 — AAS 56 (1964), p. 106.

¹⁰³ Cf. St. Thomas Aquinas, *Summa Theol.* II-II, q. 93, a. 1.

¹⁰⁴ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 11 — AAS 56 (1964), pp. 102-103; cf. also n. 48, *ibid.*, p. 113.

47. *Concelebration.*

Concelebration of the Eucharist aptly demonstrates the unity of the sacrifice and of the priesthood. Moreover, whenever the faithful take an active part, the unity of the People of God is strikingly manifested¹⁰⁵ particularly if the bishop presides.¹⁰⁶

Concelebration both symbolizes and strengthens the brotherly bond of the priesthood, because "by virtue of the ordination to the priesthood which they have in common, all are bound together in an intimate brotherhood".¹⁰⁷

Therefore, unless it conflicts with the needs of the faithful, which must always be consulted with the deepest pastoral concern, and although every priest retains the right to celebrate alone, it is desirable that priests should celebrate the Eucharist in this eminent manner. This applies both to communities of priests and to groups which gather on particular occasions, as also to all similar circumstances. Those who live in community or serve the same church should welcome visiting priests into their concelebration.

The competent superiors should, therefore, facilitate, and indeed positively encourage concelebration, whenever pastoral needs or other reasonable motives do not prevent it.

The faculty to concelebrate also applies to the principal Masses in Churches and public and semi-public oratories of seminaries, colleges and ecclesiastical institutes, and also of religious orders and societies of clergy living in community without vows. However, where there is a great

¹⁰⁵ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 57 — AAS 56 (1964), pp. 115-116; S.C.R., General Decree, *Ecclesiae Semper*, 7. iii. 1965 — AAS 57 (1965), pp. 410-12.

¹⁰⁶ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 41 — AAS 56 (1964), p. 111; Const. on Church, *Lumen Gentium*, n. 28 — AAS 57 (1965) pp. 33-36 — Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 7 — AAS 58 (1966), 1001-1003.

¹⁰⁷ Vat. II Const. on Church, *Lumen Gentium*, n. 28 — AAS 57 (1965), p. 35; cf. Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 8 — AAS 58 (1966), pp. 1003-5.

number of priests, the competent superior may give permission for concelebration to take place even several times on the same day, though at different times or in different places.

48. *The Bread for concelebration.*

If a large host is used for concelebration, as permitted in the "*Ritus servandus in concelebratione Missae*", n. 17, care must be taken that, in keeping with traditional usage, it should be of such a shape and appearance as befits so great a sacrament.

PART III

THE WORSHIP OF THE EUCHARIST AS A PERMANENT SACRAMENT

1) THE REASONS FOR RESERVING THE EUCHARIST; PRAYER BEFORE THE BLESSED SACRAMENT.

49. *The reasons for reserving the Eucharist outside Mass.*

"It would be well to recall that the primary and original purpose of the reserving of the sacred species in Church outside Mass is the administration of the Viaticum. Secondary ends are the distribution of communion outside Mass and the adoration of Our Lord Jesus Christ concealed beneath these same species".¹⁰⁸ For "the reservation of the sacred species for the sick... led to the praiseworthy custom of adoring the heavenly food which is preserved in churches. This practice of adoration has a valid and firm foundation",¹⁰⁹ especially since belief in the

¹⁰⁸ S.C. of Sacraments, Instruction *Quam Plurimum*, l. x. 1949 — ASS 41 (1949), pp. 509-10; cf. Council of Trent, Session XIII, Decree on Eucharist, Chap. 6 — *Denz.* 879 (1645); St. Pius X, Decree *Sacra Tridentina Synodus*, 20. xii. 1905 — *Denz.* 1981 (3375).

¹⁰⁹ Pius XII, Encycl. Lett. *Mediator Dei* — AAS 39 (1947), p. 569.

real presence of the Lord has as its natural consequence the external and public manifestation of that belief.

50. *Prayer before the Blessed Sacrament.*

When the faithful adore Christ present in the sacrament, they should remember that this presence derives from the Sacrifice and is directed towards both sacramental and spiritual communion.

In consequence, the devotion which leads the faithful to visit the Blessed Sacrament draws them into an ever deeper participation in the Paschal Mystery. It leads them to respond gratefully to the gift of him who through his humanity constantly pours divine life into the members of his body.¹¹⁰ Dwelling with Christ Our Lord, they enjoy his intimate friendship and pour out their hearts before him for themselves and their dear ones, and pray for the peace and salvation of the world. They offer their entire lives with Christ to the Father in the Holy Spirit, and receive in this wonderful exchange an increase of faith, hope and charity. Thus they nourish those right dispositions which enable them with all due devotion to celebrate the memorial of the Lord and receive frequently the bread given us by the Father.

The faithful should therefore strive to worship Christ Our Lord in the Blessed Sacrament, in harmony with their way of life. Pastors should exhort them to this, and set them a good example.¹¹¹

51. *The faithful should have easy access to churches.*

Pastors should see to it that all churches and public oratories where the Blessed Sacrament is reserved remain open for at least several hours in the morning and evening so that it may be easy for the faithful to pray before the Blessed Sacrament.

¹¹⁰ Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1956), pp. 997-9.

¹¹¹ Cf. *Ibid.*, n. 18 — AAS 58 (1966), pp. 1018-9.

2) WHERE THE BLESSED SACRAMENT IS TO BE RESERVED.

52. *The Tabernacle.*

Where reservation of the Blessed Sacrament is permitted according to the provisions of the law, it may be reserved permanently or regularly only on one altar or in one place in the Church.¹¹² Therefore, as a rule, each church should have only one tabernacle, and this tabernacle must be safe and inviolable.¹¹³

53. *The Blessed Sacrament Chapel.*

The place in a church or oratory where the Blessed Sacrament is reserved in the tabernacle should be truly prominent. It ought to be suitable for private prayer so that the faithful may easily and fruitfully, by private devotion also, continue to honour Our Lord in this sacrament.¹¹⁴ It is therefore recommended that, as far as possible, the tabernacle be placed in a chapel distinct from the middle or central part of the church, above all in those churches where marriages and funerals take place frequently, and in places which are much visited for their artistic or historical treasures.

54. *The Tabernacle in the middle of the altar or in some other part of the church.*

"The Blessed Sacrament should be reserved in a solid, inviolable tabernacle in the middle of the main altar or on a side altar, but in a truly prominent place. Alternatively, according to legitimate customs and in individual cases to be decided by the local Ordinary, it may be

¹¹² Cf. C.I.C., can. 1268, Para. 1.

¹¹³ S.C.R. Instruction *Inter Oecumenici*, 26. ix. 1964, n. 95 — AAS 56 (1964), p. 898; S.C. of Sacraments, Instruction *Nullo Unquam Tempore*, 28. v. 1938, n. 4 — AAS 30 (1938), pp. 199-200.

¹¹⁴ Cf. Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 18 — AAS 58 (1966), pp. 1018-9; Paul VI Encycl. Lett. *Mysterium Fidei* — AAS 57 (1965), p. 771.

placed in some other part of the church which is really worthy and properly equipped.

Mass may be celebrated facing the people even though there is a tabernacle on the altar, provided this is small yet adequate".¹¹⁵

55. *A Tabernacle on an altar where Mass is celebrated with a congregation.*

In the celebration of Mass the principal modes of worship by which Christ is present to his Church¹¹⁶ are gradually revealed. First of all, Christ is seen to be present among the faithful gathered in his name; then in his Word, as the Scriptures are read and explained; in the person of the minister; finally and in a unique way (*modo singulari*) under the species of the Eucharist. Consequently, because of the sign, it is more in keeping with the nature of the celebration that the eucharistic presence of Christ, which is the fruit of the consecration and should be seen as such, should not be on the altar from the very beginning of Mass through the reservation of the sacred species in the tabernacle.

56. *The Tabernacle in the construction of new churches and the adaptation of existing churches and altars.*

The principles stated in Nos. 53 and 55 ought to be kept in mind in the building of new churches.

The adaptation of existing churches and altars may only take place according to the principles laid down in No. 24 of this Instruction.

57. *The means of indicating the presence of the Blessed Sacrament in the Tabernacle.*

Care should be taken that the presence of the Blessed Sacrament in the tabernacle is indicated to the faithful by a tabernacle veil or some other suitable means prescribed by the competent authority.

¹¹⁵ S.C.R., Instruction *Inter Oecumenici*, 26. ix. 1964, n. 95 — AAS

56 (1964), p. 898.

¹¹⁶ Cf. Above n. 9.

According to the traditional practice, a lamp should burn continually near the tabernacle as a sign of the honour paid to the Lord.¹¹⁷

3) EUCHARISTIC DEVOTIONS

58. Devotion, both private and public, towards the Sacrament of the Altar even outside Mass, provided it observes the norms laid down by the legitimate authority and those of the present Instruction, is highly recommended by the Church, since the Eucharistic Sacrifice is the source and summit of the whole Christian life.¹¹⁸

In determining the form of such devotions, account should be taken of the regulations of the Second Vatican Council concerning the relationship to be maintained between the liturgy and other, non-liturgical celebrations. Especially important is the rule which states: "The liturgical seasons must be taken into account, and these devotions must harmonize with the liturgy, be in some way derived from it and lead the people towards the liturgy as to something which of its nature is far superior to these devotions".¹¹⁹

4) PROCESSIONS OF THE BLESSED SACRAMENT.

59. In processions in which the Blessed Sacrament is solemnly carried through the streets to the singing of hymns, especially on the feast of *Corpus Christi*, the Christian people give public witness to their faith and devotion towards this sacrament.

However, it is for the local Ordinary to decide whether such processions are opportune in present-day circumstances. He will also deter-

¹¹⁷ Cf. C.I.C., can. 1271.

¹¹⁸ Vat. II Const. on the Church, *Lumen Gentium*, n. 11 — AAS 57 (1965) pp. 15-6.

¹¹⁹ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 13 — AAS 56 (1964), p. 103.

mine the place and form of such processions, so that they may be conducted with dignity and without injury to the reverence due to this sacrament.

5) EXPOSITION OF THE BLESSED SACRAMENT.

60. The Exposition of the Blessed Sacrament, for which either a monstrance or a ciborium may be used, stimulates the faithful to an awareness of the marvelous presence of Christ, and is an invitation to spiritual communion with him. It is therefore an excellent encouragement to offer him that worship in spirit and truth which is his due.

Care must be taken that during these expositions the worship given to the Blessed Sacrament should be seen, by signs, in its relation to the Mass. It is necessary then that when the exposition in question is solemn and prolonged, it should be begun at the end of the Mass in which the host to be exposed has been consecrated. The Mass ends with the *Benedicamus Domino* and the blessing is omitted. In the decoration which accompanies exposition,¹²⁰ one must carefully avoid anything which could obscure the desire of Christ in instituting the Eucharist: for he instituted it above all with the purpose of nourishing, healing and sustaining us.¹²¹

61. *It is forbidden to celebrate Mass before the Blessed Sacrament exposed.*

While the Blessed Sacrament is exposed, the celebration of Mass in the same area of the church (*eadem aula ecclesiae*) is forbidden, all concessions and contrary customs valid up to the present time, even those worthy of special mention, notwithstanding.

This is because, besides the reasons given in No. 55 of this Instruction, the celebration of the Mystery of the Eucharist includes in a more perfect way that spiritual communion to which exposition should lead the faithful. Therefore there is no need for this further help.

¹²⁰ Cf. below n. 62.

¹²¹ Cf. St. Pius X, Decree *Sacra Tridentina Synodus*, 20. xii. 1905 — Denz. 1981 (3375).

If exposition of the Blessed Sacrament is prolonged for a day, or for several successive days, it should be interrupted during the celebration of the Mass, unless it is celebrated in a chapel apart from the exposition area and some at least of the faithful remain in adoration.

In places where the interruption of a long-established contrary custom would upset the faithful, local Ordinaries should establish a suitable but not over-long period of time, in order that this norm may be explained to the faithful before coming into effect.

62. *How the rite of Exposition is to be carried out.*

If the exposition is only to be a short one, then the monstrance or ciborium should be placed on the altar table. If exposition is over a longer period, then a throne may be used, placed in a prominent position; care should be taken however that it is not too high or far away.

During the exposition everything should be so arranged that the faithful can devote themselves attentively in prayer to Christ Our Lord.

To foster personal prayer, there may be readings from the Scriptures together with a homily, or brief exhortations which lead to a better understanding of the Mystery of the Eucharist. It is also good for the faithful to respond to the Word of God in song. It is necessary that there should be periods of silence at suitable times.

At the end of exposition, Benediction with the Blessed Sacrament is given.

If the vernacular is used, instead of singing the *Tantum Ergo* before the blessing, another eucharistic hymn may be used, as laid down by the Episcopal Conference.

63. *Solemn Annual Exposition.*

In churches where the Blessed Sacrament is normally reserved, there could be a period of solemn exposition each year, even if it were not strictly continuous, giving the local community the opportunity to adore and meditate on this mystery more deeply and fervently.

Exposition of this kind should only be held if it is seen that there will be a reasonable number of the faithful, by consent of the local Ordinary and according to the law.

64. *Prolonged Exposition.*

For any grave and general need, the local Ordinary can order that there should be prayer before the Blessed Sacrament exposed over a long period, and which can be strictly continuous, in those churches where there are large numbers of the faithful.

65. *Interrupting Exposition.*

Where, due to the fact that there is not a suitable number of faithful for the adoration of the Blessed Sacrament, continuous exposition is not possible, it is permissible to replace the Host in the tabernacle, at pre-arranged and publicized times. This should not be done however more than twice in a day, for example at midday and at night.

This reposition may be carried out in the more simple way and without singing: the priest dressed in cotta and stole, having adored the Blessed Sacrament for a short time, replaces it in the tabernacle. In the same way, at a set time, the Blessed Sacrament is again exposed: the priest retires after a short period of adoration.

66. *Exposition for short periods.*

Even brief exposition of the Blessed Sacrament held in accordance with the law, should be so arranged that before the blessing with the Blessed Sacrament reasonable time is provided for readings of the Word of God, hymns, prayers and silent prayer, as circumstances permit.

Local Ordinaries will make certain that these expositions of the Blessed Sacrament are always and everywhere carried out with due reverence.

Exposition merely for the purpose of giving Benediction after Mass, is forbidden.

6) EUCHARISTIC CONGRESSES.

67. In Eucharistic Congresses Christians seek to understand this mystery more deeply through a consideration of its many aspects (cf. above, No. 3). But they should celebrate it in accordance with the norms of the Second Vatican Council and should venerate it through devotions and private prayer, *especially by solemn processions*, in such a way that all these forms of devotion find their climax in the solemn celebration of Mass.

For the duration of the Eucharistic Congress of an entire region, it is fitting that some churches should be reserved for perpetual adoration.

In the audience granted on the 13th of April, 1967, to His Eminence Arcadio M. Cardinal Larraona, Prefect of the Sacred Congregation of Rites, His Holiness Pope Paul VI, by his authority approved and confirmed this Instruction, ordered that it should be published, and established that it should come into effect on the Feast of the Assumption of the Blessed Virgin Mary, 15th August, 1967.

All things to the contrary notwithstanding.

Rome, 25th May, 1967, the Feast of Corpus Christi.

ARCADIO M. CARDINAL LARRAONA
Prefect of S.R.C.

GIACOMO CARDINAL LERCARO
Archbishop of Bologna
President of the Consilium for the
Implementation of the Constitution
on the Liturgy.

✠ FERNANDO ANTONELLI
Titular Archbishop of Idicra
Secretary of S.R.C.



HIS EXCELLENCY
MOST REVEREND JESUS VARELA, D.D.,
AUXILIARY BISHOP OF ZAMBOANGA

PHILIPPINE HIERARCHY

NEW DIOCESE AND NEW PASTORS

On March 20th. of this year, His Holiness Pope Paul VI erected a new ecclesiastical jurisdiction in the Philippines, which will be called Diocese of Butuan. Its territory coincides with the civil province of Agusan, which was part of the Diocese of Surigao. The See of the new Diocese will be the provincial capital, Butuan City.

As first Bishop of the Diocese, the Holy Father deigned to nominate the Most Rev. Carmelo Morelos, who was formerly Rector of the Seminary of Sorsogon. Msgr. Morelos received the episcopal consecration on June 5, in Santo Domingo Church, Quezon City.

Previously, His Holiness has nominated the Most Rev. Jesus Varela as Auxiliary Bishop of the Archdiocese of Zamboanga. Msgr. Varela had held the office of Assistant Secretary General of the Catholic Bishops' Conference of the Philippines and Chancellor of the Archdiocese of Caceres. He received the episcopal consecration in the Cathedral Church of Naga on April 30, 1967.

To the new members of the Philippine Hierarchy, the *Boletín Eclesiástico* extends its warmest felicitations, wishing for them the abundance of God's graces in their exalted ministry and every success in the pastoral care of souls.

For the record, here are the Pontifical Bulls erecting the Diocese of Butuan and nominating the two new Bishops:

I

BULLA ERECTIONIS DIOECESIS BUTUANENSIS

PAULUS EPISCOPUS SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

EODEM OFFICIO fungentes ac beatissimus Petrus — Columna et firmamentum veritatis: cfr. I Tim. 3, 15 — eodem etiam amore atque studio moti erga christianum gregem, quem pascendum suscepimus, quae bona, quae sancta, quae utilia eidem fore intellexerimus, haec omni ope et sollicitudine procurare annitimur: est enim, si Augustino credimus — cfr. In Ioan. 21, 15-17 —, certum amoris documentum pascere dominicum gregem. Cum ergo petiisset venerabilis frater Carolus Van den Ouwelant, Episcopus Surigensis, probante Coetu Episcoporum Insularum Philippinarum, seu Conferentia Episcopali, ut e territorio suae dioecesis alia constitueretur diocesis, Nos, venerabilibus fratribus Nostreis S.R.E. Cardinalibus, sententiam rogatis, qui Sacrae Congregationi Consistoriali praesunt, auditoque venerabili fratre Carolo Martini, Archiepiscopo titulo Abaritano et in Insulis Philippinis Apostolico Nuntio, arbitrati consilium tam egregii Praesulis posse haud minima incrementa rei catholicae afferre, haec statuimus, quae sequuntur. A dioecesi Surigensi civilem provinciam separamus, quam populari sermone Agusan et Butuan City appellantur, ex eaque novam dioecesim condimus BUTUANENSEM cognominandam, scilicet iis finibus terminandam atque provincia Agusan. Sedes novae Ecclesiae erit urbs Butuan, ibique Episcopus commorabitur; cathedra episcopalis magisterii in templo S. Iosephi B.M.V. Sponsi ponetur, in eadem civitate, quod dignitate templi cathedralis potietur. Nova dioecesis Cagayanae Sedi suffraganea erit; Episcopus vero, cui obtinget gubernanda, curabit ut Canonorum Collegium constituat, delectis interea Consultoribus dioecesanis; ut Seminarium struat, pueris excipiendis, qui ad sacerdotium ab adorando Spiritu vocentur; horum autem qui meliores fuerint, opportuno tempore Roman mittantur, ut in Pontificio Collegio Seminario Philippino sacram thelogiam atque philosophiam addiscant. Regimen vero Seminarii, tironumque aeducatio, Iuris Canonici normis communibus temperetur atque regulis Sacrae Congregationis de Seminariis et Studiorum Universitatibus, ratione habits decreti Concilii Vaticani II — Optatam totius — Mensam epis-

copalem efficient: sive Curiae emolumenta, sive fidelium collationes, sive bona, pro rata parte, quae dioecesi Butuanensi obvenient ad normam canonis 1500 C.I.C. Simul ac nova dioecesis condita fuerit, Sacerdotes ei circumscriptioni ecclesiasticae addicantur, in qua beneficium vel officium habeant; ceteri clerici Seminariiue tirones, ei in qua legitime degant. Acta denique et documenta conditam dioecesim respicientia, ad eius Curiam mittantur, religioseque custodiantur. Ceterum, haec omnia venerabilis frater Carolus Martini ad exitum adducet vel quem ipse delegaverit; re vero acta, documenta exarentur, atque sinceris exemplis ad Sacram Congregationem Consistorialem mittantur. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per eam iisdem derogemus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in dignitate ecclesiastica constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die vicesimo mensis Martii, anno Domini millesimo nongentesimo sexagesimo septimo, Pontificatus Nostri quarto.

pro S. R. E. Cancellario
H. I. CARD. CICOGNANI
a publicis Ecclesiae negotiis

II

BULLA ELECTIONIS EXCMI. AC REVM. DNI. CARMELI MORELOS IN EPISCOPUM BUTUANESM

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio CARMELO MORELOS Y FLORES, adhuc Rectori seminarii Sorsogenensis, electo Episcopo recens constitutae dioecesis Butuanensis, salutem et apostolicam benedictionem. Instantia illa quotidiana, sollicitudo omnium Ecclesiarum, qua beatissimus Paulus, Christi apostolus, flagrabat, —cf. II Cor., 11, 28-29—, ita Nos premit ut, qui universum Christi gregem hic in terris pascendum suscepimus, omnes Nostras curas et cogitationes, quas multas et graves in animo versamus, in eo collochemus, unde maiora christiano populo possint commoda atque utilitates oriri. Quam ob rem, cum per apostolicas litteras — Eodem officio — inscriptas atque die vicesimo mensis Mar-

tii datas, dioecesim Butuanensem constituerimus, Cagayanae metropoli suffraganeam, eidemque oporteat debitum dare Praesulem, qui gubernet atque in mandatis Dei gregem contineat, Te bene censuimus posse munus hoc tueri, qui praeter quam quod ingenio praestas, etiam pietate nites, usu rerum excellis, quo nihil utilius ad moderandum populum Dei. His Tecum communicatis quasi sermonis Nostri proemio, Te, consilio petito a venerabilibus fratribus Nostris S.R.E. Cardinalibus Sacrae Congregationi Consistoriali praepositis, primum Episcopum Ecclesiae BUTUANENSIS nominamus atque renuntiamus, dato regimine, cum iuribus debitis. Te praeterea docemus esse Tibi potestatem licite extra urbem Roman consecrationis excipiendae a quolibet catholico Praesule, cui assistant duo viri episcopali dignitate exornati, qui omnes sint cum hac Romana Petri Sede fidei vinculis coniuncti. Antequam autem hoc fiat, Tuque in Sedis Tuae possessionem venias, oportet utrumque ius iurandum facias, lege praescriptum: fidelitatis erga Nos, et contra modernistarum errores. Quibus teste aliquo Episcopo datis, qui cum hac Cathedra fidei vinculis coniungatur, formulas debite subscriptas atque sigillo impressas, ad Sacram Congregationem Consistorialem cito mittes. Ceterum dilecte fili, vota Deo optimo maximo facimus ut qui te consilio suo fecit in Collegium Episcoporum cooptari, quorum sane dignitate nulla amplior inter homines, Idem, gratia sua roboret et ad munera atque officia, quae Te manent, expediat. Datum Romae, apud S. Petrum, die quarto mensis Aprilis, anno Domini millesimo nongentesimo sexagesimo septimo, Pontificatus Nostri quarto.

pro S. R. E. Cancellario
H. I. CARD. CICOGNANI
a publicis Ecclesiae negotiis

III

BULLA ELECTIONIS EXCML. AC REVMI. DNI. JESUS VARELA IN
EPISCOPUM AUXILIAREM ZAMBOANGENSEM

PAULUS EPISCOPUS SERVUS SERVORUM DEI

dilecto Filio JESU VARELA, adhuc Cancellario Curiae metropolitanae Cacerensis, electo Episcopo titulo Tatiltensi atque Auxiliari sacri Praeulis Zamboangensis, salutem et apostolicam benedictionem. Philippinae Insulae, etsi ab hac beatissimi Petri Cathedra quam longissime absunt, christianam tamen fidem in Asiae oris principes susceperunt, idque tanto studio ut ab inita Asiae evangelizatione ad nostra usque tempora traditam veritatem integre sancteque

conservarent. Quae sane causa est cur Romani Pontifices semper ad eas Insulas, quasi ad christianae religionis propugnaculum, praecipua dilectione respexerint, earumque fidelitatem laudaverint. Quam ob rem, cum venerabilis Frater Linus R. Gonzaga et Rasdesales, Archiepiscopus Zamboangensis, in iis Insulis, laboris socio egeret, bene censuimus Te posse, dilecte Fili, id munus suscipere, qui pietate, prudentia, usu rerum dives, spem certam faceres Te summa diligentia officia tua tuiturum. Quae cum ita sint, Te, consilio nempe petito a venerabilibus Fratribus Nostris S.R.E. Cardinalibus Sacrae Congregationi Consistoriali praepositis, simul Episcopum nominamus atque renuntiamus Sedis titulo TATILTENSIS, in Mauritania Caesariensi, simul Auxiliarem sacri antistitis quem memoravimus, datis scilicet quae Te decerent iuribus, impositis iustis oneribus. Monemus autem posse Te etiam extra urbem Roman Episcopum consecrari a quem malueris catholico Praesule, cui assistant duo aequalis dignitatis viri, qui omnes sint cum hac Petri Cathedra fidei vinculis coniuncti. Ante, tamen, sive fidei professionem facies sive utrumque ius iurandum dabis: fidelitatis erga Nos et hanc Romanam Ecclesiam, atque contra modernistarum errores, itemque teste aliquo Episcopo qui Nobiscum caritate et fide sit coniunctus. Formulas vero, iuxta quas iuraveris, tuo nomine subscripto atque sigillo impresso, simulque eius qui affuit Tibi iuranti, ad Sacram Congregationem Consistorialem cito mittes. Ceterum, dilecte Fili, id Deum optimum maximum efflagitamus, ut praesentissima gratia assit; qua profecto nisus et roboratus, et hic laetissimam bonorum messem facias et illic, in beata et immortalis patria, de meritis perpetuo gaudeas. Datum Romae, apud S. Petrum, die duo de tricesimo mensis Martii, anno Domini millesimo nongentesimo sexagesimo septimo, Pontificatus Nostri quarto.

pro S. R. E. Cancellario

H. I. CARD. CICOGNANI
a publicis Ecclesiae negotiis

PASTORAL SECTION

HOMILETICS

XVI SUNDAY AFTER PENTECOST (September 3)

"THIS, LORD, NOT THAT"

(Eph. 3, 13-21) "To him who is able to accomplish all things in a measure far beyond what we ask or conceive... to him be glory in the Church and in Christ Jesus."

It is a truth of our faith that God answers all prayers. He may not always let us know that He answers our prayers; in some instances He may even leave the full answer to our prayers to be known only in the next life; yet the promise of Christ remains: "If you ask the Father anything in my name, He will give it you."

He may not give us exactly what we want. He may give us something better, something far beyond what we ask or conceive, but we may be absolutely certain — no prayer of ours is ever wasted.

"Give me what I want!"

God gives us something better, something far beyond what we ask. And yet how foolish can our human hearts be! We meet God's ineffable goodness with a protest. "I want this, Lord, not what you are giving me right now. Even if what you are giving me is better, I still want to get what I am asking for."

What some of us actually mean to say is this: "Give me a handsome partner." "Give me a successful business." "I want my daughter

to take care of me in my old age, so, Lord, do not call her to become a religious."

Suppose God gave us literally everything that we ask for, we would find ourselves in the worst possible position. One would have a handsome partner in answer to her prayer but an unfaithful husband. Another would have a profitable business in answer to his prayer but his family would as a result be ruined. The daughter that the possessive parent tries to keep finally elopes with an undesirable man. What happens now to our prayers? God will answer: "Is that not what you wanted. I gave you what you wanted. I gave you a handsome partner; but you didn't know he would be unfaithful to you. . . ."

We can neither foresee nor always see

It really takes courage to tell God: "I want this particular thing, but if you think that it will not be good for me later on, then, knowing best, grant me what you think is better, even if what is better may be painful to me." A prayer like this needs a lot of faith, confidence, trust in God and humility. How easy it is to add to our prayers of petition "Thy will be done on earth as it is in heaven."

Why must we pray that way? Because we cannot see the future. We only see the immediate satisfaction of a particular request, its attractive and pleasant aspects. We are completely ignorant of the future. Success granted now may be a lifelong damnation to misery. Wealth in the present life may mean the ruined life of your children. . . . Only God knows what is really good or better for us. He knows best. Let us pray by all means. But let us be always submissive to His will.

God can also try our faith, you know. We pray very hard. But our prayer seems to have no result. Remember God answers prayers but not always in a *visible* manner. We may not see the result right now; we may not even see it in our life time. But we can be certain that our prayer is not wasted.

This act of faith in God is our magnificent tribute to God our Father who sees the secrets of our souls and knows all our needs far

beyond our conception, our Father who feeds the birds and clothes the lilies, the Father from whom comes all paternity on earth and in heaven. Amen.

XVII SUNDAY AFTER PENTECOST (September 10)

LOVE YOURSELF

(Mt. 22, 34-46) The greatest and the first commandment, according to our Blessed Lord, is love of God with one's whole self. The second great commandment is love of neighbor as oneself. "Thou shalt love thy neighbor as thyself."

We must love God; we must love our neighbor. But is that all? Love, genuine love is a triangle. We must also love ourselves. Our Lord did not say explicitly "Love yourself"; but this is certainly implied, in the command to love one's neighbor as oneself. We may even say that genuine love of neighbor presuppose genuine love of oneself.

Why love yourself

Why didn't our Lord expressly command us to love ourselves, since love of one's neighbor implies love of oneself? The reason is that He knew that we need not be told about it; we already love ourselves, and often even too much.

But let us ask ourselves sincerely. Do we love ourselves in the right way? For unless we love ourselves in the right way, we will not love God and our neighbor in the right way either. Selfish love of self lessens love of God and love of neighbor. Genuine love of self on the other hand leads to genuine love of neighbor and to its final end—love of God. The greatest obstacle to love of neighbor and love of God is love of self—selfish love of self.

In the right way

How must we love ourselves?

A group of daring men asked a smart Catholic student to help them in robbing a rural bank.

"We will give you one-fifth of whatever we shall get, if you only come and join us," the leader of the gang offered him.

"One-fifth is too small a sum," the student replied.

"Then we will give you one-fourth," offered again the leader.

"That's still not enough."

"Then tell us how much you really want."

"I will tell you," the student said, "I will join your gang, help you in robbing that bank, if you give me as much as my soul is worth." The group understood what was meant and gave up the idea of robbing the bank.

If your love for yourself is genuine, then like that smart student you won't exchange your soul for money or for any sinful satisfaction. If you genuinely love yourself, you'll avoid excessive drinking, gambling as well as sins of impurities which violate the sacredness of your body. More positively you'll go to confession as often as needed and receive communion as frequently as possible. You'll also pray regularly. A saint has said, "He who prays will be protected from sin; he who stops praying will eventually fall into sin."

Genuine love of self also means readiness to deny oneself, to make sacrifices, to mortify, to abstain even from legitimate pleasures, for the sake of God and neighbor.

Loving oneself means putting one's own salvation above everything else. There's nothing God wants after love of God except "love your neighbor as yourself."

XVIII SUNDAY AFTER PENTECOST (September 17)

CONFESSION

(Mt. 9, 1-8) How fortunate was the man in the Gospel! Our Lord not only cured him of his paralysis, restored his body to health, but also restored his soul to spiritual health. "Take courage, son, thy sins are forgiven thee." The sick man expected mercy for his sick body, he received mercy for his sick soul as well. The Lord understood that the sickness of the soul is a worse disease than the sickness of the body. The Lord precisely came to free the world from this disease. "I will not the death of the sinner but that he be converted and live."

Necessity of confession

We, too, receive the bountiful mercy of God in the sacrament of Penance. Today, Christ works the wondrous miracle of forgiveness through the priest. For us who believe the words of Christ in the Bible, the necessity of confession for the forgiveness of our sins should not be strange. "Receive the Holy Spirit," Christ said to His first priests, the Apostles, "whose sins you shall forgive they are forgiven; whose sins you shall retain they are retained." (Jo. 20, 22-23) These words of our Lord contains the command to sinners to confess their sins to one of the Apostles or one of their successors — the priests — in order to have them forgiven by God.

Hence, do not get the mistaken idea that you need only to confess to God secretly. Of course there is nothing wrong with telling God your sins and saying you are sorry for them. But you see it is still God's desire that you tell the priest your sins in order to get absolved. God has a very practical reason for commanding so: sacramental confession gives you certainty that your sins are taken away. The forgiveness is made clear by the words of absolution uttered in the name of God by the priest. And since you are sure of your forgiveness, then, you have a sense of relief and peace. You need not worry about your sins anymore.

How about the priest? You need not worry about the priest either. You're not telling your sins to a simple neighbor. You're telling your sins to one whose tongue is tied by the strictest secrecy in the world. The priest must suffer death rather than reveal what you told him in confession.

Confess mortal sins

When you go to confession remember these two rules: 1) You are not bound to tell all your venial sins in confession; 2) You are bound to tell all your unconfessed mortal sins, together with the number of times they have been committed. For example: "I missed Mass without a reason, five times." "I deliberately gave in to impure thoughts on an average of twice a week in the four months since my last confession."

Of course, this requires a serious examination of conscience before confession. Give therefore yourself sufficient time to examine yourself. Sincere and supernatural sorrow must enter into your examination of conscience. You are sorry because you deserve to lose heaven. You are sorry because you have offended an all-good God, who deserves your loving service.

Love confession. It is your strongest weapon against the devil. Love it and make use of it.

XIX SUNDAY AFTER PENTECOST (September 24)

HONESTY WITH OURSELVES

(Eph. 4, 23-28) "Wherefore, put away lying and speak truth each one with his neighbor, because we are members of one another." In the Gospel our Lord exhorts his followers to be simple like doves, advising them: "Let your speech be 'Yes, yes'; 'No, no'; and whatever

is beyond these comes from the evil one" (Mt. 5, 37). Christ showed great mercy to sinners who accepted their sins and were sorry for them; but he condemned the hypocrites who pretended to be good but in reality were wicked. "You brood of vipers, you whitened sepulchres," He called them.

Glad that you are you

Let us make it a point, my dear brethren, to tell the truth always. And this means saying what we really know, think, feel or wish. Even if for some reason we think that it would be prudent not to tell the whole truth, what we say must still be true.

If we want others to be honest with us, let us first be honest with ourselves. Some try to pretend to have virtues or qualities they do not possess in order to win praise or admiration. They end up being despised and mocked. For our part we believe that honesty is our greatest attraction.

Being honest with yourself means that you are glad that you are you. You don't think poorly of yourself; you are not self-satisfied about your limitations either; but neither do you pretend to be better than your real self. You simply accept yourself—your intelligence, your limitations as well as your abilities. "By the grace of God I am what I am," St. Paul said.

The road to success and peace of mind

If people would only learn to accept themselves as God made them, at the same time trying to improve their good qualities and correct their defects, then they are close to becoming successful men and women. We cannot become good fathers and mothers, skilled doctors, successful businessmen, competent leaders, unless we face ourselves and accept our strengths and weaknesses. For our success, our progress in any endeavor, in business, in married life, in our professions, in social life, and in holiness begins from the basis of our present strengths and weaknesses.

Eventually, each one of us must answer the question: "What kind of person am I really."

Being honest with ourselves, this, too, is the secret of peace of mind. If we remain truthful, then we have no bridges to burn behind us, we will have no person to shy away from. We can look into the eyes of all without fear that somebody will uncover a falsehood.

Let us be honest with ourselves. Let truthfulness be our greatest attraction. If we are truthful, if we are honest, we become, in the words of St. Paul, members of one another. Why? Because then people would find it fairly easy to accept us and to love us.

REV. ANGEL N. LAGDAMEO

IN ORDER TO PRESENT THE IMPORTANT DOCUMENTS ON INDULGENCES AND ON THE HOLY EUCHARIST FOR THE CONVENIENCE OF OUR PRIESTS, WE REGRET THE NEED OF OMITTING SEVERAL SECTIONS OF THE BOLETIN ECLESIASTICO IN THIS ISSUE.

ED.

CLARIFICATION ISSUED ON LITURGY INSTRUCTION

Following is the text of clarifications regarding the liturgical instruction TRES ABHINC ANNOS issued May 4, 1967. The clarifications were made by Father Annibale Bugnini, C.M., secretary of the Consilium for Implementing the Constitution on the Sacred Liturgy issued by the Second Vatican Council. They appeared in the L'Osservatore Romano, May 24.

The recent "Instructio altera" has been received everywhere with much satisfaction—I would say with a festive welcome—at least if we are to judge by the reactions received daily at the Consilium from every part of the world.

There have indeed been numerous requests for clarification of this or that point. Rubricists, masters of ceremonies and jurists, as everyone knows, are master of precision. It is clear that not all the minute details to which we have been accustomed as a result of a certain type of liturgical literature can any longer be included in the text of a law, nor should they be. The result would be another inextricable maze such as the reform is intent on avoiding—not so much for the mere sake of avoiding it as for the reason that it would be useless and harmful on the ecclesiastical plane.

In any event, liturgy as well as the law have more suitable organs for this sort of thing. The instruction, for instance, depends on the Ritus Servandus and on the Ordo Missae. In a few days' time, all those concerned will have in their hands a practical booklet in which, together with the official text of the instruction, they will find in double columns the parts of the Ordo Missae which, in accordance with the new document, require revision and adapta-

tion ("Variationes in Ordinem Missae Inducendae ad Normam Instructionis S.E.C. diei 4 maii 1967." (Typis Polyglottis Vaticanis).

Therefore handbooks claiming to be absolutely up-to-date, but which in fact are full of inexactitudes because (their editors) lacked farsightedness in failing to ask for information or else lacked the patience to wait for the Variationes, have been too hastily published and put on sale. They spread confusion and render a poor service to good intentions.

Vacatio Legis

Others, with even greater haste, have already put the instruction into practice. They read its norms but they certainly skipped the preface and did not get as far as the conclusion. The preface would have reminded them (and with what ringing, almost melancholic words!) that the true enemies of liturgical renewal are not those attentive, conscientious and responsible laborers who prepare the reform but the amateurs, the ones who are looking for effect at the expense of the dignity, rigid exactitude and majesty of the sacred rite and to the detriment of the laws which regulate its development. Liturgical renewal is achieved at the cost of patience, obedience and sacrifice.

The conclusion of the document too would have early shown that its implementation begins June 29 and not before. The *vacatio legis* is a juridical institution which is neither obsolete nor superfluous. It is indispensable, in order that competent authorities, such as the episcopal conferences or bishops can give opportune instruction so that the implementation of the new norms may be preceded by a suitable preparation of souls and of the technical aspects of the reform. This means preparation of the clergy so that they perform the sacred actions with ability, self-reliance and decorum; and preparation of the people by a suitable catechesis in order that they may intelligently comprehend the meaning of the new rites, as is imperative.

Various episcopal conferences have asked to be allowed to hold services according to the new regulations at gatherings of well-prepared clergy and laity. This is a wise and prudent way of introducing both to the desired liturgical climate with tact and awareness.

Here are some clarifications of general utility:

ONE ORATION (NO. 4)—In the Mass, the orations to be said “under one conclusion” are only those listed. Therefore the so-called “inseparable” orations (CR. 110), those indicated in the Code of Rubrics NOS. 333, 355 and 453 and the “privileged” commemorations (CR. 109) also are omitted. In the Divine Office, on the other hand, the commemorations are always regulated by the Code of Rubrics.

STRIKING THE BREAST—Nothing has changed and therefore the gesture remains when, of course, the rites permits. Thus it is still used at the Confiteor and when the priest says “Nobis quoque.” At the Agnus Dei on the other hand, if the priest must break the Host, as he does in concelebration, he cannot beat his breast. Likewise at the thrice-repeated Domine non sum dignus if it is said together with those about to take Communion, the priest cannot beat his breast because his hands are occupied with the paten and the Host.

SIGN OF THE CROSS—Its use continues: *a)* over the offerings at the “benedic” of the “Veni Sanctificator” during the Offertory; *b)* over the water cruet at the “Deus qui humanae substantiae”; *c)* at the “Benedicas haec dona” of the “Te igitur”—and nowhere else in the entire Canon; *d)* at the words “Omni benedictione caelesti et gratia repleamur” of the “Supplices.” The three-fold Sign of the Cross with the fragment of the Host at the “Pax Domini” is abolished, however.

BREAKING THE HOST—The Variationes make some changes here also. The celebrant recites the complete embolism with its conclusion; uncovers the chalice; breaks the Host, and, while holding the particle over the chalice, says the “Pax Domini.”

Then, while dropping the Host into the chalice, he adds "Haec commixtio"; he then covers the chalice and says the *Agnus Dei*. The present regulation simplifies the entire action and makes it more logical. But this is only the first step in revision.

THE RITE OF COMMUNION (NO. 13)—The Variations provide for two possibilities.

If there are communicants the priest proceeds as follows: after saying the "Panem caelestem," he takes the paten with the left hand and the broken Host with the right. There is no need to worry about showing the broken Host; indeed the sign is more evident with the broken Host than with a whole one.

Holding the Host a little above the paten, he turns toward the people and says the "Ecce Agnus Dei," then continues with the people, "Domine non sum dignus." The people strike their breast but the celebrant does not, since he has both hands occupied. He turns to the altar and receives the Host, then receives the Precious Blood in the usual way and distributes Communion to the faithful, either with particles consecrated during that Mass (which is preferable) or with particles which have been kept in the tabernacle.

If there is no one receiving Communion, after saying the "Panem caelestem" the priest does not turn toward the people but says the *Domine non sum dignus* by himself and continues as he does now.

After the *Agnus Dei* the server rings a bell to call the faithful to the Communion rail. Then the celebrant performs either of the two above ceremonies.

SACRED SILENCE AND SINGING AFTER COMMUNION (NO. 15)—If there is to be singing, it must come after the chanting of the Communion verse, which begins as the celebrant is receiving Communion after the thrice-repeated "*Domine non sum dignus*."

One of the psalms or canticles indicated in the instruction can be sung or a suitable popular song chosen with common sense and good liturgical sense by the rector of the church.

If the "sacred silence" is preferred, it must be differentiated from the time required for the priest's ablutions and for purifying the chalice. It must follow this action and the celebrant himself must join his people in this Eucharistic meditation precisely in the sense indicated in the *Ritus Servandus*, n. 77: "and pauses for a time in meditation on the Blessed Sacrament." Therefore it cannot be inserted after the prayer before the Postcommunion. Silent individual prayer is observed only at the Collects, directed by the deacon with the explicit invitation "Flectamus genua."

Joining the two possibilities could also be a good thing: remaining for a while in silence and then concluding with a brief suitable song.

Finally it should be noted that in the reform of the Mass, after Communion it is possible for the celebrant to return to his chair where, sitting with the entire assembly, he either "pauses for a time in meditation on the Most Blessed Sacrament" or with all the faithful participates in a "thanksgiving song." Then he rises and, remaining at the chair, concludes the rite with the Postcommunion and the final blessing.

The song or "sacred silence" of the second instruction is a start in this direction.

FINAL BLESSING (NO. 16)—How are the final ceremonies regulated? The *Variationes* say: after the Postcommunion, the celebrant kisses the altar, turns to the people and says "Dominus vobiscum . . . Benedicat vos . . . and *Ite, Missa est.*" In pontifical Masses, the bishop gives the triple blessing as usual. "Ite, Missa est" is also said in Masses for the dead instead of "Requiescant in pace." If another liturgical function follows, the blessing is omitted and instead of "Ite, Missa est," "Benedicamus Domino" is said facing the people.

MASS FOR SPOUSES (NO. 17)—If Mass is celebrated facing the people, the celebrant, after dropping the Host particle in the chalice, genuflects and go to where the couple is for the orations. The reason for this is that if the altar is rather large, it would be more difficult to recite these prayers across the altar

to where the couple is. Since these prayers are said for them, it is fitting that the priest be not too far away. The wording of the document leaves the matter to the good judgment of the celebrant.

When it is a matter of an ordinary altar, the distance is less because by ritual norm the priest turns around and faces the couple, and there is no barrier between him and them.

PRO OPPORTUNITATE—There are many, even among those worth listening to, who dislike the liberty allowed by several norms of the instruction. The expressions "if convenient," "may be omitted," and "may be used," often recur.

The principle of a certain amount of liberty has been and still is often cited. It is necessary to know how to use it properly. And it is very useful, both in order not to impose authority when it is a question of a norm which has no fundamental importance, and to get us used to adaptation. If the adaptation of a norm in some place give rise to surprise and astonishment, the good priest will understand that he must first prepare his people gradually before introducing the innovation. The principle of liberty puts at his disposal a practical elasticity which is useful for pastoral purposes. But when the formulation of the law permits alternatives, the mind of the legislator is clear; and where there are no particular difficulties, all one need do is follow the clear letter of the law.

From what I have said it is also clear that if a bishop should consider it fitting to make matters more definite for his diocese where the instruction allows flexibility of implementation, he can very well do so. It is his right. This study of local adaptation is something to be taken care of during the *vacatio legis*. For example, the replacement of black with violet in rites for the dead in accordance with the instruction does not require the special intervention of an authority. As of June 29, it can be applied where considered opportune, unless a bishop wishes to proceed systematically on a diocesan scale and gives special instructions in this respect.

DIVINE OFFICE (NO. 19)—On first and second class days when there are three nocturns at Matins, any one of the

three nocturns may be chosen—that is to say, three psalms and three lessons from either the first, second or third nocturn, whether reciting alone, in common, or in choir. In the latter case the dean of the chapter or the superior decides which of the three nocturns is to be said. Individual priests choose as they think best. Their choice will be oriented toward that nocturn which has lessons more in keeping with the festivity and which are spiritually more substantial.

The lessening of the obligation has been suggested by pastoral reasons. On first and second class days, the cleric is more engaged in the sacred ministry. On other days the psalms and three readings remain as before; these are days in which there are fewer pastoral commitments and therefore the present structure remains unchanged.

In any event, with the new norms we should be able to see the direction the reform will follow: the “*officium lectionis*” (Matins) will consist of a few psalms and a rich selection of biblical and patristic readings.

CANON IN THE VERNACULAR (NO. 28)—Episcopal conferences can decide that the Canon be said in the vernacular. After the collegial decision, with a plurality of votes, the vernacular text in a faithful and complete translation approved by the conference itself must be sent to the Consilium for confirmation. The versions in the (people’s daily) missals, provisionally approved two years ago for various conferences, may not be used. A new version (“*ex novo*”) must be prepared and those countries which have a common language must all use the same text. Only after confirmation by the Holy See can the vernacular text be published and introduced into liturgical use.

For months now all the study groups of the national liturgical commissions have been preparing commonly agreed upon versions of the Canon, and it is to be hoped that before long the Eucharistic prayer will find in all languages a beautiful, harmonious, poetical literary expression worthy of the preeminent place it occupies in the heart of sacred liturgy.