

THE ADOREMUS BULLETIN

Vol. XXI No. 1

EASTER SEASON

Spring 2015

Adoremus is on the move!

Please note our new mailing address and phone number:

Adoremus
PO Box 385
La Crosse, WI 54602
608-521-0385

And don't miss letters from Father Pokorsky and our new editor, Christopher Carstens, on page 2.

The Mass in Slow Motion

Conclusion of a two-part series

by James F. Hitchcock — page 3

A Logical Look at the Liturgy

Excerpt from *Mystical Body, Mystical Voice*

by Christopher Carstens and Douglas Martis — page 4

Review: Father Samuel Weber's *The Proper of the Mass for Sundays and Solemnities*

by Horst Buchholz — page 8

Footnotes for a Hermeneutic of Continuity

Sacrosanctum Concilium's Vanishing Citations

by Susan Benofy — page 8

Citations of Five Vatican Liturgy Documents Removed During the Final Revision of *Sacrosanctum Concilium*

Supplement to footnotes article above

by Susan Benofy — page 9



Christo Gloria in Ecclesia

Drawing by Daniel Mitsui

Editor's note: It is just as we go to press that we have learned of the death of Cardinal George. Although we selected this cover image several weeks ago, it seems an especially fitting tribute to him to publish it on the cover of the Adoremus Bulletin in this issue.

From the artist: This is an ink drawing on a 6³/₄" × 6³/₄" piece of calfskin vellum. I drew it using calligraphers' inks applied with dip pens and brushes.

The original was commissioned by the Archdiocese of Chicago as a gift for Francis Cardinal George on the occasion of his golden jubilee of ordination to the priesthood. It is a visual elaboration of his episcopal motto, *Christo Gloria in Ecclesia* (To Christ be the Glory in the Church).

I wrote the motto in red ink in the border surrounding the drawing. The Biblical verse by which it was inspired, Hebrews 13:20, follows in black ink, as does Hebrews 13:21 written in smaller letters. Saint John Chrysostom's commentary on these verses associates them with the Resurrection, so I used this as the central image of my drawing. I based the composition on a panel in a late 14th-century altarpiece from the Church of St. Giles in Wittingau. Other details were inspired by panels painted by Hans Memling and Hans Multscher.

Christ steps from the open tomb with His right foot

and raises His right hand in blessing; the right hand of Christ, in medieval art, represents divine mercy. As in most medieval depictions of the Resurrection, two chronologically distinct events (Christ's rising from the tomb and the stone's removal) are shown together; this was traditionally done to emphasize the stone's signification of the Old Testament.

I included three Old Testament prefigurements that appear alongside the Resurrection in the *Speculum Humane Salvationis*, a popular typological encyclopedia of the late Middle Ages. Following a widespread traditional belief, I drew Jonah emerging from the whale bald and naked. The whale's appearance I based on early woodcuts of sea monsters. The upper left miniature illustrates the stone that the builders rejected being made the cornerstone. The lower right miniature depicts Samson carrying off the gates of Gaza.

In the lower left side of the drawing I drew the personal arms of Francis Cardinal George. Nearby are the arms of the diocese of Yakima and the archdioceses of Portland and Chicago. I also included the personal arms of Bishop Raymond Peter Hillinger, who ordained George a priest; and Archbishop Agostino Cacciavillan, who ordained him a bishop. The decoration surrounding these elements is composed of passion vines. These vines have flowers whose parts resemble the Crown of Thorns, the Holy Nails, and the Five Wounds.

Dear Friends and Benefactors of Adoremus,

When last you heard from us in the February issue, our future was uncertain and we announced we would be taking a break from publishing until we could be sure we would be able to do that in a way that is financially sustainable. So it is a pleasant surprise that our next steps have taken form earlier than expected and that we have this issue of the *Adoremus Bulletin* in your hands now. We hope this is a sign of Divine favor.

Many things have been happening behind the scenes: I traveled to St. Louis in February to meet with the Adoremus staff and discuss what we need to do to close down that office. The Adoremus board met in March and has voted to add James Hitchcock, Helen's husband, to their numbers.

Perhaps most significantly, we do have a new editor and the *Adoremus Bulletin* will resume printing soon.

Christopher Carstens is the director of the Office of Sacred Worship in the Diocese of La Crosse, Wisconsin, and has been on the faculty of the Liturgical Institute, Mundelein Seminary, and for the permanent diaconate in several dioceses. He has published and presented widely, notably the *Mystical Body, Mystical Voice* book and series of workshops with Father Douglas Martis (we are reprinting the first chapter of the book in this issue.) He is also the father of seven children so he has an added vested interest in promoting the sacred liturgy for the salvation of souls.

We are excited to have him on board and believe this will keep us on the path

of our mission, which remains the same: to continue to advance the liturgical vision of Pope Benedict XVI/Cardinal Ratzinger.

In our reconfiguring there will perhaps again be a bit of a delay before you receive the next issue of the *Adoremus Bulletin*. The dust hasn't settled yet but we are moving in the right direction. Among the changes this transition will bring is that the *Adoremus Bulletin* will likely appear in print six times a year. Our website is due for a revamping, which will begin in the coming months. We expect that we will be using the website (adoremus.org) and/or our Facebook page to keep you up to date on relevant liturgical news between the times that you receive a copy of the *Adoremus Bulletin* in your mailbox, so please visit us there if you haven't already.

We will continue to work with our network of contributing authors as we move forward, and we hope that you will find the *Adoremus Bulletin* as helpful as you have told us it has been for so many years.

As you might imagine, we are very happy we can continue our work under Chris's editorial leadership. If you can assist us with your continuing donations, we would be much obliged.

Prayers and best wishes for a most blessed Easter Season.

He is risen, Alleluia, Alleluia!



The Reverend Jerry J. Pokorsky

And now a word from the new editor of the Adoremus Bulletin ...

“WHAT IS EXCITING ABOUT the Christian liturgy is that it lifts us up out of our narrow sphere and lets us share in the truth.” These words from Joseph Ratzinger's *Feast of Faith* express why it is such a blessing to participate in the Church's liturgy. Admittedly, I myself haven't always found the liturgy so “exciting,” nor, truth be told, do I always find it so now! But coming to appreciate the liturgy's beauty, meaning, and substance — who is none other than Christ Himself — has been a source of great joy.

Serving the Church's liturgical apostolate is likewise a rewarding work — even though I never imagined having such a role. My college career began as a fisheries biology major (how long ago that seems now!) at the University of Nebraska in Lincoln. Thanks to the dynamic and faithful campus Newman Center, my faith life grew, as did my interest in theology and philosophy, so much so that I jettisoned the fisheries degree for the much more practical and lucrative philosophy degree....

During graduate studies at the University of Dallas it was the phenomenological approach in philosophy that most interested me, especially insofar as the Holy Father — John Paul II at that time — was considered a phenomenologist of the “personalist” stripe. While not denying the tradition of thought that grounded the Church's theological (and, I was to learn, liturgical) understanding throughout the centuries, phenomenological personalism transformed the abstract theological concepts of faith into tangible and experiential realities.

Consider, for instance, that John Paul described the liturgy as “the deepest and most effective answer to this yearning for the encounter with God” (*Spiritus et Sponsa* 12). Pope Benedict would likewise emphasize the personal dimension of the faith when, at the beginning of his first encyclical, he said that “being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction” (*Deus Caritas Est*, n.1). The impact of this teaching on my own liturgical understanding was immense: the rites of the Church — while they have a history, exist within cultures, build community, are governed by rubrics, etc. — all have as their end a life-changing encounter with the person of Christ.

After completing my philosophy studies at Dallas, I moved to La Crosse, Wisconsin with my newlywed wife (and, 16 years later, mother of our seven children). There was

not, as it turned out, a great need for philosophers in the area, but I was fortunate enough to be hired by then-Bishop Raymond Burke to work in the diocesan Office of Sacred Worship (where I have continued to serve under now-Archbishop Jerome Listcki and, presently, Bishop William Patrick Callahan). For my formal training and education in the liturgy Bishop Burke directed me to the Liturgical Institute on the campus of the University of St. Mary of the Lake in Mundelein, Illinois.

The Liturgical Institute was established by Francis Cardinal George in 2000 with Monsignor M. Francis Mannion as its first director. Based on liturgical theology, history, and ritual practice, its particular emphasis was and is on the liturgy's sacramental dimension: the person of Jesus Christ and His saving work is presented to us today through the medium of symbols, actions, time, language, music, ministers, art, and architecture. Or, as Saint Leo more concisely put it: “What was visible in our Savior has passed over into His sacraments.”

Since then, it has more and more seemed to me that liturgical formation requires on the one hand that the celebrant, ministers, and participants let the ritual radiate the truth and beauty that is Christ Himself. The Constitution on the Sacred Liturgy, in fact, sought this very thing in the reform and restoration of the Church's rites, desiring that they “shine with noble simplicity” (SC 34). Liturgical texts and rites are not simply actions to be “got through,” as Romano Guardini suggested in his famous 1964 letter to the Mainz Liturgical Conference, but, on the contrary, are works of art.

The Holy Spirit, described as “artisan of ‘God's masterpieces,’ the sacraments of the New Covenant” (CCC 1091), is the divine artist who presents the glorified Christ to the world through the Church's rites. Celebrants and participants are likewise artisans, and their working together in the rite is a work of art, an *ars celebrandi* (see, for example, Benedict XVI's *Sacramentum Caritatis*). Liturgical celebrations are epiphanies of Christ.

Here, on the other hand, enters a second dimension, as I see it, of the liturgical apostolate, be it in a liturgical office, or parish, or in the *Adoremus Bulletin*. Even though Jesus Himself is manifested to us in the liturgy, participants must learn to see Him. A great work of art may be labeled as such, but most of us still need some formation to be able to understand it in some way. The art that is the liturgy likewise requires a formation, a correct manner of seeing and sensing, a preparation to participate. Much as *ars celebrandi* has become the Church's way of expressing ritual celebration, the Church identifies “mystagog-

ical catechesis” as the principal type of liturgical formation and education. By this means we are formed to encounter Christ, who is the ultimate reality of every ritual element.

In short, while there are many suitable approaches to liturgical formation, my own approach is, first, to promote a ritual celebration that allows the glorified Christ to shine through and, second, to equip our senses to encounter this same Jesus. This outlook has been used in my work with adults, youth, priests, seminarians, deacons, and others in formation with great success. It is the same vision that I will bring to the *Adoremus Bulletin*.

Much has happened in the life of the Church, in our culture, and in the liturgy itself since the inception of the *Adoremus Bulletin* twenty years ago. Joseph Ratzinger was “only” a theologian at that time (granted, an excellent and influential one!), but by 2015 he had served as pope for eight years. Typical editions of the ritual books have changed, principles of translation have changed, and the translations themselves — particularly of the Mass — have changed. Seminary formation and, consequently, presbyterates are different now, as are the body of permanent deacons and even the laity. Technology — and, as a result, our access to information — has developed at an incredible pace: what at one time needed the *Adoremus Bulletin* to report is now, thanks to the internet, Twitter, and other forms of social media, available within minutes of being said, even from halfway around the world. A renewed emphasis on a *lex vivendi*, the liturgical life that impels us to work and serve the world is ever before us in the person of Pope Francis, and this renewed perspective deepens our overall understanding of the liturgy.

But what has not changed is the essence of the liturgy — Christ's work of glorifying the Father in the Holy Spirit, its continuance in the Church and her sacred rites (even if the rites themselves have been suitably reformed), and the need for ongoing Christian formation to work with Christ and His Bride in the liturgy.

The *Adoremus Bulletin* — led by Helen Hull Hitchcock, its generous staff, and its board — has given much to liturgical renewal in our country. It is an honor to have been asked by Father Pokorsky to assume its editorship. I am grateful for those who have been a part of my formation to this point — bishops, priests, deacons, seminarians, laity, family — and am confident that Adoremus will continue its contributions to ongoing liturgical renewal.

Christopher Carstens
April 2015



ADOREMUS

BULLETIN

ADOREMUS

Society for the Renewal of the
Sacred Liturgy

MANAGING EDITOR: Hilary Hitchcock

RESEARCH EDITOR: Susan Benofy

EDITORIAL CONSULTANTS:

Horst Buchholz - Music

Duncan Stroik - Architecture

Daniel Mitsui - Art

PRODUCTION MANAGER: Gina Caulfield

COMMUNICATIONS MANAGER:

Sean Cullen

POSTAL ADDRESS:

PO Box 385

LA CROSSE, WI 54602-0385

PHONE: (608) 521-0385

EDITORIAL E-MAIL:

editor@adoremus.org

MEMBERSHIP REQUESTS,

CHANGES OF ADDRESS:

info@adoremus.org

WEBSITE: www.adoremus.org

ADOREMUS EXECUTIVE COMMITTEE:

The Rev. Jerry Pokorsky

✱ Helen Hull Hitchcock ✱

The Rev. Joseph Fessio, SJ

Contents copyright © 2015 by ADOREMUS.
All rights reserved.

Adoremus Bulletin (ISSN 1088-8233) is published six times a year by ADOREMUS—SOCIETY FOR THE RENEWAL OF THE SACRED LITURGY, in La Crosse, Wisconsin. ADOREMUS is a registered 501(c)(3) non-profit corporation of the State of California. Non-profit periodicals postage paid at various US mailing offices. Change service requested.

ADOREMUS—SOCIETY FOR THE RENEWAL OF THE SACRED LITURGY was established in June 1995 to promote authentic reform of the Liturgy of the Roman Rite in accordance with the Second Vatican Council's decree on the Liturgy, *Sacrosanctum Concilium*. *Adoremus Bulletin* is sent on request to members of ADOREMUS. Suggested donation: \$40 per year, US; \$45 foreign.

The Mass in Slow Motion

Part 2

by James F. Hitchcock

Many years ago there was a very popular booklet with this title, at a time when the Mass was entirely in Latin and people needed careful instruction in order to comprehend it. The Mass in the vernacular gives people much easier access to its meaning, but that meaning is so profound that it can never be exhausted, and the very routine of frequent Masses tends to dull people's attention. Consequently, *Adoremus* is publishing a two-part series of expositions of the meaning of the Mass, moving slowly and carefully from one part to another. The first installment culminated with the Gloria and appeared in the February 2015 issue.

THE FIRST PART OF THE MASS, extending through the Prayers of the Faithful, is now called the Liturgy of the Word. Formerly it was called the Mass of the Catechumens — people who were preparing to be baptized and who were present for the Scripture readings and the homily, which was perhaps the principal way in which they learned the teachings of the Church. Originally they departed after the homily to receive further instruction, but for centuries candidates for baptism, and even mere observers, have been present for the whole Mass. (The word “candidate” comes from the Latin for a white robe, which was worn by the newly baptized.)

The *Gloria* was part of the Mass of the Catechumens because all creatures — not only the baptized — owe praise and thanksgiving to God. It is omitted during the penitential seasons of Lent and Advent, when such unrestrained joy is contrary to the spirit of the season.

Preparatory to the readings the priest says a prayer that varies according to the feast and the season, exhorting the faithful, “Let us pray” and holding his arms aloft in an ancient Jewish gesture of supplication. The prayer is always that — a supplication, a plea, a request to God to enable us to overcome our sins and to receive His grace. Since Vatican II the people say “amen” (“so be it”) audibly after each of the priest's prayers, affirming that they join in his petition.

There has been much debate since Vatican II over the “vertical” and “horizontal” dimensions of the Mass — whether it is primarily an action directed to God or a communal act that joins us more closely to our neighbors. Practically all the prayers of the Mass are directed to God. The priest addresses the worshippers sparingly (as in the recurring “the Lord be with you”), and even less do the worshippers address each other. All these prayers are Trinitarian — directed to the Father through the Son with the inspiration of the Holy Spirit.

Until Vatican II there were only two readings at Mass, even on Sunday, neither of them from the Old Testament. Since the first reading was almost always from one of the letters of Saint Paul, it was known as the Epistle, while the second reading was called the Gospel, meaning one of the four narratives of Jesus' life, although in fact the entire New Testament is the Gospel.

Now there are three readings at Mass on Sunday and great feasts. The first is always from the Old Testament, as is the first

of the two readings at daily Mass. Prior to Vatican II there was an annual cycle of readings so that the congregation heard the same readings once a year, a repetition that made them very familiar. The cycle is now three years, which exposes the worshippers to a much larger part of Scripture but perhaps makes them less memorable. From her earliest days the Church has understood the Old Testament as foreshadowing in various ways the coming of Christ. Therefore the Old Testament readings are chosen to fit thematically with the Gospel.

Before Vatican II the priest went to the right side of the altar and read the Epistle in Latin with his back to the congregation. The acolyte then moved the Missal (“Mass book”) to the left side of the altar, where the priest read the Gospel, also with his back to the congregation. At weekday Mass there was no translation of the Epistle and Gospel, but at Sunday Mass the priest read translations before preaching the sermon.

Most churches now have a lectern (“reading place”) on the right side where the priest presides during the Liturgy of the Word. The assigned readings are read from the pulpit (“platform”) on the left side, with lay readers often proclaiming the first two and the priest the third.

The solemn announcement of each reading (“the Gospel according to Saint Mark”) shows their divine character. They are “proclaimed” — not simply read as instruction, as a subject for study or discussion, but as the authoritative word of God that must be accepted by the believer. The words of Scripture are to be internalized by the worshippers, who sign themselves to show their hope that the Gospel will penetrate their heads and hearts and that they will proclaim it with their lips.

Before Vatican II homilies were rarely preached except on Sunday and were usually called sermons, a term used for any address made by a priest during Mass, whereas the homily is specifically based on the day's readings. At the conclusion of the Gospel the priest says, “the Gospel of the Lord,” and his homily is supposed to be a breaking open of the Word so that the worshippers can digest it. Like the readings themselves the homily is supposed to be not a stimulus to discussion or the priest's personal opinions but an authoritative pronouncement. After the homily the priest sits for a few minutes so that he and the congregation can meditate on his words.

In the Creed (“I believe”) priest and people proclaim their acceptance of the divine teachings they have just heard proclaimed. The Creed is theologically very rich, having been composed to affirm or-

thodox teachings in the face of ancient heresies: God is one yet three. He rules the entire universe. Jesus is His only Son, born of a virgin, who came to earth to save mankind. He was crucified, rose from the dead, and returned to heaven. He will come again to judge mankind. The Holy Spirit is the giver of life. There is one true Church and one baptism. All of us will one day rise from the dead.

The earliest creeds were recited by those receiving baptism but the Nicene Creed has long been incorporated into the liturgy. (It was composed to incorporate the

decrees of the fourth-century Council of Nicaea). It is recited at this point because only believers can fully participate in the Eucharist that follows. Before Vatican II what is now called the Liturgy of the Eucharist (“thanksgiving”) was called the Mass of the Faithful.

The Prayers of the Faithful were another innovation after Vatican II. For the most part the petitions in the lit-

urgy itself are for very general intentions, while the Prayers of the Faithful allow the congregation to make more personal petitions.

The Liturgy of the Eucharist now shifts attention away from the congregation and their instruction and focuses on the actions of the priest, who is ordained to offer sacrifice on behalf of the whole Church. Dramatically, he rises from his chair and moves to the altar to begin his sacrificial action.

Before Vatican II the altars of most churches were set against the rear wall of the sanctuary, with the tabernacle, which housed the reserved Blessed Sacrament, in the middle. The celebrant faced the tabernacle or faced east — the direction of the rising sun and the direction from which Christ will some day come again. After the Council most altars were moved away from the wall and the tabernacle was often relocated to a less central place, so that most celebrants now stand behind the altar and face the congregation. In many churches the tabernacle has been restored to a central place.

Before Vatican II the priest entered the sanctuary at the beginning of Mass carrying the heavily veiled chalice, placed it on the altar, and unveiled it at the Offertory, when the sacrificial rite begins. Now the eucharistic vessels are usually kept on a side table, out of sight, and are brought to the altar by the acolytes. The chalice is the cup from which the priest will drink the precious Blood, with additional chalices if the people will also receive the precious Blood. The ciborium is the vessel in which the hosts are kept for distribution to the

people. (“Chalice” and “ciborium” are both Latin words for a cup.)

In the present rite of the Mass the Offertory begins with the priest thanking God for the gift of wheat and grapes, which will be transformed into the eucharistic sacrifice. They are God's gift but also “the work of human hands,” which gives the worshippers a role in the sacrifice, which by divine action will become “the Bread of life” and “our spiritual drink.” The priest pours wine into the chalice and then adds a drop of water, symbolizing that the act of redemption is primarily the work of God but that human beings play a subordinate role.

For centuries it has been customary on Sundays for a collection to be taken up during the Offertory, with money replacing the gifts of food or other objects that were given by the people in early times. Since Vatican II it has been the custom in many churches for an usher to bring the collection to the altar, where the priest receives it. (The original meaning of “liturgy” for the pagan Romans was a monetary offering to support a ritual sacrifice.)

When the preparations have been completed, the priest makes one of his rare addresses to the people: “Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.”

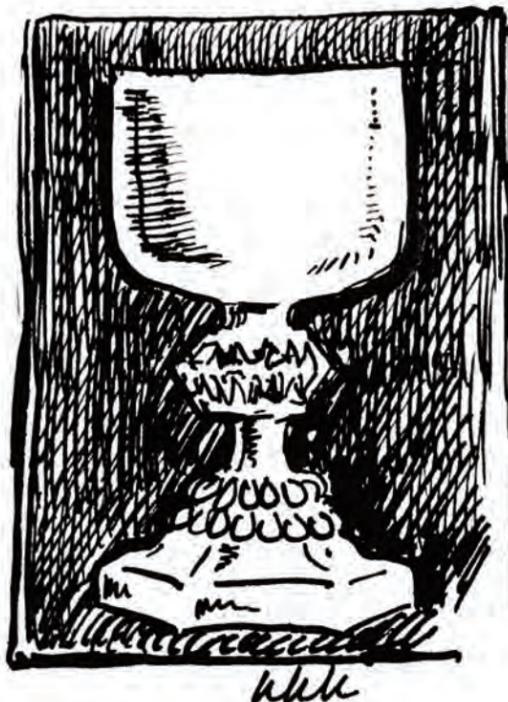
The people in turn address the priest, begging “may the Lord accept the sacrifice at your hands . . .” and the priest's prayer for that intention (varying with the season) follows. The Church teaches that through ordination the priest receives the power to consecrate the bread and wine as the Body and Blood of Christ, and it treats as a heresy the claim that a Mass is invalid if the priest is unworthy. But no one can force God's hand, and throughout the Mass priest and people repeatedly beseech God to accept their sacrifice, reminding Him in one of the eucharistic prayers that He had once accepted the sacrifices of Abel, Abraham, and Melchizedek.

The Preface is a prayer that precedes the Canon of the Mass — “canon” meaning a rule, here indicating a fixed rite. The Preface is preceded by another exchange between priest and people, in which the priest, who is about to embark on the long series of prayers that he alone recites, reminds the worshippers of their own participation, which they acknowledge: “Lift up your hearts. We lift them up to the Lord. Let us give thanks to the Lord our God. It is right and just.” The Preface too varies with the seasons, always addressing God as “Lord, holy Father, almighty and eternal God” and beseeching Him to have mercy on His people and to unite them with Christ's sacrifice on the cross.

The Preface concludes with priest and people joining with the choirs of angels who praise God unceasingly, singing the *Sanctus* — “Holy, holy, holy Lord God of hosts . . .” a hymn of triumph in which the worshippers consciously join with the angels in a heavenly rite. (In one of the eucharistic prayers the priest prays that “command that these gifts be borne by your holy Angel to your altar on high.”)

Before Vatican II the Canon never changed and was recited by the celebrant

Continued on page 7



A Logical Look at the Liturgy

by Christopher Carstens and Father Douglas Martis

Editor's note: This is a reprint of the first chapter of Mystical Body, Mystical Voice: Encountering Christ in the Words of the Mass, the 2011 book by Father Douglas Martis, Director of the Liturgical Institute at the University of Saint Mary of the Lake, and Christopher Carstens, who is the new editor of the Adoremus Bulletin beginning with the next issue.

The only way we can be saved from succumbing to the inflation of words is if we have the courage to face silence and in it learn to listen afresh to the Word. Otherwise we shall be overwhelmed by “mere words” at the very point where we should be encountering the Word, the Logos, the Word of love, crucified and risen, who brings us life and joy.¹

Joseph Ratzinger

WHERE DOES ONE BEGIN to look at the liturgy? The Code of Canon Law? The rubrics of the rite? The assembly and priest? The historical precedent? All are all possible starting points. But, like most answers to Catholic questions, we will start — and end — with Christ Himself, who is *the* beginning and end, the Alpha and Omega.

Christ is the Logos, the Word of the Father. Our look at the liturgy is therefore a *Logical* one, in the sense that it is centered on the Logos. Since a principal aim of this book is to examine the texts of the Mass, it will be beneficial to begin with the ultimate meaning of all liturgical words, the Word of the Trinity.

Theology of the Trinity: “God Himself Is Speech”²

The mystery of the Most Holy Trinity is the central mystery of the faith, the “source of all the other mysteries of faith, [and] the light that enlightens them” (CCC, 234). The same is true in our present consideration of the liturgy and its language, for the Trinitarian mystery explains and contextualizes the liturgical mystery, shedding light upon the liturgy’s essential meaning.

What is the Trinity? God. *Who* is the Trinity? Father, Son, and Holy Spirit. “It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.”³ This foundational mystery of the three Persons in one God is “dialogical.”⁴ According to its etymology, *dialogue* means “to speak” (*logein*) “across” (*dia*). God the Father “speaks of Himself,” has a knowledge of Himself, and this speaking and knowing is called His idea, thought, or word: *Logos*.

Unlike the idea that I have of myself, the Logos of God is perfect, complete. When I think of myself — who I am and what I am like — I find that the image never quite matches the reality. In some instances, the idea of myself can be seriously flawed (if I thought I was George Washington or Saint Michael the Archangel, for example). But even if my mind and other faculties are functioning perfectly, my mind’s image will never be identical to my actual existence. As Walker Percy remarks, the stranger who passes me by in the street has a view of me that I am incapable of

having (this is why, he suggests, the first person I look for in a group photo is myself).⁵ The infinite God, however, is not limited as I am. The image that the Father generates of Himself is perfect, lacking nothing of His own being. Since God has an idea of Himself, “this idea must be totally adequate, in no way less than the Being of which it is the Idea, lacking nothing that the being has. The Idea must contain all the perfection of the Being of which it is the Idea. There can be nothing in the Thinker that is not in His Thought of Himself, otherwise the Thinker would be thinking of Himself inadequately, which is impossible for the Infinite.”⁶ In short, the identity of the Son with the Father, the Word with the Speaker, is so perfect that the only distinction between them is their “relations of origin” (CCC 254), the Son “born of the Father before all ages.”⁷

The third Person of the Trinity is the Holy Spirit, “who proceeds from the Father and the Son.”⁸ Here again, the loving relationship between the Father and the Son is unique to the Godhead. True love is something totally given over to the other, so that the one loving holds nothing back. When total love is mutual, it is perfect. Yet in human loving there is often self-interest, where the love expressed does not contain the whole of the lover. Even when human love is total and genuine — as between a loving married couple (e.g., Blessed Zélie and Louis Martin, parents of Thérèse of Lisieux) or the willing sacrificial death of one for another (e.g., Saint Maximilian Kolbe for Auschwitz prisoner Franciszek Gajowniczek) — the relation between the

The Son of God is Word in the truest sense, fully identical to the Meaning of all things, while our own words are approximations of the eternal Word.

two persons remains disparate, for it is impossible to give everything to the other. The husband and wife of the holiest marriage, giving themselves totally to one another, remain individuals who continue to possess themselves and not wholly the other; so, also, in the self-sacrifice of the martyr. While the bond of true love unites two persons, each continues to remain distinctive. With God, the Love that exists between the Father and the Son is so real and perfect — the Father giving all to the Son and the Son returning all to the Father — that another Person, the Holy Spirit, is breathed or “spirated” from them both. In short: “The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e., by nature one God”; while, at the same time, “He is not the Father who is the Son, nor is the Son He who is the Father, nor is the Holy Spirit He who is the Father or the Son.”⁹ An alternate formulation of trinitarian faith sees the Breath, which is the Spirit, and the Word, which is the Son, uniting in an eternal hymn of praise to the Father.¹⁰

Before looking to the Trinity’s special significance for the liturgy and its language, two observations are in order. First, the Son’s very identity is Word or Logos. Partly because of the limitations of our

minds in the face of such a mystery, and partly because of Christ’s own mission, we ascribe to the Son various names: Jesus, Christ, Redeemer, Temple, Good Shepherd. Yet each of these titles — true as they are — *describe* Christ, especially as He carries out God’s plan in time. But to call the Second Person of the Trinity the *Word* is to speak to His identity within the Trinity. Second, the Word who is Christ differs significantly from the ordinary words that we speak. He is not literally a word like those we use to speak to one another. His identity as the Logos is not therefore analogous to our words, except from our own perspective. The Son of God is Word in the truest sense, fully identical to the Meaning of all things, while our own words are approximations of the eternal Word. This relationship is similar to that signified by His title as Son: I, too, am a son, but not a son like *the* Son. And to say that the Sonship of the Second Person of the Trinity is different from the sonship I have in relation to my natural father is not to lessen His Sonship in the comparison, but, on the contrary, to see how my own is a likeness to His. In short, *God* is the standard, *we* are the analogy. Similarly, the Logos is not a word similar to human words, but our words are like the primordial and fundamental Word of God.

The Logos-character of the Trinity is particularly meaningful for the liturgy, for just as the Word is an essential part of the Trinity, so too is the Word the essence of the liturgy and its prayer. “Only because there is already speech, ‘Logos,’ in God can there be speech, ‘Logos,’ to God.

Philosophically we could put it like this: the Logos in God is the *onto-logical* foundation for prayer.”¹¹ In other words, we can speak to God and listen to God because “God Himself is speech, word. His nature is to speak, to hear, to reply....”¹² Consequently, when we participate in the liturgy, we not only share in Christ’s “dialogue with God,” but “we can share in the dialogue which God *is*.”¹³ The Logical character of the Trinity is the character of the Church’s liturgy. The “Logical” is also, as we shall see next, the character of the entire economy of salvation, the Church herself, and the Christian life.

Creation and the Fall: God Speaks, but Man Does Not Listen

In *The Acting Person: A Contribution to Phenomenological Anthropology*,¹⁴ Karol Wojtyła ties human anthropology to human action: a man *is* how he acts and acts according to who he is. In a similar way, the actions of God in the world reveal something of His innermost being, while God’s Trinitarian nature enlightens for us His actions in the world. Accordingly, the Church’s Tradition speaks of *theology* when referring to the life of the Trinity in itself, and *economy* when considering God’s creation from Himself and His governance of the cosmos back to Himself (see CCC 236).

Logically speaking, this means that the dialogical character of the Trinity is expressed in God’s work of creating and redeeming.

Saint John the Evangelist begins his Gospel account this way: “In the beginning was the Word, and the Word was with God, and the Word was God.... All things came to be through Him, and without Him nothing came to be” (Jn 1:1,3). The Father’s Logos “is a voice which entered the scene at the very beginning of creation, when it tore through the silence of nothingness.”¹⁵ The Word that is spoken eternally by the Father within the Trinity is now spoken by the Father at the beginning of time; the uncreated Word of the Trinity is the creative Word of the cosmos; and the *dia-logical* character of the communion of divine persons is the logical source of the unity of creation and creator. “In the beginning.... God *said*, ‘Let there be light,’ and there was light” (Gen 1:1,3, emphasis added). Together with “the mighty wind [that] swept over the waters” (Gen 1:2), the Son and the Holy Spirit are considered the Father’s “creating hands”¹⁶ and His divine “artisans.”¹⁷

In addition to *how* God created all things — that is, through His Logos — the Church’s catechesis on creation also teaches us *why* God created. “Scripture and Tradition,” the Catechism of the Catholic Church says, “never cease to teach and celebrate this fundamental truth: ‘The world was made for the glory of God’” (CCC 293). Closely related to this purpose of the creation — the glory of God — is another; namely, the sanctification of human beings and, with them, all of creation. What does it mean that God creates for His own glory? Citing Saint Bonaventure, the Catechism explains that “God created all things ‘not to increase His glory, but to show it forth and to communicate it’” (CCC 293). In other words, God’s glory does not consist of His accruing praise, worship, and glory to Himself — since He needs none of these — but, rather, in bestowing, sharing, and manifesting His goodness to us. God’s glory and our sanctification are so closely related that we might say they are two sides of the same coin, for if we wish to glorify God to the best of our ability, we need to become saints. At the same time, if we wish to become saints, we must glorify God in all that we do. Saint Augustine, speaking of the life of prayer, captures this reciprocal relationship when he says that “God thirsts for us so that we might thirst for Him” (see CCC 2560). Or again, following the beautiful phrase of Saint Irenaeus, “The glory of God is man fully alive; moreover man’s life is the vision of God.”¹⁸ In short: God is glorified in His creation, and creation is divinized in its God.

Liturgy reflects these truths of creation. As the Logos is at the center of natural creation, so too is He the source of the new creation found in the liturgy. Worship, Saint Paul writes to the Romans, is *Logikal: logiké latreia* (12:1). The words of the liturgy are also Logical, that is, they express *the* Word. Also, just as the purpose of creation is the glory of God through the sanctification of His people, the purpose of the liturgy and its language strives ultimately to glorify and sanctify. In short, we speak according to the Logos, and we do

so to become saints unto the glory of God.

Because Adam spoke with God and listened to Him, he was destined to be “fully ‘divinized’ by God in glory” (CCC 398). God told Adam, for example, how to live according to the divine economy: “You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die” (Gen 2:16-17). *Economy* means literally “the management of a household,” and when applied to the divine plan, it includes the creation of all things by God (what the Tradition calls the *exitus*) and the return of all things back to God according to His design (called the *reditus*). God’s commands to Adam and Eve are, in other words, His appeal to “listen to my plan for you and for all of creation.” When all was working “according to plan,” there existed order, peace, harmony, and beauty in the cosmos. Such harmony, order, and beauty existed even between and within man and woman. As long as Adam and Eve listened to God with their intellects and wills, their bodies and all of their desires listened to them. The word used to describe such *listening*, whether of man to God or man’s body to his soul, is *obedience*, from the Latin *ob-audire*, “to hear” or “listen to” (see CCC 144). As long as Adam was obedient to God’s voice, Original Justice reigned.

And yet we know that Adam’s freedom and willingness to follow God were tested; the original harmony fell into discord. Rather than choosing God’s plan, Adam designed his own. “[H]e wanted to ‘be like God,’ but ‘without God, before God, and not in accordance with God.’”¹⁹ Adam did indeed want what was best: “to be like God.” What greater thing, in his condition of original holiness, would he have fallen for? The problem was that he wanted to follow his own economy to achieve it. He stopped obeying God’s voice and started listening to his own. He rejected the Lord’s will to embrace his self-styled will. He quit thirsting for God and drowned his thirst in his own way of doing things. Adam rejects the *reditus*.

But everything is bound up with freedom, and the creature has the freedom to turn the positive *exitus* of its creation around, as it were, to rupture it in the Fall: this is the refusal to be dependent, saying No to the *reditus*. Love is seen as dependence and is rejected. In its place come autonomy and autarchy: existing from oneself and in oneself, being a god of one’s own making.²⁰

This original sin is the reason why Christ came as our redeemer.²¹ Wounded by sin, man is no longer able to accomplish the *reditus*, to choose or to return to the Creator with his whole being. No longer following the path of God, man now follows his own way, a way which terminates in dead-ends. What must happen in order for Adam and his race to reunite with God? Someone must come who has the power to say “yes” to the *reditus*, to thirst again entirely for the divine, to seek God’s glory by following the Godhead’s own economy. This person is the Word of God Himself.

The dynamic of language — in its speaking and its hearing — is at the core of Adam’s (and thus our) creation and fall. Man is created by the *Logos*, in His image and likeness. God *tells* him how to follow the divine economy and live. As long as Adam *listens* to God, *harmony* — “the concord of sounds” — reigns in all his relations. When he stops listening to God, when he *says* “no” to the divine plan, man disrupts the original *dia-logue*. This dialogue with God then devolves into *monologue*, a redundant monotony of man talking to himself. This same dynamic of language will be key to the plan of Christ’s saving and restoring humanity to God.

The Old Covenant: Learning to Listen

The account of the Fall in Genesis includes a first indication that God will send a redeemer: “He will strike at your head” (3:15). And as the Fall consisted in Adam’s disobedience to God’s revealed plan, so redemption will be won by a second Adam’s perfect obedience — that is, his *listening* — to God’s will. The time of the Old Covenant thus becomes a time of *learning to listen*; a time of preparation for the coming of a man who will listen and respond with a “yes” to the *reditus*; a time of breaking the monologue and reestablishing a dialogue.

But why, it has been asked, did the Father wait so long to send the Word as our Redeemer? While He did promise a Redeemer who would crush the head of the serpent, could He have not done so immediately? The answer may be that in the course of salvation history until the time of Christ’s coming we were simply not ready yet to receive Him. If the Redeemer was to be that same Word which the Father spoke at the creation, then His reception would require “listening,” “hearing,” and “being obedient to.” The age of the promises, of covenants, then, was a time to prepare humanity to receive the Word of God, to listen clearly this time and, unlike Adam, to respond with fidelity. When God speaks again, He wants us to hear properly. To do this, the Father shapes and “shakes our hearts”²² both *by* and *for* the Word.

Part of the Chosen People’s preparation for the redeeming Word comes through the mouths of the prophets. The voice of God is a key component to the covenantal relationship between God and His people. The prophets call out to God’s household

True sacrifice is “union with God,” “love-transformed mankind,” and “divinization.”

when it strays from His divine economy. In doing so they herald the fullness of the divine plan in the Messiah. Authorized by God to speak on His behalf, the prophets are essential to the biblical and redemptive dialogue, which is then completed in man’s affirmative response.

Another essential aspect of human training to receive God’s only Son, one closely related to the work of the prophets, is found in the sacrificial system of the Old Covenant. We find Cain and Abel giving sacrifice, as well as Noah, Melchizedek, and Abraham. As a part of the covenant made through Moses at Mt. Sinai, God prescribes in great detail the ways sacrifices are to be offered, especially the Paschal Sacrifice marking the liberation from slavery in Egypt. Like prophetic voices calling man back to union with God, the sacrifices of the covenant seek the same goal. This union with the divine, while at the core of sacrifice, often is either misunderstood or forgotten altogether.

What *is* sacrifice? Many think of sacrifice as something essentially painful and therefore to be avoided. In this vein we ask one another prior to the season of Lent, “What are you *giving up* this year?” and it is often the smaller sacrifices that we choose. While it is not entirely untrue to think of sacrifice in this light, to consider only these negative aspects keeps us from understanding the essence of sacrifice rightly. True and authentic sacrifice looks very different:

It consists — according to the Fathers, in fidelity to biblical thought — in the union of man and creation with God. Belonging to God has nothing to do with destruction or non-being; rather, it is a way of being. It means emerging from the state of separation, of apparent autonomy, of existing only for oneself and in oneself. It means losing oneself as the only possible way of finding oneself (cf. Mk 8:35; Mt 10:39). That is why Saint Augustine could say that

the true “sacrifice” is the *civitas Dei*, that is, love-transformed mankind, the divinization of creation and the surrender of all things to God: God all in all (cf. I Cor 15:28). That is the purpose of the world. That is the essence of sacrifice and worship.²³

True sacrifice is “union with God,” “love-transformed mankind,” and “divinization.” It is, if you will, the flip-side of all the apparent negative aspects of sacrifice. It is not that pain and suffering having nothing to do with sacrifice; it’s that they are not the heart of sacrifice.

Such an understanding is necessary to appreciate the sacrificial practices of the covenant and, ultimately, Christ’s own sacrifice. It also helps clarify the pointed words of the prophets surrounding many of the sacrifices of the time. “Obedience is better than sacrifice,” says Samuel (I Sam 15:22). “For it is love that I desire, not sacrifice,” Hosea proclaims (6:6). “Do I eat the flesh of bulls or drink the blood of goats?” queries the psalmist. “Offer praise as your sacrifice to God” (Ps 50:13-14). Does the God who first prescribed sacrifice as a part of the covenant relationship at the same time not wish them? What lies behind the “prophetic disquiet and questioning”²⁴ is the misunderstanding of sacrifice, the gift that is sacrificed, and the requirements made on the person who offers it.

The history of man and his religion is the story of his efforts to reunite himself with the divine. To bring about the reunion, man offers a gift to the gods, but in the end realizes that nothing less than the gift of himself will suffice. And insofar as man is not usually willing to offer his complete self to the deity, he searches to find a gift,

an offering, a sacrifice that “represents” himself. A true representative gift is one in which the giver is in some way present in his gift; in this way the gift truly represents man in his attempt to give himself to God. Not all gifts, however, can be classified in this way, for in some gifts man is *not* present in the offering. These gifts are called by Cardinal Ratzinger “replacement gifts,” where the offerer is not present in his gift, even though on the surface he believes himself to be.²⁵ The distinction, then, is this: the “representative sacrifice” truly symbolizes man’s genuine and heartfelt desire to give himself over, to unite himself to God, to divinize himself: in a word, to “sacrifice.” The “replacement sacrifice,” on the contrary, is a mere empty sign or gesture of man’s supposed desire for reunion; the replacement sacrifice is a replacement of man, and “worship with replacements turns out to be a replacement for worship. Somehow the real thing is missing.”²⁶ It is these latter sacrifices that the prophets seek to correct.

God’s intervention in salvation history is a movement following His own economy toward true and authentic sacrificial representation. What had made sacrifices in Israel unique is not only that they were offered to the one, true God, but also that the offerings approached true representation. What, after all, could be a more genuine representation and symbol of the giver than his very own son? With Abraham’s sacrifice of Isaac, and later of Israel’s sacrifice of its firstborn sons — both of which are represented, at God’s own command, by a lamb — God sets Israel on a trajectory toward truly representational sacrifice and, consequently, true and authentic worship, which is the right way to relate to God.²⁷

Like the Trinity, the creation, and the Fall, the period of the Old Testament is *Logical*. The prophets speak in accord with the *Logos* of God and call the household of

Israel back to Himself. The sacrifices offered represent the core of man’s own being, symbolized in the lamb who takes the place of the firstborn son. The covenant’s prophetic voice and priestly sacrifice look forward to the *Sacrifice* of the *Word* in the person of Jesus. But until His coming, the prophets and the ritual sacrifices prepare God’s household to receive His *Logos* and finally, this time, to “listen to Him” (Mk 9:7; Lk 9:35).

The Incarnation and Paschal Sacrifice²⁸

We have seen that the dialogue of love that is the Trinity desired to express and share its own being and goodness. It accomplished this through the *Logos* in the creation of the universe. Despite human sin, the dialogue between God and man continued in partial ways (Heb 1:1). In “the fullness of time” (Gal 4:3), when men and women were open and prepared to hear the divine message, God spoke again: “And the *Logos* became flesh” (Jn 1:14). With the Incarnation, the same eternal *Logos* (of the Trinity, of creation, and of salvation history) speaks again, now in the flesh, with the sound of a human voice. At the Incarnation, creation echoed the words of long-suffering Job: “I had heard of you by word of mouth, but now my eye has seen you.” (Job 42:5).²⁹ Christianity is, then, not simply a spiritual and word-based religion, but also and essentially a bodily and incarnate one, both dimensions united completely and perfectly together after the model of Christ Himself.³⁰

Jesus Christ, the *Logos incarnatus*,³¹ is a Word unlike any other. In human speech, words are formed of the air, in the mouth; they flee as soon as they pass the lips. Shakespeare’s Falstaff asks of the word *honor*: “What is honor? A word. What is in that word honor? What is that honor? Air. A trim reckoning!” (Falstaff, in *Henry IV*, Part I, Act 5, Scene 1). Christ the Word, on the contrary, is not a “mere scutcheon” or mere symbol, but is a Word that does not pass away. The *Logos* of the *dia-logue* between God and men is a Person, substantial and abiding. He is nothing less than the “dialogue of grace.”³²

Saint Augustine pointed this out in comparing the voice of John the Baptist to Christ:

The Lord *is the Word who was in the beginning*. John is the voice that lasts for a time; from the beginning Christ is the Word who lives for ever. Take away the word, the meaning, and what is the voice? Where there is no understanding, there is only a meaningless sound. The voice without the word strikes the ear but does not build up the heart.³³

The dialogue of grace, now restored in Christ, “incarnate of the Virgin Mary,”³⁴ restores and perfects the initial dialogue interrupted by human refusal to listen. In taking on our nature, Christ elevates it and allows us to rejoin the dialogue with the Trinity: “God became man so that man might become God.”³⁵ Another way to speak of the Incarnation, this time in an explicitly *Logical* way, can be found in *The Feast of Faith*: “He who is speech, Word, *Logos*, in God and to God, participates in human speech. This has a reciprocal effect, involving man in God’s own internal speech. Or we could say that man is able to participate in the dialogue within God Himself because God has first shared in human speech and has thus brought the two into communication with one another.”³⁶

We might say, therefore, that Christ is not only the *Logos incarnatus*, but the *Dia-logos incarnatus*, for in addition to being the eternal voice of the Father to men, He is also the voice of men to the Father. Because Jesus shares completely in both na-

Continued on page 6

Logical Look at the Liturgy

Continued from page 5

tures, only He can *represent* perfectly and authentically both sides of the dialogue, the “speaking across” the abyss that divides them. As God, His clear voice loses nothing in its delivery to us; as man, He listens obediently and unreservedly to the Father. The responding voice from men to the Father completes and restores the dialogue: as man, Christ speaks and sings the hymn of perfect praise to the Father; as God, His voice is heard in the dialogue of the Trinity. Man is thus freed from His self-centered monologue and is opened up in a new way to the Father. Representing man, Jesus says “yes to the *reditus*,” yes to union with God, and yes to divinization.

Jesus “says” all of these things throughout His life, for He is the dialogue of God and men in the flesh. Nevertheless, it is in the obedience of the Paschal Sacrifice that His “yes” resounds most clearly and articulately. When the first Adam sins by “not listening” to the Father’s voice, the Second Adam redeems by listening perfectly to the Father’s voice: “by whose obedience we have been restored to those gifts of yours that by sinning we had lost in disobedience.”³⁷ The Paschal Mystery of Christ — His suffering, death, Resurrection, and Ascension — is the longed-for response of love from man to God because it is the total return of self to the Creator.

What pleased the Father about Christ’s sacrifice on the cross? What was it about the Paschal Mystery that satisfied God and won our salvation? “According to the Fathers, in fidelity to biblical thought,”³⁸ and contrary to the common view, what pleased God most in the sacrifice of Christ was not primarily His suffering, His precious Blood, His physical, mental, and spiritual agonies, but the love He had for the Father, the thirst for Him, and the union of wills of which all of His Son’s passion is the perfect expression. It is not that Christ’s agonies are by any means inconsequential; rather, what is more important is the interior union of wills with the Father.³⁹ If the first Adam said that he would not listen, would be disobedient, the second Adam is obedient and does listen to the Father’s will. We chose our own economy, our own plan, instead of the Father’s. Christ, by contrast, chose not His own will but His Father’s. Although “He was in the form of God, [He] did not regard equality with God something to be grasped. Rather, He emptied Himself, taking the form of a slave...” (Phil 2:6-7). When we stopped thirsting for God, Christ came to be thirsty on our behalf. The act of contrition recognizes these two dimensions of sacrifice: We are sorry for our sins not simply because of the demands of justice (“the loss of heaven and the pains of hell”), but principally because they symbolize deficiencies in our love for Love itself (“but most of all because they offend you who are all good and worthy of all my love”).

In the Incarnation our *Logical* look at the liturgy finds its core. The salvific work of Christ, like all else before and after it, is Word-based.

The shepherd who rescues [man] and takes him home is the Logos Himself, the eternal Word, the eternal Meaning of the universe dwelling in the Son. He it is who makes His way to us and takes the sheep onto His shoulders, that is, He assumes human nature, and as the God-Man He carries man the creature home to God. And so the *reditus* is possible. Man is given a homecoming.⁴⁰

The Church and the Liturgy: Becoming One with the Logos

Jesus Christ, the *Logos incarnatus*, reunites us with the Father in the Paschal Sacrifice of the cross. Sacrifice is not the destruction of being but is “a way of

being...: love-transformed mankind, the divinization of creation and the surrender of all things to God.”⁴¹ The essence of the “Logical Sacrifice” is Christ’s obedient “yes” to the will of the Father, which reverses the *non serviam* (I will not serve) of the disobedient. While His victory is won, what remains to be realized is man’s own identification with the Logos in His perfect response to the Father, which today takes place in the Church.

The restoration of the dialogical relationship of God and man, at one time actualized in the Incarnate Logos, lives now in His Mystical Body.

This structure of Word and response, which is essential to the liturgy, is modeled on the basic structure of the process of divine revelation, in which the Word and response, the speech of God and the receptive hearing of the Bride, the Church, go together ... God, the Revealer, did not want to stay as *solus Deus, solus Christus* (God alone, Christ alone). No, He wanted to create a Body for Himself, to find a Bride — He sought a response. It was really for her that the Word went forth.⁴²

Now, as He is seated in glory at the Father’s right hand, Christ continues His saving work in and with His Bride and Mystical Body, the Church (see CCC 1076).

To the question “Who Celebrates the Liturgy?” the Catechism identifies three

In the liturgy, the Mystical Body joins with Christ and speaks the Mystical Voice of praise and adoration to the Father.

categories of persons: the Trinity, the heavenly participants, and earthly participants of the sacramental liturgy (nos. 1137-1144). According to the visions of Isaiah, Ezekiel, and John, heaven is centered around a throne, upon which sits the Lord God (Ezek 1:26-28; Is 6:1; Rev 4:2). A slain Lamb also occupies the throne (Rev 5:4), and flowing from both, the throne and the Lamb, is a “river of life-giving water” (Rev 22:1). The Father, Son, and Holy Spirit are the liturgy’s principal actors. We enter into their work when we, God’s people, participate in the liturgy. Around the Persons of the Trinity, the book of Revelation identifies the liturgy’s heavenly participants, those standing before the throne and worshipping God face to face: heavenly powers, four living beings, twenty-four elders, a woman, and a countless multitude. It is in this heavenly and eternal liturgy that the Church’s earthly members join through the mediation of the sacraments.

Christ is called the liturgist (*leitourgos*) and His work, liturgical (see Heb 8:2,6) because He performs a work — His sacrificial “yes” to the Father — in the name of and on behalf of His people (*propapula*). His Church is likewise *leitourgos* (CCC 1144), for through Christ she continues the restored dialogue of grace with the Father on behalf of her members and the entire world. The liturgy’s heavenly participants are described as “recapitulated in Christ” (CCC 1138), more literally, “re-headed” in Christ. They have, by cooperating with His grace, earned a permanent place under His headship. Christ is, for them as well as for us, the Head. Gathered under Him, the Church exists as His own Mystical Body: He the Head, we the members.

The image of the Church as the Mystical Body of Christ comes to us from Saint Paul’s First Letter to the Corinthians: “As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ... Now you are Christ’s body, and individually parts of it” (I Cor 12:12-14,27). The Body, like any body, takes its direction from the Head. And as Christ worked as prophet, priest, and king (what the Tradition calls the

munera Christi, the offices of Christ) for the glory of God and the sanctification of creation, so also does the Mystical Body carry on with Him His prophetic, priestly, and kingly *ergon* (work) for the salvation of the *laos* (people) unto God’s greater glory. She, the Church, imitates her head in her activities — proclaiming the Good News of salvation, continually offering Christ’s Paschal Sacrifice in the liturgy, and leading by serving the needs of all — yet, after the example of her Head, she speaks most clearly and effectively in her priestly work, where Christ’s Paschal Sacrifice of praise is made present and active.

In her sacramental liturgy, particularly the Eucharist, Christ’s sacrificial “yes” to the *reditus* and to God’s will is made present: “Christ transformed His death into a verbal form.”⁴³ In other words, the “Eucharistic canon is a sacrifice in the form of the word.”⁴⁴ And because the Eucharistic prayer is the re-presentation of Christ’s sacrifice, it is the occasion for the Church to make it her own, her opportunity to join in the dialogue, to say “yes” along with Him to the Father: “The Eucharistic prayer is an entering-into the prayer of Jesus Christ Himself; hence it is the Church’s entering-in to the Logos, the Father’s Word, into the Logos’ self-surrender to the Father, which, in the Cross, has also become the surrender of mankind to Him.”⁴⁵

The “Logical Sacrifice” of Christ now becomes the “Logical worship” of the Mystical Body. As Head of His Mystical Body, the Logos is the Mystical Voice, speaking on behalf of God to man and on behalf of man to God in the restored dialogue of “love-transformed mankind.” All that the Mystical Body says and does is “in accord with the Logos,” be it in the exercise of her prophetic office, her priestly office, or her kingly office. The Mystical Body’s priestly activity in worship is particularly Logical. Her calendar, sacred music, and churches are all established “in accord with the Logos.”⁴⁶ In a sacramental approach to the texts of the Mass, we notice that the Church speaks in accord with the Logos, and we, members of the Mystical Body, speak with her and, in so doing, are divinized after the image of the Logos.

Liturgical Participation: “Logifying Our Existence”⁴⁷

The Mystical Body’s liturgy sacramentalizes — which is to say makes present and active — the Paschal Sacrifice of the Logos. In the liturgy, the Mystical Body joins with Christ and speaks the Mystical Voice of praise and adoration to the Father. The Church’s “worship in accord with the Logos” is the opportunity for members of the Body to unite themselves to the Logos, to, in the expression of Cardinal Ratzinger, “logify our existence”⁴⁸: “we must still pray for [the Sacrifice of the Logos] to become *our* sacrifice, that we ourselves, as we said, may be transformed into the Logos, conformed to the Logos, and so be made the true Body of Christ.”⁴⁹

To “logify” is to become fully united to the Son in His union with the Father. The idea is expressed in the Letter of Saint Paul to the Romans: “I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship [*logikē latreia*]. Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect” (Rom 12:1-2). *Logikē latreia* here expresses the new reality of

Christian worship established at the Incarnation of the Logos: after Christ, who is both Word and flesh, we are to worship according to the word and the flesh (“spirit, soul, and body” [I Thess 5:23]), identifying with Christ in mind and body. Following Christ (the fundamental *Logos incarnatus*) as members of His Mystical Body, we are to become *logoi incarnati*.

The primary and indispensable source of “logification” is our full, conscious, and active participation in the liturgy, especially the Eucharist.” Here we “ask that the Logos, Christ, who *is* the true sacrifice, may Himself draw us into His act of sacrifice, may ‘logify’ us, make us ‘more consistent with the word,’ ‘more truly rational,’ so that His sacrifice may become ours and may be accepted by God as ours...”⁵¹ In the Church, especially at her liturgy, heaven joins earth, the invisible becomes visible, and the symbolic is the real (sign and reality). The ultimate purpose of this meeting of above and below, however, is the divinization of the created, the perfection of the fallen, and the consummation of restored communion. Pope Benedict XVI invokes Saint Augustine on this point, recounting His transformative dialogue with the Eucharistic Christ: “I am the food of grown men; grow, and you shall feed upon me; nor shall you change me, like the food of your flesh, into yourself, but you shall be changed into me” (SCar 70). The liturgy makes us more fully human, precisely because it restores our likeness to God lost at the Fall, and transforms us according to the Logos, our ultimate goal.

Following our liturgical and sacramental identification with the Logos, we are impelled to “be transformed” in every aspect of our existence: “The Apostle’s insistence on the offering of our bodies emphasizes the concrete human reality of a worship which is anything but disincarnate” (SCar 70). The liturgical life, one lived according to the Logos, spends most of its time outside the walls of the church building and on “the front lines” of society and culture, as Pius XII says (see CCC 899). Here we see also the liturgy’s place in the “New Evangelization.” As evidenced in the scriptures, evangelization always begins with an encounter with the living Christ, is followed by a *metanoia* or turning toward Him and away from sin, and then the seemingly irrepressible desire to announce to the world the Good News. The New Evangelization promoted so energetically by Pope John Paul II is likewise founded upon a *new* encounter with Christ (most especially in the Eucharistic liturgy), a subsequent return to Him, and the urgent desire to evangelize in the world.

The place of the Logos in our liturgical participation is paramount. To identify with the Paschal Sacrifice of the Logos made present in the sacraments is to hear the Father’s clear voice, to listen perfectly to it, and to return a “yes” in concert with the Mystical Voice of Christ and His Church. Liturgical participation is therefore a listening and a speaking. Particular words sacramentalize the Word, so that our literal speaking is also a real participation in the Voice of Christ and His Church. There is a natural and supernatural affinity between the sacramental word on the one hand, and the Mystical Word on the other. Consequently, just as Christ is a particular Word who says a definite “yes” in a truly remarkable way, so too are liturgical words to say definite things in precise ways. The Son of God is not “just any old word,” but the Logos of the Father; so too the sacramental words seeking to convey the Word must have a particular tenor, voice, and precision. While a rose, by any other name, would smell as sweet, the Logos of God, in many other words, would not sound as clear.

Because liturgical participation requires a hearing and a speaking, liturgical

formation — like that of the Chosen People — is learning to hear the Word and learning to speak with the Word. In the process of this type of liturgical formation,

... the language of our Mother becomes ours; we learn to speak it along with her, so that, gradually, her words on our lips become our words. We are given an anticipatory share in the Church's perennial dialogue of love with Him who desired to be one flesh with her, and this gift is transformed into the gift of speech. And it is in the gift of speech, and not until then, that I am really restored to my true self; only thus am I given back to God, handed over by Him to all my fellow men; only thus am I free.⁵²

In short, the language that we use during the liturgy is the Mystical Voice of the Mystical Body, a "hymn of praise that is sung through all the ages in the heavenly places ... brought by the High Priest, Christ Jesus, into the land of exile..." (Paul VI, *Laudis canticum*). This Voice is for us the means to divinization and union with God, and the instrument by which we hope to enter that divine dialogue of love, the Trinity.

Summary

There are, we said at the start, a number of ways to approach the liturgy in order to deepen our understanding of it. Based in large part on the writing of Joseph Ratzinger, now Pope Benedict XVI, we have looked at the liturgy from a particular angle, Christ as the Word of the Father. Here summarizes our "Logical Look at the Liturgy" — or, more accurately, our logical *listen* to the Liturgy:

- God Himself is speech, a dialogue.
- God creates by His Word, and man sins by not listening to God's Word.
- The time of the Old Covenant prepares men and women, through the covenants with Israel, to listen once again to the Word of God.
- At the Incarnation, God speaks His Logos into the world. The redemption is Christ's perfect "yes" back to the Father from the cross.

- Christ associates His Mystical Body, the Church, in His dialogue with the Father.
- Christians *logify* their existence by uniting themselves with the Logos in the Mystical Body. Together, Christ, the Church, and Christians speak the Mystical Voice of praise to the Father.

This Logos approach is singularly meaningful for our current task of understanding the words of the Roman Missal since the words of our sacramental celebrations approximate the very Word which is Christ Himself. Ritual and sacramental language, to put it another way, should be consonant, harmonious, and corresponding with the Logos, for such language is, in truth, the Mystical Voice of the Mystical Body, of which Christ is the Head and spokesman.

Endnotes

1. Joseph Ratzinger, *The Feast of Faith: Approaches to a Theology of the Liturgy*, trans. Graham Harrison (San Francisco: Ignatius Press, 1986), 73.
2. Ratzinger, *The Feast of Faith*, 25.
3. Catechism of the Catholic Church 254, see Fourth Lateran Council (1215), DS 804.
4. Ratzinger, *The Feast of Faith*, 25.
5. Walker Percy, *Signposts in a Strange Land* (New York: Noonday, 1992), 127, 136.
6. Frank Sheed, *Theology and Sanity* (San Francisco: Ignatius Press, 1993), 61.
7. Niceno-Constantinopolitan Creed, *Missale Romanum*, third typical edition.
8. See CCC 246 for a fuller discussion on the *filioque*.
9. CCC 253-254; see Council of Toledo XI (675), DS 530:26.
10. Ratzinger, *The Spirit of the Liturgy*, 140.
11. Ratzinger, *The Feast of Faith*, 25.
12. Ibid.
13. Ratzinger, *The Feast of Faith*, 26.
14. Karol Wojtyła, *The Acting Person: A Contribution to Phenomenological Anthropology* (Analecta Husserliana) (Boston: D. Reidel Publishing Company, 1979).
15. XII Ordinary General Assembly of the Synod of Bishops, "Message to the People of God," October 24, 2008, 1.
16. CCC 292, 703; see Saint Irenaeus, *Adv.*

17. *haeres.* 2, 30, 9; 4, 20, I: PG 7/1, 822, 1032.
18. CCC 1091; see Ratzinger, *The Spirit of the Liturgy*, 153-154.
19. See CCC 294; Saint Irenaeus, *Adv. haeres.* 4, 20, 7: PG 7/1, 1037; Ratzinger, *The Spirit of the Liturgy*, 18.
20. CCC 398; Saint Maximus the Confessor, *Ambigua*: PG 91, 1156C.
21. Ratzinger, *The Spirit of the Liturgy*, 33.
22. Did the Son of God become man only on account of sin? See Richard H. Bulzaccelli, "The Εσχατος Αδάμ and the Meaning of Sacrifice in the Theology of Joseph Ratzinger/Benedict XVI," *Antiphon* 13.1 (2009): 56-57.
23. Ratzinger, *In the Beginning: A Catholic Understanding of the Story of Creation and the Fall*, trans. Boniface Ramsey (Grand Rapids, MI: Eerdmans Publishing Co., 1995), 16.
24. Ratzinger, *The Spirit of the Liturgy*, 28.
25. Ibid., 39.
26. Ibid., 36, especially note 1.
27. Ibid., 36.
28. Ibid., 35-38.
29. Ibid., 28. Cardinal Ratzinger gets to the heart of the notion of sacrifice on p. 28 of this work. The recovery of sacrifice is one of the great contributions of his *The Spirit of the Liturgy*.
30. Cited in Synod XII, "Message to the People of God," 4.
31. The errors here are a Monophysitism (and perhaps Gnosticism) that exaggerates the spiritual and divine element of Christ to the detriment of the human; and, on the other extreme, a Nestorianism that so emphasizes Christ's humanity that His nature as Logos is obscured. The errors surrounding the Incarnation also devolve upon the nature of the Church and of her liturgy.
32. Ratzinger, *The Spirit of the Liturgy*, 47.
33. Ratzinger, *Introduction to Christianity*, trans. J.R. Foster (San Francisco: Ignatius Press, 1990), 275; see also Joseph Ratzinger, *Credo for Today: What Christians Believe* (San Francisco: Ignatius Press, 2009), 102.
34. Saint Augustine, *Sermo* 293, 3; PL 1328-1329.
35. Niceno-Constantinopolitan Creed, *Missale Romanum*, third typical edition.
36. CCC 460; Saint Athanasius, *De inc.* 54, 3: PG 25, 192B.
37. Ratzinger, *The Feast of Faith*, 25.
38. Ratzinger, *The Spirit of the Liturgy*, 28.
39. Saint Anselm: "For the Father did not compel Him to suffer death, or even allow Him to be slain, against His will, but of His own accord He endured death for the salvation of men... It seems to me that you do not rightly understand the difference between what He did and suffered at the demand of obedience, and what He suffered, not demanded by obedience, but inflicted on Him, because He kept His obedience perfect ... God did not, therefore, compel Christ to die; but He suffered death of His own will, not yielding up His life as an act of obedience in maintaining holiness; for He held out so firmly in this obedience that He met death on account of it." (*Cur Deus Homo*, in *Opera Omnia*, ed. G.S. Schmitt, vol. 3, pp. 60-62, trans. S.N. Deane in *Basic Writings* [La Salle, IL: Open Court Publishing Co., 1965], pp. 191-194) in Louis Dupré, *Symbols of the Sacred* (Grand Rapids, MI: Eerdmans Publishing Co.), pp. 36-37, footnote 73.
40. Ratzinger, *The Spirit of the Liturgy*, 34.
41. Ratzinger, *The Spirit of the Liturgy*, 28.
42. Ratzinger, *The Spirit of the Liturgy*, 208.
43. Ratzinger, *God Is Near Us: The Eucharist, the Heart of Life*, ed. Stephan Otto Horn and Vinzenz Pfnür, trans. Henry Taylor (San Francisco: Ignatius Press, 2003), 49.
44. Ratzinger, "Is the Eucharist a Sacrifice?" *Concilium* 24 (1967) 77, cited in Richard Malone, "Eucharist: Sacrifice According to the Logos," in *Antiphon*, 13.I (2009), 80.
45. Ratzinger, *The Feast of Faith*, 37.
46. Ratzinger, *A New Song for the Lord: Faith in Christ and Liturgy Today*, trans. Martha M. Matesich (New York: The Crossroad Publishing Company, 1996), 57-176.
47. Ibid., *The Spirit of the Liturgy*, 58.
48. Ibid., *The Spirit of the Liturgy*, 58.
49. Ratzinger, *The Spirit of the Liturgy*, 173.
50. See Pius X and SC 14.
51. Ratzinger, *Pilgrim Fellowship of Faith*, as found in "'Worship in accord with the Logos' — Incarnation, Liturgy, and Inculturation," by Rev. Robert A. Pesarchick, in *Antiphon* 13.I (2009): 39.
52. Ratzinger, *The Feast of Faith*, 29-30.

The Mass in Slow Motion

Continued from page 3

inaudibly, since he was doing his work as priest, while the people prayerfully waited its culmination. Now there are four possible eucharistic prayers, which the priest recites so that the people can hear them. Again the priest repeatedly asks God to accept the sacrifice that is being offered, and he makes the sign of the cross over the bread and wine as a reminder that we are redeemed by that cross.

The priest prays to God on behalf of "all those gathered here," but he also unites the congregation with the whole Church — those "who have gone before us with the sign of faith and rest in the sleep of peace." The priest prays for the living and the dead, naming those for whom the particular Mass is being celebrated.

He also invokes by name the pope and the local bishop, affirming that the sacrifice is being offered in union with them. This the essence of the Catholic idea of unity — there is no church and no sacrament apart from the hierarchy "who, holding to the truth, hand on the catholic and apostolic faith." Non-Catholics do not receive communion at Mass because they are not in union with that hierarchy.

The priest also associates the congregation with the saints, beginning with the Virgin Mary and continuing through the apostles and then — in another affirmation of ecclesial unity and continuity with the early Church — invoking the early popes Linus, Cletus, Clement, Sixtus, and Cor-

nelius and the early Roman martyrs Cyprian, Lawrence, Chrysogonus, Perpetua, Agnes, Lucy, Cecilia, and others.

After a final plea that God would "bless, acknowledge, and approve this offering," the priest spreads his hands over the bread and wine to designate them as the objects to be sanctified. He recalls the events of the Last Supper and repeats the words of Jesus — "This is my Body ... This is the chalice of my Blood ... Do this in memory of me." The transformation of bread and wine into His Body and Blood is now complete. The elevation of the newly consecrated elements that immediately follows was instituted in the Middle Ages to counter heretical doubts about Christ's Real Presence by offering the eucharistic elements for the adoration of the congregation, who respond with an affirmation of faith that is often sung.

There are four authorized affirmations, three of which look forward to Jesus' Second Coming. The priest then continues the eucharistic prayer, offering to God the sacrifice of Christ's Body and Blood, praying that "this sacrifice of our reconciliation" may "advance the peace and salvation of all the world."

At the end of the eucharistic prayer the priest again elevates the sacred elements for the adoration of the people and affirms that through, with, and in Jesus, in the unity of the Holy Spirit, all honor and glory is due to the Father, to which the people offer a fervent "amen." Originally this was the only elevation, signaling to the people that the transformation of the bread and wine had taken place and allowing them for the

first time to look upon those transformed elements.

As the rite moves toward its climax in communion, the people, hoping to make themselves worthy, follow Christ's instruction as to how to pray, repeating His very words (before the Council the Lord's Prayer was recited in Latin, and only by the priest.)

After recalling that Jesus told His apostles that He had brought them peace, the priest says "the peace of the Lord be with you always" to the congregation. In one of the very rare times when the rite provides that the people address one another, he may add, "Let us offer each other the sign of peace," an optional gesture that was confined to the clergy before the Council but is now probably followed in most congregations. The exact nature of the gesture is not specified. This greeting of peace is appropriate just before communion because of Saint Paul's admonition to Christians not to approach the holy table if they have a grievance against their neighbors.

Priest and people then petition Jesus as the Lamb of God, the sacrificial victim "who takes away the sins of the world." The priest again shows the sacred host to the people and proclaims it to be the very Lamb of God. The people respond in the words of the Roman centurion in the Gospel — they are not worthy that Christ should come under their roof but by a word from Him they are healed.

Before Vatican II the people knelt at the communion rail and received the sacred host directly on the tongue, so as not to touch it with their unclean hands. Now in most congregations the people stand to re-

- ceive communion, and most people receive the host into their hands before consuming it. Except at some Masses with large crowds, it is customary in most places for the chalice to be offered to the laity as well, something that had not been permitted for many centuries. Among the most significant changes of Vatican II is the fact that lay people are now authorized to distribute communion if necessary.
- After communion the process of purifying the sacred vessels is a very careful one, seeking to prevent even the smallest part of the sacred elements from being profaned. Any remaining hosts are placed in the tabernacle in a ciborium. The acolyte then pours water into the chalices and ciboria and the priest consumes the water, then carefully dries the vessels and washes his fingers.
- After this purification the priest is seated, as he and the people meditate on the sacred mystery. After one of the assigned seasonal prayers of thanksgiving for the Eucharist, the priest blesses and dismisses the congregation, who answer "Thanks be to God" for the privilege of having participated. (The word "Mass" comes from the Latin word for sending, as the people are sent forth into the world.)

James Hitchcock is professor emeritus of history at St. Louis University and author of, among other things, The Recovery the Sacred and History of the Catholic Church.

Review: Weber's Proper of the Mass

by Horst Buchholz

In Susan Benofy's February 2015 article "What Must be Sung is the Mass: Resources for Singing the Proper of the Mass" she noted that Father Samuel Weber's *Proper of the Mass* book was forthcoming. It is now available from Ignatius Press (ignatius.com/Products/PMSS-H/the-proper-of-the-mass-for-sundays-and-solemnities.aspx).

The Proper of the Mass for Sundays and Solemnities

Hardback, 1292 pages, \$34.95

Following is a review from Adoremus music consultant Horst Buchholz:

Historians and scholars have taught us that Pope Gregory the Great was most likely not the author of any of the chant that is named after him. Nevertheless, the image of Gregory dictating chant to a servant while a dove symbolizing the Holy Spirit is singing into his ear is powerful and unforgettable. This beautiful image also comes to my mind

when reading and singing through Father Samuel Weber's English Gradual, *The Proper of the Mass*, published by Ignatius Press. This most impressive compilation fills more than 1000 pages and includes English chant for Introit, Offertory, and Communion throughout the Church year.

In recent years several composers have crafted antiphons and verses in the vernacular for the Propers for English-speaking congregations. These collections have filled a tremendous void for those who would like to use those appointed texts yet do not want to sing too much Latin in an otherwise all-English Mass.

I have often wondered how many parishes faithfully recite those antiphons at weekday spoken Masses but regularly fall back to hymns and songs on Sundays. Of the collections from which to choose, one must give special praise to Father Weber's compilation in the English Gradual. Not only does he understand the patrimony of the original Latin chant perfectly well,

but he also has an unequalled feeling for the rhythm and accent structure of the English language.

The English Gradual was written over a period of several years and offers multiple options for each antiphon. The first setting is the most elaborate version closely



based on the Latin chant from the *Graduale Romanum*. While the original melodies are still clearly recognizable, flow and grammar of the English text give the chant its final shape. The second setting is a simplified version of the Gre-

gorian antiphon, still in the same mode and following the basic outline of the Gregorian model. These antiphons are followed by a number of verses in a somewhat solemn Gregorian psalm tone. The third setting of the antiphon is in an embellished psalm tone, with a syllabic alternative antiphon, while the fourth setting is the simplest, reminiscent of the psalm tones in the *Mundelein Psalter* by the same author. There is yet another set of verses in the same simple psalm tone of the fourth antiphon setting.

While the settings in the Gradual are intended to be sung by a schola, from the more advanced to the less experienced, the antiphons could also be sung by a cantor alone; in particular, Antiphons III and IV might even be used as refrains for the assembly with

a schola or cantor chanting the verses. This great wealth of options, combined with a supreme command of the text and the Gregorian modes, makes this new Gradual most valuable for any church, from the smallest parish to

the cathedral.

At some point I was only moderately enthusiastic about English chant and thought that, if at all, it should be written in modern notation. However, I have experienced that the four-line notation is really easy for anyone to learn, providing much greater flexibility than modern notation in selecting the appropriate pitch for your singers.

I highly recommend this new English Gradual to anyone who wants to sing the proper antiphons on a regular basis and is looking for very accessible, yet most beautiful chant in the vernacular. We cannot thank Father Weber enough for all his hard work, a true labor of love and dedication to liturgy and the Church. I am most confident that this new Gradual will become a standard work and hope it will find a home in many parishes.

Dr. Horst Buchholz is Director of Sacred Music at the Cathedral and the Archdiocese of St. Louis and vice-president of the Church Music Association of America.

Footnotes for a Hermeneutic of Continuity: Sacrosanctum Concilium's Vanishing Citations

by Susan J. Benofy

Editor's note: The works cited within this article are designated with brackets, rather than superscript footnote numbers. The chart on page 10 supplements this article.

ON OCTOBER 22, 1962, during the first session of the Second Vatican Council, the presentation of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium* began. First the document was read and explained paragraph by paragraph, then the full document was discussed. According to historian John W. O'Malley, SJ:

Cardinal Frings of Cologne led off from the presidents' table. His opening words: "The schema before us is like the last will and testament of Pius XII, who, following in the footsteps of Saint Pius X, boldly began a renewal of the sacred liturgy." Frings thus sounded what would be a leitmotif of the majority: the council was carrying forward work that had already begun. ([1])

In the fifty years since the promulgation of *Sacrosanctum Concilium* (SC), however, the idea that the Council was a continuation of work already begun was obscured by numerous commentaries that treated SC as a departure from the past, the beginning of a "new" liturgy for the "new" post-Vatican II Church. O'Malley's account indicates that the Council Fathers interpreted SC according to what Pope Benedict XVI called the "hermeneutic of reform in continuity." If today's readers are to interpret it in the same way we must re-discover SC's connection to the reform of the earlier twentieth-century popes. And to do this it would help to understand a little-known editorial decision that may have contributed to the loss of this connection.

According to Father O'Malley the text of SC that was presented to the Council in October 1962

had 105 sections, running without the notes to about 25 pages of ordinary print. The notes to the text covered a wide vari-

ety of sources but with a generous sprinkling from the encyclical *Mediator Dei*. ([1], p. 131)

Yet when the definitive text of SC was promulgated on December 4, 1963, there were only 42 footnotes, citing just four categories of sources: 23 cite Scripture, 6 the Fathers of the Church, 9 liturgical books, and 4 the Council of Trent. The "generous sprinkling" of citations of *Mediator Dei* had vanished.

To see when and why they were removed we need to look in more detail at the procedure followed by the Council in approving SC (see [2] and [3]). The bishops submitted hundreds of amendments during the discussion of the draft SC presented at the first session of the Council. Chapter I was revised to accommodate the amendments, and a definitive vote was taken on this chapter during this session.

Between sessions the Council's liturgical commission incorporated the rest of the bishops' suggestions into the document, and the new draft was discussed during the Council's second session. One chapter at a time was considered. First each paragraph was voted on, and then the chapter as a whole was put to a vote. Bishops could vote to approve the text, to reject it, or to approve on condition that it was amended in a specific way. These final amendments were incorporated into yet another draft, which was presented for the definitive vote on the document as a whole on November 22, 1963. Finally this vote was ratified December 4, 1963 in a public session. This last version thus became the official Constitution on the Sacred Liturgy promulgated by Pope Paul VI.

The successive Latin drafts of SC, including the footnotes, are collected and printed side by side in reference [2]. It is clear that footnotes (numbering about 115) from a wide variety of sources are still present in the draft presented at the beginning of the second session of the Council,

and approved in the detailed section by section vote. But all the footnotes that cited sources other than Scripture, Fathers of the Church, liturgical books, or the Council of Trent were removed in the transition from this to the final version, reducing the number of footnotes to only 42. Why?

Pierre Marie Gy, OP, who was a member of the Conciliar liturgical commission, explains the commission's concern about developing the proper style for SC:

According to the tradition of the Council of Trent and even of Vatican I, it should be biblical and patristic, and should maintain a certain distance from theological disputes. But should one not, at the same time, take account of the doctrinal style of encyclicals, which are more concerned with theological precisions and are somewhat removed from biblical theology? The question was all the more relevant since Pius XII had devoted considerable attention to the liturgy, in the encyclical, *Mediator Dei*, and elsewhere. Should the conciliar constitution be a solemn prolongation of the Pope's teaching? Could it conceivably abstract from it?

Little by little a delicate solution emerged, a solution that seems to have pleased the Council Fathers and to have inspired even the theological commission in its revision of schemas. It was decided that the style of the Constitution would be that traditionally adopted in Councils; it would be wholly biblical, except where canonical precision was necessary. Thus it is that the opening pages, on the history of salvation, are closer to biblical theology than to the style of *Mediator Dei*. However, at the same time, the Constitution relies considerably on the great encyclical of Pius XII, and time and again it uses its very terminology, without quotation marks or reference. Only in the case of biblical, liturgical and patristic quotations are references given. ([4], p. 70)

Note that Gy does not say that the Council Fathers requested the footnotes be dropped, or that the content changed in a way to make them irrelevant. It was, he

says, simply a matter of the proper style.

In fact, it was not only *Mediator Dei* (MD) that was cited in earlier drafts of SC. There are also numerous citations of Pope Pius X's motu proprio *Tra le sollicitudini* (TLS) of 1903, Pope Pius XI's Apostolic Constitution *Divini cultus* (DC) of 1928, Pope Pius XII's Encyclical *Musicae sacrae disciplina* (MSD) of 1955, and the 1958 Instruction from the Congregation of Rites, *De musica sacra et sacra liturgia* (1958I), which gathered together provisions on liturgy and music from these earlier documents. However, none of these documents is cited in the definitive text.

As the short history above shows, during their debate and the detailed section-by-section votes on SC the Council Fathers were working from a text whose large number of citations to earlier documents made clear the continuity of SC's provisions with the early 20th-century liturgical reform. Only on November 22 and December 4, 1963 were they considering a text without these citations.

The decision to drop citations to earlier documents that Gy described, however justified it may have been, removed these indicators of continuity from the definitive version of SC. The passages cited in the deleted footnotes, for example, often show that an emphasis in the earlier documents was lost in the much briefer treatment of a subject in SC. This is particularly evident in Chapter VI on Sacred Music. Twenty-three citations of earlier documents were deleted from the ten paragraphs of this chapter in the final revision. The cited passages repeatedly emphasize that music in the liturgy must be truly sacred and explain in some detail why this must be so. Moreover, specific sections of earlier documents were cited repeatedly in SC, suggesting that certain ideas of the earlier reform are particularly important for a reform in continuity, even though they may be treated only briefly in the text of SC.

Readers of SC who are not familiar

Citations of Five Vatican Liturgy Documents Removed During the Final Revision of *Sacrosanctum Concilium*

The list includes citations to the following documents:

Tra le sollecitudini (TLS)

published in *Acta Sanctae Sedis* 36 (1903-1904)

Italian vatican.va/archive/ass/documents/ASS-36-1903-4-ocr.pdf

English adoremus.org/TraLeSollecitudini.html

Divini cultus (DC)

published in *Acta Apostolicae Sedis* 21 (1929)

Latin vatican.va/archive/aas/documents/AAS-21-1929-ocr.pdf

English adoremus.org/DiviniCultus.html

Mediator Dei (MD)

published in *Acta Apostolicae Sedis* 39 (1947)

Latin vatican.va/archive/aas/documents/AAS-39-1947-ocr.pdf

English adoremus.org/MediatorDei.html

Musicae sacrae disciplina (MSD)

published in *Acta Apostolicae Sedis* AAS 48 (1956)

Latin vatican.va/archive/aas/documents/AAS-48-1956-ocr.pdf

English adoremus.org/MusicaeSacrae1955.html

De musica sacra et sacra liturgia (1958I)

published in *Acta Apostolicae Sedis* 50 (1958)

Latin vatican.va/archive/aas/documents/AAS-50-1958-ocr.pdf

English adoremus.org/1958Intro-sac-mus.html

Chapter I

SC §	Note #	Doc.	AAS page	English Translation §
§7	(10)	DC	33	1st 2 paragraphs
	(16)	MD	522, 528, 573	§§2-3; 19-20; 141-144
	(17)	MD	529	§21-22
	(18)	MD	528-529	§§19-22
§13	(32)	MD	583-587	§§170-183
	§14	DC	39-40	§§ VII-XI
MD		552, 555, 559, 560	§§80-81; 88-92; 102-104; 105-106	
TLS		330	3 rd paragraph of Intro	
§19	(40)	1958I	659-660	§§104-108
§20	(41)	1958I	652-653	§§74-79
§21	(42)	MD	541-542	§§49-51
§22	(43)	MD	544	§§58-59
	(44)	MD	594	§§205-208
§23	(45)	MD	541-542	§§49-51
§27	(48)	MD	557	§§96-98
		1958I	633	§2
§29	(49)	1958I	656	§93
§35	(51)	MD	580	§§164-165
§45	(58)	MD	562	§§110-113
		1958I	663	§118
§46	(59)	TLS	338	§24
		MD	561-562	§§107-113
		1958I	663	§118

Chapter II

§48	(3)	DC	40	§§X-XI
		MD	555	§§88-92
§52	(11)	MD	529	§§21-22
§55	(15)	1958I	638	§22c

Chapter III

No citations of these documents

Chapter IV

§83	(1)	MD	573	§§141-144
§84	(2)	MD	573	§§141-144
§100	(9)	MD	575	§§148-150
		1958I	645	§45

Chapter V

No citations of these documents

Chapter VI

SC §	Note #	Doc.	AAS page	English Translation §
§112	(2)	TLS	not specified	not specified
	(3)	MSD	12	§§29-32
§114	(4)	MD	589	§§191-192
		MSD	18-19	§§53-60
		1958I	646	§§48-49
§115	(6)	TLS	338	§25
		DC	36-37, 40	Last 3 par of Intro and §§ I-IV; §§ X-XI
§116	(8)	MD	589	§§191-192
		MSD	23	§§72-76
		1958I	662	§§115-117
		TLS	338	§27
§118	(10)	DC	38	§§V-VI
		1958I	658, 662	§§98, 114
		TLS	332	§3
§119	(11)	1958I	636	§16
		MSD	8	§§14-17
§120	(12)	MD	590	§§193-195
		MSD	20-21	§§61-68
§121	(13)	1958I	636, 647	§§15, 54
		MSD	22	15 is what is printed, but possibly 51 (p. 647) is meant since it deals with hymns.
§122	(14)	MSD	22	§§69-70
§123	(12)	MSD	19	§§57-59
§124	(13)	MSD	11-14	§§25-40
§125	(14)	MSD	20	§§61-63

Chapter VII

§122	(1)	MD	591	§§196-198
		MSD	11	§§25-28
§123	(2)	MD	590-591	§§193-196
§124	(4)	MD	591	§§196-198
§126	(5)	1958I	663	§118
§127	(6)	MD	591	§§196-198

with the liturgical teachings of earlier twentieth-century popes and are not led by footnotes to the documents that explain them will almost certainly see SC as a document with no connection to the recent past. They are thus unable to see SC as the Council Fathers did — as the continuation of reform begun by Saint Pius X.

As an aid to such readers, citations that were deleted from the draft of SC in the final revision are listed in the chart above. The list is organized by paragraph numbers of SC (which were not altered in the final revision). Citations for DC, MD, and MSD appeared in the earlier draft of SC as page

references to the *Acta Apostolicae Sedes*, in which the official Latin versions of these documents are published. Sections in the Latin versions are not numbered, so the list gives paragraph numbers from the English translations as well. TLS and 1958I do have section numbers in the Latin and this is the form of the original citations, but the list also includes the page references for the Latin (Italian for TLS) versions.

An annotated version of SC with full text of any cited passages inserted after each paragraph makes the task of consulting these passages more convenient, but is too long to print here.

However, an annotated version is available as part of the online edition of this issue of *AB* on the Adoremus website at adoremus.org/AdoremusSpring2015.pdf.

Works Cited

- John W. O'Malley, SJ, *What Happened at Vatican II?* (Cambridge, MA: The Belknap Press of Harvard University, 2008), p. 131.
- Concilii Vaticani II Synopsis in Ordinem Redigens Schemata cum Relationibus necnon Patrum Orationes atque Animadversiones-Constitutio de Sacra Liturgia: Sacrosanctum Concilium* (Citta del Vaticano: Libreria Editrice Vatican, 2003)
- Cassian Folsom, OSB, "The Hermeneutics

of *Sacrosanctum concilium*: Development of a Method and Its Application," *Antiphon* 8:1 (2003) pp. 2-9.

- Pierre Marie Gy, OP, "The Constitution in the Making" in *Doctrine and Life*, vol. 14 #1 (January 1964) pp. 65-74.

Sacrosanctum Concilium
Constitution on the Sacred Liturgy - Second Vatican Council
Promulgated by His Holiness Pope Paul VI On December 4, 1963

Introduction

Chapter I - General Principles for the Restoration and Promotion of the Sacred Liturgy

Chapter II - The Most Sacred Mystery Of The Eucharist

Chapter III - The Other Sacraments And The Sacramentals

Chapter IV - The Divine Office

Chapter V - The Liturgical Year

Chapter VI - Sacred Music

Chapter VII - Sacred Art And Sacred Furnishings

INTRODUCTION

1. This Sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the Liturgy.

2. For the Liturgy, “through which the work of our redemption is accomplished”¹, most of all in the Divine Sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that City yet to come, which we seek². While the Liturgy daily builds up those who are within into a Holy Temple of the Lord, into a dwelling place for God in the Spirit³, to the mature measure of the fullness of Christ⁴, at the same time it marvelously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations⁵ under which the scattered children of God may be gathered together⁶, until there is one sheepfold and one Shepherd⁷.

3. Wherefore the Sacred Council judges that the following principles concerning the promotion and reform of the Liturgy should be called to mind, and that practical norms should be established.

Among these principles and norms there are some which can and should be applied both to the Roman rite and also to all the other rites. The practical norms which follow, however, should be taken as applying only to the Roman rite, except for those which, in the very nature of things, affect other rites as well.

4. Lastly, in faithful obedience to Tradition, the Sacred Council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times.

CHAPTER I - General Principles for the Restoration and Promotion of the Sacred Liturgy

1. The Nature of the Sacred Liturgy and Its Importance in the Church's Life

5. God who “wills that all men be saved and come to the knowledge of the truth” (I Tim 2:4), “who in many and various ways spoke in times past to the fathers by the prophets” (Heb 1:1), when the fullness of time had come sent His Son, the Word made Flesh, anointed by the Holy Spirit, to preach the Gospel to the poor, to heal the contrite of heart⁸, to be a “bodily and spiritual medicine”⁹, the Mediator between God and man¹⁰. For His humanity, united with the Person of the Word, was the instrument of our salvation. Therefore in Christ “the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us”¹¹.

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved His task principally by the Paschal Mystery of His blessed passion and resurrection from the dead, and the glorious ascension, whereby “dying, he destroyed our death and, rising, he restored our life”¹². For it was from the side of Christ as He slept the sleep of death upon the cross that there came forth “the wondrous Sacrament of the whole Church”¹³.

6. Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit. This He did that, by preaching the gospel to every creature¹⁴, they might proclaim that the Son of God, by His death and resurrection, had freed us from the power of Satan¹⁵ and from death, and brought us into the kingdom of His Father. His purpose also was that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves. Thus by baptism men are plunged into the Paschal Mystery of Christ: they die with Him, are buried with Him, and rise with Him¹⁶; they receive the spirit of adoption as sons “in which we cry: Abba, Father” (Rom 8:15), and thus become true adorers whom the Father seeks¹⁷. In like manner, as often as they eat the Supper of the Lord they proclaim the death of the Lord until He comes¹⁸. For that reason, on the very day of Pentecost, when the Church appeared before the world, “those who received the word” of Peter “were baptized.” And “they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers ... praising God and being in favor with all the people” (Acts 2:41-47). From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things “which were in all the scriptures concerning Him” (Lk 24:27), celebrating the Eucharist in which “the victory and triumph of His death are again made present”¹⁹, and at the same time giving thanks “to God for His unspeakable gift” (II Cor 9:15) in Christ Jesus, “in praise of His glory” (Eph 1:12), through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the Sacrifice of the Mass, not only in the person of His minister, “the same now offering, through the ministry of priests, who formerly offered Himself on the cross”²⁰ but especially under the Eucharistic species. By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes²¹. He is present in His word, since it is He Himself who speaks when the Holy Scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: “Where two or three are gathered together in my name, there am I in the midst of them” (Mt 18:20).

Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father.

Rightly, then, the Liturgy is considered as an exercise of the Priestly Office of Jesus Christ. In the Liturgy the sanctification of the man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the Liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.

From this it follows that every liturgical celebration, because it is an action of Christ the Priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

Divini cultus

Introduction

Since the Church has received from Christ her Founder the office of safeguarding the sanctity of divine worship, it is certainly incumbent upon her, while leaving intact the substance of the Sacrifice and the sacraments, to prescribe ceremonies, rites, formulae, prayers and chant for the proper regulation of that august public ministry, whose special name is "Liturgy", as being the eminently sacred action.

For the liturgy is indeed a sacred thing, since by it we are raised to God and united to Him, thereby professing our faith and our deep obligation to Him for the benefits we have received and the help of which we stand in constant need. There is thus a close connection between dogma and the sacred liturgy, and between Christian worship and the sanctification of the faithful. Hence Pope Celestine I saw the standard of faith expressed in the sacred formulae of the liturgy. "The rule of our faith," he says, "is indicated by the law of our worship. When those who are set over the Christian people fulfill the function committed to them, they plead the cause of the human race in the sight of God's clemency, and pray and supplicate in conjunction with the whole Church."

Mediator Dei

2. But what is more, the divine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of His mortal body should continue without intermission down the ages in His Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation which would enable men from East to West, freed from the shackles of sin, to offer God that unconstrained and voluntary homage which their conscience dictates.

3. In obedience, therefore, to her Founder's behest, the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred liturgy. She does this in the first place at the altar, where constantly the sacrifice of the cross is represented and with a single difference in the manner of its offering, renewed. She does it next by means of the sacraments, those special channels through which men are made partakers in the supernatural life. She does it, finally, by offering to God, all Good and Great, the daily tribute of her prayer of praise. "What a spectacle for heaven and earth," observes Our predecessor of happy memory, Pius XI, "is not the Church at prayer! For centuries without interruption, from midnight to midnight, the divine psalmody of the inspired canticles is repeated on earth; there is no hour of the day that is not hallowed by its special liturgy; there is no state of human life that has not its part in the thanksgiving, praise, supplication and reparation of this common prayer of the Mystical Body of Christ which is His Church!"

19. The Church has, therefore, in common with the Word Incarnate the aim, the obligation and the function of teaching all men the truth, of governing and directing them aright, of offering to God the pleasing and acceptable sacrifice; in this way the Church re-establishes between the Creator and His creatures that unity and harmony to which the Apostle of the Gentiles alludes in these words: "Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints and domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, being framed together, groweth up into a holy temple in the Lord, in whom you also are built together in a habitation of God in the Spirit." Thus the society founded by the divine Redeemer, whether in her doctrine and government, or in the sacrifice and sacraments instituted by Him, or finally, in the ministry, which He has confided to her charge with the outpouring of His prayer and the shedding of His blood, has no other goal or purpose than to increase ever in strength and unity.

20. This result is, in fact, achieved when Christ lives and thrives, as it were, in the hearts of men, and when men's hearts in turn are fashioned and expanded as though by Christ. This makes it possible for the sacred temple, where the Divine Majesty receives the acceptable worship which His law prescribes, to increase and prosper day by day in this land of exile of earth. Along with the Church, therefore, her Divine Founder is present at every liturgical function: Christ is present at the august sacrifice of the altar both in the person of His minister and above all under the eucharistic species. He is present in the sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present, finally, in prayer of praise and petition we direct to God, as it is written: "Where there are two or three gathered together in My Name, there am I in the midst of them." (Matt. 18:20) The sacred liturgy is, consequently, the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through Him to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members.

21. Liturgical practice begins with the very founding of the Church. The first Christians, in fact, "were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers." Whenever their pastors can summon a little group of the faithful together, they set up an altar on which they proceed to offer the sacrifice, and around which are ranged all the other rites appropriate for the saving of souls and for the honor due to God. Among these latter rites, the first place is reserved for the sacraments, namely, the seven principal founts of salvation. There follows the celebration of the divine praises in which the faithful also join, obeying the behest of the Apostle Paul, "In all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God." Next comes the reading of the Law, the prophets, the gospel and the apostolic epistles; and last of all the homily or sermon in which the official head of the congregation recalls and explains the practical bearing of the commandments of the divine Master and the chief events of His life, combining instruction with appropriate exhortation and illustration of the benefit of all his listeners.

22. As circumstances and the needs of Christians warrant, public worship is organized, developed and enriched by new rites, ceremonies and regulations, always with the single end in view, "that we may use these external signs to keep us alert, learn from them what distance we have come along the road, and by them be heartened to go on further with more eager step; for the effect will be more precious the warmer the affection which precedes it." Here then is a better and more suitable way to raise the heart to God. Thenceforth the priesthood of Jesus Christ is a living and continuous reality through all the ages to the end of time, since the liturgy is nothing more nor less than the exercise of this priestly function. Like her divine Head, the Church is forever present in the midst of her children. She aids and exhorts them to holiness, so that they may one day return to the Father in heaven clothed in that beautiful raiment of the supernatural. To all who are born to life on earth she gives a second, supernatural kind of birth. She arms them with the Holy Spirit for the struggle against the implacable enemy. She gathers all Christians about her altars, inviting and urging them repeatedly to take part in the celebration of the Mass, feeding them with the Bread of angels to make them ever stronger. She purifies and consoles the hearts that sin has wounded and soiled. Solemnly she consecrates those whom God has called to the priestly ministry. She fortifies with new gifts of grace the chaste nuptials of those who are destined to found and bring up a Christian family. When at last she has soothed and refreshed the closing hours of this earthly life by holy Viaticum and extreme unction, with the utmost affection she accompanies the mortal remains of her children to the grave, lays them reverently to rest, and confides them to the protection of the cross, against the day when they will triumph over death and rise again. She has a further solemn blessing and invocation for those of her children who dedicate themselves to the service of God in the life of religious perfection. Finally, she extends to the souls in purgatory, who implore her intercession and her prayers, the helping hand which may lead them happily at last to eternal blessedness in heaven.

...

141. Thanks to the work of the monks and those who practice asceticism, these various prayers in the course of time become ever more perfected and by the authority of the Church are gradually incorporated into the sacred liturgy.

142. The divine office is the prayer of the Mystical Body of Jesus Christ, offered to God in the name and on behalf of all Christians, when recited by priests and other ministers of the Church and by religious who are deputed by the Church for this.

143. The character and value of the divine office may be gathered from the words recommended by the Church to be said before starting the prayers of the office, namely, that they be said "worthily, with attention and devotion."

144. By assuming human nature, the Divine Word introduced into this earthly exile a hymn which is sung in heaven for all eternity. He unites to Himself the whole human race and with it sings this hymn to the praise of God. As we must humbly recognize that "we know not what we should pray for, as we ought, the Spirit Himself asketh for us with unspeakable groanings." Moreover, through His Spirit in us, Christ entreats the Father, "God could not give a greater gift to men ... Jesus prays for us, as our Priest; He prays in us as our Head; we pray to Him as our God ... we recognize in Him our voice and His voice in us ... He is prayed to as God, He prays under the appearance of a servant; in heaven He is Creator; here, created though not changed, He assumes a created nature which is to be changed and makes us with Him one complete man, head and body."

8. In the earthly Liturgy we take part in a foretaste of that Heavenly Liturgy which is celebrated in the holy city of Jerusalem toward which we jour-

ney as pilgrims, where Christ is sitting at the right hand of God, a Minister of the Holies and of the true Tabernacle²²; we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, Our Lord Jesus Christ, until He, our Life, shall appear and we too will appear with Him in glory²³.

9. The Sacred Liturgy does not exhaust the entire activity of the Church. Before men can come to the Liturgy they must be called to faith and to conversion: "How then are they to call upon Him in whom they have not yet believed? But how are they to believe Him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?" (Rom 10:14-15).

Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom He has sent, and may be converted from their ways, doing penance²⁴. To believers also the Church must ever preach faith and penance, she must prepare them for the sacraments, teach them to observe all that Christ has commanded²⁵, and invite them to all the works of charity, piety, and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father before men.

10. Nevertheless the Liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the Sacrifice, and to eat the Lord's Supper. The liturgy in its turn moves the faithful, filled with "the Paschal Sacraments", to be "one in holiness"²⁶; it prays that "they may hold fast in their lives to what they have grasped by their faith"²⁷; the renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. From the Liturgy, therefore, and especially from the Eucharist, as from a font, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

11. But in order that the Liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with Divine Grace lest they receive it in vain²⁸. Pastors of souls must therefore realize that, when the Liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to insure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

12. The spiritual life, however, is not limited solely to participation in the Liturgy. The Christian is indeed called to pray with his brethren, but he must also enter into his chamber to pray to the Father, in secret²⁹; yet more, according to the teaching of the Apostle, he should pray without ceasing³⁰. We learn from the same Apostle that we must always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame³¹. This is why we ask the Lord in the Sacrifice of the Mass that, "receiving the offering of the spiritual victim", he may fashion us for himself "as an eternal gift"³².

13. Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to individual Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the Sacred Liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the Liturgy by its very nature far surpasses any of them.

Mediator Dei

170. Throughout this liturgical journey which begins anew for us each year under the sanctifying action of the Church, and strengthened by the help and example of the saints, especially of the Immaculate Virgin Mary, "let us draw near with a true heart, in fullness of faith having our hearts sprinkled from an evil conscience, and our bodies washed with clean water," let us draw near to the "High Priest" that with Him we may share His life and sentiments and by Him penetrate "even within the veil," and there honor the heavenly Father for ever and ever.

171. Such is the nature and the object of the sacred liturgy: it treats of the Mass, the sacraments, the divine office; it aims at uniting our souls with Christ and sanctifying them through the divine Redeemer in order that Christ be honored and, through Him and in Him, the most Holy Trinity, Glory be to the Father and to the Son and to the Holy Ghost.

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

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

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

175. From these multiple forms of piety, the inspiration and action of the Holy Spirit cannot be absent. Their purpose is, in various ways, to attract and direct our souls to God, purifying them from their sins, encouraging them to practice virtue and, finally, stimulating them to advance along the path of sincere piety by accustoming them to meditate on the eternal truths and disposing them better to contemplate the mysteries of the human and divine natures of Christ. Besides, since they develop a deeper spiritual life of the faithful, they prepare them to take part in sacred public functions with greater fruit, and they lessen the danger of liturgical prayers becoming an empty ritualism.

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

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

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

179. As regards the different methods employed in these exercises, it is perfectly clear to all that in the Church on earth, no less in the Church in heaven, there are many mansions, and that asceticism cannot be the monopoly of anyone. It is the same spirit who breatheth where He will, and who with differing gifts and in different ways enlightens and guides souls to sanctity. Let their freedom and the supernatural action of the Holy Spirit be so sacrosanct

that no one presume to disturb or stifle them for any reason whatsoever.

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

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

182. There are, besides, other exercises of piety which, although not strictly belonging to the sacred liturgy, are, nevertheless, of special import and dignity, and may be considered in a certain way to be an addition to the liturgical cult; they have been approved and praised over and over again by the Apostolic See and by the bishops. Among these are the prayers usually said during the month of May in honor of the Blessed Virgin Mother of God, or during the month of June to the most Sacred Heart of Jesus: also novenas and triduums, stations of the cross and other similar practices.

183. These devotions make us partakers in a salutary manner of the liturgical cult, because they urge the faithful to go frequently to the sacrament of penance, to attend Mass and receive communion with devotion, and, as well, encourage them to meditate on the mysteries of our redemption and imitate the example of the saints.

II. The Promotion of Liturgical Instruction and Active Participation

14. Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the Liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people (I Pet 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

In the restoration and promotion of the Sacred Liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the Liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. Wherefore the sacred Council has decided to enact as follows:

Tra le sollecitudini

Introduction

3. These qualities are to be found, in the highest degree, in Gregorian Chant, which is, consequently the Chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

On these grounds Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule: the more closely a composition for church approaches in its movement, inspiration and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.

The ancient traditional Gregorian Chant must, therefore, in a large measure be restored to the functions of public worship, and the fact must be accepted by all that an ecclesiastical function loses none of its solemnity when accompanied by this music alone.

Special efforts are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times.

Divini cultus

VII. As We have learned that in some places an attempt is being made to reintroduce a type of music which is not entirely in keeping with the performance of the sacred Office, particularly owing to the excessive use made of musical instruments, We hereby declare that singing with orchestra accompaniment is not regarded by the Church as a more perfect form of music or as more suitable for sacred purposes. Voices, rather than instruments, ought to be heard in the church: the voices of the clergy, the choir and the congregation. Nor should it be deemed that the Church, in preferring the human voice to any musical instrument, is obstructing the progress of music; for no instrument, however perfect, however excellent, can surpass the human voice in expressing human thought, especially when it is used by the mind to offer up prayer and praise to Almighty God.

VIII. The traditionally appropriate musical instrument of the Church is the organ, which, by reason of its extraordinary grandeur and majesty, has been considered a worthy adjunct to the liturgy, whether for accompanying the chant or, when the choir is silent, for playing harmonious music at the prescribed times. But here too must be avoided that mixture of the profane with the sacred which, through the fault partly of organ-builders and partly of certain performers who are partial to the singularities of modern music, may result eventually in diverting this magnificent instrument from the purpose for which it is intended. We wish, within the limits prescribed by the liturgy, to encourage the development of all that concerns the organ; but We cannot but lament the fact that, as in the case of certain types of music which the Church has rightly forbidden in the past, so now attempts are being made to introduce a profane spirit into the Church by modern forms of music; which forms, if they begin to enter in, the Church would likewise be bound to condemn. Let our churches resound with organ-music that gives expression to the majesty of the edifice and breathes the sacredness of the religious rites; in this way will the art both of those who build the organs and of those who play them flourish afresh and render effective service to the sacred liturgy.

IX. In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian Chant, so far as it belongs to them to take part in it. It is most important that when the faithful assist at the sacred ceremonies, or when pious sodalities take part with the clergy in a procession, they should not be merely detached and silent spectators, but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or the choir, as it is prescribed. If this is done, then it will no longer happen that the people either make no answer at all to the public prayers - whether in the language of the liturgy or in the vernacular — or at best utter the responses in a low and subdued manner.

X. Let the clergy, both secular and regular, under the lead of their Bishops and Ordinaries devote their energies either directly, or through other trained teachers, to instructing the people in the liturgy and in music, as being matters closely associated with Christian doctrine. This will be best effected by teaching liturgical chant in schools, pious confraternities and similar associations. Religious communities of men and women should devote particular attention to the achievement of this purpose in the various educational institutions committed to their care. Moreover, We are confident that this object will be greatly furthered by those societies which, under the control of ecclesiastical authority, are striving to reform sacred music according to the laws of the Church.

XI. To achieve all that We hope for in this matter numerous trained teachers will be required. And in this connection We accord due praise to all the Schools and Institutes throughout the Catholic world, which by giving careful instruction in these subjects are forming good and suitable teachers. But We have a special word of commendation for the “Pontifical Higher School of Sacred Music,” founded in Rome in the year 1910. This School, which was greatly encouraged by Pope Benedict XV and was by him endowed with new privileges, is most particularly favored by Us; for We regard it as a precious heritage left to Us by two Sovereign Pontiffs, and We therefore wish to recommend it in a special way to all the Bishops.

Mediator Dei §78, §80, §88

80. It is, therefore, desirable, Venerable Brethren, that all the faithful should be aware that to participate in the eucharistic sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with such earnestness and concentration that they may be united as closely as possible with the High Priest, according to the Apostle, “Let this mind be in you which was also in Christ Jesus.” And together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves.

81. It is quite true that Christ is a priest; but He is a priest not for Himself but for us, when in the name of the whole human race He offers our prayers and religious homage to the eternal Father; He is also a victim and for us since He substitutes Himself for sinful man. Now the exhortation of the Apostle, “Let this mind be in you which was also in Christ Jesus,” requires that all Christians should possess, as far as is humanly possible, the same dispositions

as those which the divine Redeemer had when He offered Himself in sacrifice: that is to say, they should in a humble attitude of mind, pay adoration, honor, praise and thanksgiving to the supreme majesty of God. Moreover, it means that they must assume to some extent the character of a victim, that they deny themselves as the Gospel commands, that freely and of their own accord they do penance and that each detests and satisfies for his sins. It means, in a word, that we must all undergo with Christ a mystical death on the cross so that we can apply to ourselves the words of St. Paul, “With Christ I am nailed to the cross.”

...

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

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

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

91. But there is also a more profound reason why all Christians, especially those who are present at Mass, are said to offer the sacrifice.

92. In this most important subject it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word “offer.” The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful. But it is because the priest places the divine victim upon the altar that he offers it to God the Father as an oblation for the glory of the Blessed Trinity and for the good of the whole Church. Now the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely, because they not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship.

...

102. All the elements of the liturgy, then, would have us reproduce in our hearts the likeness of the divine Redeemer through the mystery of the cross, according to the words of the Apostle of the Gentiles, “With Christ I am nailed to the cross. I live, now not I, but Christ liveth in me.” Thus we become a victim, as it were, along with Christ to increase the glory of the eternal Father.

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

104. Let the faithful, therefore, consider to what a high dignity they are raised by the sacrament of baptism. They should not think it enough to participate in the eucharistic sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the sacred liturgy, be most closely united with the High Priest and His earthly minister, at the time the consecration of the divine Victim is enacted, and at that time especially when those solemn words are pronounced, “By Him and with Him and in Him is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever”; to these words in fact the people answer, “Amen.” Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their divine Savior upon the cross.

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

106. These methods of participation in the Mass are to be approved and recommended when they are in complete agreement with the precepts of the Church and the rubrics of the liturgy. Their chief aim is to foster and promote the people’s piety and intimate union with Christ and His visible minister and to arouse those internal sentiments and dispositions which should make our hearts become like to that of the High Priest of the New Testament. However, though they show also in an outward manner that the very nature of the sacrifice, as offered by the Mediator between God and men, must be regarded as the act of the whole Mystical Body of Christ, still they are by no means necessary to constitute it a public act or to give it a social character. And besides, a “dialogue” Mass of this kind cannot replace the high Mass, which, as a matter of fact, though it should be offered with only the sacred ministers present, possesses its own special dignity due to the impressive character of its ritual and the magnificence of its ceremonies. The splendor and grandeur of a high Mass, however, are very much increased if, as the Church desires, the people are present in great numbers and with devotion.

15. Professors who are appointed to teach Liturgy in seminaries, religious houses of study, and theological faculties must be properly trained for their work in institutes which specialize in this subject.

16. The study of Sacred Liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way which will clearly bring out the connection between their subjects and the Liturgy, as also the unity which underlies all priestly training. This consideration is especially important for professors of dogmatic, spiritual, and pastoral theology and for those of Holy Scripture.

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they may be able to understand the Sacred Rites and take part in them wholeheartedly; and they will also need personally to celebrate the Sacred mysteries, as well as popular devotions which are imbued with the spirit of the Liturgy. In addition they must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the Liturgy.

18. Priests, both secular and religious, who are already working in the Lord’s vineyard are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform Sacred Rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the Liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture. By so doing, pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God; and in this matter they must lead their flock not only in word but also by example

De musica sacra et sacra liturgica

104. Sacred music, and the liturgy are intimately bound together; sacred chant forms an integral part of the liturgy (no. 21), while hymns are used to a great extent in private devotions, and at times even during liturgical functions themselves (no. 19). For that reason, instruction in both sacred music and sacred liturgy cannot be separated from each other: both belong to the life of the Christian, though in varying degree, depending upon one’s own of life, and rank among the clergy, and faithful.

Hence, every Christian should have some instruction in the sacred liturgy, and sacred music, in accordance with his station in life.

105. The Christian family is the natural, and in fact, primary school of Christian education. It is in the family circle that the little children are first introduced to the knowledge, and life of a Christian. The aim of this first education should be that the children learn to take part in the private devotions,

and even in the liturgical functions, particularly the Mass, as their age, and understanding enable them. Furthermore, they should begin to learn, and love the hymns sung both in the home, and in the church (cf. above, no. 9, 51-53).

106. In private or elementary schools the following directions should be observed:

a) If the schools are conducted by Catholics, and are free to set up their own programs, the school children are to be given additional training in sacred music, and hymn. Above all, they are to be more thoroughly instructed in the holy sacrifice of the mass, adapted to their own age level, and in the manner of participating in it; they should also be taught to sing the simpler Gregorian melodies.

b) If the schools are public, and subject to the laws of the state, the local Ordinaries should see to it that these children, too, are educated in the sacred liturgy, and the sacred chant.

107. This applies to an even greater degree to the intermediate or secondary schools, so that adolescents may acquire the maturity to lead a good social, and Christian life.

108. Universities, and colleges of arts and sciences, too, must strive to deepen and further this musical, and liturgical education. It is important that those who have completed higher studies, and who take upon themselves the responsibilities of public life, have a complete appreciation of all the aspects of Christian life. Thus all priests who have charge of university students should endeavor to imbue in them a deeper understanding of the sacred liturgy, and the sacred chant, both as to its theory, and its practice. If circumstances permit, they should use the forms of Mass participation described in paragraphs 26 and 31.

20. Transmissions of the Sacred Rites by radio and television shall be done with discretion and dignity, under the leadership and direction of a suitable person appointed for this office by the bishops. This is especially important when the service to be broadcast is the Mass.

De musica sacra et sacra liturgia

74. For any radio or television broadcast of liturgical functions or private devotions, the local Ordinary must give his express permission; this is required whether they are being held inside or outside the church. Before granting permission, the Ordinary must be sure that:

a) the singing and music fully comply with the laws of the liturgy, and sacred music;

b) in the case of a television broadcast, all those taking part in the ceremonies are so well instructed that the ceremonies may be carried out in full conformity with the rubrics, and with fitting dignity.

Standing permission may be granted by the local Ordinary for broadcasts to originate regularly from a particular church if, upon inquiry, he is certain that all the requirements will faithfully be met.

75. Television cameras should be kept out of the sanctuary as much as possible; they should never be located so close to the altar as to interfere with the sacred rites.

Camermen and technicians should conduct themselves with the devotion becoming a sacred place and the rites, and not disturb the prayerful spirit of the congregation, especially at those moments which demand the utmost recollection.

76. Photographers in particular should observe these directives, since it is much easier for them to move about with their cameras.

77. Each pastor is to see to it that the prescriptions given in 75 and 76 are faithfully observed in his church. Local Ordinaries, moreover, shall not fail to issue more specific directives as circumstances require.

78. Since the very nature of a radio broadcast requires that the listeners be able to follow the action without interruption, a broadcast Mass will be more effective if the priest pronounces the words a little more loudly than demanded by the “low voice” of the rubrics, and correspondingly pronounces louder still the words to be said in a clear voice according to the rubrics; this is particularly desirable when there is no commentator. Then the listeners will be able to follow the entire Mass with no difficulty.

79. It is well to remind the radio and television audiences before the program that listening to the broadcast does not fulfill their obligation to attend Mass.

III. The Reform of the Sacred Liturgy

21. In order that the Christian people may more certainly derive an abundance of graces from the Sacred Liturgy, Holy Mother Church desires to undertake with great care a general restoration of the Liturgy itself. For the Liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the Liturgy or have become unsuited to it.

In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community.

Mediator Dei

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

50. The sacred liturgy does, in fact, include divine as well as human elements. The former, instituted as they have been by God, cannot be changed in any way by men. But the human components admit of various modifications, as the needs of the age, circumstance and the good of souls may require, and as the ecclesiastical hierarchy, under guidance of the Holy Spirit, may have authorized. This will explain the marvelous variety of Eastern and Western rites. Here is the reason for the gradual addition, through successive development, of particular religious customs and practices of piety only faintly discernible in earlier times. Hence likewise it happens from time to time that certain devotions long since forgotten are revived and practiced anew.

51. Several causes, really have been instrumental in the progress and development of the sacred liturgy during the long and glorious life of the Church.

Wherefore the sacred Council establishes the following general norms:

A) *General norms*

22. 1. Regulation of the Sacred Liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop.

2. In virtue of power conceded by the law, the regulation of the Liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established.

3. Therefore no other person, even if he be a priest, may add, remove, or change anything in the Liturgy on his own authority.

Mediator Dei

58. It follows from this that the Sovereign Pontiff alone enjoys the right to recognize and establish any practice touching the worship of God, to introduce and approve new rites, as also to modify those he judges to require modification. Bishops, for their part, have the right and duty carefully to watch over the exact observance of the prescriptions of the sacred canons respecting divine worship. Private individuals, therefore, even though they be clerics, may not be left to decide for themselves in these holy and venerable matters, involving as they do the religious life of Christian society along with the exercise of the priesthood of Jesus Christ and worship of God; concerned as they are with the honor due to the Blessed Trinity, the Word Incarnate and His august mother and the other saints, and with the salvation of souls as well. For the same reason no private person has any authority to regulate external practices of this kind, which are intimately bound up with Church discipline and with the order, unity and concord of the Mystical Body and frequently even with the integrity of Catholic faith itself.

59. The Church is without question a living organism, and as an organism, in respect of the sacred liturgy also, she grows, matures, develops, adapts

and accommodates herself to temporal needs and circumstances, provided only that the integrity of her doctrine be safeguarded. This notwithstanding, the temerity and daring of those who introduce novel liturgical practices, or call for the revival of obsolete rites out of harmony with prevailing laws and rubrics, deserve severe reproof. It has pained Us grievously to note, Venerable Brethren, that such innovations are actually being introduced, not merely in minor details but in matters of major importance as well. We instance, in point of fact, those who make use of the vernacular in the celebration of the august eucharistic sacrifice; those who transfer certain feast-days—which have been appointed and established after mature deliberation—to other dates; those, finally, who delete from the prayer books approved for public use the sacred texts of the Old Testament, deeming them little suited and inopportune for modern times.

205. These, Venerable Brethren, are the subjects We desired to write to you about. We are moved to write that your children, who are also Ours, may more fully understand and appreciate the most precious treasures which are contained in the sacred liturgy: namely, the eucharistic sacrifice, representing and renewing the sacrifice of the cross, the sacraments which are the streams of divine grace and of divine life, and the hymn of praise, which heaven and earth daily offer to God.

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

207. To those whom an excessive zeal occasionally led to say and do certain things which saddened Us and which We could not approve, we repeat the warning of St. Paul, “But prove all things, hold fast that which is good.” Let Us paternally warn them to imitate in their thoughts and actions the Christian doctrine which is in harmony with the precepts of the immaculate Spouse of Jesus Christ, the mother of saints.

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

23. That sound tradition may be retained, and yet the way remain open to legitimate progress, careful investigation is always to be made into each part of the Liturgy which is to be revised. This investigation should be theological, historical, and pastoral. Also the general laws governing the structure and meaning of the Liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indults conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

Mediator Dei

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

50. The sacred liturgy does, in fact, include divine as well as human elements. The former, instituted as they have been by God, cannot be changed in any way by men. But the human components admit of various modifications, as the needs of the age, circumstance and the good of souls may require, and as the ecclesiastical hierarchy, under guidance of the Holy Spirit, may have authorized. This will explain the marvelous variety of Eastern and Western rites. Here is the reason for the gradual addition, through successive development, of particular religious customs and practices of piety only faintly discernible in earlier times. Hence likewise it happens from time to time that certain devotions long since forgotten are revived and practiced anew.

51. Several causes, really have been instrumental in the progress and development of the sacred liturgy during the long and glorious life of the Church.

As far as possible, notable differences between the rites used in adjacent regions must be carefully avoided.

24. Sacred Scripture is of the greatest importance in the celebration of the Liturgy. For it is from Scripture that lessons are read and explained in the homily, and Psalms are sung; the prayers, collects, and liturgical songs are scriptural in their inspiration and their force, and it is from the Scriptures that actions and signs derive their meaning. Thus to achieve the restoration, progress, and adaptation of the Sacred Liturgy, it is essential to promote that warm and living love for Scripture to which the venerable tradition of both Eastern and Western rites gives testimony.

25. The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted, from various parts of the world.

B) Norms drawn from the hierarchic and communal nature of the Liturgy

26. Liturgical services are not private functions, but are celebrations of the Church, which is the “sacrament of unity”, namely, the holy people united and ordered under their bishops.³³

Therefore liturgical services pertain to the whole Body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation.

27. It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and actual participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private.

This applies with especial force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social nature.

Mediator Dei

96. They are mistaken in appealing in this matter to the social character of the eucharistic sacrifice, for as often as a priest repeats what the divine Redeemer did at the Last Supper, the sacrifice is really completed. Moreover, this sacrifice, necessarily and of its very nature, has always and everywhere the character of a public and social act, inasmuch as he who offers it acts in the name of Christ and of the faithful, whose Head is the divine Redeemer, and he offers it to God for the holy Catholic Church, and for the living and the dead. This is undoubtedly so, whether the faithful are present—as we desire and commend them to be in great numbers and with devotion—or are not present, since it is in no wise required that the people ratify what the sacred minister has done.

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

98. In order that the oblation by which the faithful offer the divine Victim in this sacrifice to the heavenly Father may have its full effect, it is necessary that the people add something else, namely, the offering of themselves as a victim.

De musica sacra et sacra liturgia

2. The holy sacrifice of the Mass is an act of worship offered to God in the name of Christ and the Church; of its nature, it is public, regardless of the place or manner of its celebration. Thus, the term “private Mass” should never be used.

28. In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of Liturgy.

29. Servers, lectors commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their of-

face with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently they must all be deeply imbued with the spirit of the Liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

De musica sacra et sacra liturgia

93. The priest-celebrant is the presiding officer in all liturgical functions. All others participate in the service in their own proper manner. Thus:

a) Clerics present at a liturgical ceremony in the manner, and form prescribed by the rubrics, who fulfill the role of sacred or minor ministers or sing in the choir or schola cantorum, exercise a liturgical ministry which is direct, and proper to them by virtue of their ordination or elevation to the clerical state.

b) The laity also participate actively in the liturgy by virtue of their baptismal character which enables them, in their own way, to offer the divine Victim to God the Father with the priest in the holy sacrifice of the Mass itself (cf. *Mystici Corporis Christi*, June 29, 1943; AAS 35 [1943] 232-233; *Mediator Dei*, Nov. 20, 1947: AAS 39 [1947] 555-556).

c) Therefore, laity of the male sex, whether boys, young men, or adults, when appointed by competent ecclesiastical authority to serve at the altar or to perform the sacred music, and when they fulfill this office in the manner, and form prescribed by the rubrics, exercise a liturgical ministry which is direct, though delegated. If they are singers, they must be a part of the choir or schola cantorum.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.

31. The revision of the liturgical books must carefully attend to the provision of rubrics also for the people's parts.

32. The Liturgy makes distinctions between persons according to their liturgical function and Sacred Orders, and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the Liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

C) Norms based upon the didactic and pastoral nature of the Liturgy

33. Although the Sacred Liturgy is above all things the worship of the Divine Majesty, it likewise contains much instruction for the faithful³⁴. For in the Liturgy God speaks to His people and Christ is still proclaiming His Gospel. And the people reply to God both by song and prayer.

Moreover, the prayers addressed to God by the priest who presides over the assembly in the Person of Christ are said in the name of the entire holy people and of all present. And the visible signs used by the Liturgy to signify invisible divine things have been chosen by Christ or the Church. Thus not only when things are read "which were written for our instruction" (Rom 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer Him their rational service and more abundantly receive His Grace.

Wherefore, in the revision of the Liturgy, the following general norms should be observed:

34. The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

35. That the intimate connection between words and rites may be apparent in the Liturgy:

1) In sacred celebrations there is to be more reading from Holy Scripture, and it is to be more varied and suitable.

2) Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the Mystery of Christ, ever made present and active within us, especially in the celebration of the Liturgy.

3) Instruction which is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments, and be in prescribed or similar words.

4) Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration.

Mediator Dei

164. Since His bitter sufferings constitute the principal mystery of our redemption, it is only fitting that the Catholic faith should give it the greatest prominence. This mystery is the very center of divine worship since the Mass represents and renews it every day and since all the sacraments are most closely united with the cross.

165. Hence, the liturgical year, devotedly fostered and accompanied by the Church, is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life, going about doing good, with the design of bringing men to know His mysteries and in a way live by them. These mysteries are ever present and active not in a vague and uncertain way as some modern writers hold, but in the way that Catholic doctrine teaches us. According to the Doctors of the Church, they are shining examples of Christian perfection, as well as sources of divine grace, due to the merit and prayers of Christ; they still influence us because each mystery brings its own special grace for our salvation. Moreover, our holy Mother the Church, while proposing for our contemplation the mysteries of our Redeemer, asks in her prayers for those gifts which would give her children the greatest possible share in the spirit of these mysteries through the merits of Christ. By means of His inspiration and help and through the cooperation of our wills we can receive from Him living vitality as branches do from the tree and members from the head; thus slowly and laboriously we can transform ourselves "unto the measure of the age of the fullness of Christ."

36. 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the Liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

3. These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language.

4. Translations from the Latin text into the mother tongue intended for use in the Liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

D) Norms for adapting the Liturgy to the culture and traditions of peoples

37. Even in the Liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples. Anything in these peoples' way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the Liturgy itself, so long as they harmonize with its true and authentic spirit.

38. Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music, and the arts, but according to the fundamental norms laid down in this Constitution.

40. In some places and circumstances, however, an even more radical adaptation of the Liturgy is needed, and this entails greater difficulties. Wherefore:

1) The competent territorial ecclesiastical authority mentioned in Art. 22, 2, must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into Divine Worship. Adaptations which are judged to be useful or necessary should when submitted to the Apostolic See, by whose consent they may be introduced.

2) To ensure that adaptations may be made with all the circumspection which they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to permit and to direct, as the case requires, the necessary preliminary experiments over a determined period of time among certain groups suited for the purpose.

3) Because liturgical laws often involve special difficulties with respect to adaptation, particularly in mission lands, men who are experts in these matters must be employed to formulate them.

E) Promotion of Liturgical Life in Diocese and Parish

41. The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent.

Therefore all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church; they must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers³⁵.

42. But because it is impossible for the bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor who takes the place of the bishop, are the most important: for in some manner they represent the visible Church constituted throughout the world.

And therefore the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy; efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass.

F) The Promotion of Pastoral-Liturgical Action

43. Zeal for the promotion and restoration of the Liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in His Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, the sacred Council decrees:

44. It is desirable that the competent territorial ecclesiastical authority mentioned in Art. 22, 2, set up a liturgical commission, to be assisted by experts in liturgical science, sacred music, art and pastoral practice. So far as possible the commission should be aided by some kind of Institute for Pastoral Liturgy, consisting of persons who are eminent in these matters, and including laymen as circumstances suggest. Under the direction of the above-mentioned territorial ecclesiastical authority the commission is to regulate pastoral-liturgical action throughout the territory, and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See.

45. For the same reason every diocese is to have a commission on the Sacred Liturgy under the direction of the bishop, for promoting the liturgical apostolate.

Sometimes it may be expedient that several dioceses should form between them one single commission which will be able to promote the Liturgy by common consultation.

Mediator Dei

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

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

112. The august sacrifice of the altar is concluded with communion or the partaking of the divine feast. But, as all know, the integrity of the sacrifice only requires that the priest partake of the heavenly food. Although it is most desirable that the people should also approach the holy table, this is not required for the integrity of the sacrifice.

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

De musica sacra et sacra liturgia

118. Since the time of Pius X, every diocese has been required to have a special commission of sacred music (Motu proprio *Inter sollicitudines*, Nov. 22, 1903: AAS 36 [1903-1904] no. 24; Decr. Auth. SRC 4121). The members of this commission, both priests and laymen, specially selected for their knowledge, experience, and talent in the various kinds of sacred music, are to be appointed by the local Ordinary.

The Ordinaries of a number of dioceses may, if they wish, establish a joint commission.

Since sacred music is so closely bound with the liturgy and with sacred art, commissions of sacred art (Circular letter of the Secretariate of State, Sep. 1, 1924, Prot. 34215), and of the sacred liturgy (*Mediator Dei*, Nov. 20, 1947: AAS 39 [1947] 561-562) are also to be established in every diocese. These three commissions may meet together — at times it is even advisable — to work out their common problems by a mutual exchange of opinions and solutions.

Local Ordinaries should see to it that these commissions meet frequently, or as often as circumstances require. Moreover, the local Ordinary himself should occasionally preside at these meetings.

46. Besides the commission on the Sacred Liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art.

These three commissions must work in closest collaboration; indeed it will often be best to fuse the three of them into one single commission.

Tra le sollecitudini

24. For the exact execution of what has been herein laid down, the Bishops, if they have not already done so, are to institute in their dioceses a special Commission composed of persons really competent in sacred music, and to this Commission let them entrust in the manner they find most suitable the task of watching over the music executed in their churches. Nor are they to see merely that the music is good in itself, but also that it is adapted to the powers of the singers and be always well executed.

Mediator Dei

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

108. Many of the faithful are unable to use the Roman missal even though it is written in the vernacular; nor are all capable of understanding correctly the liturgical rites and formulas. So varied and diverse are men's talents and characters that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns and liturgical services. Moreover, the needs and inclinations of all are not the same, nor are they always constant in the same individual. Who, then, would say, on account of such a prejudice, that all these Christians cannot participate in the Mass nor share its fruits? On the contrary, they can adopt some other method which proves easier for certain people; for instance, they can lovingly meditate on the mysteries of Jesus Christ or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them.

109. Wherefore We exhort you, Venerable Brethren, that each in his diocese or ecclesiastical jurisdiction supervise and regulate the manner and method in which the people take part in the liturgy, according to the rubrics of the missal and in keeping with the injunctions which the Sacred Congregation of Rites and the Code of canon law have published. Let everything be done with due order and dignity, and let no one, not even a priest, make use of the sacred edifices according to his whim to try out experiments. It is also Our wish that in each diocese an advisory committee to promote the liturgical apostolate should be established, similar to that which cares for sacred music and art, so that with your watchful guidance everything may be carefully carried out in accordance with the prescriptions of the Apostolic See.

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

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

112. The august sacrifice of the altar is concluded with communion or the partaking of the divine feast. But, as all know, the integrity of the sacrifice only requires that the priest partake of the heavenly food. Although it is most desirable that the people should also approach the holy table, this is not required for the integrity of the sacrifice.

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

De musica sacra et sacra liturgia

118. Since the time of Pius X, every diocese has been required to have a special commission of sacred music (Motu proprio *Inter sollicitudines*, Nov. 22, 1903: AAS 36 [1903-1904] no. 24; Decr. Auth. SRC 4121). The members of this commission, both priests and laymen, specially selected for their knowledge, experience, and talent in the various kinds of sacred music, are to be appointed by the local Ordinary.

The Ordinaries of a number of dioceses may, if they wish, establish a joint commission.

Since sacred music is so closely bound with the liturgy and with sacred art, commissions of sacred art (Circular letter of the Secretariate of State, Sep. 1, 1924, Prot. 34215), and of the sacred liturgy (*Mediator Dei*, Nov. 20, 1947: AAS 39 [1947] 561-562) are also to be established in every diocese. These three commissions may meet together — at times it is even advisable — to work out their common problems by a mutual exchange of opinions and solutions.

Local Ordinaries should see to it that these commissions meet frequently, or as often as circumstances require. Moreover, the local Ordinary himself should occasionally preside at these meetings.

CHAPTER II - The Most Sacred Mystery of the Eucharist

(47. At the Last Supper, on the night when He was betrayed, our Savior instituted the Eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved Spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity³⁶, a Paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us. ³⁷

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this Mystery of Faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's Word and be nourished at the table of the Lord's Body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer

themselves; through Christ the Mediator³⁸, they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

Divini Cultus

IX. In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian Chant, so far as it belongs to them to take part in it. It is most important that when the faithful assist at the sacred ceremonies, or when pious sodalities take part with the clergy in a procession, they should not be merely detached and silent spectators, but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or the choir, as it is prescribed. If this is done, then it will no longer happen that the people either make no answer at all to the public prayers — whether in the language of the liturgy or in the vernacular — or at best utter the responses in a low and subdued manner.

X. Let the clergy, both secular and regular, under the lead of their Bishops and Ordinaries devote their energies either directly, or through other trained teachers, to instructing the people in the liturgy and in music, as being matters closely associated with Christian doctrine. This will be best effected by teaching liturgical chant in schools, pious confraternities and similar associations. Religious communities of men and women should devote particular attention to the achievement of this purpose in the various educational institutions committed to their care. Moreover, We are confident that this object will be greatly furthered by those societies which, under the control of ecclesiastical authority, are striving to reform sacred music according to the laws of the Church.

XI. To achieve all that We hope for in this matter numerous trained teachers will be required. And in this connection We accord due praise to all the Schools and Institutes throughout the Catholic world, which by giving careful instruction in these subjects are forming good and suitable teachers. But We have a special word of commendation for the “Pontifical Higher School of Sacred Music,” founded in Rome in the year 1910. This School, which was greatly encouraged by Pope Benedict XV and was by him endowed with new privileges, is most particularly favored by Us; for We regard it as a precious heritage left to Us by two Sovereign Pontiffs, and We therefore wish to recommend it in a special way to all the Bishops.

Mediator Dei

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

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

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

91. But there is also a more profound reason why all Christians, especially those who are present at Mass, are said to offer the sacrifice.

92. In this most important subject it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word “offer.” The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful. But it is because the priest places the divine victim upon the altar that he offers it to God the Father as an oblation for the glory of the Blessed Trinity and for the good of the whole Church. Now the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely, because they not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship.

49. For this reason the Sacred Council, having in mind those Masses which are celebrated with the assistance of the faithful, especially on Sundays and feasts of obligation, has made the following decrees in order that the Sacrifice of the Mass, even in the ritual forms of its celebration, may become pastorally efficacious to the fullest degree.

50. The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the Holy Fathers, as may seem useful or necessary.

51. The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God’s Word. In this way a more representative portion of the Holy Scriptures will be read to the people in the course of a prescribed number of years.

52. By means of the homily the Mysteries of the Faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the Liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.

Mediator Dei

21. Liturgical practice begins with the very founding of the Church. The first Christians, in fact, “were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers.” Whenever their pastors can summon a little group of the faithful together, they set up an altar on which they proceed to offer the sacrifice, and around which are ranged all the other rites appropriate for the saving of souls and for the honor due to God. Among these latter rites, the first place is reserved for the sacraments, namely, the seven principal founts of salvation. There follows the celebration of the divine praises in which the faithful also join, obeying the behest of the Apostle Paul, “In all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God.” Next comes the reading of the Law, the prophets, the gospel and the apostolic epistles; and last of all the homily or sermon in which the official head of the congregation recalls and explains the practical bearing of the commandments of the divine Master and the chief events of His life, combining instruction with appropriate exhortation and illustration of the benefit of all his listeners.

22. As circumstances and the needs of Christians warrant, public worship is organized, developed and enriched by new rites, ceremonies and regulations, always with the single end in view, “that we may use these external signs to keep us alert, learn from them what distance we have come along the road, and by them be heartened to go on further with more eager step; for the effect will be more precious the warmer the affection which precedes it.” Here then is a better and more suitable way to raise the heart to God. Thenceforth the priesthood of Jesus Christ is a living and continuous reality through all the ages to the end of time, since the liturgy is nothing more nor less than the exercise of this priestly function. Like her divine Head, the Church is forever present in the midst of her children. She aids and exhorts them to holiness, so that they may one day return to the Father in heaven clothed in that beautiful raiment of the supernatural. To all who are born to life on earth she gives a second, supernatural kind of birth. She arms them with the Holy Spirit for the struggle against the implacable enemy. She gathers all Christians about her altars, inviting and urging them repeatedly to take part in the celebration of the Mass, feeding them with the Bread of angels to make them ever stronger. She purifies and consoles the hearts that sin has wounded and soiled. Solemnly she consecrates those whom God has called to the priestly ministry. She fortifies with new gifts of grace the chaste nuptials of those who are destined to found and bring up a Christian family. When at last she has soothed and refreshed the closing hours of this earthly life by holy Viaticum and extreme unction, with the utmost affection she accompanies the mortal remains of her children to the grave, lays them reverently to rest, and confides them to the protection of the cross, against the day when they will triumph over death and rise again. She has a further solemn blessing and invocation for those of her children who dedicate themselves to the service of God in the life of religious perfection. Finally, she extends to the souls in purgatory, who implore her intercession and her prayers, the helping hand which may lead them happily at last to eternal blessedness in heaven.

53. Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, “the common prayer” or “the prayer of the faithful.” By this prayer, in which the people are to take part, intercession will be made for Holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world³⁹.

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and “the common prayer,” but also, as local conditions may warrant, to those parts which pertain to the people, according to the norm laid down in Art. 36 of this Constitution.

Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

And wherever a more extended use of the mother tongue within the Mass appears desirable, the regulation laid down in Art. 40 of this Constitution is to be observed.

55. That more perfect form of participation in the Mass whereby the faithful, after the priest’s communion, receive the Lord’s Body from the same Sacrifice, is strongly commended.

The dogmatic principles which were laid down by the Council of Trent remaining intact⁴⁰, Communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

De musica sacra et sacra liturgia

22. By its very nature, the Mass requires that all present take part in it, each having a particular function.

... c) Active participation is perfect when “sacramental” participation is included. In this way “the people receive the Holy Eucharist not only by spiritual desire, but also sacramentally, and thus obtain greater benefit from this most holy Sacrifice”. (Council of Trent, Sess. 22, ch. 6; cf. also *Mediator Dei*: AAS 39 [1947] 565: “It is most appropriate, as the liturgy itself prescribes, for the people to come to holy Communion after the priest has received at the altar”.)

56. The two parts which, in a certain sense, go to make up the Mass, namely, the Liturgy of the Word and the Eucharistic Liturgy, are so closely connected with each other that they form but one single act of worship. Accordingly this sacred Synod strongly urges pastors of souls that, when instructing the faithful, they insistently teach them to take their part in the entire Mass, especially on Sundays and feasts of obligation.

57. §1. Concelebration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the East and in the West. For this reason it has seemed good to the Council to extend permission for concelebration to the following cases:

1.a) on the Thursday of the Lord’s Supper, not only at the Mass of the Chrism, but also at the evening Mass.

b) at Masses during councils, bishops’ conferences, and synods;

c) at the Mass for the blessing of an abbot.

2. Also, with permission of the ordinary, to whom it belongs to decide whether concelebration is opportune:

a) at conventual Mass, and at the principle Mass in churches when the needs of the faithful do not require that all priests available should celebrate individually;

b) at Masses celebrated at any kind of priests’ meetings, whether the priests be secular clergy or religious.

§2..1. The regulation, however, of the discipline of concelebration in the diocese pertains to the bishop.

2. Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a concelebrated Mass, nor on Thursday of the Lord’s Supper.

58. A new rite for concelebration is to be drawn up and inserted into the Roman Pontifical and into the Roman Missal.

CHAPTER III - The Other Sacraments and the Sacramentals

59. The purpose of the Sacraments is to sanctify men, to build up the Body of Christ, and, finally, to give worship to God; because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called “Sacraments of Faith”. They do indeed impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity.

It is therefore of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those Sacraments which were instituted to nourish the Christian life.

60. Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the Sacraments: they signify effects, particularly of a spiritual kind, which are obtained through the Church’s intercession. By them men are disposed to receive the chief effect of the Sacraments, and various occasions in life are rendered holy.

61. Thus, for well-disposed members of the faithful, the Liturgy of the Sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of Divine Grace which flows from the Paschal Mystery of the passion, death, the resurrection of Christ, the font from which all Sacraments and sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God.

62. With the passage of time, however, there have crept into the rites of the Sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today; hence some changes have become necessary to adapt them to the needs of our own times. For this reason the Sacred Council decrees as follows concerning their revision.

63. Because of the use of the mother tongue in the administration of the Sacraments and sacramentals can often be of considerable help to the people, this use is to be extended according to the following norms:

a) The vernacular language may be used in administering the Sacraments and sacramentals, according to the norm of Art. 36.

b) In harmony with the new edition of the Roman Ritual, particular rituals shall be prepared without delay by the competent territorial ecclesiastical authority mentioned in Art. 22, 2, of this Constitution. These rituals, which are to be adapted, also as regards the language employed, to the needs of the different regions, are to be reviewed by the Apostolic See and then introduced into the regions for which they have been prepared. But in drawing up these rituals or particular collections of rites, the instructions prefixed to the individual rites the Roman Ritual, whether they be pastoral and rubrical or whether they have special social import, shall not be omitted.

64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this means the time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time.

65. In mission lands it is found that some of the peoples already make use of initiation rites. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition, according to the norm laid down in Art. 37-40, of this Constitution.

66. Both the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass “for the conferring of baptism” is to be inserted into the Roman Missal.

67. The rite for the baptism of infants is to be revised, and it should be adapted to the circumstance that those to be baptized are, in fact, infants. The roles of parents and godparents, and also their duties, should be brought out more clearly in the rite itself.

68. The baptismal rite should contain variants, to be used at the discretion of the local ordinary, for occasions when a very large number are to be baptized together. Moreover, a shorter rite is to be drawn up, especially for mission lands, to be used by catechists, but also by the faithful in general when there is danger of death, and neither priest nor deacon is available.

69. In place of the rite called the “Order of supplying what was omitted in the baptism of an infant,” a new rite is to be drawn up. This should manifest more fittingly and clearly that the infant, baptized by the short rite, has already been received into the Church.

And a new rite is to be drawn up for converts who have already been validly baptized; it should indicate that they are now admitted to communion with the Church.

70. Except during Eastertide, baptismal water may be blessed within the rite of baptism itself by an approved shorter formula.

71. The rite of confirmation is to be revised and the intimate connection which this Sacrament has with the whole of Christian initiation is to be more clearly set forth; for this reason it is fitting for candidates to renew their baptismal promises just before they are confirmed.

Confirmation may be given within the Mass when convenient; when it is given outside the Mass, the rite that is used should be introduced by a formula to be drawn up for this purpose.

72. The rite and formulas for the Sacrament of Penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

73. “Extreme unction”, which may also and more fittingly be called “anointing of the sick”, is not a Sacrament only for those who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this Sacrament has certainly already arrived.

74. In addition to the separate rites for anointing of the sick and for *viaticum*, a continuous rite shall be prepared according to which the sick man is anointed after he has made his confession and before he receives *viaticum*.

75. The number of the anointings is to be adapted to the occasion, and the prayers which belong to the rite of anointing are to be revised so as to correspond with the varying conditions of the sick who receive the Sacrament.

76. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the mother tongue.

When a bishop is consecrated, the laying of hands may be done by all the bishops present.

77. The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that the grace of the Sacrament is more clearly signified and the duties of the spouses are taught.

“If any regions are wont to use other praiseworthy customs and ceremonies when celebrating the Sacrament of Matrimony, the Sacred Synod earnestly desires that these by all means be retained”⁴¹.

Moreover the competent territorial ecclesiastical authority mentioned in Art. 22, 2, of this Constitution is free to draw up its own rite suited to the usages of place and people, according to the provision of Art. 63. But the rite must always conform to the law that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties.

78. Matrimony is normally to be celebrated within the Mass, after the reading of the Gospel and the homily, and before “the prayer of the faithful.” The prayer for the bride, duly amended to remind both spouses of their equal obligation to remain faithful to each other, may be said in the mother tongue.

But if the Sacrament of Matrimony is celebrated apart from Mass, the Epistle and Gospel from the Nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses.

79. The sacramentals are to undergo a revision which takes into account the primary principle of enabling the faithful to participate intelligently, actively, and easily; the circumstances of our own days must also be considered. When rituals are revised, as laid down in Art. 63, new sacramentals may also be added as the need for these becomes apparent.

Reserved blessings shall be very few; reservations shall be in favor of bishops or ordinaries.

Let provision be made that some sacramentals, at least in special circumstances and at the discretion of the ordinary, may be administered by qualified lay persons.

80. The Rite for the Consecration of Virgins at present found in the Roman Pontifical is to be revised.

Moreover, a rite of religious profession and renewal of vows shall be drawn up in order to achieve greater unity, sobriety, and dignity. Apart from exceptions in particular law, this rite should be adopted by those who make their profession or renewal of vows within the Mass.

Religious profession should preferably be made within the Mass.

81. The rite for the burial of the dead should express more clearly the Paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions. This applies also to the liturgical color to be used.

82. The rite for the burial of infants is to be revised, and a special Mass for the occasion should be provided.

CHAPTER IV - The Divine Office

83. Christ Jesus, High Priest of the New and Eternal Covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of Heaven. He joins the entire community of mankind to Himself, associating it with His own singing of this canticle of Divine Praise.

For he continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this, not only by celebrating the Eucharist, but also in other ways, especially by praying the Divine Office.

Mediator Dei

141. Thanks to the work of the monks and those who practice asceticism, these various prayers in the course of time become ever more perfected and by the authority of the Church are gradually incorporated into the sacred liturgy.

142. The divine office is the prayer of the Mystical Body of Jesus Christ, offered to God in the name and on behalf of all Christians, when recited by priests and other ministers of the Church and by religious who are deputed by the Church for this.

143. The character and value of the divine office may be gathered from the words recommended by the Church to be said before starting the prayers of the office, namely, that they be said “worthily, with attention and devotion.”

144. By assuming human nature, the Divine Word introduced into this earthly exile a hymn which is sung in heaven for all eternity. He unites to Himself the whole human race and with it sings this hymn to the praise of God. As we must humbly recognize that “we know not what we should pray for, as we ought, the Spirit Himself asketh for us with unspeakable groanings.” Moreover, through His Spirit in us, Christ entreats the Father, “God could not give a greater gift to men ... Jesus prays for us, as our Priest; He prays in us as our Head; we pray to Him as our God ... we recognize in Him our voice and His voice in us ... He is prayed to as God, He prays under the appearance of a servant; in heaven He is Creator; here, created though not changed, He assumes a created nature which is to be changed and makes us with Him one complete man, head and body.”

84. By tradition going back to early Christian times, the Divine Office is devised so that the whole course of the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputed for this purpose by the Church’s ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the Bride addressed to her Bridegroom; it is the very prayer which Christ Himself, together with His Body, addresses to the Father.

Mediator Dei

§§141-144 as above

85. Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ’s Spouse, for by offering these praises to God they are standing before the throne of God in the name of the Church, their Mother.

86. Priests who are engaged in the sacred pastoral ministry will offer the praises of the Hours with greater fervor the more vividly they realize that they must heed Saint Paul’s exhortation: “Pray without ceasing” (I Thes 5:11). For the work in which they labor will effect nothing and bring forth no fruit except by the power of the Lord who said: “Without me you can do nothing” (Jn 15:5). That is why the apostles, instituting deacons, said: “We will devote ourselves to prayer and to the ministry of the Word” (Acts 6:4).

81. In order that the Divine Office may be better and more perfectly prayed in existing circumstances, whether by priests or by other members of the Church, the Sacred Council, carrying further the restoration already so happily begun by the Apostolic See, has seen fit to decree as follows concerning the Office of the Roman rite:

88. Because the purpose of the Office is to sanctify the day, the traditional sequence of the hours is to be restored so that once again they may be genuinely related to the time of the day when they are prayed, as far as this may be possible. Moreover, it will be necessary to take into account the modern conditions in which daily life has to be lived, especially by those who are called to labor in apostolic works.

89. Therefore, when the Office is revised, these norms are to be observed:

a) By the venerable tradition of the universal Church, Lauds as morning prayer and Vespers as evening prayer are the two hinges on which the daily Office turns; hence they are to be considered as the chief hours and are to be celebrated as such.

b) Compline is to be drawn up so that it will be a suitable prayer for the end of the day.

c) The hour known as *Matins*, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer Psalms and longer readings.

d) The hour of Prime is to be suppressed.

e) In choir the hours of Terce, Sext, and None are to be observed. But outside choir it will be lawful to select any one of these three, according to the respective time of the day.

90. The Divine Office, because it is the public prayer of the Church, is a source of piety, and nourishment for personal prayer. And therefore priests and all others who take part in the Divine Office are earnestly exhorted in the Lord to attune their minds to their voices when praying it. The better to achieve this, let them take steps to improve their understanding of the Liturgy and of the Bible, especially of the Psalms.

In revising the Roman Office, its ancient and venerable treasures are to be so adapted that all those to whom they are handed on may more extensively and easily draw profit from them.

91. So that it may really be possible in practice to observe the course of the hours proposed in Art. 89, the Psalms are no longer to be distributed throughout one week, but through some longer period of time.

The work of revising the Psalter, already happily begun, is to be finished as soon as possible, and is to take into account the style of Christian Latin, the liturgical use of Psalms, also when sung, and the entire tradition of the Latin Church.

92. As regards the readings, the following shall be observed:

a) Readings from Sacred Scripture shall be arranged so that the riches of God's Word may be easily accessible in more abundant measure.

b) Readings excerpted from the works of the fathers, doctors, and ecclesiastical writers shall be better selected.

c) The accounts of martyrdom or the lives of the saints are to accord with the facts of history.

93. To whatever extent may seem desirable, the hymns are to be restored to their original form, and whatever smacks of mythology or ill accords with Christian piety is to be removed or changed. Also, as occasion may arise, let other selections from the treasury of hymns be incorporated.

94. That the day may be truly sanctified, and that the Hours themselves may be recited with spiritual advantage, it is best that each of them be prayed at a time which most closely corresponds with its true canonical time.

95. Communities obliged to choral office are bound to celebrate the Office in choir every day in addition to the conventual Mass. In particular:

a) Orders of canons, of monks and of nuns, and of other regulars bound by law or constitutions to choral Office must celebrate the entire Office.

b) Cathedral or collegiate chapters are bound to recite those parts of the Office imposed on them by general or particular law.

c) All members of the above communities who are in major orders or who are solemnly professed, except for lay brothers, are bound to recite individually those canonical Hours which they do not pray in choir.

96. Clerics not bound to Office in choir, if they are in major orders, are bound to pray the entire Office every day, either in common or individually, as laid down in Art. 89.

97. Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the Divine Office.

In particular cases, and for a just reason, ordinaries can dispense their subjects wholly or in part from the obligation of reciting the Divine Office, or may commute the obligation.

98. Members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the Divine Office are thereby performing the public prayer of the Church.

They too perform the public prayer of the Church who, in virtue of their constitutions, recite any short Office, provided this is drawn up after the pattern of the Divine Office and is duly approved.

99. Since the Divine Office is the voice of the Church, that is of the whole Mystical Body publicly praising God, those clerics who are not obliged to Office in choir, especially priests who live together or who assemble for any purpose, are urged to pray at least some part of the Divine Office in common.

All who pray the Divine Office, whether in choir or in common, should fulfill the task entrusted to them as perfectly as possible: this refers not only to the internal devotion of their minds but also to their external manner of celebration.

It is, moreover, fitting that the Office, both in choir and in common, be sung when possible.

100. Pastors of souls should see to it that the chief Hours, especially Vespers, are celebrated in common in Church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the Divine Office, either with the priests, or among themselves, or even individually.

Mediator Dei

148. The Psalms recall to mind the truths revealed by God to the chosen people, which were at one time frightening and at another filled with wonderful tenderness; they keep repeating and fostering the hope of the promised Liberator which in ancient times was kept alive with song, either around the hearth or in the stately temple; they show forth in splendid light the prophesied glory of Jesus Christ: first, His supreme and eternal power, then His lowly coming

to this terrestrial exile, His kingly dignity and priestly power and, finally, His beneficent labors, and the shedding of His blood for our redemption. In a similar way they express the joy, the bitterness, the hope and fear of our hearts and our desire of loving God and hoping in Him alone, and our mystic ascent to divine tabernacles.

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

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

De musica sacra et sacra liturgia

45. Where the ancient, and venerable custom of singing Vespers according to the rubrics together with the people on Sundays, and feast days is still practiced, it should be continued; where this is not done, it should be re-introduced, as far as possible, at least several times a year.

The local Ordinary should take care that the celebration of evening Masses does not interfere with the practice of singing Vespers on Sundays, and feast days. For evening Masses, which the local Ordinary may permit “for the spiritual good of a sizable number of the faithful” (Apostolic Constitution *Christus Dominus*, Jan. 6, 1953: AAS 45 [1953] 15-24; Instruction of the Supreme Congregation of the Holy Office, same day: AAS 45 [1953] 47-51; *Motu Proprio Sacram Communionem*, March 19, 1957: AAS 49 [1957] 177-178), must not be at the expense of other liturgical services, and private devotions by which the people ordinarily sanctify the holy days.

Hence, the custom of singing Vespers or of holding private devotions with Benediction should be retained wherever such is done, even though evening Mass is celebrated.

101. 1. In accordance with the centuries-old tradition of the Latin rite, the Latin language is to be retained by clerics in the Divine Office. But in individual cases the ordinary has the power of granting the use of a vernacular translation to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the Office properly. The vernacular version, however, must be one that is drawn up according to the provision of Art. 36.

2. The competent superior has the power to grant the use of the vernacular in the celebration of the Divine Office, even in choir, to nuns and to members of institutes dedicated to acquiring perfection, both men who are not clerics and women. The version, however, must be one that is approved.

3. Any cleric bound to the Divine Office fulfills his obligation if he prays the Office in the vernacular together with a group of the faithful or with those mentioned in 52 above provided that the text of the translation is approved.

CHAPTER V - The Liturgical Year

102. Holy Mother Church is conscious that she must celebrate the saving work of her Divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which she has called the Lord’s Day, she keeps the memory of the Lord’s resurrection, which she also celebrates once in the year, together with His blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, she unfolds the whole Mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord.

Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord’s powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace.

103. In celebrating this annual cycle of Christ’s Mysteries, Holy Church honors with especial love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be.

104. The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God’s perfect praise in heaven and offer prayers for us. By celebrating the passage of these saints from earth to heaven the Church proclaims the Paschal Mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God’s favors.

105. Finally, in the various seasons of the year and according to her traditional discipline, the Church completes the formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy.

Accordingly the Sacred Council has seen fit to decree as follows.

106. By a tradition handed down from the apostles which took its origin from the very day of Christ’s resurrection, the Church celebrates the Paschal Mystery every eighth day; with good reason this, then, bears the name of the Lord’s Day, or Sunday. For on this day Christ’s faithful are bound to come together into one place so that; by hearing the Word of God and taking part in the Eucharist, they may call to mind the passion, the resurrection and the glorification of the Lord Jesus, and may thank God who “has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope” (I Pet 1:3). Hence the Lord’s Day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year.

107. The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the Paschal Mystery. If certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with the provisions of Art. 39 and 40.

108. The minds of the faithful must be directed primarily toward the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year. Therefore, the Proper of the time shall be given the preference which is its due over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be suitably recalled.

109. The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the Paschal Mystery. This twofold character is to be brought into greater prominence both in the Liturgy and by liturgical catechesis. Hence:

a) More use is to be made of the baptismal features proper to the Lenten Liturgy; some of them, which used to flourish in bygone days, are to be restored as may seem good.

b) The same is to apply to the penitential elements. As regards instruction it is important to impress on the minds of the faithful not only a social consequences of sin but also that essence of the virtue of penance which leads to the detestation of sin as an offence against God; the role of the Church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners.

110. During Lent penance should not be only internal and individual, but also external and social. The practice of penance should be fostered in ways that are possible in our own times and in different regions, and according to the circumstances of the faithful; it should be encouraged by the authorities mentioned in Art. 22.

Nevertheless, let the Paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind.

111. The saints have been traditionally honored in the Church and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful works of Christ in His servants, and display to the faithful fitting examples for their imitation.

Lest the feasts of the saints should take precedence over the feasts which commemorate the very Mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance.

CHAPTER VI - Sacred Music

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn Liturgy.

Holy Scripture, indeed, has bestowed praise upon sacred song⁴², and the same may be said of the fathers of the Church and of the Roman pontiffs who in recent times, led by Saint Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into Divine Worship.

Tra le sollecitudini

[No specific paragraph numbers are given, so perhaps the general principles of the document are meant.]

Musicæ Sacrae disciplina

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

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

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

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

Accordingly, the Sacred Council, keeping to the norms and precepts of ecclesiastical tradition and discipline, and having regard to the purpose of sacred music, which is the glory of God and the sanctification of the faithful, decrees as follows.

113. Liturgical worship is given a more noble form when the Divine Offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people.

As regards the language to be used, the provisions of Art. 36 are to be observed; for the Mass, Art. 54; for the Sacraments, Art. 63; for the Divine Office, Art. 101.

114. The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs, as laid down in Art. 28 and 30.

Mediator Dei

191. As regards music, let the clear and guiding norms of the Apostolic See be scrupulously observed. Gregorian chant, which the Roman Church considers her own as handed down from antiquity and kept under her close tutelage, is proposed to the faithful as belonging to them also. In certain parts of the liturgy the Church definitely prescribes it; it makes the celebration of the sacred mysteries not only more dignified and solemn but helps very much to increase the faith and devotion of the congregation. For this reason, Our predecessors of immortal memory, Pius X and Pius XI, decree—and We are happy to confirm with Our authority the norms laid down by them—that in seminaries and religious institutes, Gregorian chant be diligently and zealously promoted, and moreover that the old *Scholae Cantorum* be restored, at least in the principal churches. This has already been done with happy results in not a few places.

192. Besides, “so that the faithful take a more active part in divine worship, let Gregorian chant be restored to popular use in the parts proper to the people. Indeed it is very necessary that the faithful attend the sacred ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate

the beauty of the liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir, according to the prescribed norms. If, please God, this is done, it will not happen that the congregation hardly ever or only in a low murmur answer the prayers in Latin or in the vernacular." A congregation that is devoutly present at the sacrifice, in which our Savior together with His children redeemed with His sacred blood sings the nuptial hymn of His immense love, cannot keep silent, for "song befits the lover" and, as the ancient saying has it, "he who sings well prays twice." Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the choirs of angels, and, all together, sing a wondrous and eternal hymn of praise to the most Holy Trinity in keeping with words of the preface, "with whom our voices, too, thou wouldst bid to be admitted."

Musicæ sacrae disciplina

53. It is not Our intention in what We have just said in praise and commendation of the Gregorian chant to exclude sacred polyphonic music from the rites of the Church. If this polyphonic music is endowed with the proper qualities, it can be of great help in increasing the magnificence of divine worship and of moving the faithful to religious dispositions. Everyone certainly knows that many polyphonic compositions, especially those that date from the 16th century, have an artistic purity and richness of melody which render them completely worthy of accompanying and beautifying the Church's sacred rites.

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

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

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

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

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

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

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

De musicca sacra et sacra liturgia

48. Compositions of sacred polyphony, by the old masters as well as by contemporary artists, are not to be introduced into the liturgy unless it has first been established that, either in their original form or in arrangements, they comply fully with the ideals, and admonitions set forth in the encyclical *Musicæ sacrae disciplina* (AAS 48 [1956] 18-20). If there is any doubt, the diocesan commission on sacred music is to be consulted.

49. Ancient manuscripts of this music still lying about in archives should be uncovered, and if necessary, steps taken for their preservation. Musicologists should make critical editions of them as well as editions suitable for liturgical use.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.

It is desirable also to found higher institutes of sacred music whenever this can be done.

Composers and singers, especially boys, must also be given a genuine liturgical training.

Tra le Sollecitudini

25. In seminaries of clerics and in ecclesiastical institutions let the above-mentioned traditional Gregorian Chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner let a Schola Cantorum be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.

...

27. Let care be taken to restore, at least in the principal churches, the ancient *Scholae Cantorum*, as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such *Scholae* even in smaller churches and country parishes—nay, in these last the pastors will find a very easy means of gathering around them both children and adults, to their own profit and the edification of the people.

Divini Cultus

In order to urge the clergy and faithful to a more scrupulous observance of these laws and directions which are to be carefully obeyed by the whole Church, We think it opportune to set down here something of the fruits of Our experience during the last twenty-five years. We celebrate not only the memory of the reform of sacred music to which We have referred, but also the centenary of the monk Guido of Arezzo. Nine hundred years ago Guido, at the bidding of the pope, came to Rome and produced his wonderful invention, whereby the ancient and traditional chants might be more easily published, circulated and preserved intact for posterity — to the great benefit and glory of the Church and of art.

It was in the Lateran Palace that Gregory the Great, having made his famous collection of the traditional treasures of plainsong, editing them with additions of his own, had wisely founded his great *Schola* in order to perpetuate the true interpretation of the liturgical chant. It was in the same building that the monk Guido gave a demonstration of his marvelous invention before the Roman clergy and the Roman Pontiff himself. The pope, by his approbation and high praise of it, was responsible for the gradual spread of the new system throughout the whole world, and thus for the great advantages that accrued therefrom to musical art in general.

We wish, then, to make certain recommendations to the bishops and ordinaries, whose duty it is, since they are the custodians of the Liturgy, to promote ecclesiastical art. We are thus acceding to the requests which, as a result of many musical congresses and especially that recently held at Rome, have been made to Us by not a few bishops and learned masters in the musical art. To these We accord due meed of praise; and We ordain that the following directions, as here-under set forth, with the practical methods indicated, be put into effect.

I. All those who aspire to the priesthood, whether in Seminaries or in religious houses, from their earliest years are to be taught Gregorian Chant and sacred music. At that age they are able more easily to learn to sing, and to modify, if not entirely to overcome, any defects in their voices, which in later years would be quite incurable. Instruction in music and singing must be begun in the elementary, and continued in the higher classes. In this way, those who are about to receive sacred orders, having become gradually experienced in chant, will be able during their theological course quite easily to undertake the higher and "aesthetic" study of plainsong and sacred music, of polyphony and the organ, concerning which the clergy certainly ought to have a thorough knowledge.

II. In seminaries, and in other houses of study for the formation of the clergy both secular and regular there should be a frequent and almost daily lecture or practice — however short — in Gregorian Chant and sacred music. If this is carried out in the spirit of the liturgy, the students will find it a relief rather than a burden to their minds, after the study of the more exacting subjects. Thus a more complete education of both branches of the clergy in liturgical music will result in the restoration to its former dignity and splendor of the choral Office, a most important part of divine worship; moreover, the *scholae* and choirs will be invested again with their ancient glory.

III. Those who are responsible for, and engaged in divine worship in basilicas and cathedrals, in collegiate and conventual churches of religious, should

use all their endeavors to see that the choral Office is carried out duly — i.e. in accordance with the prescriptions of the Church. And this, not only as regards the precept of reciting the divine Office “worthily, attentive and devoutly”, but also as regards the chant. In singing the psalms attention should be paid to the right tone, with its appropriate mediation and termination, and a suitable pause at the asterisk; so that every verse of the psalms and every strophe of the hymns may be sung by all in perfect time together. If this were rightly observed, then all who worthily sing the psalms would signify their unity of intention in worshipping God and, as one side of the choir sings in answer to the other, would seem to emulate the everlasting praise of the Seraphim who cried one to the other “Holy, Holy, Holy”.

IV. Lest anyone in future should invent easy excuses for exempting himself from obedience to the laws of the Church, let every chapter and religious community deal with these matters at meetings held for the purpose; and just as formerly there used to be a “Cantor” or director of the choir, so in future let one be chosen from each chapter or choir of religious, whose duty it will be to see that the rules of the Liturgy and of choral chant are observed and, both individually and generally, to correct the faults of the choir. In this connection it should be observed that, according to the ancient discipline of the Church and the constitutions of chapters still in force, all those at least who are bound to office in choir, are obliged to be familiar with Gregorian Chant. And the Gregorian Chant which is to be used in every church of whatever order, is the text which, revised according to the ancient manuscripts, has been authentically published by the Church from the Vatican Press.

V. We wish here to recommend, to those whom it may concern, the formation of choirs. These in the course of time came to replace the ancient scholae and were established in the basilicas and greater churches especially for the singing of polyphonic music. Sacred polyphony, We may here remark, is rightly held second only to Gregorian Chant. We are desirous, therefore, that such choirs, as they flourished from the fourteenth to the sixteenth century, should now also be created anew and prosper especially in churches where the scale on which the liturgy is carried out demands a greater number and a more careful selection of singers.

VI. Choir-schools for boys should be established not only for the greater churches and cathedrals, but also for smaller parish churches. The boys should be taught by the choirmaster to sing properly, so that, in accordance with the ancient custom of the Church, they may sing in the choir with the men, especially as in polyphonic music the highest part, the cantus, ought to be sung by boys. Choir-boys, especially in the sixteenth century, have given us masters of polyphony: first and foremost among them, the great Palestrina.

...

X. Let the clergy, both secular and regular, under the lead of their bishops and ordinaries devote their energies either directly, or through other trained teachers, to instructing the people in the Liturgy and in music, as being matters closely associated with Christian doctrine. This will be best effected by teaching liturgical chant in schools, pious confraternities and similar associations. Religious communities of men and women should devote particular attention to the achievement of this purpose in the various educational institutions committed to their care. Moreover, We are confident that this object will be greatly furthered by those societies which, under the control of ecclesiastical authority, are striving to reform sacred music according to the laws of the Church.

XI. To achieve all that We hope for in this matter numerous trained teachers will be required. And in this connection We accord due praise to all the Schools and Institutes throughout the Catholic world, which by giving careful instruction in these subjects are forming good and suitable teachers. But We have a special word of commendation for the “Pontifical Higher School of Sacred Music,” founded in Rome in the year 1910. This School, which was greatly encouraged by Pope Benedict XV and was by him endowed with new privileges, is most particularly favored by Us; for We regard it as a precious heritage left to Us by two Sovereign Pontiffs, and We therefore wish to recommend it in a special way to all the Bishops.

Mediator Dei

191. As regards music, let the clear and guiding norms of the Apostolic See be scrupulously observed. Gregorian chant, which the Roman Church considers her own as handed down from antiquity and kept under her close tutelage, is proposed to the faithful as belonging to them also. In certain parts of the liturgy the Church definitely prescribes it; it makes the celebration of the sacred mysteries not only more dignified and solemn but helps very much to increase the faith and devotion of the congregation. For this reason, Our predecessors of immortal memory, Pius X and Pius XI, decree—and We are happy to confirm with Our authority the norms laid down by them—that in seminaries and religious institutes, Gregorian chant be diligently and zealously promoted, and moreover that the old *Scholae Cantorum* be restored, at least in the principal churches. This has already been done with happy results in not a few places.

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

Musicae sacrae disciplina

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

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

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

75. Great care must be taken that those who are preparing for the reception of sacred orders in your seminaries and in missionary or religious houses of study are properly instructed in the doctrine and use of sacred music and Gregorian chant according to the mind of the Church by teachers who are experts in this field, who esteem the traditional customs and teachings and who are entirely obedient to the precepts and norms of the Holy See.

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

De musica sacra et sacra liturgia

98. Besides excelling in Christian faith and morals, these persons must also possess the training necessary to fulfill their particular role of participation in the liturgy.

a) Composers of sacred music should have a thorough knowledge of the historical, dogmatic or doctrinal, practical, and rubrical aspects of the liturgy; they should know Latin; and finally they should be well trained in the art, and the history of both sacred, and secular music.

b) Organists, and choir directors should also have a comprehensive knowledge of the liturgy, and a sufficient understanding of Latin; and finally they should be well trained in their art, and able to carry out their role worthily, and competently.

c) Singers, both boys and adults, should be taught the meaning of the liturgical functions, and of the texts they sing insofar as they are capable of comprehending, for then their singing will be inspired by an understanding mind, and a loving heart, and be truly rendered as befits the service of an intelligent person. They should also be taught to pronounce the Latin words correctly, and distinctly. Pastors, and those directly in charge must see to it that good order, and true devotion reign in that part of the church occupied by the singers.

d) Instrumentalists who perform sacred music should not only be well trained in the techniques of their instruments, but should also know how to adapt them to the playing of sacred music. They should be well enough instructed in the sacred liturgy that their devotion will be evidenced by an artistic performance.

...

114. The boy choir, an organization praised over and over by the Holy See (Apostolic constitution *Divini cultus*: AAS 21 [1929] 28; *Musicae sacrae disciplina*: AAS 48 [1956] 23), is even more important to the performance of sacred music, and the singing of hymns. It is desirable, and every effort should be made, that every church have its own boy choir. The boys should be thoroughly instructed in the sacred liturgy, and particularly in the art of singing with devotion.

115. Moreover, it is recommended that every diocese have a school or institute of chant and organ where organists, choir directors, singers and instrumentalists can be properly trained.

In some cases a number of dioceses will prefer to collaborate in organizing such a school. Pastors and others in charge should be alert in detecting, and sending talented young men to these schools, and encourage them in their studies.

116. The great importance of academies and schools of higher learning which are established specifically for more comprehensive studies in sacred music must be recognized. The Pontifical Institute of Sacred Music in Rome, established by Saint Pius X, holds first place among these.

Local Ordinaries should send priests with special talent and a love for this art to such schools, particularly to the Pontifical Institute of Sacred Music in Rome.

117. In addition to the schools established to teach sacred music, many societies, named after Saint Gregory or Saint Cecilia or other saints, have been founded to promote sacred music in various ways. The increase of such societies and their associations on a national or even international scale can do much to further the cause of sacred music.

116. The Church acknowledges Gregorian chant as specially suited to the Roman Liturgy: therefore, other things being equal, it should be given pride of place in liturgical services.

But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action, as laid down in Art. 30.

Tra le sollecitudini

3. These qualities are to be found, in the highest degree, in Gregorian Chant, which is, consequently the Chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

On these grounds Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule: the more closely a composition for church approaches in its movement, inspiration and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.

The ancient traditional Gregorian Chant must, therefore, in a large measure be restored to the functions of public worship, and the fact must be accepted by all that an ecclesiastical function loses none of its solemnity when accompanied by this music alone.

Musicae sacrae disciplina

14. The choral chant began to be called “Gregorian” after St. Gregory, the man who revived it. It attained new beauty in almost all parts of Christian Europe after the 8th or 9th century because of its accompaniment by a new musical instrument called the “organ.” Little by little, beginning in the 9th century, polyphonic singing was added to this choral chant. The study and use of polyphonic singing were developed more and more during the centuries that followed and were raised to a marvelous perfection under the guidance of magnificent composers during the 15th and 16th centuries.

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

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

17. The progress of this musical art clearly shows how sincerely the Church has desired to render divine worship ever more splendid and more pleasing to the Christian people. It likewise shows why the Church must insist that this art remain within its proper limits and must prevent anything profane and foreign to divine worship from entering into sacred music along with genuine progress, and perverting it.

De musica sacra et sacra liturgia

16. Gregorian chant is the music characteristic of the Roman Church. Therefore, its use is not only permitted, but encouraged at all liturgical ceremonies above all other styles of music, unless circumstances demand otherwise. From this it follows that:

a) The language of Gregorian chant, because of its character as liturgical music, must be exclusively Latin.

b) The priest and his ministers must use only the Gregorian melodies given in the standard editions when they sing their parts according to the rubrics of the liturgical ceremonies. Any sort of instrumental accompaniment is forbidden. This is binding also on choir, and congregation when they answer the chants of the priest or his ministers according to the rubrics.

c) Finally, if a particular indulgence has been granted for the priest, deacon, subdeacon, or lector to read solemnly the Epistle, Lesson, or Gospel in the vernacular after they have been chanted in their Gregorian melodies, they must be read in a loud and clear voice, without any attempt to imitate the Gregorian melodies (cf. no. 96e).

117. The *editio typica* of the books of Gregorian chant is to be completed; and a more critical edition is to be prepared of those books already published since the restoration by Saint Pius X.

It is desirable also that an edition be prepared containing simpler melodies, for use in small churches.

118. Religious singing by the people is to be intelligently fostered so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics.

Mediator Dei

193. It cannot be said that modern music and singing should be entirely excluded from Catholic worship. For, if they are not profane nor unbecoming to the sacredness of the place and function, and do not spring from a desire of achieving extraordinary and unusual effects, then our churches must admit them since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things and foster true devotion of soul.

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

195. What We have said about music, applies to the other fine arts, especially to architecture, sculpture and painting. Recent works of art which lend themselves to the materials of modern composition, should not be universally despised and rejected through prejudice. Modern art should be given free scope in the due and reverent service of the church and the sacred rites, provided that they preserve a correct balance between styles tending neither to extreme realism nor to excessive “symbolism,” and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries. Nevertheless, in keeping with the duty of Our office, We cannot help deploring and condemning those works of art, recently introduced by some, which seem to be a distortion and perversion of true art and which at times openly shock Christian taste, modesty and devotion, and shamefully offend the true religious sense. These must be entirely excluded and banished from our churches, like “anything else that is not in keeping with the sanctity of the place.”

Musicae sacrae disciplina

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

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

63. If hymns of this sort are to bring spiritual fruit and advantage to the Christian people, they must be in full conformity with the doctrine of the Catholic faith. They must also express and explain that doctrine accurately. Likewise they must use plain language and simple melody and must be free from violent and vain excess of words. Despite the fact that they are short and easy, they should manifest a religious dignity and seriousness. When they are fashioned in this way these sacred canticles, born as they are from the most profound depths of the people’s soul, deeply move the emotions and spirit

and stir up pious sentiments. When they are sung at religious rites by a great crowd of people singing as with one voice, they are powerful in raising the minds of the faithful to higher things.

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

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

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

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

68. May it thus come about that the Christian people begin even on this earth to sing that song of praise it will sing forever in heaven: “To Him who sits upon the throne, and to the Lamb, blessing and honor and glory and dominion forever and ever.”

De musica sacra et sacra liturgia

51. Hymns ought to be highly encouraged, and fostered, for this form of music does much to imbue the Christian with a deep religious spirit, and to raise the thoughts of the faithful to the truths of our faith. Hymns have their own part to play in all the festive solemnities of Christian life, whether public or of a more personal nature; they also find their part in the daily labors of the Christian. But they attain their ideal usefulness in all private devotions, whether conducted outside or inside the church. At times their use is even permitted during liturgical functions, in accord with the directions given above in paragraphs 13-15.

...

54. The type of music which inspires its hearers with religious sentiments, and even devotion, and yet, because of its special character cannot be used in liturgical functions, is nevertheless worthy of high esteem, and ought to be cultivated in its proper time. This music justly merits, therefore, the title “religious music”.

119. In certain parts of the world, especially mission lands, there are peoples who have their own musical traditions, and these play a great part in their religious and social life. For this reason due importance is to be attached to their music, and a suitable place is to be given to it, not only in forming their attitude toward religion, but also in adapting worship to their native genius, as indicated in Art. 39 and 40.

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services, as far as may be practicable.

Musicæ sacrae disciplina

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

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

120. In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church’s ceremonies and powerfully lifts up man’s mind to God and to higher things.

But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority, as laid down in Art. 22, 52, 37, and 40. This may be done, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful.

Musicæ sacrae disciplina

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

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

59. Besides the organ, other instruments can be called upon to give great help in attaining the lofty purpose of sacred music, so long as they play nothing profane nothing clamorous or strident and nothing at variance with the sacred services or the dignity of the place.

121. Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures.

Let them produce compositions which have the qualities proper to genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful.

The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from Holy Scripture and from liturgical sources.

Musicæ sacrae disciplina

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

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

27. Since this is true of works of art in general, it obviously applies also to religious and sacred art. Actually religious art is even more closely bound to God and the promotion of His praise and glory, because its only purpose is to give the faithful the greatest aid in turning their minds piously to God through the works it directs to their senses of sight and hearing. Consequently the artist who does not profess the truths of the faith or who strays far from God in his attitude or conduct should never turn his hand to religious art. He lacks, as it were, that inward eye with which he might see what God's majesty and His worship demand. Nor can he hope that his works, devoid of religion as they are, will ever really breathe the piety and faith that befit God's temple and His holiness, even though they may show him to be an expert artist who is endowed with visible talent. Thus he cannot hope that his works will be worthy of admission into the sacred buildings of the Church, the guardian and arbiter of religious life.

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

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

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

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

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

33. St. Augustine, speaking of chants characterized by "beautiful voice and most apt melody," says: "I feel that our souls are moved to the ardor of piety by the sacred words more piously and powerfully when these words are sung than when they are not sung, and that all the affections of our soul in their variety have modes of their own in song and chant by which they are stirred up by an indescribable and secret sympathy."

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

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

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

37. The tunes of these hymns, which are often sung in the language of the people, are memorized with almost no effort or labor. The mind grasps the words and the music. They are frequently repeated and completely understood. Hence even boys and girls, learning these sacred hymns at a tender age, are greatly helped by them to know, appreciate and memorize the truths of the faith. Therefore they also serve as a sort of catechism. These religious hymns bring pure and chaste joy to young people and adults during times of recreation. They give a kind of religious grandeur to their more solemn assemblies and gatherings. They bring pious joy, sweet consolation and spiritual progress to Christian families themselves. Hence these popular religious hymns are of great help to the Catholic apostolate and should be carefully cultivated and promoted.

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

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

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

...

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

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

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

CHAPTER VII - Sacred Art and Sacred Furnishings

(122. Very rightly the fine arts are considered to rank among the noblest activities of man's genius, and this applies especially to religious art and to its highest achievement, which is sacred art. These arts, by their very nature, are oriented toward the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly toward God.

Holy Mother Church has therefore always been the friend of the fine arts and has ever sought their noble help, with the special aim that all things set apart for use in divine worship should be truly worthy, becoming, and beautiful, signs and symbols of the supernatural world, and for this purpose she has trained artists. In fact, the Church has, with good reason, always reserved to herself the right to pass judgment upon the arts, deciding which of the works of artists are in accordance with faith, piety, and cherished traditional laws, and thereby fitted for sacred use.

The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship, and has admitted changes in materials, style, or ornamentation prompted by the progress of the technical arts with the passage of time.

Wherefore it has pleased the Fathers to issue the following decrees on these matters.

Mediator Dei

196. Keeping in mind, Venerable Brethren, pontifical norms and decrees, take great care to enlighten and direct the minds and hearts of the artists to whom is given the task today of restoring or rebuilding the many churches which have been ruined or completely destroyed by war. Let them be capable

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

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

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

Musicae sacrae disciplina

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

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

27. Since this is true of works of art in general, it obviously applies also to religious and sacred art. Actually religious art is even more closely bound to God and the promotion of His praise and glory, because its only purpose is to give the faithful the greatest aid in turning their minds piously to God through the works it directs to their senses of sight and hearing. Consequently the artist who does not profess the truths of the faith or who strays far from God in his attitude or conduct should never turn his hand to religious art. He lacks, as it were, that inward eye with which he might see what God’s majesty and His worship demand. Nor can he hope that his works, devoid of religion as they are, will ever really breathe the piety and faith that befit God’s temple and His holiness, even though they may show him to be an expert artist who is endowed with visible talent. Thus he cannot hope that his works will be worthy of admission into the sacred buildings of the Church, the guardian and arbiter of religious life.

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

123. The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the natural talents and circumstances of peoples, and the needs of the various rites. Thus, in the course of the centuries, she has brought into being a treasury of art which must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor; thereby it is enabled to contribute its own voice to that wonderful chorus of praise in honor of the Catholic faith sung by great men in times gone by.

Mediator Dei

193. It cannot be said that modern music and singing should be entirely excluded from Catholic worship. For, if they are not profane nor unbecoming to the sacredness of the place and function, and do not spring from a desire of achieving extraordinary and unusual effects, then our churches must admit them since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things and foster true devotion of soul.

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

195. What We have said about music, applies to the other fine arts, especially to architecture, sculpture and painting. Recent works of art which lend themselves to the materials of modern composition, should not be universally despised and rejected through prejudice. Modern art should be given free scope in the due and reverent service of the church and the sacred rites, provided that they preserve a correct balance between styles tending neither to extreme realism nor to excessive “symbolism,” and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries. Nevertheless, in keeping with the duty of Our office, We cannot help deploring and condemning those works of art, recently introduced by some, which seem to be a distortion and perversion of true art and which at times openly shock Christian taste, modesty and devotion, and shamefully offend the true religious sense. These must be entirely excluded and banished from our churches, like “anything else that is not in keeping with the sanctity of the place.”

196. Keeping in mind, Venerable Brethren, pontifical norms and decrees, take great care to enlighten and direct the minds and hearts of the artists to whom is given the task today of restoring or rebuilding the many churches which have been ruined or completely destroyed by war. Let them be capable and willing to draw their inspiration from religion to express what is suitable and more in keeping with the requirements of worship. Thus the human arts will shine forth with a wondrous heavenly splendor, and contribute greatly to human civilization, to the salvation of souls and the glory of God. The fine arts are really in conformity with religion when “as noblest handmaids they are at the service of divine worship.”

124. Ordinaries, by the encouragement and favor they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments.

Let bishops carefully remove from the House of God and from other sacred places those works of artists which are repugnant to faith, morals, and Christian piety, and which offend true religious sense either by depraved forms or by lack of artistic worth, mediocrity and pretense.

And when churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful.

Mediator Dei

196. Keeping in mind, Venerable Brethren, pontifical norms and decrees, take great care to enlighten and direct the minds and hearts of the artists to whom is given the task today of restoring or rebuilding the many churches which have been ruined or completely destroyed by war. Let them be capable and willing to draw their inspiration from religion to express what is suitable and more in keeping with the requirements of worship. Thus the human arts will shine forth with a wondrous heavenly splendor, and contribute greatly to human civilization, to the salvation of souls and the glory of God. The fine arts are really in conformity with religion when “as noblest handmaids they are at the service of divine worship.”

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

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

125. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless their number should be moderate and their relative positions should reflect right order. For otherwise they may create confusion among the Christian people and foster devotion of doubtful orthodoxy.

126. When passing judgment on works of art, local ordinaries shall give a hearing to the diocesan commission on sacred art and, if needed, also to others who are especially expert, and to the commissions referred to in Art. 44, 45, and 46.

Ordinaries must be very careful to see that sacred furnishings and works of value are not disposed of or dispersed; for they are the ornaments of the house of God.

1958 I

118. Since the time of Pius X, every diocese has been required to have a special commission of sacred music (Motu proprio *Inter sollicitudines*, Nov. 22, 1903: AAS 36 [1903-1904] no. 24; Decr. Auth. SRC 4121). The members of this commission, both priests and laymen, specially selected for their knowledge, experience, and talent in the various kinds of sacred music, are to be appointed by the local Ordinary.

The Ordinaries of a number of dioceses may, if they wish, establish a joint commission.

Since sacred music is so closely bound with the liturgy and with sacred art, commissions of sacred art (Circular letter of the Secretariate of State, Sep. 1, 1924, Prot. 34215), and of the sacred liturgy (*Mediator Dei*, Nov. 20, 1947: AAS 39 [1947] 561-562) are also to be established in every diocese. These three commissions may meet together — at times it is even advisable — to work out their common problems by a mutual exchange of opinions and solutions.

Local Ordinaries should see to it that these commissions meet frequently, or as often as circumstances require. Moreover, the local Ordinary himself should occasionally preside at these meetings.

127. Bishops should have a special concern for artists, so as to imbue them with the spirit of sacred art and of the Sacred Liturgy. This they may do in person or through suitable priests who are gifted with a knowledge and love of art.

It is also desirable that schools or academies of sacred art should be founded in those parts of the world where they would be useful, so that artists may be trained.

All artists who, prompted by their talents, desire to serve God's glory in Holy Church, should ever bear in mind that they are engaged in a kind of sacred imitation of God the Creator, and are concerned with works destined to be used in Catholic worship, to edify the faithful, and to foster their piety and their religious formation.

Mediator Dei

196. Keeping in mind, Venerable Brethren, pontifical norms and decrees, take great care to enlighten and direct the minds and hearts of the artists to whom is given the task today of restoring or rebuilding the many churches which have been ruined or completely destroyed by war. Let them be capable and willing to draw their inspiration from religion to express what is suitable and more in keeping with the requirements of worship. Thus the human arts will shine forth with a wondrous heavenly splendor, and contribute greatly to human civilization, to the salvation of souls and the glory of God. The fine arts are really in conformity with religion when "as noblest handmaids they are at the service of divine worship."

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

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

128. Along with the revision of the liturgical books, as laid down in Art. 25, there is to be an early revision of the canons and ecclesiastical statutes which govern the provision of material things involved in sacred worship. These laws refer especially to the worthy and well planned construction of sacred buildings, the shape and construction of altars, the nobility, placing, and safety of the Eucharistic tabernacle, the dignity and suitability of the baptistery, the proper ordering of sacred images, embellishments, and vestments. Laws which seem less suited to the reformed Liturgy are to be brought into harmony with it, or else abolished; and any which are helpful are to be retained if already in use, or introduced where they are lacking.

In accordance with the norm of Art. 22 of this Constitution, the territorial bodies of bishops are empowered to adapt such things to the needs and customs of their different regions; this applies especially to the materials and form of sacred furnishings and vestments.

129. During their philosophical and theological studies, clerics are to be taught about the history and development of sacred art, and about the sound principles governing the production of its works. In consequence they will be able to appreciate and preserve the Church's venerable monuments, and be in a position to aid, by good advice, artists who are engaged in producing works of art.

130. It is fitting that the use of Pontificals be reserved to those ecclesiastical persons who have episcopal rank or some particular jurisdiction.

APPENDIX

A DECLARATION OF THE SECOND ECUMENICAL COUNCIL OF THE VATICAN ON REVISION OF THE CALENDAR

The Second Ecumenical Sacred Council of the Vatican, recognizing the importance of the wishes expressed by many concerning the assignment of the feast of Easter to a fixed Sunday and concerning an unchanging calendar, having carefully considered the effects which could result from the introduction of a new calendar, declares as follows:

1. The Sacred Council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian Calendar, provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, give their assent.
2. The sacred Council likewise declares that it does not oppose efforts designed to introduce a perpetual calendar into civil society.

But among the various systems which are being suggested to stabilize a perpetual calendar and to introduce it into civil life, the Church has no objection only in the case of those systems which retain and safeguard a seven-day week with Sunday, without the introduction of any days outside the week, so that the succession of weeks may be left intact, unless there is question of the most serious reasons. Concerning these the Apostolic See shall judge.

Notes:

1. Secret of the ninth Sunday after Pentecost.
2. Cf. Heb. 13:14.
3. Cf. Eph. 2:21-22.
4. Cf. Eph. 4:13.
5. Cf. Is. 11:12.
6. Cf. John 11:52.
7. Cf. John 10:16.
8. Cf. Is. 61:1; Luke 4:18.
9. St. Ignatius of Antioch, To the Ephesians, 7, 2.
10. Cf. 1 Tim. 2:5.
11. *Sacramentarium Veronese* (ed. Mohlberg), n. 1265; cf. also n. 1241, 1248.
12. Easter Preface of the Roman Missal.
13. Prayer before the second lesson for Holy Saturday, as it was in the Roman Missal before the restoration of Holy Week.
14. Cf. Mark 16:15.
15. Cf. Acts 26:18.
16. Cf. Rom. 6:4; Eph. 2:6; Col. 3:1; 2 Tim. 2:11.
17. Cf. John 4:23.
18. Cf. 1 Cor. 11:26.
19. Council of Trent, Session XIII, Decree on the Holy Eucharist, c.5.
20. Council of Trent, Session XXII, Doctrine on the Holy Sacrifice of the Mass, c. 2.
21. Cf. St. Augustine, *Tractatus in Ioannem*, VI, n. 7.
22. Cf. Apoc.[Rev.] 21:2; Col. 3:1; Heb. 8:2.
23. Cf. Phil. 3:20; Col. 3:4.
24. Cf. John 17:3; Luke 24:27; Acts 2:38.
25. Cf. Matt. 28:20.
26. Postcommunion for both Masses of Easter Sunday.
27. Collect of the Mass for Tuesday of Easter Week.
28. Cf. 2 Cor. 6:1.
29. Cf. Matt. 6:6.
30. Cf. 1 Thess. 5:17.
31. Cf. 2 Cor. 4:10-11.
32. Secret for Monday of Pentecost Week.
33. St. Cyprian, On the Unity of the Catholic Church, 7; cf. Letter 66, n. 8, 3.
34. Cf. Council of Trent, Session XXII, Doctrine on the Holy Sacrifice of the Mass, c. 8.
35. Cf. St. Ignatius of Antioch, To the Smyrnians, 8; To the Magnesians, 7; To the Philadelphians, 4.
36. Cf. St. Augustine, *Tractatus in Ioannem*, VI, n. 13.
37. Roman Breviary, feast of *Corpus Christi*, Second Vespers, antiphon to the *Magnificat*.
38. Cf. St. Cyril of Alexandria, Commentary on the Gospel of John, book XI, chap. XI-XII: *Migne, Patrologia Graeca*, 74, 557-564.
39. Cf. 1 Tim. 2:1-2.
40. Session XXI, July 16, 1562. Doctrine on Communion under Both Species, chap. 1-3: *Conclium Tridentinum. Diariorum, Actorum, Epistolarum, Tractatum nova collectio ed. Soc. Goerresiana, tome VIII* (Freiburg in Br., 1919), 698-699.
41. Council of Trent, Session XXIV, November 11, 1563, On Reform, chap. I. Cf. Roman Ritual, title VIII, chap. II, n. 6.
42. Cf. Eph. 5:19; Col. 3:16.