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NEWSLETTER NO. 46
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RITVALE ROMANVM EX DECRETO SACROSANCTI OECVMENICI CONCILII VATICANI II INSTAVRATVM, AVCTORITATE PAVLI PP. VI PROMVLGATVM

THE ROMAN RITUAL
REVISED BY ORDER OF THE MOST
SACRED SECOND VATICAN COUNCIL
AND
PROMULGATED BY THE AUTHORITY
OF
POPE PAUL VI

Translated by the Chairman
* * *

ORDO VNCTIONIS INFIRMI THE LAST RITES

The Usual Rite

Preparation for the Ceremony

The priest who is about to impart Extreme Unction to the sick man should first inquire about his condition, so that he may be well informed in planning the ceremony and in choosing the readings from Holy Scripture and the prayers. He should decide all these matters, as far as possible, with the sick man himself or with his family, explaining all the while the significance of the sacrament.

Whenever necessary, the priest should hear the confession of the sick man, if he can, even before the Extreme Unction. If, though, the sick man's confession must take place at the same time as the Extreme Unction, the confession should be made first. When the sick man does not confess at the time of the Extreme Unction, an act of contrition is made during the rite.

If the sick man is not confined to his bed, he may receive Extreme Unction in a church or some other convenient spot where there is a comfortable place for him to sit and where at least his relatives and friends, who will have a part in the ceremony, can come together.

When he is in a hospital, however, the priest should take note of the other sick people who might be in bed in the same place and find out if they can take part in the ceremony, or whether,

perhaps, they might be exhausted by it, or even (if they are not Catholics) whether they might be disturbed somehow.

The rite which is described below is to be used even when many sick people are to be anointed at the same time; the celebrant imposes his hands and makes the anointing with its formula on each man individually, but recites everything else once in the plural number.

The Initial Rites

The celebrant, attired in the sacred vestment proper to this ministry, approaches the sick man and kindly greets him and the others who are present, using, if it is appropriate, the following salutation:

Pax huic domui et omnibus habitantibus in ea.

Peace be to this house, and to all that dwell in it.

Then, if appropriate, the priest takes holy water and sprinkles the sick man and his bed room, using the following formula:

Sit haec aqua suscepti baptismatis memoria et Christum recolat, qui Passione et Resurrectione sua nos redemit.

Let this water be a reminder of the baptism thou hast received and recall Christ, who hath saved us by his Passion and Resurrection.

He then addresses those who are present with the following or similar words:

Fratres carissimi, Dominus Iesus Christus, ad quem in Evangelio infirmi veniunt sanationem implorantes, et qui tanta pro nobis passus est, inter nos adest ipsius in nomine congregatis, mandans per apostolum Iacobum: Infirmatur quis in vobis? Advocet presbyteros Ecclesiae et orent super eum, unguentes eum oleo in Nomine Domini: et oratio fidei salvabit infirmum, et allevabit eum Dominus; et si peccata operatus fuerit, dimittentur ei.

Commendemus ergo fratrem nostrum infirmum gratiae et virtuti Christi, ut levamen inveniat atque salutem.

Dearest brethren, the Lord Jesus Christ, to

whom the sick in the Gospel came to be cured, and who hath suffered so much for us, is present among us now gathered together in his name, and commands us through the Apostle James, "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

Let us therefore entrust our sick brother to the grace and power of Christ, that he may find relief and health.

Penitential Rite

Unless the sick man has just made his confession, there now follows a penitential rite; the priest begins as follows:

Fratres, agnoscamus peccata nostra, ut apti simus ad hanc sacram celebrationem participandam.

Brethren, let us recognize our sins, that we may be prepared to take part in this sacred ceremony.

There follows a brief moment of silence. Then all at once confess:

Confiteor Deo omnipotenti et vobis, fratres, quia peccavi nimis cogitatione, verbo, opere et omissione, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, omnes Angelos et Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, and to you, brethren, that I have sinned gravely in thought, word, deed, and by neglect, through my fault, through my fault, through my most grievous fault. I therefore beseech Blessed Mary ever Virgin, all the Angels and Saints, and you, brethren, to pray for me unto the Lord our God.

At the mea culpa, each strikes his breast. The priest then concludes:

Misereatur nostri omnipotens Deus, et, dimissis peccatis nostris, perducat nos ad vitam

aeternam.

May almighty God have mercy upon us, forgive us our sins, and bring us to life everlasting.

All: Amen.

A Reading from the Holy Bible

Then one of those present, or even the priest himself, reads briefly from the Holy Bible. Afterwards, if it is possible, there should be a short explanation of the text.

Audite, fratres, verba sancti Evangelii secundum Matthaeum (Mt VIII, 5-10, 13):

Cum introisset Iesus Capharnaum, accessit ad eum centurio rogans eum et dicens: "Domine, puer meus iacet in domo paralyticus et male torquetur". Et ait illi: "Ego veniam, et curabo eum".

Et respondens centurio ait: "Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate, habens sub me milites, et dico huic: 'Vade' et vadit, et alio: 'Veni', et venit, et servo meo: 'Fac hoc', et facit".

Audiens autem Iesus, miratus est, et sequentibus se dixit: "Amen dico vobis: Apud nullum inveni tantam fidem in Israel". Et dixit centurioni: "Vade, sicut credidisti fiat tibi".

A Reading from the Holy Gospel according to Matthew:

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented." And Jesus saith unto him, "I will come and heal him." The centurion answered and said, "I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say to this man, 'Go!', and he goeth, and to another, 'Come!', and he cometh, and to my servant, 'Do this!', and he doeth it." And when Jesus heard it, he marvelled, and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel." . . . And Jesus said unto the centurion, "Go thy way, and as thou hast believed, so be it done unto thee." And his servant was healed in the selfsame hour.

The Litany

The litany given below may be said either now or after the anointing, or even at both places if one would like to do so. The priest can even adapt or abbreviate the text as the context requires.

Fratres, oratione fidei nostrae Dominum pro fratre nostro N. deprecantes, humiliter imploremus.

Brethren, beseeching the Lord with the prayer of our faith for our brother N., we humbly beg

Ut eum, Domine, misericorditer visitare, et Unctione sancta confortare digneris.

That thou wouldst deign to deal mercifully with him, O Lord, and comfort him with thy holy anointing.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Ut eum ab omni malo liberare digneris.

That thou wouldst deign to free him from every evil.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Ut omnium infirmorum (hic) decumbentium poenas allevare digneris.

That thou wouldst deign to relieve the suffering of all the sick who lie (here) in bed.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Ut illis qui infirmis curandis inserviunt astare digneris.

That thou wouldst deign to be at the side of them that care for the sick.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Ut eum ab peccato et ab omni tentatione liberare digneris.

That thou wouldst deign to free him from sin and from every temptation.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

Celebrant: Ut ei, cui in tuo nomine manus imponimus, vitam et salutem donare digneris.

That thou wouldst deign to grant life and health to him on whom we place our hands in thy name.

All: Te rogamus, audi nos.

Hear us, we beseech thee.

The Blessing of the Oil

When the priest is ready to bless the oil as part of the rite, he proceeds as follows:

**Oremus.
Deus, totius consolationis Pater, qui per Filium tuum infirmantium languoribus mederi voluisti, orationi fidei adesto propitius: emitte, quaesumus, Spiritum tuum Sanctum Paraclitum de caelis in hanc pinguedinem Olei,**

quam de viridi ligno producere dignatus es ad refectionem corporis, ut tua sancta benedictione sit omni, qui hoc unguento perungitur, tutamen corporis, animae ac spiritus ad evacuos omnes dolores, omnes infirmitates, omnem aegritudinem. Sit Oleum tuum sanctum, Domine, nobis a te benedictum in nomine Domini nostri Iesu Christi. Qui tecum vivit et regnat in saecula saeculorum.

Let us pray.

O God, Father of all consolation, who hast willed to heal the infirmities of the sick through thy Son, graciously pay attention to our prayer of faith. Send, we beseech thee, thy Holy Ghost, the Comforter, from heaven into this rich Oil, which thou hast deigned to bring forth from a verdant tree for the refreshment of the body, so that, by thy holy blessing + , there may come upon all who are anointed with this ointment wholeness of body, soul, and spirit, to the annihilation of all pains, sicknesses, and ailments. May thy holy Oil, O Lord, be blessed for us by thee in the name of our Lord Jesus Christ, who liveth and reigneth for ever and ever.

All: Amen.

If, though, the Oil has already been blessed, he says a prayer of thanksgiving over it:

Benedictus Deus, Pater omnipotens, qui propter nos et nostram salutem Filium tuum in mundum misisti.

Blessed art thou, God, Father almighty, who, for our sake and for our salvation, didst send thy Son into the world.

All: Benedictus Deus.

Blessed art thou, O God.

Celebrant: Benedictus Deus, Fili Unigenite, qui ad humana nostra descendens, infirmatibus nostris mederi voluisti.

Blessed art thou, God, Only-Begotten Son, who, having come down amongst us and our cares, didst will to cure our sicknesses.

All: Benedictus Deus.

Blessed art thou, O God.

Celebrant: Benedictus Deus, Spiritus Sancte Paraclite, qui infirma nostri corporis virtute perpeti firmas.

Blessed art thou, God, Holy Ghost, the Comforter, who dost encourage us to endure bravely the infirmities of our body.

All: Benedictus Deus.

Blessed art thou, O God.

Celebrant: Famulus tuus, Domine, qui hoc Oleo sancto in fide linitur, in doloribus suis refici mereatur et in infirmitatibus confortari. Per Christum Dominum nostrum.

May thy servant, O Lord, who is anointed in faith with this holy Oil, deserve to be relieved in his sufferings and comforted in his infirmities.

Through Christ our Lord.

All: Amen.

The Sacred Anointing

The priest then takes the holy Oil and anoints the sick man on his forehead and on his hands, saying as he does:

Per istam sanctam Unctionem et suam piissimam misericordiam, adiuvet te Dominus gratia Spiritus Sancti.

By this most holy Anointing and by his most tender mercy, may the Lord help thee with the grace of the Holy Ghost.

All: Amen.

Celebrant: Ut a peccatis liberatum te salvet atque propitius allevet.

That he may save thee, freed from sins, and graciously relieve thee.

All: Amen.

He then says the prayer:

Oremus.

Cura, quaesumus, Redemptor noster, gratia Sancti Spiritus languores istius infirmi, eiusque sana vulnera, et dimitte peccata, atque dolores cunctos mentis et corporis ab eo expelle, plenamque interius et exterius sanitatem misericorditer redde, ut, ope misericordiae tuae restitutus, ad pristina reparetur officia. Qui vivis et regnas in saecula saeculorum.

Let us pray.

Cure, we beseech thee, our Redeemer, the infirmities of this sick man by the grace of the Holy Ghost. Bind up his wounds, forgive his sins, and drive out from him all pains whether of mind or of body, and mercifully restore unto him full health both within and without, that, having recovered with the help of thy mercy, he may return to his former activities. Who livest and reignest for ever and ever.

All: Amen.

The End of the Rite

The priest leads up to the Our Father with the following or similar words:

Nunc autem una simul Deum deprecemur, sicut Dominus noster Iesus Christus nos docuit orare.

Let us now pray to God together, as our Lord Jesus Christ taught us to entreat him:

Pater noster, qui es in caelis: sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

If the sick man is to receive Holy Communion, he does so now according to the rite for giving Communion to the sick.

The ceremony concludes with a blessing from the priest:

Benedicat te Deus Pater.

May God the Father bless thee.

All: Amen.

Celebrant: Sanet te Dei Filius.

May the Son of God cure thee.

All: Amen.

Celebrant: Illuminet te Spiritus Sanctus.

May the Holy Ghost enlighten thee.

All: Amen.

Celebrant: Corpus tuum custodiat et animam tuam salvet.

May he watch over thy body and save thy soul.

All: Amen.

Celebrant: Cor tuum collustret et te ad supernam vitam perducat.

May he illumine thine heart and bring thee to the life on high.

All: Amen.

Celebrant: Et vos omnes, qui hic simul adestis, benedicat omnipotens Deus, Pater, et Filius + et Spiritus Sanctus.

And may almighty God, Father, Son, and Holy Ghost, bless all of you who are here together.

All: Amen.

Elections

It is once again time to hold elections for the national offices of the Latin Liturgy Association.

The Chairman, Vice Chairman, and Secretary-Treasurer will run for re-election to the positions they now hold. If you want to oppose any of them, have someone nominate you and have someone else second the nomination. No one may be nominated without having given his consent first. Candidates, as well as those who nominate them and those who second the nominations, must be members in good standing (i.e., dues paid up) as of August 1, 1992. Nominations and seconds

must be made by the United States mail, **not** by telephone, E-mail, Fax, or any other device, and they must reach the Chairman not later than September 15. If any office is contested, the ballot will appear in the December issue of the *Newsletter*. The elections are for the term 1993-1997.

Addition to the Latin Mass Directory

OKLAHOMA

Diocese of Tulsa

Chapel of Peace
Holy Family Cathedral
122 West Eighth Street
Tulsa, OK 74101
Sundays and Holy Days at 9 AM
Celebrant: Msgr. Mark Maszkiewicz
1962 Missal

From the Press

1. In the May, 1992 number of *30 Days* (No. 4), there is an interview with the former private secretary of the late Cardinal Wyszynsky, Primate of Poland. One of the questions asked is, "The Primate, then, was not satisfied by the new post-Conciliar liturgical practices?" The answer is:

I remember that there had been heated talks with Annibale Bugnini, secretary for Divine Worship, on secondary issues. Wyszynsky couldn't understand, for example, why the date of the veneration of St. Stanislaw had to be moved to April 11 when Poles for 800 years had celebrated his feast day on May 7.

It is also reported how the huge number of new Cardinals had astonished the Polish Primate in 1978:

During one of the two conclaves, I don't remember which, Wojtyla and Wyszynsky were sitting side by side. The primate, casting a glance around the cardinals, said, "All these new faces . . ." The then Cardinal of Cracow answered, "What do you mean? I know them all."

This issue of *30 Days* also contains an essay on the new Roman Martyrology. The authoress complains that the criteria for inclusion in the new edition is that the martyr have done something useful; those suspected of being the inventions of the fertile imagination of bygone ages have been removed from the rolls.

2. *The New York Times*, on Saturday, May 30, 1992, in a note "Blue-Pencilling the Archaic" on page 7, reports that the International Commission on English in

the Liturgy (ICEL) is now proposing to rewrite the Lord's Prayer so that it reads, "Our Father in heaven, hallowed be Your name . . .", thereby abolishing the archaic second person singular. They will also strike a blow for women by changing the translation of *propter nos homines* in the *Credo* from *for us men* to *for us*; the uneducated confuse *sex* and *gender*, and thus we have all the fuss about "inclusive language".

3. *The Tablet* (London) of 16 May, 1992, has a review of the second volume of Martin Stannard's biography of Evelyn Waugh, where we read:

Waugh, who was a convert, was fearful of the spread of ecumenism and watched with growing unease the liturgical changes being introduced into the Church as a result of the Second Vatican Council. He spoke of the liturgy at Downside Abbey in Holy Week as a "travesty". In 1965, in one of his Pinfold moods of paranoia, he accused the editor of the *Catholic Herald* of sending down a couple of henchmen to his parish to find out whether he attended the vernacular Mass there. He had little sympathy with the English dialogue Mass, and would emphasise that participation in the Mass, in the old Tridentine form, did not mean the congregation hearing *their* own voices: it meant God hearing *their inner* voices.

4. The May 23, 1992 number of *The Tablet* informs us, on page 656, that the Chinese "patriotic" Catholics will soon abandon Latin, as all the other Catholics have already done. We note the following comment of their president:

Bishop Zong also said that Latin, the language of the official Church, would be replaced by the Chinese vernacular, in conformity with post-conciliar practice worldwide.

Newsorthy Items

1. The *Schola Cantorum* of the St. Gregory Society of New Haven, Connecticut, sang Mozart's Mass in C Major, K. 258, at Sacred Heart Church on May 17, 1992, at one of the regular weekly Latin Masses celebrated there.
2. The officers announce with sorrow the demise of our member, Father Seamus Cunningham, C.S.Sp. A native of Ireland, Father Cunningham served in the African missions and then in several dioceses of the American South, including Baton Rouge, New Orleans, and Biloxi. He departed this life on March 25th (Annunciation Day), in the presence of his family in Ireland. Our

condolences are offered to all his family, and particularly to his brother Father Sean M. Cunningham, O.P., who is also a member of the Association.

3. The officers report with deep regret the demise of our member John Hazard Wildman, Professor Emeritus of English Literature at Louisiana State University. A graduate of Brown University, Professor Wildman was a noted Southern poet and published several novels and critical studies during his forty years at L.S.U. Upon retirement Professor Wildman moved to Mobile, Alabama (his birthplace), where he attended the Latin Mass regularly. His departure on March 23, 1992, is deeply regretted by his many former students and his colleagues in the LLA and at L.S.U.
4. LLA member James J. Shea, Sch. P. was ordained to the priesthood on 23 May, 1992 by the Most Rev. Bishop Martin N. Lohmuller. The sacrament was conferred at Saint Anastasia Roman Catholic Church in Newtown Square, PA. Father Shea is a member of the Piarist Fathers, a religious order whose members take a vow to educate youth, in addition to the vows of poverty, chastity, and obedience. In September Father Shea will be teaching religion, mathematics, and science at Devon Preparatory School, owned and operated by the Piarist Fathers, in Devon, PA.
5. Martin E. Morrison writes that the American Philological Association's *Directory of Members* lists Archbishop Pilarczyk of Cincinnati, President of the National Council of Bishops.
6. The members of the New York City Chapter of the LLA made an outdoor procession in honor of the Blessed Virgin Mary and sang her Litany before their Latin Mass at St. Charles Church in Oakwood (Staten Island) on May 24, 1992.
7. On June 1, 1992, the LLA had 1717 dues-paying members. On that day, the June issue of the *Newsletter* was mailed out at the bulk rate. It cost \$1760.13 to print and \$442.64 to mail out, for a total expenditure of \$2202.77.
8. The *Cantores in Ecclesia* of Portland, Oregon, gave a concert of the sacred choral music of Ralph Vaughan Williams at St. Patrick's Church on Friday, May 22, 1992. Included in the program were the *Kyrie* and *Agnus Dei* from the Mass in G Minor. Here is a list of the Latin music sung by the *Cantores* at their Latin Masses celebrated by Fr. Frank Knusel at St. Patrick's during May and June:

May 23 - Gregorian Proper and Ordinary sung by the *Schola Gregoriana*

May 25 - *Requiem* (Faure)

May 28 - *Ascendit Deus* (Philips), *Psallite Domino* (Byrd)

May 30 - Mass for 3 Voices (Lotti) sung by *Circa 1600*

June 6 - *Missa dum complerentur, Dum ergo essent* (Palestrina)

June 13 - *O beata Trinitas* (Palestrina), *O lux beata Trinitas* (Byrd)

June 20 - *Missa Lauda Sion* (Palestrina), Proper from Byrd's *Gradualia 1605*

June 27 - *Improperium expectavit* (Lassus), *Sicut cervus* (Palestrina)

9. The Chairman recently received the following letter from his colleague the Secretary of the Dutch Latin Liturgy Association, Mr. A. F. M. de la Porte:

Amstelveen, 12 May 1992

Dear Dr. Lo Bello,

Our Association will celebrate its 25th anniversary on 30 May 1992.

Although language and distance may pose a problem, we would appreciate very much having a representative of your Association with us on this special day.

A Latin High Mass will be celebrated at 10:15 a.m. in the 's-Hertogenbosch Cathedral by the local Bishop, Msgr. J.G. ter Schure s.d.b.

The homily will be held by the Bishop of Rotterdam, Msgr. R. Ph. Bar o.s.b., chairman of the National Council for Liturgy and honorary member of our Association.

A meeting with various speakers will follow in the 'Casino' near the cathedral, and the day will be rounded off with a reception and a dinner for the members of the committee and its guests.

If you wish to accept our invitation, we shall be only too happy to provide you with accommodation in 's-Hertogenbosch.

We are looking forward to your reply.

The Atlantic Ocean prevented the Chairman from accepting this invitation. He replied with a letter of congratulations, noting that the sister Latin Liturgy Associations of the United States, the Netherlands, Great Britain, and France avoided both Scylla and Charybdis, the Scylla of abandoning the Latin heritage of Holy Mother the Catholic Church, and the Charybdis of rejecting the Roman Missal revised after the Second Vatican Council under the supervision of Our Most Holy

Father, Pope Paul VI.

The Chairman reminds the members that he and the Vice Chairman are presently organizing our own Fourth National Convention, which will take place in Chicago at St. John Cantius Church over the *Corpus Christi* weekend (June 12-13) of 1993. The tentative schedule and registration information will be published in the December issue of the *Newsletter*.

10. The Chairman's authorized translations of the *Memoirs of Cardinal Bacci (With Latin in the Service of Four Popes)* and of Cardinal Nasalli Rocca (*At the Side of the Popes*) are still available from him at \$6 each.

Instruction on Sacred Music and the Sacred Liturgy

Here we continue the Avery-Diekmann translation of the Instruction *De Musica* of the Sacred Congregation of Rites, copyrighted by the Order of St. Benedict, Inc., Collegeville, MN, 1958, reprinted with permission. Masses said under the papal indulgent according to the 1962 edition of the Roman Missal should be celebrated as described here. The celebrants should study the LLA translation of the *Ritus Servandus*, available from the Chairman at \$5 a copy.

CHAPTER II: GENERAL NORMS

11. This instruction is binding on all the Rites of the Latin Church. Therefore, what is said of *Gregorian* chant applies also to the liturgical chant proper to other Latin Rites, if they have a chant of their own.

In this instruction the term "sacred music" sometimes means "singing *and* the playing of musical instruments," sometimes only "the playing of instruments," as can easily be inferred from the context.

The term "church" ordinarily applies to any "sacred place", that is to say: a church in the strict sense, a public, a semipublic, or a private oratory (cf. can. 1154, 1161, 1188)—unless it is clear from the context that there is question only of churches in the strict sense.

12. Liturgical services must be carried out according to the liturgical books duly approved by the Apostolic See either for the universal Church or for some particular church or religious institute (cf. can. 1257). Private devotions are conducted according to local or community customs and traditions as approved by the competent ecclesiastical authority (cf. can. 1259).

It is unlawful to combine liturgical services and private devotions. But if circumstances so require, the devotions should either precede or

follow the liturgical services.

13. a) Latin is the language of liturgical services unless the general or particular liturgical books just mentioned^{4a} explicitly permit another language for certain liturgical services. Excepted also are the instances mentioned below.

b) In the celebration of sung liturgical services no liturgical text may be sung in word-for-word vernacular translation⁵ except by particular concession.

c) Particular exceptions to the law requiring the exclusive use of Latin in liturgical services, which have been granted by the Holy See, remain in effect. But without authorization from the Holy See they may not be given a broader interpretation or transferred to other regions.

d) Any language suitable for the faithful may be used for private devotions.

14. a) In *sung* Masses Latin must be used exclusively, not only by the priest celebrant and ministers, but also by the choir and faithful.

"However, where a centenary or immemorial custom permits the inclusion of some popular hymns in the vernacular at the solemn eucharistic Sacrifice [that is, at *sung* Masses] after the sacred words of the liturgy have been sung in Latin, local Ordinaries may allow this custom to continue 'if, taking into account the circumstances of the place and the people, they judge that it cannot prudently be eliminated' (can. 5). But the law stating that the liturgical texts themselves may not be sung in the vernacular remains in force."⁶

b) In *low* Masses the priest celebrant, his server, and the faithful who take a *direct* part in the liturgical service with the celebrant—that is, who say aloud those parts of the Mass which belong to them (cf. no. 31)—must use Latin exclusively.

But if besides this *direct* participation in the liturgy the faithful wish to add certain prayers or popular hymns according to local custom, this can be done also in the vernacular.

c) It is strictly forbidden either for all the faithful or for a commentator to say aloud with the priest celebrant parts of the *Proper*, *Ordinary*, and *Canon of the Mass* in Latin or in word-for-word translation, except for the parts that shall be enumerated in no. 31.

It is desirable, however, that during *low* Mass on Sundays and feastdays a lector read the Gospel and also the Epistle in the vernacular for the benefit of the faithful.

From the Consecration to the *Pater noster* a holy silence is recommended.

15. In the sacred processions described in the liturgical books, the language prescribed

or permitted in these books shall be used. In other processions, which are held as private devotions, the language best suited to the faithful taking part in them can be employed.

16. *Gregorian chant* is the Roman Church's very own sacred song, preeminently so. And for this reason not only may it be used in all liturgical services, but normally it is to be preferred to other kinds of sacred music.

Accordingly:

a) The language of Gregorian chant, inasmuch as it is liturgical chant, is exclusively Latin.

b) Those parts of a liturgical service which according to the rubrics are to be sung by the priest celebrant and by his ministers must without exception be sung with the Gregorian melodies given in the standard editions. Any instrumental accompaniment whatever is forbidden.

Similarly, the choir and people may use only these Gregorian melodies when responding to the chant of the priest or ministers as directed by the rubrics.

c) At *sung* Masses in places where particular indulgences permit the priest celebrant, the deacon or subdeacon, or a lector to repeat the text of the Epistle or Lesson and the Gospel publicly in the vernacular after these have been sung in their Gregorian melodies, this is to be done by reading them in a loud, clear voice without any kind of Gregorian chant, authentic or improvised (cf. no. 96e).

17. *Sacred polyphony* may be used in all liturgical services, but only on condition that there is a choir capable of singing it artistically. This form of sacred music is highly appropriate for liturgical services celebrated with greater solemnity and splendor.

18. *Modern sacred music*, too, is permissible in all liturgical services if it truly conforms to the dignity, seriousness, and sacredness of the liturgy and there is a choir capable of singing it artistically.

19. Free use may be made of *popular religious song* in private devotions. But in liturgical services, what has been prescribed above in nos. 13-15 shall be strictly observed.

20. What is known as *religious music* should be entirely excluded from all liturgical services, but can be permitted in private devotions. With regard to concerts in sacred places, the norms given below in nos. 54 and 55 must be observed.

21. Everything which has to be sung either by the priest and his ministers or by the choir or people, according to the prescriptions of the liturgical books, forms an integral part of the sacred liturgy. Hence:

a) It is strictly forbidden to change in any

way the arrangement of the text to be chanted, to alter or omit words, or to introduce unbecoming repetitions. Even in compositions of sacred polyphony or modern sacred music, each word of the text should be clearly and distinctly audible.

b) For the same reason, it is explicitly forbidden to omit from any liturgical service a liturgical text of any kind, either wholly or in part, that is to be sung—unless the contrary is provided for in the rubrics.

c) But if for a reasonable cause—such as an insufficient number of singers, or their inadequate mastery of musical technique, or even at times the length of a particular rite or chant—one or the other liturgical text belonging to the choir cannot be sung according to the notes printed in the liturgical books, the only permissible alternative is this: that the texts be sung in their entirety either on a single note or according to one of the psalm tones, and with organ accompaniment, if this is desired.

CHAPTER III: SPECIAL NORMS

I. The Principal Liturgical Services In Which Sacred Music Is Used

A) The Mass

a) *Some General Principles Regarding the Participation of the Faithful*

22. By its very nature the Mass requires that all who are present take part in it, each in a way proper to him.

a) This participation should above all be *interior*—consisting in devout attention of mind and the affections of the heart. The faithful thereby “enter into closest union with their High Priest . . . and together with Him and through Him offer [the Sacrifice], surrendering themselves in union with Him.”⁷

b) The participation of those present becomes more complete, however, when in addition to this interior attention there is *outward* participation, manifesting itself in outward acts. These include bodily posture (kneeling, standing, sitting), ceremonial gestures, and especially responses, prayers, and singing.

It was this form of participation that the Supreme Pontiff Pius XII was recommending in broad terms when he stated in his encyclical on the sacred liturgy, *Mediator Dei*:

“They are deserving of warm commendation who strive to make the liturgy even outwardly a sacred action in which all who are present really take part. This can be accomplished in several ways. In conformity with the sacred rites the entire congregation may either answer the words of the priest in an orderly manner or sing hymns appropriate to the different parts of the Sacrifice, or they may do both. Or again, at the solemn Eucharist they may join their voices in responding to the prayers of the minister of Jesus Christ and also sing the liturgical chants together.”⁸

It is to this harmonious participation that the papal documents are referring when they treat of “active participation.”⁹ The outstanding exemplar of this is found in the priest celebrant and his ministers as they worship at the altar with the requisite piety and an exact observance of the rubrics and ceremonies.

c) Complete active participation is only achieved when *sacramental* participation is included. By this means “the faithful who are present take part not only by spiritual desire but also by sacramental reception of the Eucharist, thereby deriving richer benefit from this most holy Sacrifice.”¹⁰

d) Now since intelligent and active participation on the part of the faithful cannot be realized unless they receive adequate instruction, it is useful to recall the wise law enacted by the Fathers of the Council of Trent, which stated: “The holy Council commands pastors and all who are entrusted with the care of souls that during the celebration of Mass [that is, in the homily following the Gospel or “when the Christian people are receiving catechetical instruction”] they should frequently comment on one of the texts of the Mass either personally or through others and in addition explain some mystery of this holy Sacrifice, especially on Sundays and feastdays.”¹¹

23. The various ways in which the faithful can take an active part in the holy sacrifice of the Mass should be so directed as to remove the danger of any kind of abuse and to accomplish the chief purpose of such participation; namely, more perfect worship of God and the edification of the faithful.

b) *Participation of the Faithful in Sung Masses*

24. *Solemn Mass* is the nobler form of the eucharistic celebration, for the cumulative solemnity provided by the ceremonies, the ministers and the sacred music more clearly gives evidence of the grandeur of the divine mysteries and prompts the minds of those present to contemplate them devoutly. The goal to be striven for, therefore, is that the faithful regard this form of celebration with the esteem that is its due by participating in it in a suitable manner, as is explained below.

25. The active participation of the faithful in solemn Mass can be realized in three stages or degrees:

a) In the first stage the *liturgical responses* are sung by all the faithful. These are: *Amen; Et cum spiritu tuo; Gloria tibi, Domine; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo; Deo gratias*. Every effort is to be made that all the faithful of the entire world are able to chant these liturgical responses.

b) In the second stage all the faithful sing, in addition, parts of the *Ordinary of the Mass*,

namely; the *Kyrie, eleison; Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei*. Effort must certainly be made that the faithful know how to sing these parts of the Ordinary of the Mass, especially according to the simpler Gregorian melodies. But if they are unable to sing all of them, there is nothing to forbid assigning the simpler parts of the Ordinary, such as the *Kyrie eleison, Sanctus-Benedictus, Agnus Dei*, to be sung by the faithful, while the *Gloria in excelsis Deo* and *Credo* are sung by the *schola cantorum*

Moreover, steps must be taken that the faithful throughout the world learn the following easier Gregorian melodies; the *Kyrie eleison, Sanctus-Benedictus*, and *Agnus Dei* according to Mass XVI of the Roman Gradual; the *Gloria in excelsis Deo*, together with the *Ite, missa est—Deo gratias*, from Mass XV; and either *Credo I* or *Credo III*. In this way it will be possible to achieve that most highly desirable goal of having the Christian faithful throughout the world manifest their common faith by active participation in the holy sacrifice of the Mass and by common and joyful song.¹²

c) In the third stage all present are so well versed in Gregorian chant that they can also sing parts of the *Proper of the Mass*. This full participation in the chant is to be urged especially in religious communities and in seminaries.

26. *High Mass*, too, is deserving of high esteem, for though it lacks the sacred ministers and the full splendor of ceremonial, it is enriched with the beauty of chant and sacred music.

It is desirable that on Sundays and feastdays the parish or principal Mass be sung.

What has been said above in no. 25 about the participation of the faithful in solemn mass applies in every respect also to high Mass.

27. With regard to sung Masses, the following should furthermore be noted:

a) If the priest with his ministers makes his entrance into church by the longer way, nothing forbids singing first the *Entrance Antiphon (antiphona ad Introitum) with its verse*, then additional verses of the same psalm. In this case, the Antiphon may be repeated after each verse or after every other verse, and when the celebrant has reached the altar, the psalm is broken off if necessary, the *Gloria Patri* is sung, and in conclusion the Antiphon is repeated.

b) After the *Offertory Antiphon*, it is permissible to sing the ancient Gregorian melodies of the verses which were formerly sung after the Antiphon.

But if the Offertory Antiphon is taken from a psalm, further verses of this psalm may be sung. In this case the Antiphon may be repeated after each verse or after every other

verse of the psalm, and when the Offertory itself is completed, the psalm is brought to a close with the *Gloria Patri*, and the Antiphon is repeated. If the Antiphon is not taken from a psalm, then a psalm suited to the day may be chosen. Instead of this, it is also permissible after the completion of the Offertory Antiphon to sing a musical piece in Latin, in keeping with this part of the Mass; but it should not be prolonged beyond the Secret.

c) The *Communion Antiphon* should rightly be sung while the priest celebrant is receiving the holy Eucharist. But when Communion is to be given to the faithful, the singing of the Antiphon should begin while the priest is distributing holy Communion. If the Communion Antiphon is taken from a psalm, it is permissible to sing further verses of this psalm. The Antiphon may then be repeated after each verse or after every other verse; when distribution of Communion is finished the psalm is brought to a close with the *Gloria Patri*, and the Antiphon is repeated. If the Antiphon is not from a psalm, then a psalm suited to the day and to the liturgical service may be chosen.

After completion of the Communion Antiphon it is also permissible, especially if the Communion of the faithful requires a long time, to sing another musical piece in Latin, which is appropriate to the sacred action.

Before coming to holy Communion the faithful may also recite the *Domine, non sum dignus* three times with the priest celebrant.

d) The *Sanctus* and *Benedictus*, if sung in Gregorian chant, should be sung without interruption; otherwise, the *Benedictus* should be placed after the Consecration.

e) While the Consecration is taking place, all singing must cease, and, where the custom exists, also the playing of the organ and of any other musical instrument.

f) After the Consecration a holy silence is recommended until the *Pater noster* unless the *Benedictus* is still to be sung.

g) While the priest celebrant is blessing the faithful at the end of Mass, the organ should remain silent; the celebrant on his part ought to pronounce the words of the blessing in such a way that they can be understood by all the faithful.

c) *Participation of the Faithful in Low Masses*

28. In the case of low Mass too, let special care be taken that the faithful are present "not as strangers or as mute spectators,"¹³ but that they exercise the kind of participation which is required by so great a mystery and which yields most abundant fruit.

29. A first way the faithful can participate in low Mass is when they each *on their own*

initiative exercise participation, either interior, that is, by devout attention to the more important parts of the Mass, or outward, according to various approved local customs.

Deserving of special praise in this matter are those who by the use of a small missal suited to their understanding pray with the priest in the very words of the Church. All are not equally capable, however, of understanding correctly the liturgical rites and formulas; moreover spiritual needs are not the same in all, nor do they remain the same in a given individual at all times. Another method of participation more suitable or easier for them is available: "They may meditate devoutly on the mysteries of Jesus Christ, or perform other devotional exercises and say other prayers, which, though differing externally from the sacred rites, are still essentially in harmony with them."¹⁴

It is to be noted, moreover, that if anywhere the custom obtains of playing the organ during a low Mass in which the faithful do not take part in the Mass either by prayers in common or by song, the practice of playing the organ, harmonium or reed organ, or other musical instrument almost *without interruption* is to be abandoned. These instruments should remain silent:

a) After the arrival of the priest celebrant at the altar, until the Offertory;

b) From the first versicles before the Preface until the *Sanctus* inclusive;

c) Where the custom exists, from the Consecration to the *Pater noster*;

d) From the Lord's Prayer to the *Agnus Dei* inclusive; at the *Confiteor* before the Communion of the faithful; while the *Post-communion* is being said and the Blessing given at the end of Mass.

30. A second form of participation is when the faithful take part in the eucharistic Sacrifice by uniting their voices in *common* prayers and songs. Care must be taken that these prayers and songs are well suited to the respective parts of the Mass, but without disregard of the regulation in no. 14c.

31. A third and more perfect form of participation is achieved when the faithful *respond liturgically* to the priest celebrant, taking part as it were in a dialogue with him, and *saying aloud the parts that belong to them*.

In this more perfect form of participation, four degrees or stages can be distinguished:

a) The first degree, when the faithful make the easier liturgical responses in answer to the priest celebrant; namely, *Amen, Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo;*

b) The second degree, when the faithful also

say the parts which according to the rubrics are to be said by the *server*, and, if holy Communion is distributed during Mass, also the *Confiteor* and the triple *Domine, non sum dignus*;

c) The third degree, when the faithful recite with the priest celebrant parts of the *Ordinary of the Mass* as well, namely: the *Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei*;

d) The fourth degree, when the faithful likewise say aloud with the celebrant parts that belong to the *Proper of the Mass; Introit; Gradual; Offertory; Communion*. This last degree of participation can be employed with fitting dignity only by more advanced groups well trained for it.

32. In low Masses the entire *Pater noster*, since it is a fitting and ancient prayer of preparation for Communion, may be recited by the faithful together with the priest—but only in Latin, with all adding the *Amen*. In no case may this recitation be in the vernacular.

33. In low Masses, popular religious songs may be sung by the faithful, but only on condition that they are clearly suited to the respective parts of the Mass. (cf. no. 14b).

34. The priest celebrant, in pronouncing all those parts which according to the rubrics he must say *aloud*, should, especially if the church is large and the congregation numerous, so raise his voice that all the faithful will be able to follow the sacred action properly and conveniently.

d) *The "Conventual" Mass, Also Called Mass "in Choir"*

35. Among the liturgical services that excel because of their special dignity, the "conventual" Mass, or Mass "in choir" must rightly be included; that is, the Mass which is to be celebrated daily in conjunction with the Divine Office by those whom the Church's laws oblige to choir service.

For it is the Mass together with the Divine Office which constitutes the sum of all Christian worship—that full praise which is offered daily to almighty God with a solemnity that is also outward and public.

Since however this public and corporate offering of divine worship cannot be carried out daily in every church, it is performed as it were *vicariously* by those who, in virtue of their "choir" obligation, have been deputed for this function. This holds true, above all, of cathedral churches in respect to the diocese as a whole.

When celebrated "in choir", all services should for this reason ordinarily be performed with special dignity and solemnity, that is, embellished with chant and sacred music.

36. The conventual Mass, for the same

reason, should rightly be a solemn Mass, or at least a high Mass.

But if dispensation from observing the normal solemnity of Mass "in choir" has been granted by particular laws or special indulgences, at least the practice of reciting the canonical Hours during the conventual Mass ought in every case to be avoided. It is fitting, rather, that a conventual *low* Mass be celebrated in the manner outlined in no. 31, excluding however any use of the vernacular.

37. The following rules shall also be observed in regard to the conventual Mass:

a) On each day, only one conventual Mass is to be said, and this must correspond to the Office recited in choir, unless the rubrics direct otherwise (cf. *Additiones et Variationes in rubricis Missalis*, tit I, n. 4). But when there is an obligation, deriving from pious foundations or from some other legitimate cause, to celebrate additional Masses in choir, this obligation remains in force.

b) The conventual Mass follows the rules of sung or low Mass.

c) The conventual Mass is to be said after Terce, unless the superior of the community for a serious reason decides that it should be said after Sext or None.

d) Conventual Masses "outside of choir", which hitherto were occasionally prescribed by the rubrics, are abolished.

e) *The Assistance of Priests at the Holy Sacrifice of the Mass, and "Synchronized" Masses, As They Are Called*

38. It is true that in the Latin Church sacramental concelebration is restricted by law to specifically stated cases. Moreover, the Supreme Sacred Congregation of the Holy Office in its response of May 23, 1957,¹⁵ declared invalid the concelebration of the sacrifice of the Mass by priests who, whatever their intention may be and even though they wear the sacred vestments, do not pronounce the words of consecration. Nevertheless when a number of priests are gathered on the occasion of meetings, it is not forbidden "for only one of them to perform the sacred rite and for the others (whether all or many) to be present at this one Sacrifice and during it receive holy Communion from the hand of the celebrant". However, this may be done only "for a just and reasonable cause and provided the Bishop has not ruled otherwise in order to avoid astonishment on the part of the faithful"; nor may it be done if motivated by the error pointed out by the Supreme Pontiff Pius XII, namely, that the celebration of one Mass at which a hundred priests devoutly assist is the equal of a hundred Masses celebrated by a hundred priests.¹⁶

39. So-called "synchronized Masses",

however, are forbidden. By this term is meant the unusual method of celebrating Mass in which two or more priests, on one or more altars, celebrate Mass simultaneously in such a way that all their actions and all their words are performed and pronounced at one and the same time. Use is even made of modern mechanisms, particularly if the number of priests thus celebrating is large, the better to insure this absolute uniformity or "synchronization".

B) THE DIVINE OFFICE

40. The Divine Office is performed either "in choir", or "in common", or "alone".

The term "in choir" is used when the Divine Office is performed by a community obliged to choir service by Church laws; the term "in common", when it is said by a community not bound to choir. But however performed, whether "in choir", or "in common", or "alone", the Divine Office, if said by persons deputed by Church laws to pray the Office, must always be regarded as an act of *public* worship offered to God in the name of the Church.

41. The Divine Office is by its very nature composed to be performed by mutually alternating voices; some parts, in fact, actually presuppose the use of song.

42. It follows that celebration of the Divine Office "in choir" must be retained and promoted. Its performance "in common", as well as the singing of at least part of the Office, is earnestly recommended in so far as circumstances of place, time and persons allow.

43. The recitation of the psalms "in choir" or "in common", whether in Gregorian chant or without singing, should be done in a grave and fitting manner, observing the proper tones, the appropriate pauses, and an exact uniformity of pace.

44. If the psalms occurring in a canonical Hour are to be sung, this shall be done at least partly according to the Gregorian tones, either in alternative psalms or in alternate verses of the same psalm.

45. The ancient and venerable custom of singing Vespers with the people on Sundays and feastdays according to the rubrics should, where observed, be retained; where it does not exist, it should as far as possible be introduced, at least several times a year.

Local Ordinaries should, moreover, see to it that the singing of Vespers on Sundays and feastdays does not fall into disuse on account of the celebration of evening Mass. For evening Masses, which local Ordinaries may permit "if required by the spiritual good of a sizable number of the faithful"¹⁷, should not be at the expense of liturgical services and private devotions with which the Christian people are accustomed to sanctify holy days.

Hence the custom of singing Vespers or of celebrating other devotions along with Benediction should be retained where it exists, even though evening Mass is celebrated.

46. In clerical seminaries, however, whether diocesan or religious, at least part of the Divine Office ought frequently to be performed in common, and, as far as possible, be sung; on Sundays and feastdays, at least Vespers must be sung (cf. can. 1367,3).

C) BENEDICTION WITH THE BLESSED SACRAMENT

47. Benediction with the Blessed Sacrament is a true liturgical service; hence it must be performed as described in the Roman Ritual, Title X, Ch. V, no. 5.

Whenever another way of imparting Eucharistic Benediction exists by immemorial custom, this form may be retained with permission of the Ordinary; yet it is recommended that the Roman usage of Benediction be prudently given preference.

2. SOME FORMS OF SACRED MUSIC

A) SACRED POLYPHONY

48. Works of sacred polyphony by ancient as well as modern composers shall not be introduced into liturgical services until it has been definitely ascertained that, in their original or adapted form, they correspond fully to the pertinent norms and admonitions given in the encyclical *Musicae sacrae disciplina*.¹⁸ In doubt, the diocesan commission of sacred music is to be consulted.

49. Ancient documents of this music still lying in archives should be diligently searched for and, if necessary, proper provision should be made for their preservation. Their publication in critical editions as well as in editions suitable for liturgical use should be undertaken by experts.

B) MODERN SACRED MUSIC

50. Works of modern sacred music may not be used in liturgical services unless they are composed in conformity with the laws of the liturgy and of sacred music itself, as stipulated in the encyclical *Musicae sacrae disciplina*.¹⁹ Judgment in this matter rests with the diocesan commission of sacred music.

C) POPULAR RELIGIOUS SONG

51. Popular religious song deserves to be most warmly recommended and fostered. Christian life is thereby permeated with religious spirit and the minds of the faithful are raised to higher realities.

Such popular religious song has a part to play in all the festive occasions of Christian life, whether public or of a more personal character, as well as in the burdensome tasks

of daily life. Its more noble function however is realized in all private devotions, whether conducted outside of church or in it. Sometimes it is even permitted in liturgical services, according to the norms given above in nos. 13-15.

52. In order to attain their purpose, popular religious songs "must be in complete accord with the teaching of the Catholic faith, stating and explaining it correctly. Their vocabulary should be simple, their tunes easy. They should be kept free of pompous and meaningless verbiage. They should be marked with a religious dignity and seriousness, however short and easy they may be."²⁰ Local Ordinaries should carefully see to it that these rules are observed.

53. All who are properly qualified to do so are encouraged to compile suitable collections of popular religious songs, old as well as new, whether handed down in writing or orally, and to publish them for the use of the faithful, subject to the approval of the local Ordinaries.

D) RELIGIOUS MUSIC

54. Worthy of high esteem and due cultivation is the type of music which, because of its very character, cannot be permitted in liturgical services, yet serves to awaken religious sentiments in its hearers and even furthers the cause of religion. It is therefore rightly and deservedly called *religious* music.

55. The proper places for the performance of such religious music are concert music halls, and theaters or convention halls, not churches sacred to the worship of God.

If no music auditorium or other suitable hall is available, and it is judged that a concert of religious music would prove of spiritual benefit to the faithful, the local Ordinary may permit such a concert to take place in a church, provided the following rules are observed:

a) For each such concert, the written permission of the local Ordinary is required;

b) Requests for this permission must be made in writing and should state: the date of the concert, the nature of the compositions, the names of the directors (the organist and the choir director) and the performers;

c) The local Ordinary may not give permission unless he has consulted the diocesan commission of sacred music and perhaps received the advice also of others competent in the field, and is then fully convinced that the works in question are outstanding not only for genuine artistic value but also for sincere Christian piety; likewise that the persons giving the concert possess the qualities mentioned in nos. 97 and 98.

d) The Blessed Sacrament should be removed from the church in due time and becomingly reserved in some chapel or even in the sacristy.

If this cannot be done, the audience should be reminded that the Blessed Sacrament is present in the church, and the rector of the church should carefully see to it that no irreverence to the Sacrament occurs;

e) If admission tickets are to be purchased, or concert programs distributed, this should be done outside the body of the church;

f) Musicians, singers and audience should in their conduct and dress reflect the seriousness obviously due the sanctity of the sacred edifice;

g) As circumstances permit, it is proper that such a concert conclude with some private devotion, or still better, with Benediction of the Blessed Sacrament, in order that the spiritual edification which the concert aimed to promote be crowned as it were by the sacred service.

3. THE BOOKS OF LITURGICAL CHANT

56. The books of liturgical chant for the Roman Church which have been published in standard edition are:

The Roman Gradual, with the *Ordinary of the Mass*.

The Roman Antiphonal for the Day Hours.

The Office of the Dead, of *Holy Week*, and of *Christmas*.

57. The Holy See reserves to itself full copyright to all the Gregorian melodies contained in the liturgical books of the Roman Church which it has approved.

58. The decree of the Sacred Congregation of Rites dated August 11, 1905, "An Instruction on the Publication and Approval of Books Containing Gregorian Liturgical Chant,"²¹ as well as the subsequent "Declaration Concerning the Publication and Approval of Books Containing Gregorian Liturgical Chant" dated February 14, 1906²², remains in force; likewise the decree issued February 24, 1911, treating particular questions about the approval of books containing the chant for "Propers" of certain dioceses and religious institutes.²³

Moreover, the rules issued by the Sacred Congregation of Rites on August 10, 1946, on "Authorization to Publish Liturgical Books"²⁴ apply also to books of liturgical chant.

59. Hence the *authentic* Gregorian chant is that which appears in the "standard" Vatican editions, or has been approved by the Sacred Congregation of Rites for some particular church or religious institute. Publishers with the necessary authorization are therefore obliged to reproduce it accurately and completely, as regards both the melodies and the texts.

The *rhythmical* signs, as they are called, which have been introduced into Gregorian

chant on private authority, are permitted, provided the nature and arrangement of the notes as given in the Vatican books of liturgical chant are preserved intact.

4. MUSICAL INSTRUMENTS AND BELLS

A) SOME GENERAL PRINCIPLES

60. The following principles concerning the use of musical instruments in the sacred liturgy should be recalled:

Continued next issue

Notes

⁴"General" and "particular" are here used technically in the sense explained above in the first paragraph of no. 12. A similar use of "particular" occurs below in no. 13b and c.—Ed.

⁵Motu proprio *Tra le sollecitudini*, November 22, 1903, no. 7: *Acta Sanctae Sedis* 36 (1903-1904) 334; *Decreta authentica Sacrae Rituum Congregationis* [=Decr. auth. SRC] 4121.

⁶Encyclical *Musicae sacrae disciplina*: AAS 48 (1956) 16-17.

⁷Encyclical *Mediator Dei*, November 20, 1947: AAS 39 (1947) 552, [NCWC 80—Ed.]

⁸AAS 39 (1947) 560. [NCWC 105.—Ed.]

⁹Encyclical *Mediator Dei*: AAS 39 (1947) 530-537. [NCWC 23-37.—Ed.]

¹⁰*Council of Trent*, Session 22, chapter 6. Cf. also Encyclical *Mediator Dei* (AAS 39 [1947] 565): "It is very fitting, as in fact the liturgy prescribes, that the people come to holy Communion after the priest has partaken of the divine repast at the altar." [NCWC 121.—Ed.]

¹¹*Council of Trent*, Sess. 22, ch. 8; Encyclical *Musicae sacrae disciplina*: AAS 48 (1956) 17.

¹²Encyclical *Musicae sacrae disciplina*: AAS 48 (1956) 16.

¹³Apostolic constitution *Divini cultus*, December 20, 1928: AAS 21 (1929) 40.

¹⁴Encyclical *Mediator Dei*: AAS 39 (1947) 560-561. [NCWC 108.—Ed.]

¹⁵AAS 49 (1957) 370.

¹⁶Addresses of the Supreme Pontiff Pius XII to their Eminences the Cardinals and their Excellencies the Bishops and Archbishops, November 2, 1954 (AAS 46 [1954] 669-670); and to those who attended the International Congress of Pastoral Liturgy at Assisi, September 22, 1956 (AAS 48 [1956] 716-717). [*The Assisi Papers* (Collegeville 1957) 228-229.—Ed.]

¹⁷Apostolic constitution *Christus Dominus*, January 6, 1953 (AAS 45 [1953] 15-24); Instruction of the Supreme Sacred Congregation of the Holy Office, of the same date (AAS 45 [1953] 47-51); Motu proprio *Sacram Communionem*, March 19, 1957 (AAS 49 [1957] 177-178).

¹⁸AAS 48 (1956) 18-20.

¹⁹AAS 48 (1956) 19-20.

²⁰Encyclical *Musicae sacrae disciplina*: AAS 48 (1956) 20.

²¹Decr. auth. SRC 4166.

²²Decr. auth. SRC 4178.

²³Decr. auth. SRC 4260.

²⁴AAS 38 (1946) 371-372.



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Notitiae

No. 306/307 (January-February, 1992): This double issue begins with the portrait and *curriculum vitae* of the new Prefect of the Congregation, Cardinal Javierre Ortas. The rest is given over to a long article on alternate readings for the hour *Ad officium lectionis* of the *Liturgia Horarum*.

No. 308 (March, 1992): The conclusions of the meeting in Bangalore (27-28 November, 1992) of the Commission for Liturgy of the Conference of Catholic Bishops of India are printed; the report is full of gibberish and jargon (facilitators, liturgical animators, participative liturgy, sharing community, music animators, etc.). The Commission rejoices at the "wonderful" and "admirable" changes of the past twenty-five years, but warns that the clergy are still not allowing the laymen to participate as they ought.

A Further Addition to the *Latin Mass Directory*

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Religious Liberty

The greatest injury is done to the Latin cause by those "traditionalist" personalities who oppose religious liberty and ecumenism as taught by the Second Vatican Council and practised by the Holy Fathers Paul VI and John Paul II. The Chairman is embarrassed by low-minded and intellectually feeble writings, which do not often rise above the ordinary level of scurrility, and which demonstrate, for the whole world to see, that the Latin cause is contaminated by those in whom the spirit of persecution and bigotry has once again reasserted itself. Attitudes like this, if not put down, will ultimately wreck the "Tridentine" movement.

In some of these writers, there are signs of sufficient intelligence to make it worthwhile attempting to put them right. Religious liberty is the result of social development, and it rests solely on the basis of empiricism; practically, we are tolerant because no harm comes of our being so. Furthermore, the idea of progress cuts at the roots of intolerance; if there is a growth in knowledge, persecution, *ipso facto*, becomes impossible. We may assign the error of those who oppose religious liberty and ecumenism not to intellectual but to moral

deficiencies. Their principle really is, that any organization has the right to use such means as it thinks fit to maintain itself in power; they choose to assume that their own wrath and the use of worldly weapons could work the righteousness of God, and when once this false assumption is made, they use God's word to give sanction to their own devices. Their appeal to some utterances of previous popes and prelates (especially *Mirari vos* of Gregory XVI and *Quanta cura* and the *Syllabus* of Pius IX) ignores the fact that as the mediaeval church differed from the apostolic church, so does the modern church differ from the mediaeval one. Anyone familiar with Pio Nono's behaviour during the Mortara Case will recognize that John Paul II is the more reliable guide for us in such matters *anno* 1992. No loyalty to a system should prevent us from admitting its serious mistakes or the moral defects of those who were at times its authorized teachers. We must not be overcome by the glamour of great names to condone the misdoings of some hierarchs of former times. The mentality that now opposes religious liberty is the same which once upon a time gave us Negro slavery and the *auto-da-fe*. Those who require a scriptural foundation for religious liberty may ponder Matthew VII 12, Luke VI 31, and Luke IX 54-56.

For the Mortara Case mentioned above, see the articles in the eleventh edition of the *Encyclopaedia Britannica* and the modern *Encyclopaedia Judaica*.

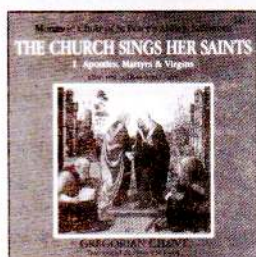
Last Minute Additions

1. In the June (No. 5) issue of *30 Days*, Jacques Cardinal Martin, who succeeded Mario Cardinal Nassali Rocca di Corneliano as Head of the Papal Household and who is now himself retired, mentions two reasons which may have convinced Pope Paul VI to bar the older cardinals from the conclave: 1) During the 1963 conclave, a senile cardinal voted for someone who was dead. 2) The Sacred College has grown so large (there are now over 160 cardinals) that if those over 80 years of age were not disqualified from the Conclave, there would be too many people there for the show to run smoothly. In another article, the same issue of *30 Days* reports that plans are under way either to move the altar in the Sistine Chapel or to build another one a yard and a half in front of it, so that Mass there may be celebrated towards the people. At present, the altar is set against the back wall, on which Michelangelo painted the Last Judgment.
2. In the June 7, 1992 issue of *The National Catholic Register*, in a front-page article "Jerusalem's Sepulchral Holy War", it is reported that the Greek Orthodox and Armenians have prevented the Franciscans from changing the language of the liturgy

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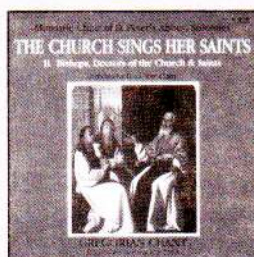


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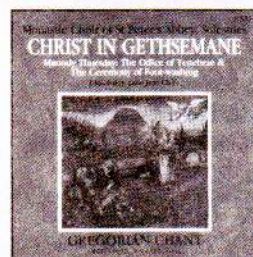


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at the Holy Sepulcher from Latin to the vernacular. By the agreement that ended the Crimean War, no change may be made in the Basilica without the unanimous approval of all parties; this situation is referred to as the *Status Quo*, and it requires that things at the Basilica be done as they were in 1852. The Chairman does not know the motives of the Greeks and Armenians for saving Latin, but he thanks God for them. At the same time that Latin was saved, the Ethiopians were ordered to close down the souvenir shop they had opened in a Coptic Chapel, for in 1852 there were no such tourist traps at the Holy Sepulcher.

3. In the June, 1992 issue of *The Catholic World Report*, three articles are dedicated to the debate on whether the "New Mass" is better than the "Old Mass", but while two essays by experienced champions are devoted to defending the old rite, only one piece is allowed on behalf of the new rite. Its author, Fr. Zuhlsdorf, admits that his job is "to defend the 1970 *Ordo Missae*", but instead he wanders from the issue and gets side-tracked into complaining that the new rite is not celebrated enough in Latin. Of course this is true, but his duty was to show that the new rite is the better way to celebrate Mass in our times, and since he does not do this, he unconsciously abandons the field to his opponent, Michael Davies, who argues, as he was supposed to, that the old rite is a better expression of Catholic doctrine. What Zuhlsdorf ought to have met (and not by an appeal to authority, the weakest of all possible arguments) is the following complaint of Archbishop Marcel Lefebvre, made

at Ecône on June 29, 1976, which goes to the heart of the matter:

And we have the precise conviction that this new rite of Mass expresses a new faith, which is not ours, a faith which is not the Catholic Faith. This new Mass is a symbol, is an expression, is an image of a new faith, of a modernist faith.

The third author, Dr. von Saventhem of *Una Voce*, promotes the establishment of a Personal Prelature ("Tridentine Ordinariate") for "traditional" Catholics; the Chairman, however, thinks it unlikely that the Holy See will set up a body that would attract all souls who consider the bishops to be hopeless modernists. The Roman Curia is not about to put an asp at its own breast. To sum up, the *Report* ought to have commissioned an article by a competent authority giving the reasons why the new rite, in his opinion, is a better expression of Catholic belief in our times; if it is not better, then there is no reason for it. The issue of language is another matter, though related, and here one must say that the critics of the revised rite have a point, because the ICEL Missal is an embarrassment to the Catholic Church, and in approving it the hierarchy has behaved in a most incompetent and blameworthy manner.

In this same issue of the *Report*, there is another article by the editor, Robert Moynihan, on the Qumran documents. The editor reports that I and II Galatians have generally been held to have been written between 53 and 56; however, the Chairman's Bibles have only one letter to the Galatians,

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and this strange error shows the trouble that these magazines get into when they discuss matters that are beyond their competence.

Finally we must acknowledge that the *Report* inaugurates in this number, as an occasional feature, a "Latin page" by the American born Latinist Fr. Reginald Foster. Foster gives the Latin text, with literal English translation and brief commentary, of a portion of the famous letter of Pliny the Younger to the Emperor Trajan, reporting on how he was dealing with the Christians in his province. It is certainly a coup for the *Report* to have obtained the cooperation of such a celebrity. On the subject of Foster, the Chairman may say that he recently enjoyed the second installment ("The High Priest of Latin") of the BBC radio program *Nicholas's Latin Primer*, a pleasure for which he is indebted to his English friend David Marriott of Leicester, who taped it for him.



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