

2004 LLA Convention A Success!

The 2004 Convention of the Latin Liturgy Association was held June 25-27 in Indianapolis. All indications are that this Convention was interesting, informative, and worthwhile. Details and reviews of the convention will appear in the next edition of the *LLA Newsletter*. I want to publicly thank our outstanding speakers for their generous giving of time and talent. Thank you to the fine clergy of

FROM THE PRESIDENT

the Priestly Fraternity of St. Peter and David Payne Kubiak for all their work in handling the local planning for Indianapolis. I also wish to thank the members of the local *Una Voce* Chapter and Indult Mass community in Indianapolis for their assistance to Professor Kubiak.

Thanks to all those who helped us in Indianapolis to make this Convention a success!

LITURGY INSTRUCTION DISAPPOINTS

For those of us who have been waiting for many months since Cardinal Arinze announced that Rome would be issuing an Instruction on the Liturgy which was to have provided for increased use of the Latin language at Mass, the recent publication of the Instruction, known as *Redemptionis Sacramentum*, was quite a disappointment. While the document says many important things about maintaining the dignity and beauty of the Eucharistic Celebration, there is nothing in the Instruction encouraging priests, pastors or bishops to provide more Masses in the Latin language. Indeed, an argument can be made that the Instruction will actually have a negative effect on the celebration of the current rite of the Latin Mass. Up until this Instruction, many people looked to the Code of Canon Law, published in 1983, which provides that Mass can be celebrated in Latin, or in a vernacular language, if approved by the local Episcopal Conference. Thus, even though Canon Law does not generally provide liturgical rules, that statement in our Canon Law, which is universal Church law, made most of us believe that a priest could always celebrate Mass in the Latin language. You can imagine my surprise when the new Instruction provides that "priests are always and everywhere permitted to celebrate Mass in Latin, except in the case of celebrations of the Mass that are scheduled by the ecclesiastical authorities to take place in the language of the people [Article 112]. In addition, the Instruction provides that when Mass is concelebrated by several priests, a language known both to all the concelebrating priests and to the gathered people should be used in the

Eucharistic Prayer [Article 113]. A good argument can now be made that unless the people are fluent in Latin, the Eucharistic Prayer should thus always be in the vernacular! I believe that this may be the first explicit limitation on the right of a priest to celebrate the liturgy in the official language of the Latin Rite. What prevents a Bishop from simply promulgating a local law, binding in his diocese, that "All Masses shall take place in the vernacular?" All in all, this Instruction demonstrates one thing very loud and clear. Namely, that those who oppose the use of the Latin language in the liturgy still remain in very powerful positions in our Church. Obviously, they had sufficient power to negate Cardinal Arinze's promise that the new Instruction would provide for greater use of the Latin language!

We must not get discouraged, but we should pray that the Holy Spirit will guide the leaders of our Church, and yes, even the bureaucrats within our Church, to be open to the Holy Spirit and permit the greater use of the Latin language and Gregorian chant in our liturgies.

NEW PRESIDENT OF THE ASSOCIATION TO BE ANNOUNCED AT THE CONVENTION

It has been my pleasure to serve since June of 1999 first as your Chairman, and then, after our Association was incorporated as a not-for-profit corporation, as its first President. Over these past five years, I have met and spoken with many wonderful Catholics. But every Association needs new blood in its leadership. By the time that you receive this newsletter, the Board

of Directors of the Latin Liturgy Association, Inc., will have elected a new President of your Association. I look forward to being of service to the Association in the future, writing an occasional article for our newsletter if the Editor obliges and running the local New York Chapter of our Association.

I would like to take this opportunity to encourage all of you who are members of the LLA to volunteer to work for our Association. There is a desperate need for people to administer the Association's website, to maintain the Association's directory of Latin Masses, to write book reviews and articles for the Newsletter, and for much other work. I urge you to advise the Association's leadership of your interest in helping out. If the Association has only four or five men or women who do all of the work, they eventually become burnt out, and the Association will stultify. Rather, fresh faces and new ideas keep any organization young in spirit!

Lastly, I wish to thank the other officers of the Association for their kindness and helpfulness to me during the time that I have been the Chairman/President of our Association. Were it not for our Chairman Emeritus, Bob Edgeworth and Scott Calta, our Secretary and Jim Pauer, our Vice President, and Jane Errera, our Treasurer, I would not have been able to perform my duties. I want to publicly thank all of you! *Multas Gratias!*

—William J. Leininger



**THE LATIN
LITURGY
ASSOCIATION**

Founded in 1975 to promote the more frequent celebration of the Mass in the Latin language. 38 U.S. bishops serve as the Association's Advisory Board.

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This newsletter is mailed four times a year to the members of the Association. To become a member, send annual dues to the Treasurer according to the following schedule:

- \$5 Seminarian
- \$15 Regular
- \$20 Couple, Family, Group
- \$20 Regular, outside U.S.
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SEND US YOUR NEWS!

Please send us news about developments in your parish or Latin Mass community. Perhaps there's a newly scheduled Latin Mass, another activity, or a special event such as a parish anniversary celebration that includes a Latin liturgical celebration. We'd like to hear from you. Please send announcements and reports to the editor as listed above.

NEWS

The next issue of the newsletter, due to be mailed later this summer, will include coverage of the LLA convention including the liturgies and speaker presentations.

Chicago

Our Chairman Emeritus Bob Edgeworth contributes the following news items. First is a chronology of significant recent events involving the Society of St. John Cantius in Chicago. The growth and development of the Society is noteworthy. Also of interest in the upcoming transfer of a parish to the Institute of Christ the King.

On May 22, 2003: Francis Cardinal George ordained Father Al Tremari as a priest of the Society. Ordination took place at the Society's headquarters, St. John Cantius Parish on Chicago's North Side. Also present for the ordination were: Most Rev. Thomas Paprocki, newly appointed Auxiliary Bishop of Chicago (and a member of the LLA's Episcopal Advisory Board), and Most Rev. Basil Meeking, retired Bishop of Christchurch in New Zealand. (Bishop Meeking, after a few years at the Benedictine Abbey of Fontgombault in France, now resides in Chicago.) Also attending the reception following the Mass was Most Rev. Joseph Perry, another Auxiliary of Chicago and a friend of the LLA.

On October 12, 2003: His Eminence Francis Cardinal Arinze, Prefect of the Sacred Congregation for Divine Worship and the Discipline of the Sacraments, celebrated Latin Mass (new Missal) at St. John Cantius.

On December 23, 2003: Two new men were received as novices in the Society: Messrs. Scott Haynes and Joshua Caldwell.

On January 2, 2004: Cardinal George disclosed that he wishes the Society of St. John Cantius to assume responsibility for a second parish in his archdiocese as soon as they attain the capacity to do so. A particular parish is in mind, and has been visited by the Superior.

On January 2004: Another novice was received, Mr. Eduardo Garcia of the Diocese of Ponce, Puerto Rico.

On May 18, 2004: Cardinal George ordained two new priests for the Society (Frs. James Isaacson

and Dennis Kolinski) and one new deacon (Rev. Mr. Brendan Gibson) at St. John Cantius Parish. The Society aspires to attain recognition from Rome as the Canons Regular of St. John Cantius in due course. As it has no seminary of its own, its seminarians attend Holy Apostles Seminary in Cromwell CT, where the Rev. Mr. Gibson serves as President of the Student Council. Priests of the Society are all authorized and trained to say Mass (a.) in Latin according to the old Missal, (b.) in Latin according to the new Missal, and (c.) in such modern languages as English and Polish. It is hoped that at a future date they will also be authorized to celebrate Mass (Divine Liturgy) in Old Slavonic according to the Church's Byzantine Rite.

On January 2004: His Eminence Cardinal George announced his intention to have the priests of the Institute of Christ the King, Sovereign Priest, assume responsibility for St. Gelasius Parish on the South Side of Chicago, which would then become another "Latin Mass parish." The parish had previously been scheduled for closure and demolition, much to the chagrin of the parishioners, the arts community, the African-American community, the media, the city council, and so on.

Milwaukee, Wisconsin

December 2003: His Eminence Jan Pieter Cardinal Schotte, Secretary General of the Vatican's Synod of Bishops, administered the Sacrament of Confirmation according to the old Missal at Our Lady Help of Christians Parish in Milwaukee WI. His Eminence was assisted by Fr. John Rausch, Fr. Robert Skeris (an L.L.A. member), Fr. Joseph Cunningham, and Rev. Fr. Gerard Saguto, F.S.S.P.

Rockford, Illinois

On Friday, January 30, 2004, despite inclement weather, the first annual Priest Appreciation Dinner was hosted jointly in Rockford IL by St. Patrick Parish and Our Lady of the Sacred Heart Academy. Immediately before the dinner the principal honoree, Fr. Jerome Koutnik of the Rockford Diocese, offered his first Latin Mass (1962 Missal). Ten priests and some 200 laity took part.

Lincoln, Nebraska

On April 24, 2004, the Most Rev. Fabian Bruskevitz, Bishop of Lincoln, conferred sacred orders upon several members of the Priestly Fraternity of St. Peter. The ordinations took place at St. Francis of Assisi Church in Lincoln,

which is in the care of the Fraternity. Ordained as Deacons: Rev. Messrs. Michael Magiera, Joseph Orłowski, Gregory Pendergraft, and Mark Wojdelski. Ordained as Sub-Deacons: Messrs. Terence Gordon, William Lawrence, Joseph Lee; and John Trausch. Ordained as Exorcist: Mr. Vitali Leontiev.

Warner, New Hampshire

On Sunday, February 22, 2004, Magdalen College in Warner NH, was the site of the first performance of the *Missa Brevis in Honorem Beatae Mariae Magdaleneae*, composed by Brother Scott Haynes (mentioned above as a novice of the Society of St. John Cantius). The Mass was offered by Fr. Joseph Simburger. The college choir had practiced for a week under the direction of Fr. Frank Phillips of the Society of St. John Cantius, with the assistance of Mr. Thomas Zeman (organist of St. John Cantius): both flew in from Chicago for the week. The choir also sang Palestrina's *Tu Es Petrus* and a new hymn (in English) in honor of St. Mary Magdalen composed by Brother Scott Haynes. The occasion was the 30th anniversary of the founding of the college.

La Crosse, Wisconsin

On the Feast of the Annunciation, March 25, 2004, in LaCrosse WI, the Canons Regular of the New Jerusalem received a new novice. Mr. Cyril Law (a native of Hong Kong) became Frater Gabriel.

Phoenix, Arizona

Bishop Thomas Olmsted has approved a weekly indulgent Tridentine Mass to be held on Sundays at 1:00 PM at St. Thomas the Apostle Catholic Parish (24th Street and Campbell) in central Phoenix. The first Mass was held on Trinity Sunday, June 6.

Norcia, Italy

On Nov. 30, 2003, Brother Anselmo Taborda, O.S.B., (a native of Colombia), formally transferred his allegiance from the Benedictine monastery of Valyeremo in California to the monastery of San Benedetto in Norcia, Italy, where the Latin liturgy is in full use. The composition of the monastery's community is international. Also received into the community as a novice was Brother Michael Zuelch, a native of Michigan and graduate of Magdalen College in New Hampshire.

North Island, New Zealand

Two members of the Canons Regular of the New Jerusalem, Dom Daniel Oppenheimer (the superior) and Frater Alban Baker, spent January 12-23, 2004, ministering to the faithful in the northern part of New Zealand (near the famous Bay of Islands). Masses were said for pilgrims at several sites associated with the earliest days of the evangelization of New Zealand's North Island.

Ottawa, Ontario

On February 22, 2004 (Quinquagesima Sunday), the Apostolic Nuncio to Canada, the Most Rev. Luigi Ventura, offered the traditional Tridentine Mass at St. Clement's Parish in Ottawa, Ontario. (The parish is in the care of the Priestly Fraternity of St. Peter.) It was a Pontifical High Mass at the throne. Also participating in the Mass were: Rev. Mr. Erik Deprey, F.S.S.P. (deacon), Msgr. Serge Poitras (the bishop's secretary, as sub-deacon), and Fr. Robert Novokowsky, F.S.S.P. (the pastor, as Deacon at the Throne).


Sydney, Australia

Also on February 22, an important event occurred in the history of the spread of the Latin Mass in the vast continent of Australia. The Priestly Fraternity of St. Peter has been active for several years in that land (in the Archdioceses of Sydney, Melbourne, and Canberra, and in the Diocese of Paramatta), and they recently received permission to open a seminary for their aspirants. At present it is limited to the first year of training (the year of spirituality, analogous to a novitiate year); but it is hoped that the Plenary Council of the Fraternity will authorize the addition of one year's studies to the curriculum with each passing year, until it becomes a full-fledged seminary like those in Wigratzbad (Bavaria) and Denton (Nebraska). The house of formation is called Ezekiel House. It opened on February 22, 2004, in Kellyville, N.S.W., and relocated on April 25th to the former convent at St. Dominic's Parish in the Sydney suburb of Flemington. At present there are five seminarians: Andrew Benton, Nathan Rahme, Marko Rehak, Damonn Sypher, and Bro. Seraphim Popplewell. There is great potential for expansion of this much-needed apostolate, given the present state of the Church in Australia and the strong backing on Cardinal Pell (Sydney) and Archbishop Hart (Melbourne). But sound funding will be needed in order for the venture to flourish:

donations may be sent to: Rev. Fr. Laurence Gresser, F.S.S.P., Regional Superior, P.O.Box 46, Pendle Hill N.S.W. 2145, Australia.

Maastricht, the Netherlands

On May 22, 2004, the Dutch Latin Liturgy Association (*Vereniging voor Latijnse Liturgie*) sponsored a major liturgical event at the Basilica of Our Lady, Star of the Sea, at Maastricht in the Netherlands. The Latin High Mass (new Missal) was offered by His Eminence Francis Cardinal Arinze. The homily for the Mass was delivered by Most Rev. F.J.M. Wiertz, Bishop of Roermond. Concelebrants of the Mass included: Most Rev. F. Bacque, Apostolic Nuncio to the Netherlands; Most Rev. A.L.M. Hurkmans, chair of the liturgy committee of the bishops' conference of the Netherlands; the Very Rev. A. Lenglet, O.S.B., Abbot of St. Benedictusberg at Vaals. After the Mass the Association held its annual general meeting (a vast success), at which Cardinal Arinze delivered the principal address (in English), entitled "Faith and Reverence in the Eucharistic Celebration."



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The promulgation of Redemptionis Sacramentum is a milestone among liturgical documents. In recognition of its importance, here is the text of the document in full. Regular features such as "From the Press" will appear again in the next newsletter.

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

INSTRUCTION REDEMPTIONIS SACRAMENTUM

On certain matters to be observed or to be avoided regarding the Most Holy Eucharist

INDEX

Preamble [1-13]

Chapter I

The regulation of the Sacred Liturgy [14-18]

1. The Diocesan Bishop, High Priest of his Flock [19-25]
2. The Conference of Bishops [26-28]
3. Priests [29-33]
4. Deacons [34-35]

Chapter II

The Participation of the Lay Christian Faithful in the Eucharistic Celebration

1. Active and Conscious Participation [36-42]
2. The Ministries of the Lay Christian Faithful in the Celebration of Holy Mass [43-47]

Chapter III

The Proper Celebration of Mass

1. The Matter of the Most Holy Eucharist [48-50]
2. The Eucharistic Prayer [51-56]
3. The Other Parts of the Mass [57-74]
4. The Joining of Various Rites with the Celebration of Mass [75-79]

Chapter IV

Holy Communion

1. Dispositions for the Reception of Holy Communion [80-86]
2. The Distribution of Holy Communion [87-96]
3. The Communion of Priests [97-99]
4. Communion under Both Kinds [100-107]

Chapter V

Certain Other Matters concerning the Eucharist

1. The Place for the Celebration of Holy Mass [108-109]
2. Various Circumstances Relating to Mass [110-116]
3. Sacred Vessels [117-120]
4. Liturgical Vesture [121-128]

Chapter VI

The Reservation of the Most Holy Eucharist and Eucharistic Worship outside Mass

1. The Reservation of the Most Holy Eucharist [129-133]

2. Certain Forms of Worship of the Most Holy Eucharist outside Mass [134-141]

3. Processions and Eucharistic Congresses [142-145]

Chapter VII

Extraordinary Functions of the Lay Faithful [146-153]

1. The Extraordinary Minister of Holy Communion [154-160]
2. Preaching [161]
3. Particular Celebrations Carried Out in the Absence of a Priest [162-167]
4. Those Who Have Left the Clerical State [168]

Chapter VIII

Remedies [169-171]

1. *Graviora Delicta* [172]
2. Grave Matters [173]
3. Other Abuses [174-175]
4. The Diocesan Bishop [176-180]
5. The Apostolic See [181-182]
6. Complaints Regarding Abuses in Liturgical Matters [183-184]

Conclusion [185-186]

Preamble

[1.] In the Most Holy Eucharist, Mother Church with steadfast faith acknowledges the Sacrament of redemption,[1] joyfully takes it to herself, celebrates it and reveres it in adoration, proclaiming the death of Christ Jesus and confessing his Resurrection until he comes in glory[2] to hand over, as unconquered Lord and Ruler, eternal Priest and King of the Universe, a kingdom of truth and life to the immense majesty of the Almighty Father.[3]
[2.] The Church's doctrine regarding the Most Holy Eucharist, in which the whole spiritual wealth of the Church is contained - namely Christ, our Paschal Lamb[4] - the Eucharist which is the source and summit of the whole of Christian life,[5] and which lies as a causative force behind the very origins of the Church,[6] has been expounded with

thoughtful care and with great authority over the course of the centuries in the writings of the Councils and the Supreme Pontiffs. Most recently, in fact, the Supreme Pontiff John Paul II, in the Encyclical Letter *Ecclesia de Eucharistia*, set forth afresh certain elements of great importance on this subject in view of the ecclesial circumstances of our times.[7] In order that especially in the celebration of the Sacred Liturgy the Church might duly safeguard so great a mystery in our own time as well, the Supreme Pontiff has mandated that this Congregation for Divine Worship and the Discipline of the Sacraments,[8] in collaboration with the Congregation for the Doctrine of the Faith, should prepare this Instruction treating of certain matters pertaining to the discipline of the Sacrament of the Eucharist. Those things found in this Instruction are therefore to be read in the continuity with the above-mentioned Encyclical Letter, *Ecclesia de Eucharistia*. It is not at all the intention here to prepare a compendium of the norms regarding the Most Holy Eucharist, but rather, to take up within this Instruction some elements of liturgical norms that have been previously expounded or laid down and even today remain in force in order to assure a deeper appreciation of the liturgical norms,[9] to establish certain norms by which those earlier ones are explained and complemented; and also to set forth for Bishops, as well as for Priests, Deacons and all the lay Christian faithful, how each should carry them out in accordance with his own responsibilities and the means at his disposal.
[3.] The norms contained in the present Instruction are to be understood as pertaining to liturgical matters in the Roman Rite, and, *mutatis mutandis*, in the other Rites of the Latin Church that are duly acknowledged by law.
[4.] "Certainly the liturgical reform inaugurated by the Council has greatly contributed to a more conscious, active and fruitful partic-

ipation in the Holy Sacrifice of the Altar on the part of the faithful.”[10] Even so, “shadows are not lacking.”[11] In this regard it is not possible to be silent about the abuses, even quite grave ones, against the nature of the Liturgy and the Sacraments as well as the tradition and the authority of the Church, which in our day not infrequently plague liturgical celebrations in one ecclesial environment or another. In some places the perpetration of liturgical abuses has become almost habitual, a fact which obviously cannot be allowed and must cease.

[5.] The observance of the norms published by the authority of the Church requires conformity of thought and of word, of external action and of the application of the heart. A merely external observation of norms would obviously be contrary to the nature of the Sacred Liturgy, in which Christ himself wishes to gather his Church, so that together with himself she will be “one body and one spirit”. [12] For this reason, external action must be illuminated by faith and charity, which unite us with Christ and with one another and engender love for the poor and the abandoned. The liturgical words and rites, moreover, are a faithful expression, matured over the centuries, of the understanding of Christ, and they teach us to think as he himself does; [13] by conforming our minds to these words, we raise our hearts to the Lord. All that is said in this Instruction is directed toward such a conformity of our own understanding with that of Christ, as expressed in the words and the rites of the Liturgy.

[6.] For abuses “contribute to the obscuring of the Catholic faith and doctrine concerning this wonderful sacrament”. [14] Thus, they also hinder the faithful from “re-living in a certain way the experience of the two disciples of Emmaus: ‘and their eyes were opened, and they recognized him’”. [15] For in the presence of God’s power and divinity [16] and the splendour of his goodness, made manifest especially in the Sacrament of the Eucharist, it is fitting that all the faithful should have and put into practice that power of acknowledging God’s majesty that they have received through the saving Passion of the Only-Begotten Son. [17]

[7.] Not infrequently, abuses are rooted in a false understanding of liberty. Yet God has not granted us in Christ an illusory liberty by which we may do what we wish, but a liberty by which we may do that which is fitting and right. [18] This is true not only of precepts coming directly from God, but also of laws promulgated by the Church, with appropriate regard for the nature of each norm. For this

reason, all should conform to the ordinances set forth by legitimate ecclesiastical authority. [8.] It is therefore to be noted with great sadness that “ecumenical initiatives which are well-intentioned, nevertheless indulge at times in Eucharistic practices contrary to the discipline by which the Church expresses her faith”. Yet the Eucharist “is too great a gift to tolerate ambiguity or depreciation”. It is therefore necessary that some things be corrected or more clearly delineated so that in this respect as well “the Eucharist will continue to shine forth in all its radiant mystery”. [19]

[9.] Finally, abuses are often based on ignorance, in that they involve a rejection of those elements whose deeper meaning is not understood and whose antiquity is not recognized. For “the liturgical prayers, orations and songs are pervaded by the inspiration and impulse” of the Sacred Scriptures themselves, “and it is from these that the actions and signs receive their meaning”. [20] As for the visible signs “which the Sacred Liturgy uses in order to signify the invisible divine realities, they have been chosen by Christ or by the Church”. [21] Finally, the structures and forms of the sacred celebrations according to each of the Rites of both East and West are in harmony with the practice of the universal Church also as regards practices received universally from apostolic and unbroken tradition, [22] which it is the Church’s task to transmit faithfully and carefully to future generations. All these things are wisely safeguarded and protected by the liturgical norms.

[10.] The Church herself has no power over those things which were established by Christ himself and which constitute an unchangeable part of the Liturgy. [23] Indeed, if the bond were to be broken which the Sacraments have with Christ himself who instituted them, and with the events of the Church’s founding, [24] it would not be beneficial to the faithful but rather would do them grave harm. For the Sacred Liturgy is quite intimately connected with principles of doctrine, [25] so that the use of unapproved texts and rites necessarily leads either to the attenuation or to the disappearance of that necessary link between the *lex orandi* and the *lex credendi*. [26]

[11.] The Mystery of the Eucharist “is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured”. [27] On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a Priest, injures the substantial unity of the Roman Rite, which

ought to be vigorously preserved, [28] and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by the people today. Nor do such actions serve authentic pastoral care or proper liturgical renewal; instead, they deprive Christ’s faithful of their patrimony and their heritage. For arbitrary actions are not conducive to true renewal, [29] but are detrimental to the right of Christ’s faithful to a liturgical celebration that is an expression of the Church’s life in accordance with her tradition and discipline. In the end, they introduce elements of distortion and disharmony into the very celebration of the Eucharist, which is oriented in its own lofty way and by its very nature to signifying and wondrously bringing about the communion of divine life and the unity of the People of God. [30] The result is uncertainty in matters of doctrine, perplexity and scandal on the part of the People of God, and, almost as a necessary consequence, vigorous opposition, all of which greatly confuse and sadden many of Christ’s faithful in this age of ours when Christian life is often particularly difficult on account of the inroads of “secularization” as well. [31]

[12.] On the contrary, it is the right of all of Christ’s faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms. Likewise, the Catholic people have the right that the Sacrifice of the Holy Mass should be celebrated for them in an integral manner, according to the entire doctrine of the Church’s Magisterium. Finally, it is the Catholic community’s right that the celebration of the Most Holy Eucharist should be carried out for it in such a manner that it truly stands out as a sacrament of unity, to the exclusion of all blemishes and actions that might engender divisions and factions in the Church. [32]

[13.] All of the norms and exhortations set forth in this Instruction are connected, albeit in various ways, with the mission of the Church, whose task it is to be vigilant concerning the correct and worthy celebration of so great a mystery. The last chapter of the present Instruction will treat of the varying degrees to which the individual norms are bound up with the supreme norm of all ecclesiastical law, namely concern for the salvation of souls. [33]

Chapter I THE REGULATION OF THE SACRED LITURGY

[14.] "The regulation of the Sacred Liturgy depends solely on the authority of the Church, which rests specifically with the Apostolic See and, according to the norms of law, with the Bishop.[34]

[15.] The Roman Pontiff, "the Vicar of Christ and the Pastor of the universal Church on earth, by virtue of his supreme office enjoys full, immediate and universal ordinary power, which he may always freely exercise"[35], also by means of communication with the pastors and with the members of the flock.

[16.] "It pertains to the Apostolic See to regulate the Sacred Liturgy of the universal Church, to publish the liturgical books and to grant the *recognitio* for their translation into vernacular languages, as well as to ensure that the liturgical regulations, especially those governing the celebration of the most exalted celebration of the Sacrifice of the Mass, are everywhere faithfully observed".[36]

[17.] "The Congregation for Divine Worship and the Discipline of the Sacraments attends to those matters that pertain to the Apostolic See as regards the regulation and promotion of the Sacred Liturgy, and especially the Sacraments, with due regard for the competence of the Congregation for the Doctrine of the Faith. It fosters and enforces sacramental discipline, especially as regards their validity and their licit celebration". Finally, it "carefully seeks to ensure that the liturgical regulations are observed with precision, and that abuses are prevented or eliminated whenever they are detected"[37]. In this regard, according to the tradition of the universal Church, pre-eminent solicitude is accorded the celebration of Holy Mass, and also to the worship that is given to the Holy Eucharist even outside Mass.

[18.] Christ's faithful have the right that ecclesiastical authority should fully and efficaciously regulate the Sacred Liturgy lest it should ever seem to be "anyone's private property, whether of the celebrant or of the community in which the mysteries are celebrated"[38].

1. The Diocesan Bishop, High Priest of his Flock

[19.] The diocesan Bishop, the first steward of the mysteries of God in the particular Church entrusted to him, is the moderator, promoter and guardian of her whole liturgical life.[39] For "the Bishop, endowed with the fullness of the Sacrament of Order, is 'the steward of the grace of the high Priesthood',[40] especially in

the Eucharist which he either himself offers or causes to be offered,[41] by which the Church continually lives and grows".[42]

[20.] Indeed, the pre-eminent manifestation of the Church is found whenever the rites of Mass are celebrated, especially in the Cathedral Church, "with the full and active participation of the entire holy People of God, joined in one act of prayer, at one altar at which the Bishop presides", surrounded by his presbyterate with the Deacons and ministers.[43] Furthermore, "every lawful celebration of the Eucharist is directed by the Bishop, to whom is entrusted the office of presenting the worship of the Christian religion to the Divine Majesty and ordering it according to the precepts of the Lord and the laws of the Church, further specified by his own particular judgement for the Diocese".[44]

[21.] It pertains to the diocesan Bishop, then, "within the limits of his competence, to set forth liturgical norms in his Diocese, by which all are bound".[45] Still, the Bishop must take care not to allow the removal of that liberty foreseen by the norms of the liturgical books so that the celebration may be adapted in an intelligent manner to the Church building, or to the group of the faithful who are present, or to particular pastoral circumstances in such a way that the universal sacred rite is truly accommodated to human understanding.[46]

[22.] The Bishop governs the particular Church entrusted to him,[47] and it is his task to regulate, to direct, to encourage, and sometimes also to reprove:[48] this is a sacred task that he has received through episcopal Ordination,[49] which he fulfills in order to build up his flock in truth and holiness.[50] He should elucidate the inherent meaning of the rites and the liturgical texts, and nourish the spirit of the Liturgy in the Priests, Deacons and lay faithful[51] so that they are all led to the active and fruitful celebration of the Eucharist,[52] and in like manner he should take care to ensure that the whole body of the Church is able to grow in the same understanding, in the unity of charity, in the diocese, in the nation and in the world.[53]

[23.] The faithful "should cling to the Bishop as the Church does to Jesus Christ, and as Jesus Christ does to the Father, so that all may be in harmonious unity, and that they may abound to the glory of God".[54] All, including members of Institutes of consecrated life and Societies of apostolic life as well as those of all ecclesial associations and movements of any kind, are subject to the authority of the diocesan Bishop in all liturgical matters,[55] apart from rights that have been legitimately conceded. To the diocesan Bishop therefore falls the

right and duty of overseeing and attending to Churches and oratories in his territory in regard to liturgical matters, and this is true also of those which are founded by members of the above-mentioned institutes or under their direction, provided that the faithful are accustomed to frequent them.[56]

[24.] It is the right of the Christian people themselves that their diocesan Bishop should take care to prevent the occurrence of abuses in ecclesiastical discipline, especially as regards the ministry of the word, the celebration of the sacraments and sacramentals, the worship of God and devotion to the Saints.[57]

[25.] Commissions as well as councils or committees established by the Bishop to handle "the promotion of the Liturgy, sacred music and art in his diocese" should act in accordance with the intentions and the norms of the Bishop; they must rely on his authority and his approval so that they may carry out their office in a suitable manner[58] and so that the effective governance of the Bishop in his diocese will be preserved. As regards all these sorts of bodies and other entities and all undertakings in liturgical matters, there has long been the need for the Bishops to consider whether their working has been fruitful thus far,[59] and to consider carefully which changes or improvements should be made in their composition and activity[60] so that they might find new vigour. It should be borne in mind that the experts are to be chosen from among those whose soundness in the Catholic faith and knowledge of theological and cultural matters are evident.

2. The Conference of Bishops

[26.] The same holds for those commissions of this kind which have been established by the Conference of Bishops in accordance with the will of the Council.[61] commissions whose members consist of Bishops who are clearly distinguished from their expert helpers. Where the number of members of a Conference of Bishops is not sufficient for the effective establishment of a liturgical commission from among their own number, then a council or group of experts should be named, always under the presidency of a Bishop, which is to fulfill the same role insofar as possible, albeit without the name of "liturgical commission".

[27.] As early as the year 1970, the Apostolic See announced the cessation of all experimentation as regards the celebration of Holy Mass[62] and reiterated the same in 1988.[63] Accordingly, individual Bishops and their Conferences do not have the faculty to permit experimentation with liturgical texts or the

other matters that are prescribed in the liturgical books. In order to carry out experimentation of this kind in the future, the permission of the Congregation for Divine Worship and the Discipline of the Sacraments is required. It must be in writing, and it is to be requested by the Conference of Bishops. In fact, it will not be granted without serious reason. As regards projects of inculturation in liturgical matters, the particular norms that have been established are strictly and comprehensively to be observed.[64]

[28.] All liturgical norms that a Conference of Bishops will have established for its territory in accordance with the law are to be submitted to the Congregation for Divine Worship and the Discipline of the Sacraments for the *recognitio*, without which they lack any binding force.[65]

3. Priests

[29.] Priests, as capable, prudent and indispensable co-workers of the order of Bishops,[66] called to the service of the People of God, constitute one presbyterate with their Bishop,[67] though charged with differing offices. "In each local congregation of the faithful, in a certain way, they make present the Bishop with whom they are associated in trust and in generosity of heart; according to their rank, they take upon themselves his duties and his solicitude, and they carry these out in their daily work". And "because of this participation in the Priesthood and mission, Priests should recognize the Bishop as truly their father and obey him reverently"[68]. Furthermore, "ever intent upon the good of God's children, they should seek to contribute to the pastoral mission of the whole diocese, and indeed of the whole Church".[69]

[30.] The office "that belongs to Priests in particular in the celebration of the Eucharist" is a great one, "for it is their responsibility to preside at the Eucharist *in persona Christi* and to provide a witness to and a service of communion not only for the community directly taking part in the celebration, but also for the universal Church, which is always brought into play within the context of the Eucharist. It must be lamented that, especially in the years following the post-Conciliar liturgical reform, as a result of a misguided sense of creativity and adaptation, there have been a number of abuses which have been a source of suffering for many".[70]

[31.] In keeping with the solemn promises that they have made in the rite of Sacred Ordination and renewed each year in the Mass of the Chrism, let Priests celebrate "devoutly

and faithfully the mysteries of Christ for the praise of God and the sanctification of the Christian people, according to the tradition of the Church, especially in the Eucharistic Sacrifice and in the Sacrament of Reconciliation".[71] They ought not to detract from the profound meaning of their own ministry by corrupting the liturgical celebration either through alteration or omission, or through arbitrary additions.[72] For as St. Ambrose said, "It is not in herself . . . but in us that the Church is injured. Let us take care so that our own failure may not cause injury to the Church".[73] Let the Church of God not be injured, then, by Priests who have so solemnly dedicated themselves to the ministry. Indeed, under the Bishop's authority let them faithfully seek to prevent others as well from committing this type of distortion.

[32.] "Let the Parish Priest strive so that the Most Holy Eucharist will be the center of the parish congregation of the faithful; let him work to ensure that Christ's faithful are nourished through the devout celebration of the Sacraments, and in particular, that they frequently approach the Most Holy Eucharist and the Sacrament of Penance; let him strive, furthermore, to ensure that the faithful are encouraged to offer prayers in their families as well, and to participate consciously and actively in the Sacred Liturgy, which the Parish Priest, under the authority of the diocesan Bishop, is bound to regulate and supervise in his parish lest abuses occur".[74] Although it is appropriate that he should be assisted in the effective preparation of the liturgical celebrations by various members of Christ's faithful, he nevertheless must not cede to them in any way those things that are proper to his own office.

[33.] Finally, all "Priests should go to the trouble of properly cultivating their liturgical knowledge and ability, so that through their liturgical ministry, God the Father, Son and Holy Spirit will be praised in an ever more excellent manner by the Christian communities entrusted to them".[75] Above all, let them be filled with that wonder and amazement that the Paschal Mystery, in being celebrated, instills in the hearts of the faithful.[76]

4. Deacons

[34.] Deacons "upon whom hands are imposed not for the Priesthood but for the ministry",[77] as men of good repute,[78] must act in such a way that with the help of God they may be recognized as the true disciples[79] of him "who came not to be served but to serve"[80], and who was among his dis-

ciples "as one who serves".[81] Strengthened by the gift of the Holy Spirit through the laying on of hands, they are in service to the People of God, in communion with the Bishop and his presbyterate.[82] They should therefore consider the Bishop as a father, and give assistance to him and to the Priests "in the ministry of the word, of the altar, and of charity".[83]

[35.] Let them never fail, "as the Apostle says, to hold the mystery of faith with a clear conscience,[84] and to proclaim this faith by word and deed according to the Gospel and the tradition of the Church",[85] in wholehearted, faithful and humble service to the Sacred Liturgy as the source and summit of ecclesial life, "so that all, made children of God through faith and Baptism, may come together as one, praising God in the midst of the Church, to participate in the Sacrifice and to eat the Lord's Supper".[86] Let all Deacons, then, do their part so that the Sacred Liturgy will be celebrated according to the norms of the duly approved liturgical books.

Chapter II

THE PARTICIPATION OF THE LAY CHRISTIAN FAITHFUL IN THE EUCHARISTIC CELEBRATION

1. Active and Conscious Participation

[36.] The celebration of the Mass, as the action of Christ and of the Church, is the center of the whole Christian life for the universal as well as the particular Church, and also for the individual faithful,[87] who are involved "in differing ways according to the diversity of orders, ministries, and active participation.[88] In this way the Christian people, "a chosen race, a royal priesthood, a holy people, a people God has made his own",[89] manifests its coherent and hierarchical ordering".[90] "For the common priesthood of the faithful and the ministerial or hierarchical Priesthood, though they differ in essence and not only in degree, are ordered to one another, for both partake, each in its own way, of the one Priesthood of Christ".[91]

[37.] All of Christ's faithful, freed from their sins and incorporated into the Church through Baptism, are deputed by means of a sacramental character for the worship of the Christian religion,[92] so that by virtue of their royal priesthood,[93] persevering in prayer and praising God,[94] they may offer themselves as a living and holy sacrifice pleasing to God and attested to others by their works,[95] giving witness to Christ through-

out the earth and providing an answer to those who ask concerning their hope of eternal life that is in them.[96] Thus the participation of the lay faithful too in the Eucharist and in the other celebrations of the Church's rites cannot be equated with mere presence, and still less with a passive one, but is rather to be regarded as a true exercise of faith and of the baptismal dignity.

[38.] The constant teaching of the Church on the nature of the Eucharist not only as a meal, but also and pre-eminently as a Sacrifice, is therefore rightly understood to be one of the principal keys to the full participation of all the faithful in so great a Sacrament.[97] For when "stripped of its sacrificial meaning, the mystery is understood as if its meaning and importance were simply that of a fraternal banquet".[98] [39.] For promoting and elucidating active participation, the recent renewal of the liturgical books according to the mind of the Council fostered acclamations of the people, responses, psalms, antiphons, and canticles, as well as actions or movements and gestures, and called for sacred silence to be maintained at the proper times, while providing rubrics for the parts of the faithful as well.[99] In addition, ample flexibility is given for appropriate creativity aimed at allowing each celebration to be adapted to the needs of the participants, to their comprehension, their interior preparation and their gifts, according to the established liturgical norms. In the songs, the melodies, the choice of prayers and readings, the giving of the homily, the preparation of the prayer of the faithful, the occasional explanatory remarks, and the decoration of the Church building according to the various seasons, there is ample possibility for introducing into each celebration a certain variety by which the riches of the liturgical tradition will also be more clearly evident, and so, in keeping with pastoral requirements, the celebration will be carefully imbued with those particular features that will foster the recollection of the participants. Still, it should be remembered that the power of the liturgical celebrations does not consist in frequently altering the rites, but in probing more deeply the word of God and the mystery being celebrated.[100]

[40.] Nevertheless, from the fact that the liturgical celebration obviously entails activity, it does not follow that everyone must necessarily have something concrete to do beyond the actions and gestures, as if a certain specific liturgical ministry must necessarily be given to the individuals to be carried out by them. Instead, catechetical instruction should strive diligently to correct those widespread superficial notions and practices often seen in recent

years in this regard, and ever to instill anew in all of Christ's faithful that sense of deep wonder before the greatness of the mystery of faith that is the Eucharist, in whose celebration the Church is forever passing from what is obsolete into newness of life: "*in novitatem a vetustate*".[101] For in the celebration of the Eucharist, as in the whole Christian life which draws its power from it and leads toward it, the Church, after the manner of Saint Thomas the Apostle, prostrates herself in adoration before the Lord who was crucified, suffered and died, was buried and arose, and perpetually exclaims to him who is clothed in the fullness of his divine splendour: "My Lord and my God!"[102]

[41.] For encouraging, promoting and nourishing this interior understanding of liturgical participation, the continuous and widespread celebration of the Liturgy of the Hours, the use of the sacramentals and exercises of Christian popular piety are extremely helpful. These latter exercises – which "while not belonging to the Liturgy in the strict sense, possess nonetheless a particular importance and dignity" – are to be regarded as having a certain connection with the liturgical context, especially when they have been lauded and attested by the Magisterium itself,[103] as is the case especially of the Marian Rosary.[104] Furthermore, since these practices of piety lead the Christian people both to the reception of the sacraments – especially the Eucharist – and "to meditation on the mysteries of our Redemption and the imitation of the excellent heavenly examples of the Saints, they are therefore not without salutary effects for our participation in liturgical worship".[105]

[42.] It must be acknowledged that the Church has not come together by human volition; rather, she has been called together by God in the Holy Spirit, and she responds through faith to his free calling (thus the word *ekklesia* is related to *klesis*, or "calling").[106] Nor is the Eucharistic Sacrifice to be considered a "concelebration", in the univocal sense, of the Priest along with the people who are present.[107] On the contrary, the Eucharist celebrated by the Priests "is a gift which radically transcends the power of the community."

.. The community that gathers for the celebration of the Eucharist absolutely requires an ordained Priest, who presides over it so that it may truly be a eucharistic convocation. On the other hand, the community is by itself incapable of providing an ordained minister".[108] There is pressing need of a concerted will to avoid all ambiguity in this matter and to remedy the difficulties of recent years. Accordingly, terms such as "celebrating community" or "cel-

ebrating assembly" (in other languages "asamblea celebrante", "assemblée célébrante", "assemblea celebrante") and similar terms should not be used injudiciously.

2. The Ministries of the Lay Christian Faithful in the Celebration of Holy Mass

[43.] For the good of the community and of the whole Church of God, some of the lay faithful according to tradition have rightly and laudably exercised ministries in the celebration of the Sacred Liturgy.[109] It is appropriate that a number of persons distribute among themselves and exercise various ministries or different parts of the same ministry.[110]

[44.] Apart from the duly instituted ministries of acolyte and lector,[111] the most important of these ministries are those of acolyte[112] and lector[113] by temporary deputation. In addition to these are the other functions that are described in the Roman Missal,[114] as well as the functions of preparing the hosts, washing the liturgical linens, and the like. All, "whether ordained ministers or lay faithful, in exercising their own office or ministry should do exclusively and fully that which pertains to them".[115] In the liturgical celebration itself as well as in its preparation, they should do what is necessary so that the Church's Liturgy will be carried out worthily and appropriately.

[45.] To be avoided is the danger of obscuring the complementary relationship between the action of clerics and that of laypersons, in such a way that the ministry of laypersons undergoes what might be called a certain "clericalization", while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful.[116]

[46.] The lay Christian faithful called to give assistance at liturgical celebrations should be well instructed and must be those whose Christian life, morals and fidelity to the Church's Magisterium recommend them. It is fitting that such a one should have received a liturgical formation in accordance with his or her age, condition, state of life, and religious culture.[117] No one should be selected whose designation could cause consternation for the faithful.[118]

[47.] It is altogether laudable to maintain the noble custom by which boys or youths, customarily termed servers, provide service of the altar after the manner of acolytes, and receive catechesis regarding their function in accordance with their power of comprehension.[119] Nor should it be forgotten that a great number of sacred ministers over the course of the centuries have come from among boys such as these.[120] Associations for them,

including also the participation and assistance of their parents, should be established or promoted, and in such a way greater pastoral care will be provided for the ministers. Whenever such associations are international in nature, it pertains to the competence of the Congregation for Divine Worship and the Discipline of the Sacraments to establish them or to approve and revise their statutes.[121] Girls or women may also be admitted to this service of the altar, at the discretion of the diocesan Bishop and in observance of the established norms.[122]

Chapter III

THE PROPER CELEBRATION OF MASS

1. The Matter of the Most Holy Eucharist

[48.] The bread used in the celebration of the Most Holy Eucharistic Sacrifice must be unleavened, purely of wheat, and recently made so that there is no danger of decomposition.[123] It follows therefore that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament.[124] It is a grave abuse to introduce other substances, such as fruit or sugar or honey, into the bread for confecting the Eucharist. Hosts should obviously be made by those who are not only distinguished by their integrity, but also skilled in making them and furnished with suitable tools.[125]

[49.] By reason of the sign, it is appropriate that at least some parts of the Eucharistic Bread coming from the fraction should be distributed to at least some of the faithful in Communion. "Small hosts are, however, in no way ruled out when the number of those receiving Holy Communion or other pastoral needs require it",[126] and indeed small hosts requiring no further fraction ought customarily to be used for the most part.

[50.] The wine that is used in the most sacred celebration of the Eucharistic Sacrifice must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances.[127] During the celebration itself, a small quantity of water is to be mixed with it. Great care should be taken so that the wine intended for the celebration of the Eucharist is well conserved and has not soured.[128] It is altogether forbidden to use wine of doubtful authenticity or provenance, for the Church requires certainty regarding the conditions necessary for the validity of the sacraments. Nor

are other drinks of any kind to be admitted for any reason, as they do not constitute valid matter.

2. The Eucharistic Prayer

[51.] Only those Eucharistic Prayers are to be used which are found in the Roman Missal or are legitimately approved by the Apostolic See, and according to the manner and the terms set forth by it. "It is not to be tolerated that some Priests take upon themselves the right to compose their own Eucharistic Prayers"[129] or to change the same texts approved by the Church, or to introduce others composed by private individuals.[130]

[52.] The proclamation of the Eucharistic Prayer, which by its very nature is the climax of the whole celebration, is proper to the Priest by virtue of his Ordination. It is therefore an abuse to proffer it in such a way that some parts of the Eucharistic Prayer are recited by a Deacon, a lay minister, or by an individual member of the faithful, or by all members of the faithful together. The Eucharistic Prayer, then, is to be recited by the Priest alone in full.[131]

[53.] While the Priest proclaims the Eucharistic Prayer "there should be no other prayers or singing, and the organ or other musical instruments should be silent",[132] except for the people's acclamations that have been duly approved, as described below.

[54.] The people, however, are always involved actively and never merely passively: for they "silently join themselves with the Priest in faith, as well as in their interventions during the course of the Eucharistic Prayer as prescribed, namely in the responses in the Preface dialogue, the *Sanctus*, the acclamation after the consecration and the "Amen" after the final doxology, and in other acclamations approved by the Conference of Bishops with the *recognitio* of the Holy See".[133]

[55.] In some places there has existed an abuse by which the Priest breaks the host at the time of the consecration in the Holy Mass. This abuse is contrary to the tradition of the Church. It is reprobated and is to be corrected with haste.

[56.] The mention of the name of the Supreme Pontiff and the diocesan Bishop in the Eucharistic Prayer is not to be omitted, since this is a most ancient tradition to be maintained, and a manifestation of ecclesial communion. For "the coming together of the eucharistic community is at the same time a joining in union with its own Bishop and with the Roman Pontiff".[134]

3. The Other Parts of the Mass

[57.] It is the right of the community of Christ's faithful that especially in the Sunday celebration there should customarily be true and suitable sacred music, and that there should always be an altar, vestments and sacred linens that are dignified, proper, and clean, in accordance with the norms.

[58.] All of Christ's faithful likewise have the right to a celebration of the Eucharist that has been so carefully prepared in all its parts that the word of God is properly and efficaciously proclaimed and explained in it; that the faculty for selecting the liturgical texts and rites is carried out with care according to the norms; and that their faith is duly safeguarded and nourished by the words that are sung in the celebration of the Liturgy.

[59.] The reprobated practice by which Priests, Deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce, must cease. For in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy.

[60.] In the celebration of Mass, the Liturgy of the Word and the Liturgy of the Eucharist are intimately connected to one another, and form one single act of worship. For this reason it is not licit to separate one of these parts from the other and celebrate them at different times or places.[135] Nor is it licit to carry out the individual parts of Holy Mass at different times of the same day.

[61.] In selecting the biblical readings for proclamation in the celebration of Mass, the norms found in the liturgical books are to be followed,[136] so that indeed "a richer table of the word of God will be prepared for the faithful, and the biblical treasures opened up for them".[137]

[62.] It is also illicit to omit or to substitute the prescribed biblical readings on one's own initiative, and especially "to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God".[138]

[63.] "Within the celebration of the Sacred Liturgy, the reading of the Gospel, which is "the high point of the Liturgy of the Word",[139] is reserved by the Church's tradition to an ordained minister.[140] Thus it is not permitted for a layperson, even a religious, to proclaim the Gospel reading in the celebration of Holy Mass, nor in other cases in which the norms do not explicitly permit it.[141]

[64.] The homily, which is given in the course of the celebration of Holy Mass and is a part of the Liturgy itself,[142] "should ordinarily be

given by the Priest celebrant himself. He may entrust it to a concelebrating Priest or occasionally, according to circumstances, to a Deacon, but never to a layperson.[143] In particular cases and for a just cause, the homily may even be given by a Bishop or a Priest who is present at the celebration but cannot concelebrate".[144]

[65.] It should be borne in mind that any previous norm that may have admitted non-ordained faithful to give the homily during the eucharistic celebration is to be considered abrogated by the norm of canon 767 §1.[145] This practice is reprobated, so that it cannot be permitted to attain the force of custom.

[66.] The prohibition of the admission of laypersons to preach within the Mass applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as "pastoral assistants"; nor is there to be any exception for any other kind of layperson, or group, or community, or association.[146]

[67.] Particular care is to be taken so that the homily is firmly based upon the mysteries of salvation, expounding the mysteries of the Faith and the norms of Christian life from the biblical readings and liturgical texts throughout the course of the liturgical year and providing commentary on the texts of the Ordinary or the Proper of the Mass, or of some other rite of the Church.[147] It is clear that all interpretations of Sacred Scripture are to be referred back to Christ himself as the one upon whom the entire economy of salvation hinges, though this should be done in light of the specific context of the liturgical celebration. In the homily to be given, care is to be taken so that the light of Christ may shine upon life's events. Even so, this is to be done so as not to obscure the true and unadulterated word of God: for instance, treating only of politics or profane subjects, or drawing upon notions derived from contemporary pseudo-religious currents as a source.[148]

[68.] The diocesan Bishop must diligently oversee the preaching of the homily,[149] also publishing norms and distributing guidelines and auxiliary tools to the sacred ministers, and promoting meetings and other projects for this purpose so that they may have the opportunity to consider the nature of the homily more precisely and find help in its preparation.

[69.] In Holy Mass as well as in other celebrations of the Sacred Liturgy, no Creed or Profession of Faith is to be introduced which is not found in the duly approved liturgical books.

[70.] The offerings that Christ's faithful are accustomed to present for the Liturgy of the

Eucharist in Holy Mass are not necessarily limited to bread and wine for the eucharistic celebration, but may also include gifts given by the faithful in the form of money or other things for the sake of charity toward the poor.

Moreover, external gifts must always be a visible expression of that true gift that God expects from us: a contrite heart, the love of God and neighbour by which we are conformed to the sacrifice of Christ, who offered himself for us. For in the Eucharist, there shines forth most brilliantly that mystery of charity that Jesus brought forth at the Last Supper by washing the feet of the disciples. In order to preserve the dignity of the Sacred Liturgy, in any event, the external offerings should be brought forward in an appropriate manner. Money, therefore, just as other contributions for the poor, should be placed in an appropriate place which should be away from the eucharistic table.[150] Except for money and occasionally a minimal symbolic portion of other gifts, it is preferable that such offerings be made outside the celebration of Mass.

[71.] The practice of the Roman Rite is to be maintained according to which the peace is extended shortly before Holy Communion. For according to the tradition of the Roman Rite, this practice does not have the connotation either of reconciliation or of a remission of sins, but instead signifies peace, communion and charity before the reception of the Most Holy Eucharist.[151] It is rather the Penitential Act to be carried out at the beginning of Mass (especially in its first form) which has the character of reconciliation among brothers and sisters.

[72.] It is appropriate "that each one give the sign of peace only to those who are nearest and in a sober manner". "The Priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. He does likewise if for a just reason he wishes to extend the sign of peace to some few of the faithful". "As regards the sign to be exchanged, the manner is to be established by the Conference of Bishops in accordance with the dispositions and customs of the people", and their acts are subject to the *recognitio* of the Apostolic See.[152]

[73.] In the celebration of Holy Mass the breaking of the Eucharistic Bread – done only by the Priest celebrant, if necessary with the help of a Deacon or of a concelebrant – begins after the exchange of peace, while the *Agnus Dei* is being recited. For the gesture of breaking bread "carried out by Christ at the Last Supper, which in apostolic times gave the whole eucharistic action its name, signifies that the faithful, though they are many, are made

one Body in the communion of the one Bread of Life who is Christ, who died and rose for the world's salvation" (cf. 1 Cor 10,17).[153] For this reason the rite must be carried out with great reverence.[154] Even so, it should be brief. The abuse that has prevailed in some places, by which this rite is unnecessarily prolonged and given undue emphasis, with laypersons also helping in contradiction to the norms, should be corrected with all haste.[155]

[74.] If the need arises for the gathered faithful to be given instruction or testimony by a layperson in a Church concerning the Christian life, it is altogether preferable that this be done outside Mass. Nevertheless, for serious reasons it is permissible that this type of instruction or testimony be given after the Priest has proclaimed the Prayer after Communion. This should not become a regular practice, however. Furthermore, these instructions and testimony should not be of such a nature that they could be confused with the homily,[156] nor is it permissible to dispense with the homily on their account.

4. On the Joining of Various Rites with the Celebration of Mass

[75.] On account of the theological significance inherent in a particular rite and the Eucharistic Celebration, the liturgical books sometimes prescribe or permit the celebration of Holy Mass to be joined with another rite, especially one of those pertaining to the Sacraments.[157] The Church does not permit such a conjoining in other cases, however, especially when it is a question of trivial matters.

[76.] Furthermore, according to a most ancient tradition of the Roman Church, it is not permissible to unite the Sacrament of Penance to the Mass in such a way that they become a single liturgical celebration. This does not exclude, however, that Priests other than those celebrating or concelebrating the Mass might hear the confessions of the faithful who so desire, even in the same place where Mass is being celebrated, in order to meet the needs of those faithful.[158] This should nevertheless be done in an appropriate manner.

[77.] The celebration of Holy Mass is not to be inserted in any way into the setting of a common meal, nor joined with this kind of banquet. Mass is not to be celebrated without grave necessity on a dinner table[159] nor in a dining room or banquet hall, nor in a room where food is present, nor in a place where the participants during the celebration itself are seated at tables. If out of grave necessity Mass

must be celebrated in the same place where eating will later take place, there is to be a clear interval of time between the conclusion of Mass and the beginning of the meal, and ordinary food is not to be set before the faithful during the celebration of Mass.

[78.] It is not permissible to link the celebration of Mass to political or secular events, nor to situations that are not fully consistent with the Magisterium of the Catholic Church. Furthermore, it is altogether to be avoided that the celebration of Mass should be carried out merely out of a desire for show, or in the manner of other ceremonies including profane ones, lest the Eucharist should be emptied of its authentic meaning.

[79.] Finally, it is strictly to be considered an abuse to introduce into the celebration of Holy Mass elements that are contrary to the prescriptions of the liturgical books and taken from the rites of other religions.

Chapter IV HOLY COMMUNION

1. Dispositions for the Reception of Holy Communion

[80.] The Eucharist is to be offered to the faithful, among other reasons, "as an antidote, by which we are freed from daily faults and preserved from mortal sins", [160] as is brought to light in various parts of the Mass. As for the Penitential Act placed at the beginning of Mass, it has the purpose of preparing all to be ready to celebrate the sacred mysteries; [161] even so, "it lacks the efficacy of the Sacrament of Penance", [162] and cannot be regarded as a substitute for the Sacrament of Penance in remission of graver sins. Pastors of souls should take care to ensure diligent catechetical instruction, so that Christian doctrine is handed on to Christ's faithful in this matter.

[81.] The Church's custom shows that it is necessary for each person to examine himself at depth, [163] and that anyone who is conscious of grave sin should not celebrate or receive the Body of the Lord without prior sacramental confession, except for grave reason when the possibility of confession is lacking; in this case he will remember that he is bound by the obligation of making an act of perfect contrition, which includes the intention to confess as soon as possible". [164]

[82.] Moreover, "the Church has drawn up norms aimed at fostering the frequent and fruitful access of the faithful to the Eucharistic table and at determining the objective conditions under which Communion may not be given". [165]

[83.] It is certainly best that all who are participating in the celebration of Holy Mass with the necessary dispositions should receive Communion. Nevertheless, it sometimes happens that Christ's faithful approach the altar as a group indiscriminately. It pertains to the Pastors prudently and firmly to correct such an abuse.

[84.] Furthermore when Holy Mass is celebrated for a large crowd - for example, in large cities - care should be taken lest out of ignorance non-Catholics or even non-Christians come forward for Holy Communion, without taking into account the Church's Magisterium in matters pertaining to doctrine and discipline. It is the duty of Pastors at an opportune moment to inform those present of the authenticity and the discipline that are strictly to be observed.

[85.] Catholic ministers licitly administer the Sacraments only to the Catholic faithful, who likewise receive them licitly only from Catholic ministers, except for those situations for which provision is made in can. 844 §§ 2,3, and 4, and can. 861 § 2. [166] In addition, the conditions comprising can. 844 § 4, from which no dispensation can be given, [167] cannot be separated; thus, it is necessary that all of these conditions be present together.

[86.] The faithful should be led insistently to the practice whereby they approach the Sacrament of Penance outside the celebration of Mass, especially at the scheduled times, so that the Sacrament may be administered in a manner that is tranquil and truly beneficial to them, so as not to be prevented from active participation at Mass. Those who are accustomed to receiving Communion often or daily should be instructed that they should approach the Sacrament of Penance at appropriate intervals, in accordance with the condition of each. [168]

[87.] The First Communion of children must always be preceded by sacramental confession and absolution. [169] Moreover First Communion should always be administered by a Priest and never outside the celebration of Mass. Apart from exceptional cases, it is not particularly appropriate for First Communion to be administered on Holy Thursday of the Lord's Supper. Another day should be chosen instead, such as a Sunday between the Second and the Sixth Sunday of Easter, or the Solemnity of the Body and Blood of Christ, or the Sundays of Ordinary Time, since Sunday is rightly regarded as the day of the Eucharist. [170] "Children who have not attained the age of reason, or those whom" the Parish Priest "has determined to be insufficiently prepared" should not come forward to

receive the Holy Eucharist. [171] Where it happens, however, that a child who is exceptionally mature for his age is judged to be ready for receiving the Sacrament, the child must not be denied First Communion provided he has received sufficient instruction.

2. The distribution of Holy Communion

[88.] The faithful should normally receive sacramental Communion of the Eucharist during Mass itself, at the moment laid down by the rite of celebration, that is to say, just after the Priest celebrant's Communion. [172] It is the Priest celebrant's responsibility to minister Communion, perhaps assisted by other Priests or Deacons; and he should not resume the Mass until after the Communion of the faithful is concluded. Only when there is a necessity may extraordinary ministers assist the Priest celebrant in accordance with the norm of law. [173]

[89.] "So that even by means of the signs Communion may stand out more clearly as a participation in the Sacrifice being celebrated", [174] it is preferable that the faithful be able to receive hosts consecrated in the same Mass. [175]

[90.] "The faithful should receive Communion kneeling or standing, as the Conference of Bishops will have determined", with its acts having received the *recognitio* of the Apostolic See. "However, if they receive Communion standing, it is recommended that they give due reverence before the reception of the Sacrament, as set forth in the same norms". [176]

[91.] In distributing Holy Communion it is to be remembered that "sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them". [177] Hence any baptized Catholic who is not prevented by law must be admitted to Holy Communion. Therefore, it is not licit to deny Holy Communion to any of Christ's faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing.

[92.] Although each of the faithful always has the right to receive Holy Communion on the tongue, at his choice, [178] if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops' Conference with the *recognitio* of the Apostolic See has given permission, the sacred host is to be administered to him or her. However, special care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes

away carrying the Eucharistic species in his hand. If there is a risk of profanation, then Holy Communion should not be given in the hand to the faithful.[179]

[93.] The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.[180]

[94.] It is not licit for the faithful "to take . . . by themselves . . . and, still less, to hand . . . from one to another" the sacred host or the sacred chalice.[181] Moreover, in this regard, the abuse is to be set aside whereby spouses administer Holy Communion to each other at a Nuptial Mass.

[95.] A lay member of Christ's faithful "who has already received the Most Holy Eucharist may receive it again on the same day only within a Eucharistic Celebration in which he or she is participating, with due regard for the prescriptions of can. 921 § 2." [182]

[96.] The practice is reprobated whereby either unconsecrated hosts or other edible or inedible things are distributed during the celebration of Holy Mass or beforehand after the manner of Communion, contrary to the prescriptions of the liturgical books. For such a practice in no way accords with the tradition of the Roman Rite, and carries with it the danger of causing confusion among Christ's faithful concerning the Eucharistic doctrine of the Church. Where there exists in certain places by concession a particular custom of blessing bread after Mass for distribution, proper catechesis should very carefully be given concerning this action. In fact, no other similar practices should be introduced, nor should unconsecrated hosts ever be used for this purpose.

3. The Communion of Priests

[97.] A Priest must communicate at the altar at the moment laid down by the Missal each time he celebrates Holy Mass, and the concelebrants must communicate before they proceed with the distribution of Holy Communion. The Priest celebrant or a concelebrant is never to wait until the people's Communion is concluded before receiving Communion himself.[183]

[98.] The Communion of Priest concelebrants should proceed according to the norms prescribed in the liturgical books, always using hosts consecrated at the same Mass[184] and always with Communion under both kinds being received by all of the concelebrants. It is to be noted that if the Priest or Deacon hands the sacred host or chalice to the concelebrants, he says nothing; that is to say, he does not pronounce the words "The Body of Christ" or

"The Blood of Christ".

[99.] Communion under both kinds is always permitted "to Priests who are not able to celebrate or concelebrate Mass".[185]

4. Communion under Both Kinds

[100.] So that the fullness of the sign may be made more clearly evident to the faithful in the course of the Eucharistic banquet, lay members of Christ's faithful, too, are admitted to Communion under both kinds, in the cases set forth in the liturgical books, preceded and continually accompanied by proper catechesis regarding the dogmatic principles on this matter laid down by the Ecumenical Council of Trent.[186]

[101.] In order for Holy Communion under both kinds to be administered to the lay members of Christ's faithful, due consideration should be given to the circumstances, as judged first of all by the diocesan Bishop. It is to be completely excluded where even a small danger exists of the sacred species being profaned.[187] With a view to wider co-ordination, the Bishops' Conferences should issue norms, once their decisions have received the *recognitio* of the Apostolic See through the Congregation for Divine Worship and the Discipline of the Sacraments, especially as regards "the manner of distributing Holy Communion to the faithful under both kinds, and the faculty for its extension".[188]

[102.] The chalice should not be ministered to lay members of Christ's faithful where there is such a large number of communicants[189] that it is difficult to gauge the amount of wine for the Eucharist and there is a danger that "more than a reasonable quantity of the Blood of Christ remain to be consumed at the end of the celebration".[190] The same is true wherever access to the chalice would be difficult to arrange, or where such a large amount of wine would be required that its certain provenance and quality could only be known with difficulty, or wherever there is not an adequate number of sacred ministers or extraordinary ministers of Holy Communion with proper formation, or where a notable part of the people continues to prefer not to approach the chalice for various reasons, so that the sign of unity would in some sense be negated.

[103.] The norms of the Roman Missal admit the principle that in cases where Communion is administered under both kinds, "the Blood of the Lord may be received either by drinking from the chalice directly, or by intinction, or by means of a tube or a spoon".[191] As regards the administering of Communion to

lay members of Christ's faithful, the Bishops may exclude Communion with the tube or the spoon where this is not the local custom, though the option of administering Communion by intinction always remains. If this modality is employed, however, hosts should be used which are neither too thin nor too small, and the communicant should receive the Sacrament from the Priest only on the tongue.[192]

[104.] The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand. As for the host to be used for the intinction, it should be made of valid matter, also consecrated; it is altogether forbidden to use non-consecrated bread or other matter.

[105.] If one chalice is not sufficient for Communion to be distributed under both kinds to the Priest concelebrants or Christ's faithful, there is no reason why the Priest celebrant should not use several chalices.[193] For it is to be remembered that all Priests in celebrating Holy Mass are bound to receive Communion under both kinds. It is praiseworthy, by reason of the sign value, to use a main chalice of larger dimensions, together with smaller chalices.

[106.] However, the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery. Never to be used for containing the Blood of the Lord are flagons, bowls, or other vessels that are not fully in accord with the established norms.

[107.] In accordance with what is laid down by the canons, "one who throws away the consecrated species or takes them away or keeps them for a sacrilegious purpose, incurs a *latae sententiae* excommunication reserved to the Apostolic See; a cleric, moreover, may be punished by another penalty, not excluding dismissal from the clerical state".[194] To be regarded as pertaining to this case is any action that is voluntarily and gravely disrespectful of the sacred species. Anyone, therefore, who acts contrary to these norms, for example casting the sacred species into the sacrarium or in an unworthy place or on the ground, incurs the penalties laid down.[195] Furthermore all will remember that once the distribution of Holy Communion during the celebration of Mass has been completed, the prescriptions of the Roman Missal are to be observed, and in particular, whatever may remain of the Blood of Christ must be entirely and immediately consumed by the Priest or by another minister, according to the norms, while the consecrated hosts that are left are to be consumed by the

Priest at the altar or carried to the place for the reservation of the Eucharist.[196]

Chapter V

CERTAIN OTHER MATTERS CONCERNING THE EUCHARIST

1. The Place for the Celebration of Holy Mass

[108.] "The celebration of the Eucharist is to be carried out in a sacred place, unless in a particular case necessity requires otherwise. In this case the celebration must be in a decent place." [197] The diocesan Bishop shall be the judge for his diocese concerning this necessity, on a case-by-case basis.

[109.] It is never lawful for a Priest to celebrate in a temple or sacred place of any non-Christian religion.

2. Various Circumstances Relating to the Mass

[110.] "Remembering always that in the mystery of the Eucharistic Sacrifice the work of redemption is constantly being carried out, Priests should celebrate frequently. Indeed, daily celebration is earnestly recommended, because, even if it should not be possible to have the faithful present, the celebration is an act of Christ and of the Church, and in carrying it out, Priests fulfill their principal role." [198]

[111.] A Priest is to be permitted to celebrate or concelebrate the Eucharist "even if he is not known to the rector of the church, provided he presents commendatory letters" (i.e., a *celebret*) not more than a year old from the Holy See or his Ordinary or Superior "or unless it can be prudently judged that he is not impeded from celebrating." [199] Let the Bishops take measures to put a stop to any contrary practice.

[112.] Mass is celebrated either in Latin or in another language, provided that liturgical texts are used which have been approved according to the norm of law. Except in the case of celebrations of the Mass that are scheduled by the ecclesiastical authorities to take place in the language of the people, Priests are always and everywhere permitted to celebrate Mass in Latin. [200]

[113.] When Mass is concelebrated by several Priests, a language known both to all the concelebrating Priests and to the gathered people should be used in the recitation of the Eucharist Prayer. Where it happens that some of the Priests who are present do not know the

language of the celebration and therefore are not capable of pronouncing the parts of the Eucharistic Prayer proper to them, they should not concelebrate, but instead should attend the celebration in choral dress in accordance with the norms. [201]

[114.] "At Sunday Masses in parishes, insofar as parishes are 'Eucharistic communities', it is customary to find different groups, movements, associations, and even the smaller religious communities present in the parish." [202] While it is permissible that Mass should be celebrated for particular groups according to the norm of law, [203] these groups are nevertheless not exempt from the faithful observance of the liturgical norms.

[115.] The abuse is reprobated by which the celebration of Holy Mass for the people is suspended in an arbitrary manner contrary to the norms of the Roman Missal and the healthy tradition of the Roman Rite, on the pretext of promoting a "fast from the Eucharist".

[116.] Masses are not to be multiplied contrary to the norm of law, and as regards Mass stipends, all those things are to be observed which are otherwise laid down by law. [204]

3. Sacred Vessels

[117.] Sacred vessels for containing the Body and Blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books. [205] The Bishops' Conferences have the faculty to decide whether it is appropriate, once their decisions have been given the *recognitio* by the Apostolic See, for sacred vessels to be made of other solid materials as well. It is strictly required, however, that such materials be truly noble in the common estimation within a given region, [206] so that honour will be given to the Lord by their use, and all risk of diminishing the doctrine of the Real Presence of Christ in the Eucharistic species in the eyes of the faithful will be avoided. Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay, or other materials that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate. [207]

[118.] Before they are used, sacred vessels are to be blessed by a Priest according to the rites laid down in the liturgical books. [208] It is praiseworthy for the blessing to be given by the diocesan Bishop, who will judge whether the vessels are worthy of the use to which they are destined.

[119.] The Priest, once he has returned to the altar after the distribution of Communion, standing at the altar or at the credence table, purifies the paten or ciborium over the chalice, then purifies the chalice in accordance with the prescriptions of the Missal and wipes the chalice with the purificator. Where a Deacon is present, he returns with the Priest to the altar and purifies the vessels. It is permissible, however, especially if there are several vessels to be purified, to leave them, covered as may be appropriate, on a corporal on the altar or on the credence table, and for them to be purified by the Priest or Deacon immediately after Mass once the people have been dismissed. Moreover a duly instituted acolyte assists the Priest or Deacon in purifying and arranging the sacred vessels either at the altar or the credence table. In the absence of a Deacon, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies, wipes and arranges them in the usual way. [209]

[120.] Let Pastors take care that the linens for the sacred table, especially those which will receive the sacred species, are always kept clean and that they are washed in the traditional way. It is praiseworthy for this to be done by pouring the water from the first washing, done by hand, into the church's sacarium or into the ground in a suitable place. After this a second washing can be done in the usual way.

4. Liturgical Vesture

[121.] "The purpose of a variety of colour of the sacred vestments is to give effective expression even outwardly to the specific character of the mysteries of faith being celebrated and to a sense of Christian life's passage through the course of the liturgical year." [210] On the other hand, the variety "of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments. In fact, these "sacred vestments should also contribute to the beauty of the sacred action itself". [211]

[122.] "The alb" is "to be tied at the waist with a cincture unless it is made so as to fit even without a cincture. Before the alb is put on, if it does not completely cover the ordinary clothing at the neck, an amice should be put on". [212]

[123.] "The vestment proper to the Priest celebrant at Mass, and in other sacred actions directly connected with Mass unless otherwise indicated, is the chasuble, worn over the alb and stole." [213] Likewise the Priest, in putting on the chasuble according to the rubrics, is not to omit the stole. All Ordinaries should be vigilant in order that all usage to the contrary be eradicated.

[124.] A faculty is given in the Roman Missal for the Priest concelebrants at Mass other than the principal concelebrant (who should always put on a chasuble of the prescribed colour), for a just reason such as a large number of concelebrants or a lack of vestments, to omit "the chasuble, using the stole over the alb".[214] Where a need of this kind can be foreseen, however, provision should be made for it insofar as possible. Out of necessity the concelebrants other than the principal celebrant may even put on white chasubles. For the rest, the norms of the liturgical books are to be observed.

[125.] The proper vestment of the Deacon is the dalmatic, to be worn over an alb and stole. In order that the beautiful tradition of the Church may be preserved, it is praiseworthy to refrain from exercising the option of omitting the dalmatic.[215]

[126.] The abuse is reprobated whereby the sacred ministers celebrate Holy Mass or other rites without sacred vestments or with only a stole over the monastic cowl or the common habit of religious or ordinary clothes, contrary to the prescriptions of the liturgical books, even when there is only one minister participating.[216] In order that such abuses be corrected as quickly as possible, Ordinaries should take care that in all churches and oratories subject to their jurisdiction there is present an adequate supply of liturgical vestments made in accordance with the norms.

[127.] A special faculty is given in the liturgical books for using sacred vestments that are festive or more noble on more solemn occasions, even if they are not of the colour of the day.[217] However, this faculty, which is specifically intended in reference to vestments made many years ago, with a view to preserving the Church's patrimony, is improperly extended to innovations by which forms and colours are adopted according to the inclination of private individuals, with disregard for traditional practice, while the real sense of this norm is lost to the detriment of the tradition. On the occasion of a feastday, sacred vestments of a gold or silver colour can be substituted as appropriate for others of various colours, but not for purple or black.

[128.] Holy Mass and other liturgical celebrations, which are acts of Christ and of the people of God hierarchically constituted, are ordered in such a way that the sacred ministers and the lay faithful manifestly take part in them each according to his own condition. It is preferable therefore that "Priests who are present at a Eucharistic Celebration, unless excused for a good reason, should as a rule exercise the office proper to their Order and

thus take part as concelebrants, wearing the sacred vestments. Otherwise, they wear their proper choir dress or a surplice over a cassock." [218] It is not fitting, except in rare and exceptional cases and with reasonable cause, for them to participate at Mass, as regards to externals, in the manner of the lay faithful.

Chapter VI THE RESERVATION OF THE MOST HOLY EUCHARIST AND EUCHARISTIC WORSHIP OUTSIDE MASS

1. The Reservation of the Most Holy Eucharist

[129.] "The celebration of the Eucharist in the Sacrifice of the Mass is truly the origin and end of the worship given to the Eucharist outside the Mass. Furthermore the sacred species are reserved after Mass principally so that the faithful who cannot be present at Mass, above all the sick and those advanced in age, may be united by sacramental Communion to Christ and his Sacrifice which is offered in the Mass." [219] In addition, this reservation also permits the practice of adoring this great Sacrament and offering it the worship due to God. Accordingly, forms of adoration that are not only private but also public and communitarian in nature, as established or approved by the Church herself, must be greatly promoted.[220]

[130.] "According to the structure of each church building and in accordance with legitimate local customs, the Most Holy Sacrament is to be reserved in a tabernacle in a part of the church that is noble, prominent, readily visible, and adorned in a dignified manner" and furthermore "suitable for prayer" by reason of the quietness of the location, the space available in front of the tabernacle, and also the supply of benches or seats and kneelers.[221] In addition, diligent attention should be paid to all the prescriptions of the liturgical books and to the norm of law,[222] especially as regards the avoidance of the danger of profanation.[223]

[131.] Apart from the prescriptions of canon 934 § 1, it is forbidden to reserve the Blessed Sacrament in a place that is not subject in a secure way to the authority of the diocesan Bishop, or where there is a danger of profanation. Where such is the case, the diocesan Bishop should immediately revoke any permission for reservation of the Eucharist that may already have been granted.[224]

[132.] No one may carry the Most Holy

Eucharist to his or her home, or to any other place contrary to the norm of law. It should also be borne in mind that removing or retaining the consecrated species for a sacrilegious purpose or casting them away are *graviora delicta*, the absolution of which is reserved to the Congregation for the Doctrine of the Faith.[225]

[133.] A Priest or Deacon, or an extraordinary minister who takes the Most Holy Eucharist when an ordained minister is absent or impeded in order to administer it as Communion for a sick person, should go insofar as possible directly from the place where the Sacrament is reserved to the sick person's home, leaving aside any profane business so that any danger of profanation may be avoided and the greatest reverence for the Body of Christ may be ensured. Furthermore the Rite for the administration of Communion to the sick, as prescribed in the Roman Ritual, is always to be used.[226]

2. Certain Forms of Worship of the Most Holy Eucharist Outside Mass

[134.] "The worship of the Eucharist outside the Sacrifice of the Mass is a tribute of inestimable value in the life of the Church. Such worship is closely linked to the celebration of the Eucharistic Sacrifice." [227] Therefore both public and private devotion to the Most Holy Eucharist even outside Mass should be vigorously promoted, for by means of it the faithful give adoration to Christ, truly and really present,[228] the "High Priest of the good things to come" [229] and Redeemer of the whole world. "It is the responsibility of sacred Pastors, even by the witness of their life, to support the practice of Eucharistic worship and especially exposition of the Most Holy Sacrament, as well as prayer of adoration before Christ present under the eucharistic species." [230]

[135.] The faithful "should not omit making visits during the day to the Most Holy Sacrament, as a proof of gratitude, a pledge of love, and a debt of the adoration due to Christ the Lord who is present in it." [231] For the contemplation of Jesus present in the Most Holy Sacrament, as a communion of desire, powerfully joins the faithful to Christ, as is splendidly evident in the example of so many Saints.[232] "Unless there is a grave reason to the contrary, a church in which the Most Holy Eucharist is reserved should be open to the faithful for at least some hours each day, so that they can spend time in prayer before the Most Holy Sacrament." [233]

[136.] The Ordinary should diligently foster Eucharistic adoration, whether brief or pro-

longed or almost continuous, with the participation of the people. For in recent years in so many places "adoration of the Most Holy Sacrament is also an important daily practice and becomes an inexhaustible source of holiness", although there are also places "where there is evident almost a total lack of regard for worship in the form of eucharistic adoration."[234]

[137.] Exposition of the Most Holy Eucharist must always be carried out in accordance with the prescriptions of the liturgical books.[235] Before the Most Holy Sacrament either reserved or exposed, the praying of the Rosary, which is admirable "in its simplicity and even its profundity", is not to be excluded either.[236] Even so, especially if there is Exposition, the character of this kind of prayer as a contemplation of the mystery of the life of Christ the Redeemer and the Almighty Father's design of salvation should be emphasized, especially by making use of readings taken from Sacred Scripture.[237]

[138.] Still, the Most Holy Sacrament, when exposed, must never be left unattended even for the briefest space of time. It should therefore be arranged that at least some of the faithful always be present at fixed times, even if they take alternating turns.

[139.] Where the diocesan Bishop has sacred ministers or others whom he can assign to this purpose, the faithful have a right to visit the Most Holy Sacrament of the Eucharist frequently for adoration, and to take part in adoration before the Most Holy Eucharist exposed at least at some time in the course of any given year.

[140.] It is highly recommended that at least in the cities and the larger towns the diocesan Bishop should designate a church building for perpetual adoration; in it, however, Holy Mass should be celebrated frequently, even daily if possible, while the Exposition should rigorously be interrupted while Mass is being celebrated.[238] It is fitting that the host to be exposed for adoration should be consecrated in the Mass immediately preceding the time of adoration, and that it should be placed in the monstrance upon the altar after Communion.[239]

[141.] The diocesan Bishop should acknowledge and foster insofar as possible the right of the various groups of Christ's faithful to form guilds or associations for the carrying out of adoration, even almost continuous adoration. Whenever such associations assume an international character, it pertains to the Congregation for Divine Worship and the Discipline of the Sacraments to erect them and to approve their statutes.[240]

3. Eucharistic Congresses and Eucharistic Processions

[142.] "It is for the diocesan Bishop to establish regulations about processions in order to provide for participation in them and for their being carried out in a dignified way"[241] and to promote adoration by the faithful.

[143.] "Wherever it is possible in the judgment of the diocesan Bishop, a procession through the public streets should be held, especially on the Solemnity of the Body and Blood of Christ as a public witness of reverence for the Most Holy Sacrament"[242] for the "devout participation of the faithful in the eucharistic procession on the Solemnity of the Body and Blood of Christ is a grace from the Lord which yearly fills with joy those who take part in it".[243]

[144.] Although this cannot be done in some places, the tradition of holding eucharistic processions should not be allowed to be lost. Instead, new ways should be sought of holding them in today's conditions: for example, at shrines, or in public gardens if the civil authority agrees.

[145.] The pastoral value of Eucharistic Congresses should be highly esteemed, and they "should be a genuine sign of faith and charity"[244] Let them be diligently prepared and carried out in accordance with what has been laid down,[245] so that Christ's faithful may have the occasion to worship the sacred mysteries of the Body and Blood of the Son of God in a worthy manner, and that they may continually experience within themselves the fruits of the Redemption.[246]

Chapter VII EXTRAORDINARY FUNCTIONS OF LAY FAITHFUL

[146.] There can be no substitute whatsoever for the ministerial Priesthood. For if a Priest is lacking in the community, then the community lacks the exercise and sacramental function of Christ the Head and Shepherd, which belongs to the essence of its very life.[247] For "the only minister who can confect the sacrament of the Eucharist *in persona Christi* is a validly ordained Priest".[248]

[147.] When the Church's needs require it, however, if sacred ministers are lacking, lay members of Christ's faithful may supply for certain liturgical offices according to the norm of law.[249] Such faithful are called and appointed to carry out certain functions, whether of greater or lesser weight, sustained by the Lord's grace. Many of the lay Christian

faithful have already contributed eagerly to this service and still do so, especially in missionary areas where the Church is still of small dimensions or is experiencing conditions of persecution,[250] but also in areas affected by a shortage of Priests and Deacons.

[148.] Particular importance is to be attached to the training of catechists, who by means of great labours have given and still give outstanding and altogether necessary help in the spreading of the faith and of the Church.[251]

[149.] More recently, in some dioceses long since evangelized, members of Christ's lay faithful have been appointed as "pastoral assistants", and among them many have undoubtedly served the good of the Church by providing assistance to the Bishop, Priests and Deacons in the carrying out of their pastoral activity. Let care be taken, however, lest the delineation of this function be assimilated too

closely to the form of pastoral ministry that belongs to clerics. That is to say, attention should be paid to ensuring that "pastoral assistants" do not take upon themselves what is proper to the ministry of the sacred ministers.

[150.] The activity of a pastoral assistant should be directed to facilitating the ministry of Priests and Deacons, to ensuring that vocations to the Priesthood and Diaconate are awakened and that lay members of Christ's faithful in each community are carefully trained for the various liturgical functions, in keeping with the variety of charisms and in accordance with the norm of law.

[151.] Only out of true necessity is there to be recourse to the assistance of extraordinary ministers in the celebration of the Liturgy. Such recourse is not intended for the sake of a fuller participation of the laity but rather, by its very nature, is supplementary and provisional.[252]

Furthermore, when recourse is had out of necessity to the functions of extraordinary ministers, special urgent prayers of intercession should be multiplied that the Lord may soon send a Priest for the service of the community and raise up an abundance of vocations to sacred Orders.[253]

[152.] These purely supplementary functions must not be an occasion for disfiguring the very ministry of Priests, in such a way that the latter neglect the celebration of Holy Mass for the people for whom they are responsible, or their personal care of the sick, or the baptism of children, or assistance at weddings or the celebration of Christian funerals, matters which pertain in the first place to Priests assisted by Deacons. It must therefore never be the case that in parishes Priests alternate indiscriminately in shifts of pastoral service with Deacons or laypersons, thus confusing what is

specific to each.

[153.] Furthermore, it is never licit for laypersons to assume the role or the vesture of a Priest or a Deacon or other clothing similar to such vesture.

1. The Extraordinary Minister of Holy Communion

[154.] As has already been recalled, "the only minister who can confect the Sacrament of the Eucharist *in persona Christi* is a validly ordained Priest".[254] Hence the name "minister of the Eucharist" belongs properly to the Priest alone. Moreover, also by reason of their sacred Ordination, the ordinary ministers of Holy Communion are the Bishop, the Priest and the Deacon,[255] to whom it belongs therefore to administer Holy Communion to the lay members of Christ's faithful during the celebration of Mass. In this way their ministerial office in the Church is fully and accurately brought to light, and the sign value of the Sacrament is made complete.

[155.] In addition to the ordinary ministers there is the formally instituted acolyte, who by virtue of his institution is an extraordinary minister of Holy Communion even outside the celebration of Mass. If, moreover, reasons of real necessity prompt it, another lay member of Christ's faithful may also be delegated by the diocesan Bishop, in accordance with the norm of law,[256] for one occasion or for a specified time, and an appropriate formula of blessing may be used for the occasion. This act of appointment, however, does not necessarily take a liturgical form, nor, if it does take a liturgical form, should it resemble sacred Ordination in any way. Finally, in special cases of an unforeseen nature, permission can be given for a single occasion by the Priest who presides at the celebration of the Eucharist.[257]

[156.] This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not "special minister of Holy Communion" nor "extraordinary minister of the Eucharist" nor "special minister of the Eucharist", by which names the meaning of this function is unnecessarily and improperly broadened.

[157.] If there is usually present a sufficient number of sacred ministers for the distribution of Holy Communion, extraordinary ministers of Holy Communion may not be appointed. Indeed, in such circumstances, those who may have already been appointed to this ministry should not exercise it. The practice of those Priests is reprobated who, even though present

at the celebration, abstain from distributing Communion and hand this function over to laypersons.[258]

[158.] Indeed, the extraordinary minister of Holy Communion may administer Communion only when the Priest and Deacon are lacking, when the Priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion is so great that the very celebration of Mass would be unduly prolonged.[259] This, however, is to be understood in such a way that a brief prolongation, considering the circumstances and culture of the place, is not at all a sufficient reason.

[159.] It is never allowed for the extraordinary minister of Holy Communion to delegate anyone else to administer the Eucharist, as for example a parent or spouse or child of the sick person who is the communicant.

[160.] Let the diocesan Bishop give renewed consideration to the practice in recent years regarding this matter, and if circumstances call for it, let him correct it or define it more precisely. Where such extraordinary ministers are appointed in a widespread manner out of true necessity, the diocesan Bishop should issue special norms by which he determines the manner in which this function is to be carried out in accordance with the law, bearing in mind the tradition of the Church.

2. Preaching

[161.] As was already noted above, the homily on account of its importance and its nature is reserved to the Priest or Deacon during Mass.[260] As regards other forms of preaching, if necessity demands it in particular circumstances, or if usefulness suggests it in special cases, lay members of Christ's faithful may be allowed to preach in a church or in an oratory outside Mass in accordance with the norm of law.[261] This may be done only on account of a scarcity of sacred ministers in certain places, in order to meet the need, and it may not be transformed from an exceptional measure into an ordinary practice, nor may it be understood as an authentic form of the advancement of the laity.[262] All must remember besides that the faculty for giving such permission belongs to the local Ordinary, and this as regards individual instances; this permission is not the competence of anyone else, even if they are Priests or Deacons.

3. Particular Celebrations carried out in the Absence of a Priest

[162.] On the day known as the Lord's Day, the Church faithful gathers together to com-

memorate the Lord's Resurrection and the whole Paschal Mystery, especially by the celebration of Mass.[263] For "no Christian community is built up unless it is rooted in and hinges upon the celebration of the Most Holy Eucharist".[264] Hence it is the Christian people's right to have the Eucharist celebrated for them on Sunday, and whenever holydays of obligation or other major feasts occur, and even daily insofar as this is possible. Therefore when it is difficult to have the celebration of Mass on a Sunday in a parish church or in another community of Christ's faithful, the diocesan Bishop together with his Priests should consider appropriate remedies.[265] Among such solutions will be that other Priests be called upon for this purpose, or that the faithful transfer to a church in a nearby place so as to participate in the Eucharistic mystery there.[266]

[163.] All Priests, to whom the Priesthood and the Eucharist are entrusted *for the sake of others*,[267] should remember that they are enjoined to provide the faithful with the opportunity to satisfy the obligation of participating at Mass on Sundays.[268] For their part, the lay faithful have the right, barring a case of real impossibility, that no Priest should ever refuse either to celebrate Mass for the people or to have it celebrated by another Priest if the people otherwise would not be able to satisfy the obligation of participating at Mass on Sunday or the other days of precept.

[164.] "If participation at the celebration of the Eucharist is impossible on account of the absence of a sacred minister or for some other grave cause,"[269] then it is the Christian people's right that the diocesan Bishop should provide as far as he is able for some celebration to be held on Sundays for that community under his authority and according to the Church's norms. Sunday celebrations of this specific kind, however, are to be considered altogether extraordinary. All Deacons or lay members of Christ's faithful who are assigned a part in such celebrations by the diocesan Bishop should strive "to keep alive in the community a genuine 'hunger' for the Eucharist, so that no opportunity for the celebration of Mass will ever be missed, also taking advantage of the occasional presence of a Priest who is not impeded by Church law from celebrating Mass".[270]

[165.] It is necessary to avoid any sort of confusion between this type of gathering and the celebration of the Eucharist.[271] The diocesan Bishops, therefore, should prudently discern whether Holy Communion ought to be distributed in these gatherings. The matter would appropriately be determined in view of

a more ample co-ordination in the Bishops' Conference, to be put into effect after the *recognitio* of the acts by the Apostolic See through the Congregation for Divine Worship and the Discipline of the Sacraments. It will be preferable, moreover, when both a Priest and a Deacon are absent, that the various parts be distributed among several faithful rather than having a single lay member of the faithful direct the whole celebration alone. Nor is it ever appropriate to refer to any member of the lay faithful as "presiding" over the celebration.

[166.] Likewise, especially if Holy Communion is distributed during such celebrations, the diocesan Bishop, to whose exclusive competence this matter pertains, must not easily grant permission for such celebrations to be held on weekdays, especially in places where it was possible or would be possible to have the celebration of Mass on the preceding or the following Sunday. Priests are therefore earnestly requested to celebrate Mass daily for the people in one of the churches entrusted to their care.

[167.] "Similarly, it is unthinkable on the Lord's Day to substitute for Holy Mass either ecumenical celebrations of the word or services of common prayer with Christians from the . . . Ecclesial Communities, or even participation in these Communities' liturgical services." [272] Should the diocesan Bishop out of necessity authorize the participation of Catholics for a single occasion, let pastors take care lest confusion arise among the Catholic faithful concerning the necessity of taking part at Mass at another hour of the day even in such circumstances, on account of the obligation. [273]

4. Those Who Have Left the Clerical State

[168.] "A cleric who loses the clerical state in accordance with the law . . . is prohibited from exercising the power of order". [274] It is therefore not licit for him to celebrate the sacraments under any pretext whatsoever save in the exceptional case set forth by law, [275] nor is it licit for Christ's faithful to have recourse to him for the celebration, since there is no reason which would permit this according to canon 1335. [276] Moreover, these men should neither give the homily [277] nor ever undertake any office or duty in the celebration of the sacred Liturgy, lest con-

fusion arise among Christ's faithful and the truth be obscured.

Chapter VIII REMEDIES

[169.] Whenever an abuse is committed in the celebration of the sacred Liturgy, it is to be seen as a real falsification of Catholic Liturgy. St Thomas wrote, "the vice of falsehood is perpetrated by anyone who offers worship to God on behalf of the Church in a manner contrary to that which is established by the Church with divine authority, and to which the Church is accustomed". [278]

[170.] In order that a remedy may be applied to such abuses, "there is a pressing need for the biblical and liturgical formation of the people of God, both pastors and faithful", [279] so that the Church's faith and discipline concerning the sacred Liturgy may be accurately presented and understood. Where abuses persist, however, proceedings should be undertaken for safeguarding the spiritual patrimony and rights of the Church in accordance with the law, employing all legitimate means.

[171.] Among the various abuses there are some which are objectively *graviora delicta* or otherwise constitute grave matters, as well as others which are nonetheless to be carefully avoided and corrected. Bearing in mind everything that is treated especially in Chapter I of this Instruction, attention should be paid to what follows.

1. *Graviora delicta*

[172.] *Graviora delicta* against the sanctity of the Most August Sacrifice and Sacrament of the Eucharist are to be handled in accordance with the 'Norms concerning *graviora delicta* reserved to the Congregation for the Doctrine of the Faith', [280] namely:

- a) taking away or retaining the consecrated species for sacrilegious ends, or the throwing them away; [281]
- b) the attempted celebration of the liturgical action of the Eucharistic Sacrifice or the simulation of the same; [282]
- c) the forbidden concelebration of the Eucharistic Sacrifice with ministers of Ecclesial Communities that do not have the apostolic succession nor acknowledge the sacramental dignity of priestly Ordination; [283]
- d) the consecration for sacrilegious ends of one matter without the other in the celebration of the Eucharist or even of both outside the celebration of the Eucharist. [284]

2. Grave Matters

[173.] Although the gravity of a matter is to be judged in accordance with the common teaching of the Church and the norms established by her, objectively to be considered among grave matters is anything that puts at risk the validity and dignity of the Most Holy Eucharist: namely, anything that contravenes what is set out above in nn. 48-52, 56, 76-77, 79, 91-92, 94, 96, 101-102, 104, 106, 109, 111, 115, 117, 126, 131-133, 138, 153 and 168. Moreover, attention should be given to the other prescriptions of the Code of Canon Law, and especially what is laid down by canons 1364, 1369, 1373, 1376, 1380, 1384, 1385, 1386, and 1398.

3. Other Abuses

[174.] Furthermore, those actions that are brought about which are contrary to the other matters treated elsewhere in this Instruction or in the norms established by law are not to be considered of little account, but are to be numbered among the other abuses to be carefully avoided and corrected.

[175.] The things set forth in this Instruction obviously do not encompass all the violations against the Church and its discipline that are defined in the canons, in the liturgical laws and in other norms of the Church for the sake of the teaching of the Magisterium or sound tradition. Where something wrong has been committed, it is to be corrected according to the norm of law.

4. The Diocesan Bishop

[176.] The diocesan Bishop, "since he is the principal dispenser of the mysteries of God, is to strive constantly so that Christ's faithful entrusted to his care may grow in grace through the celebration of the sacraments, and that they may know and live the Paschal Mystery". [285] It is his responsibility, "within the limits of his competence, to issue norms on liturgical matters by which all are bound". [286]

[177.] "Since he must safeguard the unity of the universal Church, the Bishop is bound to promote the discipline common to the entire Church and therefore to insist upon the observance of all ecclesiastical laws. He is to be watchful lest abuses encroach upon ecclesiastical discipline, especially as regards the ministry of the Word, the celebration of the Sacraments and sacramentals, the worship of God and the veneration of the Saints". [287]

[178.] Hence whenever a local Ordinary or the

Ordinary of a religious Institute or of a Society of apostolic life receives at least a plausible notice of a delict or abuse concerning the Most Holy Eucharist, let him carefully investigate, either personally or by means of another worthy cleric, concerning the facts and the circumstances as well as the imputability.

[179.] Delicts against the faith as well as *graviora delicta* committed in the celebration of the Eucharist and the other Sacraments are to be referred without delay to the Congregation for the Doctrine of the Faith, which "examines [them] and, if necessary, proceeds to the declaration or imposition of canonical sanctions according to the norm of common or proper law".[288]

[180.] Otherwise the Ordinary should proceed according to the norms of the sacred canons, imposing canonical penalties if necessary, and bearing in mind in particular that which is laid down by canon 1326. If the matter is serious, let him inform the Congregation for Divine Worship and the Discipline of the Sacraments.

5. The Apostolic See

[181.] Whenever the Congregation for Divine Worship and the Discipline of the Sacraments receives at least a plausible notice of a delict or an abuse concerning the Most Holy Eucharist, it informs the Ordinary so that he may investigate the matter. When the matter turns out to be serious, the Ordinary should send to the same Dicastery as quickly as possible a copy of the acts of the inquiry that has been undertaken, and where necessary, the penalty imposed.

[182.] In more difficult cases the Ordinary, for the sake of the good of the universal Church in the care for which he too has a part by virtue of his sacred Ordination, should not fail to handle the matter, having previously taken advice from the Congregation for Divine Worship and the Discipline of the Sacraments. For its part, this Congregation, on the strength of the faculties given to it by the Roman Pontiff, according to the nature of the case, will assist the Ordinary, granting him the necessary dispensations[289] or giving him instructions or prescriptions, which he is to follow diligently.

6. Complaints Regarding Abuses in Liturgical Matters

[183.] In an altogether particular manner, let everyone do all that is in their power to ensure that the Most Holy Sacrament of the Eucharist will be protected from any and every irreverence or distortion and that all abuses be thoroughly corrected. This is a most serious duty

incumbent upon each and every one, and all are bound to carry it out without any favouritism.

[184.] Any Catholic, whether Priest or Deacon or lay member of Christ's faithful, has the right to lodge a complaint regarding a liturgical abuse to the diocesan Bishop or the competent Ordinary equivalent to him in law, or to the Apostolic See on account of the primacy of the Roman Pontiff.[290] It is fitting, however, insofar as possible, that the report or complaint be submitted first to the diocesan Bishop. This is naturally to be done in truth and charity.

CONCLUSION

[185.] "Against the seeds of discord which daily experience shows to be so deeply ingrained in human nature as a result of sin, there stands the creative power of the unity of Christ's body. For it is precisely by building up the Church that the Eucharist establishes fellowship among men." [291] It is therefore the hope of this Congregation for Divine Worship and the Discipline of the Sacraments that also, by the diligent application of those things that are recalled in this Instruction, human weakness may come to pose less of an obstacle to the action of the Most Holy Sacrament of the Eucharist, and that with all distortion set aside and every reprobated practice removed,[292] through the intercession of the Blessed Virgin Mary, "Woman of the Eucharist", the saving presence of Christ in the Sacrament of his Body and Blood may shine brightly upon all people.

[186.] Let all Christ's faithful participate in the Most Holy Eucharist as fully, consciously and actively as they can.[293] honouring it lovingly by their devotion and the manner of their life. Let Bishops, Priests and Deacons, in the exercise of the sacred ministry, examine their consciences as regards the authenticity and fidelity of the actions they have performed in the name of Christ and the Church in the celebration of the Sacred Liturgy. Let each one of the sacred ministers ask himself, even with severity, whether he has respected the rights of the lay members of Christ's faithful, who confidently entrust themselves and their children to him, relying on him to fulfill for the faithful those sacred functions that the Church intends to carry out in celebrating the sacred Liturgy at Christ's command.[294] For each one should always remember that he is a servant of the Sacred Liturgy.[295] All things to the contrary notwithstanding. This Instruction, prepared by the

Congregation for Divine Worship and the Discipline of the Sacraments by mandate of the Supreme Pontiff John Paul II in collaboration with the Congregation for the Doctrine of the Faith, was approved by the same Pontiff on the Solemnity of St. Joseph, 19 March 2004, and he ordered it to be published and to be observed immediately by all concerned. From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, Rome, on the Solemnity of the Annunciation of the Lord, 25 March 2004.

Francis Card. Arinze

Prefect

Domenico Sorrentino

Archbishop Secretary

NOTES

[1] Cf. *Missale Romanum*, ex decreto sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli Pp. VI promulgatum, Ioannis Pauli Pp. II cura recognitum, editio typica tertia, diei 20 aprilis 2000, Typis Vaticanis, 2002, *Missae votivae de Dei misericordia, oratio super oblata*, p. 1159.

[2] Cf. *1 Cor* 11, 26; *Missale Romanum, Praefatio Eucharistica, acclamatio post consecrationem*, p. 576; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, 17 April 2003, nn. 5, 11, 14, 18: AAS 95 (2003) pp. 436, 440-441, 442, 445.

[3] Cf. *Is* 10: 33; 51, 22; *Missale Romanum*. In sollemnitate Domini nostri Iesu Christi, universorum Regis, Praefatio, p. 499.

[4] Cf. *1 Cor* 5: 7; Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, 7 December 1965, n. 5; John Paul II, Apostolic Exhortation, *Ecclesia in Europa*, n. 75: AAS 95 (2003) pp. 649-719, here p. 693.

[5] Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, 21 November 1964, n. 11.

[6] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, 17 April 2003, n. 21: AAS 95 (2003) p. 447.

[7] *Ibidem*: AAS 95 (2003) pp. 433-475.

[8] *Ibidem*, n. 52: AAS 95 (2003) p. 468.

[9] *Ibidem*.

[10] *Ibidem*, n. 10: AAS 95 (2003) p. 439.

[11] *Ibidem*; cf. Pope John Paul II, Apostolic Letter, *Vicesimus quintus annus*, 4 December 1988, nn. 12-13: AAS 81 (1989) pp. 909-910; cf. also Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 4 December 1963 n. 48.

[12] *Missale Romanum, Praefatio Eucharistica III*, p. 588; cf. *1 Cor* 12: 12-13; *Eph* 4: 4.

[13] Cf. *Phil* 2,5.

[14] Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003), p. 439.

[15] *Ibidem*, n. 6: AAS 95 (2003) p. 437; cf. *Lk* 24: 31.

[16] Cf. *Rom* 1: 20.

[17] Cf. *Missale Romanum, Praefatio I de Passione Domini*, p. 528.

[18] Cf. Pope John Paul II, Encyclical Letter *Veritatis splendor*, 6 August 1993, n. 35: AAS 85 (1993) pp. 1161-1162; Homily given at Camden Yards, 9 October 1995, n. 7: *Insegnamenti di Giovanni Paolo II, XVII, 2 (1995)*, Libreria Editrice Vaticana, 1998, p. 788.

[19] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.

[20] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 24; cf. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*, 25 January 1994, nn. 19 and 23: AAS 87 (1995) pp. 295-296, 297.

- [21] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 33.
- [22] Cf. St. Irenaeus, *Adversus Haereses*, III, 2: SCh., 211, 24-31; St. Augustine, *Epistula ad Ianuarium*: 54.1: PL 33,200: «Illa autem quae non scripta, sed tradita custodimus, quae quidem toto terrarum orbe servantur, datur intellegi vel ab ipsis Apostolis, vel plenariis conciliis, quorum est Ecclesiae saluberrima auctoritas, commendata atque statuta retineri.»; Pope John Paul II, Encyclical Letter *Redemptoris missio*, 7 December 1990, nn. 53-54: AAS 83 (1991) pp. 300-302; Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on Certain Aspects of the Church as Communion, *Communio in notio*, 28 May 1992, nn. 7-10: AAS 85 (1993) pp. 842-844; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*, n. 26: AAS 87 (1995) pp. 298-299.
- [23] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 21.
- [24] Cf. Pope Pius XII, Apostolic Constitution *Sacramentum Ordinis*, 30 November 1947: AAS 40 (1948) p. 5; Congregation for the Doctrine of the Faith, Declaration *Inter insigniores*, 15 October 1976, part IV: AAS 69 (1977) pp. 107-108; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*, n. 25: AAS 87 (1995) p. 298.
- [25] Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*, 20 November 1947: AAS 39 (1947) p. 540.
- [26] Cf. S. Congregation for the Sacraments and Divine Worship, Instruction *Inaestimabile donum*, 3 April 1980: AAS 72 (1980) p. 333.
- [27] Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 52: AAS 95 (2003) p. 468.
- [28] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 4,38; Decree on the Catholic Eastern Churches, *Orientalium Ecclesiarum*, 21 November 1964, nn. 1,2,6; Pope Paul VI, Apostolic Constitution *Missale Romanum*: AAS 61 (1969) pp. 217-222; Missale Romanum, Institutio Generalis, n. 399; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Liturgiam authenticam*, 28 March 2001, n. 4: AAS 93 (2001) pp. 685-726, here p. 686.
- [29] Cf. Pope John Paul II, Apostolic Exhortation *Ecclesia in Europa*, n. 72: AAS 95 (2003) p. 000.
- [30] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 23: AAS 95 (2003) pp. 448-449; S. Congregation of Rites, Instruction *Eucharisticum mysterium*, 25 May 1967, n. 6: AAS 59 (1967) p. 545.
- [31] S. Congregation for the Sacraments and Divine Worship, Instruction *Inaestimabile donum*: AAS 72 (1980) pp. 332-333.
- [32] Cf. 1 Cor 11,17-34; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 52: AAS 95 (2003) pp. 467-468.
- [33] Cf. *Code of Canon Law*, 25 January 1983, can. 1752.
- [34] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 22 §1; cf. *Code of Canon Law*, can. 838 §1.
- [35] *Code of Canon Law*, can. 331; cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 22.
- [36] *Code of Canon Law*, can. 838 §2.
- [37] Cf. Pope John Paul II, Apostolic Constitution, *Pastor bonus*, 28 June 1988: AAS 80 (1988) pp. 841-924, here artt. 62, 63, and 66, pp. 876-877.
- [38] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 52: AAS 95 (2003) p. 468.
- [39] Cf. Second Vatican Ecumenical Council, Decree on the Pastoral Office of Bishops, *Christus Dominus*, 28 October 1965, n. 15; cf. also the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41; *Code of Canon Law*, can. 387.
- [40] Prayer for the Consecration of a Bishop in the Byzantine Rite: *Euchologia in mega*, Rome, 1873, p. 139.
- [41] Cf. St. Ignatius of Antioch, *Ad Smyrn.* 8,1: ed. F.X. Funk, I, p. 282.
- [42] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 26; cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 7: AAS 59 (1967) p. 545; cf. also Pope John Paul II, Apostolic Exhortation, *Pastores gregis*, 16 October 2003, nn. 32-41: *L'Observatore Romano*, 17 October 2003, pp. 6-8.
- [43] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41; cf. St. Ignatius of Antioch, *Ad Magn.* 7, *Ad Philad.* 4, *Ad Smyrn.* 8: ed. F.X. Funk, I, pp. 236, 266, 281; Missale Romanum, Institutio Generalis, n. 22; cf. also *Code of Canon Law*, can. 389.
- [44] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Lumen gentium*, n. 26.
- [45] *Code of Canon Law*, can. 838 §4.
- [46] Cf. Consilium for Implementing the Constitution on the Liturgy, Dubium: *Notitiae* 1 (1965) p. 254.
- [47] Cf. Acts 20,28; Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, nn. 21 and 27; Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, n. 3.
- [48] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, 5 September 1970: AAS 62 (1970) p. 694.
- [49] Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 21; Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, n. 3.
- [50] Cf. Caeremoniale Episcoporum ex decreto sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Ioannis Pauli Pp. II promulgatum, editio typica, 14 September 1984, Vatican Polyglot Press, 1985, n. 10.
- [51] Cf. Missale Romanum, Institutio Generalis, n. 387.
- [52] Cf. *ibidem*, n. 22.
- [53] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*: AAS 62 (1970) p. 694.
- [54] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 27; cf. 2 Cor 4,15.
- [55] Cf. *Code of Canon Law*, canons 397 §1; 678 §1.
- [56] Cf. *ibidem*, canon 683 §1.
- [57] *ibidem*, canon 392.
- [58] Cf. Pope John Paul II, Apostolic Letter *Vicesimus quintus annus*, n. 21: AAS 81 (1989) p. 917; Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 45-46; Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 562.
- [59] Cf. Pope John Paul II, Apostolic Letter *Vicesimus quintus annus*, n. 20: AAS 81 (1989) p. 916.
- [60] Cf. *ibidem*.
- [61] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 44; Congregation for Bishops, Letter sent to the Presidents of the Conferences of Bishops together with the Congregation for the Evangelization of Peoples, 21 June 1999, n. 9: AAS 91 (1999) p. 999.
- [62] Cf. Congregation for Divine Worship, Instruction *Liturgicae instaurationis*, n. 12: AAS 62 (1970) pp. 692-704; cf., here p. 703.
- [63] Cf. Congregation for Divine Worship, *Declaration on Eucharistic Prayers and liturgical experimentation*, 21 March 1988: *Notitiae* 24 (1988) pp. 234-236.
- [64] Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*: AAS 87 (1995) pp. 288-314.
- [65] Cf. *Code of Canon Law*, can. 838 § 3; S. Congregation of Rites, Instruction *Inter Oecumenici*, 26 September 1964, n. 31: AAS 56 (1964) p. 883; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Liturgiam authenticam*, nn. 79-80: AAS 93 (2001) pp. 711-713.
- [66] Cf. Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, 7 December 1965, n. 7; Pontificale Romanum, ed. 1962: Ordo consecrationis sacerdotalis, in Praefatione; Pontificale Romanum ex decreto sacrosancti Oecumenici Concilii Vaticani II renovatum, auctoritate Pauli Pp. VI editum, Ioannis Pauli Pp. II cura recognitum: De Ordinatione Episcoporum, presbyterorum et diaconorum, editio typica altera, 29 June 1989, Typis Polyglottis Vaticanis, 1990, cap. II: De Ordin. presbyterorum, Praenotanda, n. 101.
- [67] St. Ignatius of Antioch, *Ad Philad.*, 4: ed. F.X. Funk, I, p. 266; Pope St. Cornelius I, cited by St. Cyprian, Letter 48,2: ed. G. Hartel, III,2, p. 610.
- [68] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 28.
- [69] Cf. *ibidem*.
- [70] John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 52; cf. n. 29: AAS 95 (2003) pp. 467-468; 452-435.
- [71] Pontificale Romanum, De Ordinatione Episcoporum, presbyterorum et diaconorum, editio typica altera: *De Ordinatione Presbyterorum*, n. 124; cf. Missale Romanum, Feria V in Hebdomada Sancta: Ad Missam chrismatis, Renovatio promissionum sacerdotalium, p. 292.
- [72] Cf. Ecumenical Council of Trent, Session VII, 3 March 1547, Decree on the Sacraments, canon 13, DS 1613; Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 22; Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) pp. 544, 546-547, 562; *Codex Iuris Canonici*, can. 846, § 1; Missale Romanum, Institutio Generalis, n. 24.
- [73] St. Ambrose, *De Virginitate*, n. 48: PL 16, 278.
- [74] *Code of Canon Law*, can. 528 § 2.
- [75] Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5.
- [76] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 5: AAS 95 (2003) p. 436.
- [77] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 29; cf. *Constitutiones Ecclesiae Aegyptiacae*, III, 2: ed. F.X. Funk, *Didascalia*, II, p. 103; *Statuta Ecclesiae Ant.*, 37-41: ed. D. Mansi 3, 954.
- [78] Cf. Acts 6,3.
- [79] *In* 13,35.
- [80] *Matt* 20,28.
- [81] Cf. Luke 22,27.
- [82] Cf. Caeremoniale Episcoporum, nn. 9, 23. Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 29.
- [83] Cf. Pontificale Romanum, De Ordinatione Episcoporum, presbyterorum et diaconorum, editio typica altera, cap. III, *De Ordin. diaconorum*, n. 199.
- [84] Cf. 1 Tim 3,9.
- [85] Cf. Pontificale Romanum, De Ordinatione Episcoporum, presbyterorum et diaconorum, editio typica altera, cap. III, *De Ordin. diaconorum*, n. 200.
- [86] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 10.
- [87] Cf. *ibidem*, n. 41; Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 11; Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, nn. 2,5,6; Decree on the Pastoral Office of Bishops, *Christus Dominus*, n. 30; Decree on Ecumenism, *Unitatis redintegratio*, 21 November 1964, n. 15; S. Congregation of Rites, Instruction *Eucharisticum mysterium*, nn. 3e, 6: AAS 59 (1967) pp. 542, 544-545; Missale Romanum, Institutio Generalis, n. 16.
- [88] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 26; Missale Romanum, Institutio Generalis, n. 91.
- [89] 1 Per 2,9; cf. 2,4-5.
- [90] Missale Romanum, Institutio Generalis, n. 91; cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41.
- [91] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 10.
- [92] Cf. St. Thomas Aquinas, *Summa Theologica*, III, q. 63, a. 2.
- [93] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 10; cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 28: AAS 95 (2003) p. 452.
- [94] Cf. Acts 2,42-47.
- [95] Cf. Rom 12,1.
- [96] Cf. 1 Per 3,15; 2,4-10.
- [97] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, nn. 12-18: AAS 95 (2003) p. 441-445; Letter *Dominicae Cenae*, 24 February 1980, n. 9: AAS 72 (1980) pp. 129-133.
- [98] Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.
- [99] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 30-31.
- [100] Cf. S. Congregation for Divine Worship, Instruction *Liturgicae instaurationes*, n. 1: AAS 62 (1970) p. 695.
- [101] Cf. Missale Romanum, Feria secunda post Dominicam V in Quadragesima, Collecta, p. 258.
- [102] Cf. Pope John Paul II, Apostolic Letter *Novo Millennio incunte*, 6 January 2001, n. 21: AAS 93 (2001) p. 280; cf. *Ju*

[103] Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 586; cf. also Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 67; Pope Paul VI, Apostolic Exhortation *Mariialis cultus*, 11 February 1974, n. 24: AAS 66 (1974) pp. 113-168, here p. 134; Congregation for Divine Worship and the Discipline of the Sacraments, *Directorio su pietà popolare e Liturgia*, 17 December 2001.

[104] Pope John Paul II, Apostolic Letter, *Rosarium Virginis Mariae*, 16 October 2002: AAS 95 (2003) pp. 5-36.

[105] Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 586-587.

[106] Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction, *Varietates legitimae*, n. 22: AAS 87 (1995) p. 297.

[107] Cf. Pope Pius XII, Encyclical Letter, *Mediator Dei*: AAS 39 (1947) p. 553.

[108] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 29: AAS 95 (2003) p. 453; cf. Fourth Lateran Ecumenical Council, 11-30 November 1215, Chapter I: DS 802; Ecumenical Council of Trent, Session XXIII, 15 July 1563, Doctrine and Canons on Sacred Order, Chapter 4: DS 1767-1770; Pope Pius XII, Encyclical Letter, *Mediator Dei*: AAS 39 (1947) p. 553.

[109] Cf. *Code of Canon Law*, can. 230 § 2; cf. also the Missale Romanum, Institutio Generalis, n. 97.

[110] Cf. Missale Romanum, General Instruction, n. 109.

[111] Cf. Pope Paul VI, Apostolic Letter (Motu Proprio) *Ministeria quaedam*, 15 August 1972, nn. VI-XII; Pontificale Romanum ex decreto sacrosancti oecumenici Concilii Vaticani II instauratum, auctoritate Pauli Pp. VI promulgatum, De institutione lectorum et acolythorum, de admissione inter candidatos ad diaconatum et presbyteratum, de sacro caelibatu amplectendo, editio typica, 3 December 1972, Typis Polyglottis Vaticanis, 1973, p. 10: AAS 64 (1972) pp. 529-534, here pp. 532-533; *Code of Canon Law*, can. 230 § 1; Missale Romanum, Institutio Generalis, nn. 98-99, 187-193.

[112] Cf. Missale Romanum, Institutio Generalis, nn. 187-190, 193; *Code of Canon Law*, can. 230 § 2-3.

[113] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 24; S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, nn. 2 and 18: AAS 72 (1980) pp. 334, 338; Missale Romanum, Institutio Generalis, nn. 101, 194-198; *Code of Canon Law*, can. 230 § 2-3.

[114] Cf. Missale Romanum, Institutio Generalis, nn. 100-107.

[115] *Ibidem*, n. 91; cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 28.

[116] Cf. Pope John Paul II, Allocution to the Conference of Bishops of the Antilles, 7 May 2002, n. 2: AAS 94 (2002) pp. 575-577; Post-Synodal Apostolic Exhortation, *Christifideles laici*, 30 December 1988, n. 23: AAS 81 (1989) pp. 393-521, here pp. 429-431; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, 15 August 1997, Theological Principles, n. 4: AAS 89 (1997) pp. 860-861.

[117] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 19.

[118] S. Congregation for Divine Worship, Instruction, *Immense caritatis*, 29 January 1973: AAS 65 (1973) p. 266.

[119] Cf. S. Congregation of Rites, Instruction, *De Musica sacra*, 3 September 1958, n. 93c: AAS 50 (1958) p. 656.

[120] Cf. Pontifical Council for the Interpretation of Legislative Texts, Response to dubium, 11 July 1992: AAS 86 (1994) pp. 541-542; Congregation for Divine Worship and the Discipline of the Sacraments, Letter to the Presidents of Conferences of Bishops on the liturgical service of laypersons, 15 March 1994: *Notitiae* 30 (1994) pp. 333-335, 347-348.

[121] Cf. Pope John Paul II, Apostolic Constitution, *Pastor Bonus*, art. 65: AAS 80 (1988) p. 877.

[122] Cf. Pontifical Council for the Interpretation of Legislative Texts, Response to dubium, 11 July 1992: AAS 86 (1994) pp. 541-542; Congregation for Divine Worship and the Discipline of the Sacraments, Letter to the Presidents of the Conferences of Bishops concerning the liturgical service of laypersons, 15 March 1994: *Notitiae* 30 (1994) pp. 333-335, 347-348; Letter to a Bishop, 27 July 2001: *Notitiae* 38 (2002) 46-54.

[123] Cf. *Code of Canon Law*, can. 924 § 2; Missale Romanum, Institutio Generalis, n. 320.

[124] Cf. S. Congregation for the Discipline of the Sacraments, Instruction, *Dominus Salvator noster*, 26 March 1929, n. 1: AAS 21 (1929) pp. 631-642, here p. 632.

[125] Cf. *ibidem*, n. II: AAS 21 (1929) p. 635.

[126] Cf. Missale Romanum, Institutio Generalis, n. 321.

[127] Cf. Lk 22,18; *Code of Canon Law*, can. 924 §§ 1, 3; Missale Romanum, Institutio Generalis, n. 322.

[128] Cf. Missale Romanum, Institutio Generalis, n. 323.

[129] Pope John Paul II, Apostolic Letter, *Vicesimus quintus annus*, n. 13, AAS 81 (1989)

[130] S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 5: AAS 72 (1980) pp. 335.

[131] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 28: AAS 95 (2003) p. 452; Missale Romanum, Institutio Generalis, n. 147; S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 4: AAS 62 (1970) p. 698; S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 4: AAS 72 (1980) p. 334.

[132] Missale Romanum, Institutio Generalis, n. 32.

[133] *Ibidem*, n. 147; cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 28: AAS 95 (2003) p. 452; cf. also Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 4: AAS 72 (1980) pp. 334-335.

[134] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 39: AAS 95 (2003) p. 459.

[135] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 2b: AAS 62 (1970) p. 696.

[136] Cf. Missale Romanum, Institutio Generalis, nn. 356-362.

[137] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 51.

[138] Missale Romanum, Institutio Generalis, n. 57; cf. Pope John Paul II, Apostolic Letter, *Vicesimus quintus annus*, n. 13: AAS 81 (1989) p. 910; Congregation for the Doctrine of the Faith, Declaration, *Dominus Iesus*, on the unicity and salvific universality of Jesus Christ and the Church, 6 August 2000: AAS 92 (2000) pp. 742-765.

[139] Missale Romanum, General Instruction, n. 60.

[140] Cf. *ibidem*, nn. 59-60.

[141] Cf., e.g., *Rituale Romanum. ex decreto sacrosancti Oecumenici Concilii Vaticani II renovatum, auctoritate Pauli Pp. VI editum Ioannis Pauli Pp. II cura recognitum*: Ordo celebrandi Matrimonium, editio typica altera, 19 March 1990, Typis Polyglottis Vaticanis 1991, n. 125; Roman Ritual, renewed by decree of the Second Vatican Ecumenical Council and promulgated by authority of Pope Paul VI: Order for Anointing of the Sick and for their Pastoral Care, *editio typica*, 7 December 1972, Vatican Polyglot Press, 1972, n. 72.

[142] Cf. *Code of Canon Law*, can. 767 § 1.

[143] Cf. Missale Romanum, Institutio Generalis, n. 66; cf. also the *Code of Canon Law*, can. 6, § 1, 2; also can. 767 § 1, regarding which other noteworthy prescriptions may be found in Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 § 1: AAS 89 (1997) p. 865.

[144] Missale Romanum, Institutio Generalis, n. 66; cf. also the *Code of Canon Law*, can. 767 § 1.

[145] Cf. Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 § 1: AAS 89 (1997) p. 865; cf. also the *Code of Canon Law*, can. 6 § 1, 2; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to dubium, 20 June 1987: AAS 79 (1987) p. 1249.

[146] Cf. Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 § 1: AAS 89 (1997) pp. 864-865.

[147] Cf. Ecumenical Council of Trent, Session XXII, 17 September 1562, on the Most Holy Sacrifice of the Mass, Chapter 8: DS 1749; Missale Romanum, Institutio Generalis, n. 65.

[148] Cf. Pope John Paul II, Allocution to a number of Bishops from the United States of America who had come to Rome for a visit "ad Limina Apostolorum", 28 May 1993, n. 2: AAS 86 (1994) p. 330.

[149] Cf. *Code of Canon Law*, can. 386 § 1.

[150] Cf. Missale Romanum, Institutio Generalis, n. 73.

[151] Cf. *ibidem*, n. 154.

[152] Cf. *ibidem*, nn. 82, 154.

[153] Cf. *ibidem*, n. 83.

[154] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 5: AAS 62 (1970) p. 699.

[155] Cf. Missale Romanum, Institutio Generalis, nn. 83, 240, 321.

[156] Cf. Congregation For the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 § 2: AAS 89 (1997) p. 865.

[157] Cf. especially the General Instruction of the Liturgy of the Hours, nn. 93-98; Roman Ritual, revised by decree of the Second Vatican Ecumenical Council and published by authority of Pope John Paul II: Book of Blessings, editio typica, 31 May 1984, General Introduction, n. 28; Order of Crowning an Image of the Blessed Virgin Mary, editio typica, 25 March 1981, nn. 10 and 14; S. Congregation for Divine Worship, Instruction, on Masses with Particular Groups, *Actio pastoralis*, 15 May 1969: AAS 61 (1969) pp. 806-811; Directory for Masses with Children, Pueros baptizatos, 1 November 1973: AAS 66 (1974) pp. 30-46; Missale Romanum, Institutio Generalis, n. 21.

[158] Cf. Pope John Paul II, Apostolic Letter (Motu Proprio), *Misericordia Dei*, 7 April 2002, n. 2: AAS 94 (2002) p. 455; Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Response to Dubium: *Notitiae* 37 (2001) pp. 259-260.

[159] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 9: AAS 62 (1970) p. 702.

[160] Ecumenical Council of Trent, Session XIII, 11 October 1551, Decree on the Most Holy Eucharist, Chapter 2: DS 1638; cf. Session XXII, 17 September 1562, On the Most Holy Sacrifice of the Mass, Chapters 1-2: DS 1740, 1743; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 35: AAS 59 (1967) p. 560.

[161] Cf. Missale Romanum, Ordo Missae, n. 4, p. 505.

[162] Missale Romanum, Institutio Generalis, n. 51.

[163] Cf. *1 Cor* 11: 28.

[164] Cf. *Code of Canon Law*, can. 916; cf. Ecumenical Council of Trent, Session XIII, 11 October 1551, Decree on the Most Holy Eucharist, Chapter 7: DS 1646-1647; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 36: AAS 95 (2003) pp. 457-458; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 35: AAS 59 (1967) p. 561.

[165] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 42: AAS 95 (2003) p. 461.

[166] Cf. *Code of Canon Law*, n. 844 § 1; Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, nn. 45-46: AAS 95 (2003) pp. 463-464; cf. also Pontifical Council for the Promotion of Christian Unity, Directory for the application of the principles and norms on ecumenism, *La recherche de l'Unité*, nn. 130-131: AAS 85 (1993) 1039-1119, here p. 1089.

[167] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 46: AAS 95 (2003) pp. 463-464.

[168] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 35: AAS 59 (1967) p. 561.

[169] Cf. *Code of Canon Law*, can. 914; S. Congregation for the Discipline of the Sacraments, Declaration, *Sanctus Pontifex*, diei 24 maii 1973: AAS 65 (1973) p. 410; S. Congregation for the Sacraments and Divine Worship and S. Congregation for the Clergy, Letter to the Presidents of the Bishops' Conferences, Episcoporum, *In quibusdam*, 31 March 1977: *Enchiridion Documentorum Instaurationis Liturgicae*, II, pp. 142-144; S. Congregation for the Sacraments and Divine Worship and S. Congregation for the Clergy, Response to dubium, 20 May 1977: AAS 69 (1977) p. 427.

[170] Cf. Pope John Paul II, Apostolic Letter, *Dies Domini*, 31 May 1998, nn. 31-34: AAS 90 (1998) pp. 713-766, here pp. 731-734.

[171] Cf. *Code of Canon Law*, can. 914.

[172] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55.

[173] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 31: AAS 59 (1967) p. 558; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to dubium, 1 June 1988: AAS 80 (1988) p. 1373.

[174] Missale Romanum, Institutio Generalis, n. 85.
 [175] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 31: AAS 59 (1967) p. 558; Missale Romanum, Institutio Generalis, nn. 85, 157, 243.
 [176] Cf. Missale Romanum, Institutio Generalis, n. 160.
 [177] *Code of Canon Law*, can. 843 § 1; cf. can. 915.
 [178] Cf. Missale Romanum, Institutio Generalis, n. 161.
 [179] Congregation for Divine Worship and the Discipline of the Sacraments, Dubium: *Notitiae* 35 (1999) pp. 160-161.
 [180] Cf. Missale Romanum, Institutio Generalis, n. 118.
 [181] *Ibidem*, n. 160.
 [182] Cf. *Code of Canon Law*, can. 917; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to Dubium, 11 July 1984: AAS 76 (1984) p. 746.
 [183] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55; Missale Romanum, General Instruction, nn. 158-160, 243-244, 246.
 [184] Cf. Missale Romanum, Institutio Generalis, nn. 237-249; cf. also nn. 85, 157.
 [185] Cf. *ibidem*, n. 283a.
 [186] Cf. Ecumenical Council of Trent, Session XXI, 16 July 1562, Decree on Eucharistic Communion, Chapters 1-3: DS 1725-1729; Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55; Missale Romanum, Institutio Generalis, nn. 282-283.
 [187] Cf. Missale Romanum, Institutio Generalis, n. 283.
 [188] Cf. *ibidem*.
 [189] Cf. S. Congregation for Divine Worship, Instruction, *Sacramentali Communione*, 29 June 1970: AAS 62 (1970) p. 665; Instruction, *Liturgicae instaurationes*, n. 6a: AAS 62 (1970) p. 699.
 [190] Missale Romanum, Institutio Generalis, n. 285a.
 [191] *Ibidem*, n. 245.
 [192] Cf. *ibidem*, nn. 285b and 287.
 [193] Cf. *ibidem*, nn. 207 and 285a.
 [194] Cf. *Code of Canon Law*, can. 1367.
 [195] Cf. Pontifical Council for the Interpretation of Legislative Texts, Response to dubium, 3 July 1999: AAS 91 (1999) p. 918.
 [196] Cf. Missale Romanum, Institutio Generalis, nn. 163, 284.
 [197] *Code of Canon Law*, can. 932 § 1; S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 9: AAS 62 (1970) p. 701.
 [198] *Code of Canon Law*, can. 904; cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 3; Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, n. 13; cf. also Ecumenical Council of Trent, Session XXII, 17 September 1562, On the Most Holy Sacrifice of the Mass, Chapter 6: DS 1747; Pope Paul Pp. VI, Encyclical Letter *Mysterium fidei*, 3 September 1965: AAS 57 (1965) pp. 753-774, here pp. 761-762; cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 11: AAS 95 (2003) pp. 440-441; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 44: AAS 59 (1967) p. 564; Missale Romanum, Institutio Generalis, n. 19.
 [199] Cf. *Code of Canon Law*, can. 903; Missale Romanum, Institutio Generalis, n. 200.
 [200] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 36 § 1; *Code of Canon Law*, can. 928.
 [201] Cf. Missale Romanum, Institutio Generalis, n. 114.
 [202] Pope John Paul II, Apostolic Letter *Dies Domini*, n. 36: AAS 90 (1998) p. 735; cf. also S. Congregation of Rites, Instruction *Eucharisticum mysterium*, n. 27: AAS 59 (1967) p. 556.
 [203] Cf. Pope John Paul II, Apostolic Letter *Dies Domini*, esp. n. 36: AAS 90 (1998) pp. 713-766, here pp. 735-736; S. Congregation for Divine Worship, Instruction *Actio pastoralis*: AAS 61 (1969) pp. 806-811.
 [204] Cf. *Code of Canon Law*, cann. 905, 945-958; cf. Congregation for the Clergy, Decree, *Mos iugiter*, 22 February 1991: AAS 83 (1991), pp. 443-446.
 [205] Cf. Missale Romanum, Institutio Generalis, nn. 327-333.
 [206] Cf. *ibidem*, n. 332.
 [207] Cf. *ibidem*, n. 332; Congregation for Divine Worship

and the Discipline of the Sacraments., Instruction, *Inaestimabile donum*, n. 16: AAS 72 (1980) p. 338.
 [208] Cf. Missale Romanum, Institutio Generalis, n. 333; Appendix IV. *Ordo benedictionis calicis et patenae intra Missam adhibendus*, pp. 1255-1257; Pontificale Romanum *ex decreto sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli Pp. VI promulgatum*, Ordo Dedicationis ecclesiae et altaris, editio typica, diei 29 maii 1977, Typis Polyglottis Vaticanis, 1977, cap. VII, pp. 125-132.
 [209] Cf. Missale Romanum, Institutio Generalis, nn. 163, 183, 192.
 [210] *Ibidem*, n. 345.
 [211] *Ibidem*, n. 335.
 [212] Cf. *ibidem*, n. 336.
 [213] Cf. *ibidem*, n. 337.
 [214] Cf. *ibidem*, n. 209.
 [215] Cf. *ibidem*, n. 338.
 [216] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae Instaurationes*, n. 8c: AAS 62 (1970) p. 701.
 [217] Cf. Missale Romanum, Institutio Generalis, n. 346g.
 [218] *Ibidem*, n. 114 cf. nn. 16-17.
 [219] S. Congregation for Divine Worship, Decree, *Eucharisticae sacramentum*, 21 June 1973: AAS 65 (1973) 610.
 [220] Cf. *ibidem*.
 [221] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 54: AAS 59 (1967) p. 568; Instruction, *Inter Oecumenici*, 26 September 1964, n. 95: AAS 56 (1964) pp. 877-900, here p. 898; Missale Romanum, Institutio Generalis, n. 314.
 [222] Cf. Pope John Paul II, Letter, *Dominicae Cenae*, n. 3: AAS 72 (1980) pp. 117-119; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 53: AAS 59 (1967) p. 568; *Code of Canon Law*, can. 938 § 2; Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, *Introduction*, n. 9; Missale Romanum, Institutio Generalis, nn. 314-317.
 [223] Cf. *Code of Canon Law*, can. 938 §§ 3-5.
 [224] S. Congregation for the Discipline of the Sacraments, Instruction, *Nullo unquam*, diei 26 maii 1938, n. 10d: AAS 30 (1938), pp. 198-207, here p. 206.
 [225] Cf. Pope John Paul II, Apostolic Letter (Motu Proprio), *Sacramentorum sanctitatis tutela*, 30 April 2001: AAS 93 (2001) pp. 737-739; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.
 [226] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, nn. 26-78.
 [227] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) pp. 449-450.
 [228] Cf. Ecumenical Council of Trent, Sessio XIII, 11 October 1551, Decree on the Most Holy Eucharist, Chapter 5: DS 1643; Pius Pp. XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 569; Pope Paul Pp. VI, Encyclical Letter *Mysterium Fidei*, 3 September 1965: AAS 57 (1965) pp. 751-774, here 769-770; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 3f: AAS 59 (1967) p. 543; S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 20: AAS 72 (1980) p. 339; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) pp. 449-450.
 [229] Cf. *Heb* 9:11; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 3: AAS 95 (2003) p. 435.
 [230] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) p. 450.
 [231] Pope Paul VI, Encyclical Letter *Mysterium fidei*: AAS 57 (1965) p. 771.
 [232] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) pp. 449-450.
 [233] *Code of Canon Law*, can. 937.
 [234] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.
 [235] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, nn. 82-100; Missale Romanum, Institutio Generalis, n. 317; *Code of Canon Law*, can. 941 § 2.
 [236] Pope John Paul II, Apostolic Letter, *Rosarium Virginis Mariae*, diei 16 octobris 2002: AAS 95 (2003) pp. 5-36; here n. 2, p. 6.
 [237] Cf. Congregation for Divine Worship and the

Discipline of the Sacraments, Letter of the Congregation, 15 January 1997: *Notitiae* 34 (1998) pp. 506-510; Apostolic Penitentiary, Letter to a Priest, 8 March 1996: *Notitiae* 34 (1998) p. 511.
 [238] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 61: AAS 59 (1967) p. 571; Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, n. 83; Missale Romanum, Institutio Generalis, n. 317; *Code of Canon Law*, can. 941 § 2.
 [239] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, n. 94.
 [240] Cf. Pope John Paul II, Apostolic Constitution, *Pastor bonus*, art. 65: AAS 80 (1988) p. 877.
 [241] *Code of Canon Law*, can. 944 § 2; cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, Introduction, n. 102; Missale Romanum, Institutio Generalis, n. 317.
 [242] *Code of Canon Law*, can. 944 § 1; cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, Introduction, nn. 101-102; Missale Romanum, Institutio Generalis, n. 317.
 [243] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.
 [244] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, Introduction, n. 109.
 [245] Cf. *ibidem*, nn. 109-112.
 [246] Cf. Missale Romanum, In sollemnitate sacrissimi Corporis et Sanguinis Christi, Collecta, p. 489.
 [247] Cf. Congregation for the Clergy, and others, Instruction, *Ecclesiae de mysterio*, Theological Principles, n. 3: AAS 89 (1997) p. 859.
 [248] Cf. *Code of Canon Law*, can. 900 § 1; cf. Fourth Lateran Ecumenical Council, 11-30 November 1215, Chapter 1: DS802; Pope Clement VI, Letter to Mekhitar, Catholicos of the Armenians, *Super quibusdam*, 29 September 1351: DS 1084; Ecumenical Council of Trent, Sessio XXIII, 15 July 1563, Doctrine and Canons on Sacred Orders., Chapter 4: DS 1767-1770; Pope Pius XII, Encyclical Letter, *Mediator Dei*: AAS 39 (1947) p. 553.
 [249] Cf. *Code of Canon Law*, can. 230 § 3; Pope John Paul II, Allocution during a Symposium concerning the collaboration of laypersons in the pastoral ministry of Priests, 22 April 1994, n. 2: *L'Osservatore Romano*, 23 April 1994; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Proemium: AAS 89 (1997) pp. 852-856.
 [250] Cf. Pope John Paul II, Encyclical Letter, *Redemptoris missio*, nn. 53-54: AAS 83 (1991) pp. 300-302; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Proemium: AAS 89 (1997) pp. 852-856.
 [251] Cf. Second Vatican Ecumenical Council, Decree on the Missionary Activity of the Church, *Ad gentes*, 7 December 1965, n. 17; Pope John Paul II, Encyclical Letter *Redemptoris missio*, n. 73: AAS 83 (1991) p. 321.
 [252] Cf. Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 8 § 2: AAS 89 (1997) p. 872.
 [253] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 32: AAS 95 (2003) p. 455.
 [254] Cf. *Code of Canon Law*, can. 900 § 1.
 [255] Cf. *ibidem*, can. 910 § 1; cf. also Pope John Paul II, Letter, *Dominicae Cenae*, n. 11: AAS 72 (1980) p. 142; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 8 § 1: AAS 89 (1997) pp. 870-871.
 [256] Cf. *Code of Canon Law*, can. 230 § 3.
 [257] Cf. S. Congregation for the Discipline of the Sacraments, Instruction, *Immense caritatis*, proemium: AAS 65 (1973) p. 264; Pope Paul VI, Apostolic Letter (Motu Proprio), *Ministeria quaedam*, 15 August 1972: AAS 64 (1972) p. 532; Missale Romanum, Appendix III: Ritus ad deputandum ministrum sacrae Communionis ad actum distribuendae, p. 1253; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 8 § 1: AAS 89 (1997) p. 871.
 [258] S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 10: AAS 72 (1980) p. 336; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to dubium, 11 July 1984: AAS 76 (1984) p. 746.
 [259] Cf. S. Congregation for the Discipline of the

Sacraments, Instruction, *Immense caritatis*, n. 1: AAS 65 (1973) pp. 264-271, here pp. 265-266; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, *Responsio ad propositum dubium*, 1 June 1988: AAS 80 (1988) p. 1373; Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 8 § 2: AAS 89 (1997) p. 871.

[260] Cf. *Code of Canon Law*, can. 767 § 1.

[261] Cf. *ibidem*, can. 766.

[262] Cf. Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 2 §§ 3-4: AAS 89 (1997) p. 865.

[263] Cf. Pope John Paul II, Apostolic Letter, *Dies Domini*, esp. nn. 31-51: AAS 90 (1998) pp. 713-766, here pp. 731-746; Pope John Paul II, Apostolic Letter, *Novo Millennio in eunte*, diei 6 januarii 2001, nn. 35-36: AAS 93 (2001) pp. 290-292; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 41: AAS 95 (2003) pp. 460-461.

[264] Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, n. 6; cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 22, 33: AAS 95 (2003) pp. 448, 455-456.

[265] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 26: AAS 59 (1967) pp. 555-556; Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, 2 June 1988, nn. 5 and 25: *Notitiae* 24 (1988) pp. 366-378, here pp. 367, 372.

[266] Cf. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, n. 18: *Notitiae* 24 (1988) p. 370.

[267] Cf. Pope John Paul II, Letter, *Dominicae Cenae*, n. 2: AAS 72 (1980) p. 116.

[268] Cf. Pope John Paul II, Apostolic Letter, *Dies Domini*, n. 49: AAS 90 (1998) p. 744; Encyclical Letter, *Ecclesia de Eucharistia*, n. 41: AAS 95 (2003) pp. 460-461; *Code of Canon Law*, cann. 1246-1247.

[269] Cf. *Code of Canon Law*, can. 1248 § 2; Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, nn. 1-2: *Notitiae* 24 (1988) p. 366.

[270] Pope John Paul II, Encyclical Letter, *Ecclesia de*

Eucharistia, n. 33: AAS 95 (2003) pp. 455-456.

[271] Cf. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, n. 22: *Notitiae* 24 (1988) p. 371.

[272] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 30: AAS 95 (2003) pp. 453-454; cf. also Pontifical Council for the Promotion of Christian Unity, Directory for the application of the principles and norms on ecumenism, *La recherche de l'unité*, 25 March 1993, n. 115: AAS 85 (1993) pp. 1039-1119, here p. 1085.

[273] Cf. Pontifical Council for the Promotion of Christian Unity, Directory for the application of the principles and norms on ecumenism, *La recherche de l'unité*, n. 115: AAS 85 (1993) p. 1085.

[274] Cf. *Code of Canon Law*, can. 292; Pontifical Council for the Interpretation of Legislative Texts, Declaration of recta interpretatione can. 1335, secundae partis, C.I.C., 15 May 1997, n. 3: AAS 90 (1998) p. 64.

[275] Cf. *Code of Canon Law*, cann. 976; 986 § 2.

[276] Cf. Pontifical Council for the Interpretation of Legislative Texts, Declaratio de recta interpretatione can. 1335, secundae partis, C.I.C., 15 May 1997, nn. 1-2: AAS 90 (1998) pp. 63-64.

[277] As regards Priests who have obtained the dispensation from celibacy, cf. S. Congregation for the Doctrine of the Faith, Normae de dispensatione a sacerdotali caelibatu ad instantiam partis, *Normae substantiales*, 14 October 1980, art. 5; cf. also Congregation for the Clergy et al., Instruction, *Ecclesiae de mysterio*, Practical Provisions, art. 3 § 5: AAS 89 (1997) p. 865.

[278] St Thomas Aquinas, *Summa Theol.*, II, 2, q. 93, a. 1.

[279] Cf. Pope John Paul II, Apostolic Letter, *Vicesimus quintus annus*, n. 15: AAS 81 (1989) p. 911; cf. also Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 15-19.

[280] Cf. Pope John Paul II, Apostolic Letter (Motu Proprio), *Sacramentorum sanctitatis tutela*: AAS 93 (2001) pp. 737-739; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93

(2001) p.786..

[281] Cf. *Code of Canon Law*, can. 1367; Pontifical Council for the Interpretation of Legislative Texts, *Responsio ad propositum dubium*, 3 July 1999: AAS 91 (1999) p. 918; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.

[282] Cf. *Code of Canon Law*, can. 1378 § 2 n. 1 et 1379; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.

[283] Cf. *Code of Canon Law*, can. 908 et 1365; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.

[284] Cf. *Code of Canon Law*, can. 927; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.

[285] *Code of Canon Law*, can. 387.

[286] *Ibidem*, can. 838 § 4.

[287] *Ibidem*, can. 392.

[288] Cf. Pope John Paul II, Apostolic Constitution, *Pastor bonus*, art. 52: AAS 80 (1988) p. 874.

[289] Cf. *ibidem*, n. 63: AAS 80 (1988) p. 876.

[290] Cf. *ibidem*, can. 1417 § 1.

[291] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 24: AAS 95 (2003) p. 449.

[292] Cf. *ibidem*, nn. 53-58: AAS 95 (2003) pp. 469-472.

[293] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 14; cf. also nn. 11, 41, et 48.

[294] Cf. S. Thomas Aquinas, *Summa Theol.*, III, q. 64, a. 9 ad 1.

[295] Cf. *Missale Romanum*, Institutio Generalis, n. 24

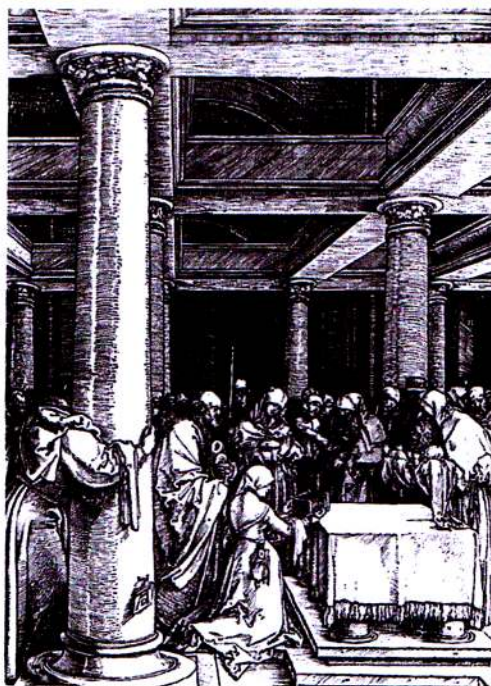
RITUALE:

The Churching of Women

Column by Scott Calta, Secretary

This column is intended as a sort of follow-up to the previous one on infant baptism in the old rite. The Churching of Women is the name by which the English-speaking countries have traditionally referred to the rite of Blessing of a Mother After Childbirth. This rite is found in the *Rituale Romanum*, in both the older and current editions. The rite is, unfortunately, not used today nearly as much as it used to be. Its title in the 1952 *Rituale* and the 1961 *Collectio Rituum* is *Benedictio Mulieris Post Partum*.

This ceremony is ancient, with Roman forms dating to at least the time of St. Gregory the Great. Clearly, its antecedent is the rite of purification, observed by Jewish women and spoken of in scripture. The Church honors the Purification of the Blessed Virgin Mary on the second of February, and consequently the Blessed Mother is closely associated with the rite of



ALBRECHT DURER, 1471-1528 Presentation in the Temple / The Life of the Virgin Series ca. 1503-1504 woodcut on paper

churching of women, though she herself obviously did not need purification. Nevertheless, she did submit herself to it and the Church commends this rite to all new mothers, though it was never obligatory. Later editions of the ritual include a modified rite where the infant is also present and blessed, but the traditional form contains no explicit reference to the infant's presence.

Benedictio Mulieris

Post Partum

Rit. Rom., tit. VIII, cap. VI

IT IS A HOLY AND PRAISEWORTHY custom for a mother, after having given birth to a child, to come to church in order to thank God for her safe delivery and to seek the blessing of the priest. The priest vests in surplice and white stole

and, accompanied by a server who carries the holy water vessel, goes to the door of the church. The woman kneels at the threshold, holding a lighted candle. The priest blesses her with holy water, and then says:

V. Our help is in the Name of the Lord.

V. *Adjutorium nostrum in nomine Domini.*

R. Who hath made Heaven and Earth.

ANT. She shall receive a blessing from the Lord, and mercy from God her Savior: for this is the generation of them that seek the Lord.

R. *Qui fecit caelum et terram.*

ANT. *Hæc accipiet benedictionem a Domino, et misericordiam a Deo salutari suo: quia hæc est generatio querentium*

Psalm XXIII

The Earth is the Lord's and the fullness thereof; the world, and all they that dwell therein.

Domini est terra et plenitudo ejus: orbis terrarum, et universi qui habitant in eo.

For He hath founded it upon the seas; and hath prepared it upon the rivers.

Quia ipse super maria fundavit eum: et super flumina preparavit eum.

Who shall ascend into the mountain of the Lord: or who shall stand in His holy place?

Qui ascendet in montem Domini? aut quis stabit in loco sancto ejus?

The innocent in hands and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

Innocens manibus et mundo corde: qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

He shall receive a blessing from the Lord, and mercy from God his Savior.

Hic accipiet benedictionem a Domino: et misericordiam a Deo salutari suo.

This is the generation of them that seek Him, of them that seek the face of the God of Jacob.

Hæc est generatio querentium eum, querentium faciem Dei Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Attollite portas, principes, vestras, et elevamini, portæ æternales: et introibit Rex gloriæ.

Who is this King of glory? the Lord Who is strong and mighty: the Lord mighty in battle.

Quis est iste Rex gloriæ? Dominus fortis et potens. Dominus potens in prælio.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Attollite portas, principes, vestras, et elevamini, portæ æternales: et introibit Rex gloriæ.

Who is this King of glory? the Lord of hosts, He is the King of glory.

Quis est iste Rex gloriæ? Dominus virtutum ipse est Rex gloriæ.

Glory be to the Father.
Gloria Patri.

ANT. She shall receive a blessing from the Lord, and mercy from God her Savior: for this is the generation of them that seek the Lord.

ANT. *Hæc accipiet benedictionem a Domino, et misericordiam a Deo salutari suo: quia hæc est generatio querentium Dominum.*

The priest places the left end of his stole in the woman's hand and leads her into the church, while saying:

Enter into the temple of God, adore the Son of the blessed Virgin Mary, who gave thee fruitfulness of offspring.

Ingrédere in templum Dei, adóra Filium Beátæ Mariæ Virginis, qui tibi fecunditatem tribuit prolis.

Outside the sanctuary, the mother kneels before the Altar and prays, thanking God for her child. Then the priest says:

Lord, have mercy. Christ, have mercy.
Lord, have mercy. (Our Father is said silently until...)

Kyrie eléison. Christe eléison. Kyrie eléison. (Pater Noster secreto usque ad...)

V. And lead us not into temptation.
V. *Et ne nos inducas in tentationem.*

R. But deliver us from evil.
R. *Sed libera nos a malo.*
V. Save Thine handmaid, O Lord.
V. *Salvam fac ancilliam tuam, Domine.*

R. Who doth hope in thee, O God.
R. *Deus meus, sperantem in te.*

V. Send her help, Lord, from the sanctuary.
V. *Mitte ei, Domine, auxilium de sancto.*

R. And defend her out of Sion.
R. *Et de Sion tuère eam.*

V. Let not the enemy prevail against her.
V. *Nibil proficiat inimicus in ea.*

R. Nor the son of iniquity approach to hurt her.

R. *Et filius iniquitatis non appónat nocère ei.*

V. O Lord, hear my prayer.

V. *Domine, exaudi orationem meam.*

R. And let my cry come to Thee.

R. *Et clamor meus ad te veniat.*

V. The Lord be with you.

V. *Dominus vobiscum.*

R. And with thy spirit.

R. *Et cum spiritu tuo.*

V. Let us pray.

Orémus.

Almighty, everlasting God, through the delivery of the blessed Virgin Mary, Thou hast turned into joy the pains of the faithful in childbirth; look mercifully upon this Thy handmaid, coming in gladness to Thy temple to offer up her thanks: and grant that after this life, by the merits and intercession of the same blessed Mary, she may merit to arrive, together with her offspring, at the joys of everlasting blessedness. Through Christ our Lord.

Omnipotens sempitérne Deus, qui per beátæ Mariæ Virginis partum fidelium parientium dolores in gáudium vertisti: respice propitius super hanc famulam tuam, ad templum sanctum tuum pro gratiarum accióne letam accedentem, et præsta, ut post hanc vitam, ejúsdem beátæ Mariæ méritis et intercessióne, ad æternæ beatitudinis gáudia cum prole sua pervenire mereátur. Per Christum Dominum nostrum.

R. Amen.

R. *Amen.*

The priest sprinkles the mother with holy water in the shape of a Cross.

The peace and blessing of God almighty, the Father + and the Son and the Holy Ghost, descend upon thee and remain forever.

Pax et benedictio Dei omnipoténtis, Patris + et Filii et Spiritus Sancti, descéndat super te et máneat semper.

R. Amen.

R. *Amen.*

This blessing of a mother after childbirth may be given by the pastor if he is requested, but it may be given by any priest and in any church or public oratory, the superior of the church being informed.



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IN THIS ISSUE:

*The complete Instruction
from Cardinal Arinze—*

Redemptionis Sacramentum

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ORATIO PRO MISSA LATINE CELEBRANDA
PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)



**MUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE
LAUDARI VOLUISTI; TRIBUE, QUAESUMUS, UT ETIAM IN DIEBUS NOSTRIS
SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN
ORATORIIS GENTIS NOSTRAE OMNIUMQUE PERMULTIS TIBI OFFERATUR A POP-
ULO AD TE TOTO CORDE CONVERSO: PER CHRISTUM DOMINUM NOSTRUM. AMEN.**

*O Master of the Universe, who have willed that you be praised in every tongue of men and angels, grant that
in our day too, the perfect sacrifice of your beloved Son may continue to be offered to you in the tongue of the
Romans in many churches of our land and every land by a people who have turned to you with all their heart;
this we ask through Christ our Lord. Amen.*

Cum licentia Ordinarii:
Baton Rouge, LA
August 8, 1994