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SEPTEMBER, 1965
1. LETTER FROM CARDINAL LERCARO ON THE LITURGICAL RENEWAL

This letter from Cardinal Lercaro, President of the Consilium for the Implementation of the Constitution on the Sacred Liturgy, was sent to the episcopate on June 30th, 1965.

The liturgical revival which we are witnessing is an event which consoles and encourages us to continue the work which has been initiated, so that, not only a few chosen ones, but all the holy People of God, within the Church and without, may share the spiritual renewal so desired by the Second Vatican Council.

We are moved and amazed as we assist at this new “passage of the Holy Spirit of God over his Church”, as the late Holy Father Pius XII so prophetically said nine years ago at the audience which followed the First International Congress of Pastoral Liturgy at Assisi. We can now see the unfolding and gradual setting in place of this “new manner of spiritual formation”, to which the Supreme Pontiff now happily reigning has frequently made reference; pointing to it as one of the more precious fruits of the Council. It does not seem presumptuous to say that Vatican II will go down in history as the Council which so courageously brought about a reform of the sacred Liturgy, giving it a form at once more splendid and effective.

If anyone of us were to describe, sincerely and objectively, what has taken place in the churches of the world since March 7th, he would have to use the words: “Mirabilia Dei”. Ample evidence of this is to be found in the reports from individual nations, now being published in “Notitiae”, the official news bulletin of the “Consilium”, reports which are completely trustworthy since they are, as a rule, written by the President or a qualified member of the National Liturgical Commission. In their very brevity, these reports proclaim that the Church in all parts of the world is facing a new spring already in full bloom.

Nor is it hazardous to predict that this vigorous spiritual revival will develop more and more as the faithful, becoming once again conscious that they are the People of God, share more and more fully in the mystery of the sacred Liturgy. So we must expect in the whole world, and not just in some privileged nations, a re-flowering of Christian life and of heroic sanctity, particularly among the laity as they come more and more in contact with the most authentic sources of grace. While all this cannot but console all of us who are the instruments of the “manifold grace of God” (1 Pt. 4, 10) within souls, nevertheless we cannot fail to be preoccupied lest this fulness of life become enfeebled and the river of grace which “refreshes the City of God” (Ps. 45,5) be dispersed into tiny rivulets doomed to dry up. And this could happen at a time when the one centralized control of liturgical discipline is gradually passing from the Center to the outposts, unless care be taken to see that unity of purpose and action, in the highest sense, do not deteriorate into multiplicity.
And since on this bright dawn of a newly acquired liturgical activity, some scattered clouds do not cease to obscure its shining light, and since, too, in many nations there are about to be held liturgical weeks and conferences, at national and diocesan levels, for the study of the proper application of recent norms and liturgical documents, the "Consilium" has thought it opportune to communicate to Y.E., and through you to the other bishops and priests, both diocesan and religious, in your Nation, some clarifications which should be kept in mind as guiding lines for a more fruitful and efficacious liturgical action.

1. The new liturgical norms have been drawn up with a certain flexibility which permits adaptation and hence greater pastoral effectiveness. This does not mean that every priest can act freely and re-construct at his whim the sacred rites of the Church. Above all, there is need to realize clearly to whom the Church has given the right to make these adaptations and, in the second place, how far these adaptations extend in accordance with the tenor of these instructions.

2. It must moreover be pointed out that the development and the growing sense of "brotherhood" and "family" which the liturgy develops and diffuses and which is one of the most pleasant fruits of the sacred rites according to the new changes, cannot and must not stifle that hierarchical sense of the Church. This must be expressed by an harmonious and disciplined co-operation of the "presbyterium" with the bishop, with the college of Bishops united in the Episcopal Conference, and of all with the Vicar of Christ. Such co-operation will take away nothing from the perennial freshness and effectiveness of pastoral experience in touch with life, and will prevent arbitrary decisions, unjustified diversity in methods and, too, the danger that the laity in their turn, ever more involved as they are in the life of the Church, may feel less truly and actually "people" and "family of God", and begin to complain and murmur like the Israelites against Moses and Aaron.

Unity will not prevent nor stifle variety but will express itself in variety, preventing it from becoming anarchy.

And christian obedience, the virtue of sons and a manifestation of charity, will be both bond and guarantee of union and unity.

3. The "Consilium" has been working intensively for 15 months with 40 study-groups of experts within the frame-work of a commission of 43 Bishop-members who form the core of the group. But a reform of the whole liturgy which is substantial and fundamental in character requires more than a day; it needs time, research, elaboration and examination; and patience on the part of all concerned. Would Y.E. please stress these ideas to the clergy, so that an end may be put to those personal initiatives so harmful and inconclusive; lacking the blessing of God, they are bound to fail.

Such initiatives do harm to the piety of the faithful and to the sound and holy renewal that is in progress; then too they bring disdain on our work, since, being arbitrary initiatives, they end by casting an unfavourable light on the whole of a work which has been carried on with circumspection,
a sense of responsibility and prudence and a complete awareness of pastoral needs. This work will not last forever; in fact we are pledged not to protract it beyond what is absolutely necessary. So we ask that the sure and precise pace of the renewal be not disturbed by individualistic interference.

On the other hand, those who consider that they can offer constructive suggestions will be doing a true work of charity in sending their proposals to the “Consilium” which will weigh them with care, so that the reform may be the work of all the holy Church.

4. In this period of transition, there remains in full force all the former liturgical legislation which has not been abolished by official and explicit declarations.

There are then, as rules of action: the liturgical Constitution, the Motu proprio, the Instructio, authoritatively interpreted by the Sacred Congregation of Rites and the “Consilium”, and the norms laid down by the Episcopal Conferences with legislative powers.

It is not licit to go beyond these limits; thus it is not permitted for anyone to make “experiments” without explicit authorization. The “Consilium” has never given authorizations of a general character, especially since the Constitution provides for experiments of limited nature for a locality selected and prepared for them, and for a well defined period, and subject to the supervision of ecclesiastical authority. Any permission in this field will always be given in writing and communicated to competent Authority with an indication of the limits within which the experiment must be carried out. Any initiative, then, which is in contradiction to the actual dispositions of the law, must be considered as personal and arbitrary action and as such forbidden by the Constitution and the “Consilium”.

But, while it is required that we remain within the limits of the Church’s authentic legislation, it is likewise necessary to secure, on the part of all concerned, a complete implementation of the new regulations laid down in the documents of the Council and in the documents that concern their application. In actual fact the work of renewal within the Church suffers equal harm from both the ill-considered activities of some and the inactivity of others, who take no part either for lack of understanding or for simple want of initiative. The words of the Holy Father on this point are decisive:

“We must now recognize that with the Council a new manner of spiritual training has begun: this in fact is the Council’s great innovation. And we for our part must not hesitate to become, first of all, pupils in this new schooling in prayer, and then the upholders of it. It may well be that these reforms will affect certain cherished and perhaps worthy practices; it may be that they require of us certain efforts, in the beginning not wholly agreeable; but we need to be obedient, and to have confidence. The design, spiritual and religious, now opened before us by the Constitution of the liturgy, is truly wondrous: in the depth and authority of its teaching, in the strength of its Christian logic, in the purity and richness of the elements added to Christian worship and sacred art, in accord with the character and need of men in our days. It is also the Authority of the Church, which in this teaches us, in this guarantees to us the Goodness of the reform: her pastoral en-
deavour to strengthen in men's souls faith and the love of Christ, and the religious sense of the world” (Address at General Audience, 13 January, 1965).

5. The nature of eucharistic devotion has been more amply brought before us by the Constitution on the Sacred Liturgy in its aspect of “Authentic worship, nourished on the Gospel and on the teaching of theology” (Cf. Homily of the Holy Father at the Eucharistic Congress of Pisa, June 1965).

It finds its highest expression in the celebration of the Holy Sacrifice, which gathers into its active participation all the people of God, assembled around one altar, joined together in the one faith and the one prayer, under the presiding bishop or his representative (Constitution, art. 41-42).

Among the forms of eucharistic celebration, concelebration, restored by the Council to the common practice of the Church, now assumes a place of special value. But it is not however to be considered solely as a means of solving certain practical difficulties which sometimes arise with respect to individual celebration, but rather in its true doctrinal significance, as manifesting the oneness of both Priesthood and Sacrifice, the oneness of action of all the people of God, as increase of true charity, the fruit of the Eucharist, between those that celebrate this One Sacrifice.

It will therefore be opportune to promote concelebration in those circumstances in which it can be of profit to the piety of both priests and faithful. But care must be taken that this shall not be to the disadvantage of the faithful, by reducing excessively individual celebrations on their behalf, nor to the disadvantage of those priests who desire to celebrate individually, because private celebration, even without the presence of the people, retains all its doctrinal and ascetical importance, and the full approval of the Church. Care shall also be taken, that concelebration shall always take place with the necessary catechetical and ritual preparation, and with the necessary decorum and solemnity provided for in the Ritual recently published.

6. Since the 7th of March, there has been a general tendency to celebrate versus populum; in fact it is recognized that this method is the most suitable from the pastoral point of view. But this desire, good in itself, has resulted at times in solutions in bad taste, or illogical or forced. The “Consilium” has already given, privately, some directions on this point; as soon as possible these will be completed and published. We are bound, however, to underline the fact that the celebration of the whole Mass versus populum is not absolutely essential for effective pastoral action. The whole liturgy of the Word, in which the active participation of the people is brought about more fully through dialogue and chant and is now made more intelligible to them by use of their native tongue, is at present being celebrated facing the assembly. It is to be hoped that the Eucharistic liturgy too may be celebrated versus populum so that the people may follow the rite more clearly and participate in it more intelligently. But this should not give rise to a hasty and poorly planned reconstruction of churches or existing altars, an act which may cause irreparable harm to other values which should be safeguarded.
The construction of an altar *versus populum* in new churches is desirable, but in present churches this should be brought about gradually by opportune adaptations after careful study with due respect for all values.

However if it is considered useful to set up, provisionally, a portable altar for celebration *versus populum*, attention should be given to the dignity and decorum that befits an altar which is the *mensa* of the sacrifice and of the banquet of the family of God.

7. Directly connected with the solution of the problem of the altar is the question of the tabernacle. Its position is a problem which requires more than a mere general and uniform directive; it needs a careful study of each individual case which takes into account all the factors, both spiritual and material, of the particular place.

Artists will suggest from time to time the answer which seems the most suitable. But it is for the priests to collaborate with them, pointing out the principles which safeguard the respect and honour owed to the Eucharist and which must permit eucharistic devotion to flourish in all the authentic forms which the Church has recognized as expressions of true Christian piety.

Recommended in a special way, especially in large churches, is a separate chapel intended for the reservation and adoration of the Eucharist. This chapel could readily be used for the Eucharistic celebration on week-days, when only a small number of the faithful participate.

But whatever solution is chosen from among those suggested in the *Instruction* (n. 95), careful attention should be given to the dignity of the tabernacle. Whenever the local Ordinary approves the expediency of locating the tabernacle apart from the altar, it should be set up in a place that is dignified and pre-eminent in the church, and easily visible to all; it should never be hidden, not even by the person of the priest during the celebration of the Mass. In a word, make it possible to have ever present the sign and the sense of the Lord in the midst of his people.

It would then seem opportune to indicate at once some solutions which have been proposed, or are actually in use here and there, *that do not appear to give a completely satisfactory answer*. For example: tabernacles inserted in a fixed way within the altar and raised by mechanical means at the time of celebration; tabernacles placed in front of the altar, or isolated on a column lower than the mensa; or on another mensa at a lower level, which would seem to duplicate the altar of celebration; or finally, altars built into the apse of the churches or left in the dossal of a pre-existent altar before which, or immediately below, is placed the celebrant's chair.

More detailed instructions will be issued on this problem, along with those mentioned above regarding the altar.

8. In the furnishing of churches according to the postulates of the liturgical movement, there have been some exaggerations in the matter of sacred images. From a situation in which churches were cluttered with images and statues of saints, some have now gone to the opposite extreme, creating a *tabula rasa*, and casting out everything. In some churches, one seldom sees a sacred image. Sometimes this has been done without giving adequate
instruction beforehand, thus bringing about a harmful reaction, and causing
detriment to the spiritual interests of the faithful.

There is no doubt about the fact that the mysteries of the Redemption,
the Eucharist, must be at the heart of worship, but in harmony with this,
though in a subordinate way, there remains in perfect conformity with the
Constitution (art. 103, 104, 108, 111), the cult of the Virgin Mary, Mother
of God, and of the saints. This is catholic teaching, consoling and enlighten­
ing. A zeal that is enlightened and in accordance with the Church’s attitude
realizes that everything in the house of God has a message, everything speaks,
everything must preserve the sense of the sacred and the sense of mystery.

9. Until 1947, the liturgical movement was initiated, supported and
guided by the private enterprise of individual volunteers, or religious com­
nunities, who generally had to face expenses and sacrifices to promote by
publications, liturgical weeks and other initiatives, the knowledge and study
of the liturgy.

Pius XII, in 1947, placed the movement under the direct guidance of
the Sacred Hierarchy (Enc. Mediator Dei, n. 108).

This status was re-inforced and, so to speak, canonized by the Second
Vatican Council which gave to Episcopal Conferences, individual Bishops
and diverse Ordinaries, powers which before were the exclusive right of the
Apostolic See. The consequences of this fact are evident. The liturgical
movement has been given a competency and high recognition by the Church.
The groups, religious communities or individuals, who had promoted it are
deserving of the highest praise; they have rendered a truly wondrous ser­
vice to the Church. In order then that this spiritual richness, produced by
them, may continue its sanctifying action, it is necessary that all dedicate
themselves more deeply to follow the path traced out by the Church, within
the norms and limits judged most fitting under the supervision of the Sacred
Hierarchy.

We are striving to find, in harmony and agreement, the best and most
valid method of close collaboration; let no liturgical centre remain, hence­
forward, in isolation or merely on the margin of the master plan traced out
by the Church.

Let periodicals of liturgical or pastoral character continue their generous
work of study, research, and intelligent and serious promotion of the sacred
liturgy; but let them avoid publishing news of initiatives and projected reforms
which are clearly contrary to the present legislation or betray an inferior or
false sense of the liturgy.

All this I have wished to write to Y.E. and through you to express my
heartfelt wishes to everyone, to all the clergy, to the wonderful groups of our
organized laity, especially the young, to the legions of religious men and
women, who, at this time of special responsibility, labor with zeal and en­
thusiasm that the faithful, through the liturgy, may experience ever more
deeply the mystery of Christ.
With this greeting, I wish to express my fraternal and earnest thanks for whatever you may be able to do, so that these directives may become known and be put into faithful practice.

With heartfelt good wishes, I remain devotedly and sincerely yours in Christ

(Giacomo Card. Lercaro)
President

2. NATIONAL COUNCIL ON LITURGY

The Episcopal Liturgical Commission, English section (Their Excellencies, the Most Reverend M. C. O'Neill, President, F. J. Klein, G. Emmett Carter, Secretary), recently announced the formation and composition of a National Council on Liturgy. This organism, which will constitute the counterpart of the Council already organized in the French section last January, will like the latter serve the Canadian Hierarchy, in general, and the Episcopal Liturgical Commission, in particular, in a role of a study and action.

List of members:

—Rev. W. O. McCallum Edmonton
—Rev. L. Sullivan Regina
—Rev. T. H. Fournier Toronto
—Rev. J. J. Farrell, S.J. Hamilton
—Rev. J. B. O'Donnell London
—V. Rev. E. MacNeil Antigonish
—Rev. Bernard McDonald Montreal
—V. Rev. Peter Somerville (Music Chairman) Toronto
—Rev. Robert Flurey (Music) Kingston
—Rev. Marcel Gervais (Music) London
—Rev. Joseph Toole (Music) Calgary
—Rev. Terrence Lynch (Music) Antigonish
—Rev. B. Leboldus (Music) Regina
—Dom Basil Foote, O.S.B. (Music) Mission City, B.C.

This new organism will be called a COUNCIL in order to distinguish it clearly from the Episcopal COMMISSION.
3. REPLIES FROM THE "CONCILIOIU" TO QUESTIONS ON THE LITURGY

These questions and answers are translated from Nos. 5-8 of "Notitiae", a bulletin published by the "Consilium for the Implementation of the Constitution on the Sacred Liturgy". They are not official replies, but have a normative value. All official interpretations of universal import will appear in the Acta Apostolicae Sedis.

(The numbers in heavy type correspond to the numbers in the documents from which the questions arise. The numbers in brackets refer to the number of the question as it appears in "Notitiae").

I. INSTRUCTION ON THE LITURGY

Nos. 15 and 18

(1). Article 15 of the Instruction, with reference to the principal Sunday Mass in Seminaries and religious houses of study, says that it is to be "with the participation of all who are in the house". Is this to be understood as including directors and professors who at the time of this Mass remain in the seminary or religious house?

Ans.: Yes. If the moderators are priests and if according to the same article of the Instruction, there is concelebration, it is fitting that they concelebrate this Mass.

No. 36 b

(2). Is it permissible to sprinkle with holy water per modum unius all the priests present in the sanctuary, as is done when incensing, in accordance with the Instruction, no. 36, b.

Ans.: Yes.

No. 36 d

(38). Does the rule about omitting the kisses of the hand and of objects presented or received apply when a bishop celebrates either in a solemn way or a non-solemn way?

Ans.: Yes.

(39). Is kissing the ring of a bishop who is giving communion to be omitted?

Ans.: Yes.

(40). Must the celebrant and ministers kiss the things they take up, such as vestments?

Ans.: No.
No. 48
(3). At a low Mass is it permissible to sing one or other part of the Ordinary (Kyrie, Gloria, etc.) or of the Proper (e.g. Gradual, communion antiphon)?

Ans.: Yes.

Nos. 53-55
(4). Is it contrary to the spirit of the Constitution, no. 52, to give a catechetical instruction to the faithful instead of a homily?

Ans.: The Instruction explains art. 52 of the Constitution in this way, that if plans of preaching within the Mass are set out by the competent authority, the preaching itself must keep a close relationship with at least the principal seasons and feasts of the liturgical year, that is, with the mystery of redemption.

No. 56
(58). Is the prayer of the faithful obligatory in week-day Masses celebrated with the people?

Ans.: It is not obligatory on week-days.

(59). May the local ordinary prepare formulas for the prayer of the faithful for his own diocese, or does this faculty belong exclusively to the national body of bishops?

Ans.: According to no. 56 of the Instruction “in places where the common prayer or prayer of the faithful is not in use, the competent territorial authority may decree that it be done... with formulas approved for the interim by that authority.”

However, in preparing these formulas, it is most fitting that freedom be left to each bishop to add one or other intention suitable for the needs of each diocese or place.

(60). Is it permissible for rectors of churches to add to the formula for the prayer of the faithful one or other intention in accord with local needs?

Ans.: It is permissible and laudable, in the same way as was indicated above for dioceses.

No. 57
(41). It is stated that “in Masses, whether sung or low, which are celebrated with the people (Latin text: cum populo), the competent... authority may admit the vernacular language; however, the decree for a particular country reads, ‘in Masses celebrated with a group of the faithful” (Latin text: gd-ellium concursu).

With the people seems to imply active assistance by the participants, while a group, (concursus fidelium) may be had without active participation. Is this last situation a sufficient reason for using the vernacular?
Ans.: Most certainly, and indeed, especially, since passive assistance may well stem from this, that the faithful do not understand anything, even the words said from the altar. Moreover, the expressions with the people (cum populo) and, with a group of people (concursus populi) mean the same thing.

No. 60

(5). Why are there only two days on which the faithful are allowed to receive holy communion twice?

Ans.: The general law, which allows one communion each day, remains in force. However, the Church goes on the principle that reception of the Eucharist in the sacred celebrations makes for a fuller participation, and permits that on those days on which she celebrates for the whole community two liturgical offices quite distinct from one another, the faithful who participate in each celebration may receive communion twice. This permission is not extended to every day since several celebrations are then only a repetition of the same celebration for the sake of those faithful who cannot be present at a single celebration. In short, when there is only one office celebrated, even though it may be repeated, only one approach to the holy table is allowed; when there is a twofold office, communion is permitted twice.

No. 74 a

(6). What is the content of the brief admonition which, according to the Apostolic Letter Sacram Liturgiam No. V and the Instruction, no. 74, a, is to be given at the beginning of the rite of matrimony?

Ans.: In the celebration of marriage without Mass, the brief admonition — which is to be only a few words — draws the attention of those present to what is to take place. This admonition may well be given by the commentator.

No. 78

(61). Are religious who are “bound to choir” still obliged to say Prime?

Ans.: A recent concession (June 2, 1965) from the Holy See leaves it up to the major religious superiors to decide according to their own prudent judgement, whether to keep Prime or make it optional for their subjects.

No. 78 a

(42). Are religious who are bound to choral recitation of the divine office and who are away from home obliged to recite all the canonical hours privately (even if they are guests in a house which is not bound to recite the divine office in choir)?

Ans.: Yes. Such religious are not dispensed by reason of canon 14 § 1 and 3 from keeping personal laws, and the law governing divine office said by reason of the religious Constitutions or religious profession and by reason of holy orders, is personal.
No. 78 c

(43). May religious ordinaries by reason of art. 97 of the Constitution on Sacred Liturgy and art. VII of the Motu Proprio "Sacram Liturgiam" dispense in particular cases and for a good reason particular communities in whole or in part from the recitation of the divine office, or commute it?

Ans.: No. Article 97 of the Constitution is clear: "In particular cases". In no way is there question of dispensing communities bound to office in choir. That is why the Motu Proprio 'Pastorale munus", no. 24, has given bishops the faculty of reducing the choir obligation of Chapters. Finally, it is clear that such an interpretation is excluded in the Instruction of Sept. 26, 1963 in no. 78, c, which grants special faculties for mission countries, "while preserving the religious or capitular choral discipline established by law...".

Nos. 80-84

(44). Will the little offices be suppressed after the reform of the sacred liturgy?

Ans.: Article 98 of the Constitution and nos. 80-84 of the Instruction presume the existence of the little offices even after the reform of the sacred liturgy.

No. 91

(7). Is it permitted to build the altar in the centre of the Church in such a way that Mass is always celebrated facing the people?

Ans.: The Instruction does not speak of the "mathematical centre" of the church but rather of the "ideal centre", "so that the attention of the whole congregation of the faithful is spontaneously turned to it." (no. 91)

(8). Until a church can be restored is it permitted to place a portable altar which has the form of a simple table in front of the main fixed altar made of precious marble, in order that Mass might be celebrated facing the people?

Ans.: Yes, provided that: a) a truly considerable space separate the two altars; b) it is desirable that the portable altar be placed outside the sanctuary; in this case there should be sufficient space around the altar to form a sort of choir, conveniently separated from the nave of the church.

(62). To celebrate Mass facing the people is it permissible to install in a stable fashion a portable altar in front of the main altar?

Ans.: In itself it is permitted but it is not advisable. The faithful participate very well at a Mass celebrated according to the new "Ordo" even if the altar is so constructed that the celebrant has his back turned to the people; the whole of the liturgy of the word is celebrated facing the people, at the chair or at the ambo. However, if in spite of this, the rector of a church should judge it opportune, a portable altar may be placed in front of the main altar, provided that it be temporary, that a truly appreciable space separate the two altars and that there be around the portable altar a rather large space in order to form a sort of choir.
No. 92

(9). Some priests think that the best place for the celebrant and the ministers is at the back, in the apse; but, they say, in order that the altar may not hide them, the chair should be raised at least three steps, so that the people can see them and that it be clear that the celebrant is truly presiding. Can this opinion be upheld, especially if the throne for exposing the Blessed Sacrament is itself in the apse?

Ans.: Yes, for the first part according to the Instruction, no. 92. As for the second part of the question, if the tabernacle is in the apse, or if the throne for the exposition of the Blessed Sacrament is placed there, the presidential chair must be placed by the altar and raised a little.

No. 95

(10). When Mass is celebrated at an altar placed between the main altar and the people, can the Blessed Sacrament be kept at the main altar even if the celebrant must turn his back to the Blessed Sacrament?

Ans.: Yes, provided that: a) a truly appreciable space separate the two altars; b) the tabernacle on the main altar is placed high enough to be above the head of the celebrant as he stands at the foot of the intermediary altar.

(11). On an altar facing the people, may the tabernacle be placed on the left side and the crucifix or the Holy Bible on the other side?

Ans.: No. This is dealt with in article 95 of the Instruction, according to which “in particular cases to be approved by the local ordinary” the tabernacle may be placed “also in some other noble and properly adorned part of the church”, for example, on the right side of the sanctuary or in the apse.

(63). According to the spirit of the Constitution and of no. 95 of the Instruction, is it suitable, if the main altar is built facing the people, to keep the Blessed Sacrament on a minor altar distinct from the main altar?

Ans.: Yes.

(64). Is it permitted to celebrate Mass before the Blessed Sacrament exposed, on a portable altar situated in the same place as the altar of exposition but distinct from it?

Ans.: No, and the contrary cannot be supported by appealing to no. 349 of the Code of Rubrics, which treats of the Mass of the second day of the Forty Hours; it must be celebrated “on an altar where the Blessed Sacrament is not exposed”. It is a question of an altar which is distinct from the altar of exposition in order not to impede adoration of the Blessed Sacrament.

II. MISCELLANEOUS

(76). In order to obtain uniformity when the rubrics give several possibilities, may the competent territorial authority for the country or the bishop
in his own diocese decide on a single way of doing things that must be ob-
served by all?

Ans.: In itself, this is permitted. However, we must always remember
this: that we should not take away the freedom allowed by the new rubrics
to adapt the celebration in an intelligent manner either to the church or to
the assembly of the faithful, so that the whole of the sacred rite is a truly
living thing for living people.

(77). Must the servers at a low Mass observe the old rubrics which demand
that they remain kneeling for the whole Mass (except for the Gospel) or do
they conform to the manner of kneeling, standing and sitting of the faithful?

Ans.: At Masses with the people the servers must certainly conform
to the rule prescribed for the faithful, and indeed they are to be an example
and model for them.

At Masses without the people (or “private masses”) nothing prevents
them from observing the old rubrics.

(78). Must the absolution at the grave be carried out only in the presence
of the body or may it also be carried out after other Masses?

Ans.: Number 401 of the Code of Rubrics is still in force. None-
theless, it is always preferable that the absolution be given only in the presence
of the body.

(57). “There are several convents of nuns in the diocese. In some of these
the major superiors have decided to open the grills during Mass so that the
nuns might participate better in the celebration. Is it lawful to extend this
rule to other convents either of diocesan or pontifical right?”

Ans.: This pertains to the Sacred Congregation of Religious, to whom
every request for an indult must be addressed.

However, it is known that the Sacred Congregation of Religious always
suggests in such cases that in order to facilitate participation in the liturgy,
the nuns should be so situated that they can see all the sacred rites which
take place at the altar and that the small windows be opened, if there are
any, and that veils over the grills be removed. They should also take away
the veils from their faces, if they are not seen by the people.

III. CEREMONIES TO BE OBSERVED IN THE CELEBRATION
OF MASS
(Ritus servandus)

No. 14

(65). In a Mass said facing the people is it permissible for the celebrant
to say the prayers at the foot of the altar with his back to the people?

Ans.: It is permitted.
No. 22

(22). May the prayers at the foot of the altar be omitted when the Mass is immediately preceded by Lauds recited by a community which is not obliged to choir?

Ans.: Yes, if the whole community participates in the Mass which follows immediately.

No, if after Lauds, each of the priests of the community celebrates Mass privately at a secondary altar.

(13). According to no. 22 of the Ritus Servandus, may the prayers at the foot of the altar be omitted when holy communion is distributed immediately before the Mass at the altar of celebration, where the tabernacle is located? The rite of distribution contains the prayers, Confiteor, Misereatur, and Indulgentiam, which would otherwise have to be repeated.

Ans.: No. These are two liturgical actions altogether distinct from one another.

No. 23

(14). Is it still necessary to bow one's head at the Gloria Patri when it occurs in the Mass?

Ans.: Yes, according to the general principle.

(15). Since according to article 34 of the Constitution repetitions are to be avoided, may the entrance antiphon that is to be repeated after the Gloria Patri be omitted?

Ans.: The repetition of the entrance antiphon arises from the very nature of the antiphon; thus, it must not be considered among the "unnecessary repetitions" of which article 34 of the Constitution speaks.

No. 35

(66). In the Masses of Wednesday and Saturday of Quarter Tense, of Wednesday after the fourth Sunday of Lent, etc., how should the celebrant conduct himself when he must read all the lessons himself because there is no lector?

Should he leave the ambo and go to the chair (or to the altar) to read each prayer?

Ans.: In this case, he may read the prayers at the ambo.

Nos. 41 and 44

(16). Could a well trained woman fulfill the function of lector in a Mass in which only women are taking part (for example in houses of religious women)?

Ans.: No. The function of lector is a liturgical function given only to men. Consequently, the celebrant should read the epistle.
Nos. 44 and 45

(46). May the deacon who, according to nos. 44 and 45 of the Ritus servandus, reads or chants the gospel, also give the homily?

Ans.: Yes, after having obtained the necessary permission of the ordinary, according to C.I.C. can. 1342 § 1.

(47). May the deacon who reads the gospel at a low Mass, according to nos. 44 and 45 of the Ritus servandus, also serve as deacon at the other parts of the Mass?

Ans.: Yes.

Nos. 44 and 46

(48). I have seen a low Mass celebrated facing the people in which the epistle was read at the celebrant's right and the gospel at his left. Is such a practice correct or should one follow the opposite procedure, as in the early basilicas?

Ans.: If there is only one ambo it is from there that all the readings are proclaimed. The single ambo may be placed either at the right or at the left of the altar depending on which is the more practical in view of the disposition of the church and the choir.

If the church has two ambos of which one, being larger, is for the gospel and the other, smaller, is for the epistle, then the readings are proclaimed from the proper ambo.

If the two ambos are equal, or if they are yet to be built, the epistle will be read at the ambo on the left, and the gospel at the ambo on the right, of the celebrant at the chair in the apse of the church, behind the altar.

No. 46

(49). The commentaries dealing with Mass with the people say nothing of Mass celebrated in the houses of religious women, in schools for girls, etc. This is unfortunate, especially with regard to the functions of lector and commentator. In general, ordained clerics cannot be had for these functions, and the rubrics say nothing about the possibility of lay people fulfilling these functions. What should be done?

Ans.: With regard the function of lector, this could be fulfilled by the server, even if he is not a cleric. When there is no server, the readings and the epistle are read by the celebrant himself according to no. 46 of the Ritus servandus (cf. “Notitiae” pp. 139-140, no. 16).

With regard to the function of commentator: in general it is sufficient “that a woman take to some extent the direction of the singing or of prayers...”, according to the Instruction of the S.C.R. of Sept. 3, 1958, no. 96, a.

Nos. 46 and 57

(50). Is it permissible to read the gospel from the presidential chair, from which the homily is also given?
Ans.: Follow the Ritus servandus, nos. 46 and 47: "... the celebrant himself reads or chants the lessons and epistle at the ambo or at the edge of the sanctuary area... Then, standing in the same place... he chants or reads the gospel. If, however, there is no ambo or it appears to be more opportune, the celebrant may also proclaim all the lessons from the altar, facing towards the people".

No. 57

(67). In the absence of a lector or a suitable server, may the celebrant, in addition to the readings, read as well from the altar "facing the people" the gradual, the alleluia, the tract, etc., if they are not sung or read by the choir or by the people?

Ans.: He may.

No. 49

(68). Does one genuflect at the words Et incarnatus est... on the feast of Christmas only or during the entire octave as well?

Ans.: On the 25th of December only.

(69). Does one genuflect at the words Veni, sancte Spiritus only in the Mass of Pentecost Sunday or during the entire octave as well?

Ans.: On Pentecost Sunday only.

No. 50

(17). Must the celebrant still extend his hands when beginning the Credo?

Ans.: No. By mistake, the words prescribing this gesture found their way into the first edition of the Ordo Missae; afterwards they were removed. They are not found in the Ritus servandus.

(18). Is it only at the chair or the altar that the Credo may be begun or also at the ambo or at the edge of the sanctuary?

Ans.: Follow the Ritus servandus, no. 50: "... he begins Credo in unum Deum, if it is to be said, at the seat or at the altar".

No. 51

(70). When the Credo is said at a low Mass, should the celebrant go to the altar after the gospel or return to the chair, and then go back to the ambo for the prayer of the faithful?

Ans.: At low Masses, when the celebrant reads the gospel from the ambo, he intones the Credo in unum Deum, according to the Ritus servandus, no. 50, "at the seat or at the altar". He directs the prayer of the faithful from the same place rather than from the ambo, so as to avoid too frequent changes of place (cf. Ritus servandus, no. 51).
(19). How should the celebrant hold his hands during the prayer of the faithful?

Ans.: He stands with his hands joined.

Nos. 55 and 56

(20). May the celebrant remain at the centre of the altar to prepare the chalice for the offertory?

Ans.: No, he prepares it as usual at the right side of the altar (except in the cases indicated in Ritus servandus no. 99, b).

No. 58

(21). Is it necessary to kneel for the prayer over the offerings on fast days and at Masses for the dead?

Ans.: Yes, according to the spirit of the Code of Rubrics, no. 521, c.

No. 60

(51). Does the thurifer no longer incense the acolytes during a solemn Mass?

Ans.: It is presumed that the acolytes are incensed along with that part of the choir in which they are located.

No. 61

(22). Is it allowed to say the preface in the vernacular, since the dialogue preceding the preface and the Sanctus which follows it may certainly be said in the vernacular?

Ans.: By virtue of a recent concession (April 27, 1965) from the Apostolic See, according to n. 58 of the Instruction the competent ecclesiastical territorial authority may allow the use of the vernacular for the preface, after the translation has been confirmed by the “Consilium”.

(71). What should the celebrant do when the Sanctus is sung by the choir alone in polyphonic music?

Ans.: For the present, it seems better that nothing be changed and that the celebrant begin immediately the Te igitur while the choir sings the Sanctus.

No. 69

(23). May the master of ceremonies remain at the book during solemn Mass, particularly during the canon?

Ans.: Observe the Ritus servandus, no. 69: “In solemn Mass, beginning with the prayer over the offerings the deacon and the subdeacon stand behind the celebrant. The deacon goes to the celebrant when his ministration is necessary, and immediately returns to his place”. When the deacon cannot attend the book, then let the master of ceremonies do it. Whenever his
service is completed, let him immediately return to his place. The word *behind* indicates that the ministers should remain on a lower level than the celebrant, even if not actually behind him.

(24). Where should the assistants or chaplains at the low Mass of a Prelate stand during the canon?

Ans.: They remain behind the celebrant. That is to say, they are to act in the same way as the sacred ministers, according to the spirit of the *Ritus servandus*, no. 65.

Nos. 76 and 77

(25). Should the celebrant wait until the end of the singing of the *Agnus Dei* or may he proceed with the prayer, *Domine, Jesu Christe*?

Ans.: He may continue.

No. 83

(52). At a solemn Mass should the ministers who receive communion kneel down on the edge of the predella or may they remain standing on the floor in front of the altar?

Ans.: Observe the local custom.

(72). Do custom and a large number of communicants permit the deacon to leave his ministry at the altar during a solemn Mass in order to distribute holy communion?

Ans.: No. The *Code of Rubrics* no. 502 has already forbidden this: “The proper time for distributing holy communion to the faithful is within the Mass, after the communion of the celebrating priest, who himself distributes it to those who seek it, unless it is appropriate by reason of the great number of communicants that he be helped by another priest or priests.” It is not at all proper that at an altar where Mass is being celebrated, another priest (in this case, a deacon) should distribute communion outside of the proper time for communion.

No. 84

(26). To purify his fingers after communion, should the celebrant still go to the side of the altar, or can he remain at the centre of the altar and let the servers come to him?

Ans.: After taking the ablution, the celebrant goes to the right side of the altar and there purifies his fingers (except in the case mentioned in the *Ritus servandus*, no. 99, a).

(27). The *Ritus servandus* says “the celebrant standing in the centre and with the bok before him” (no. 84), and “while standing in the centre of the altar before the book” (no. 85). Does this mean that he is to place the book in the middle of the altar?
Ans.: For the reading of the communion antiphon and the prayer after communion, the missal may be left on the left, as during the canon, or it may be placed in the centre after the chalice has been removed from the altar, whichever is more convenient for the celebrant.

(73). To read the communion antiphon and the prayer that follows, may the missal be placed in the centre of the altar if there are no servers able to remove the chalice from the altar and the celebrant himself places the chalice a little to the right side?

Ans.: There is nothing to prevent this.

(28). Must the Dominus vobiscum be omitted before the prayer after communion, according to the Ordo Missæ, no. 56?

Ans.: In general, the Ordo Missæ is clarified and completed by the Ritus servandus, which states in this case: “After he has received the ablutions... he kisses the altar, turns to the people and says: Dominus vobiscum. Having turned back to the altar...”.

(29). Is it permissible to complete the circle after the Dominus vobiscum before the prayer after communion, when the missal is on the left side of the celebrant, just as at the Orate fratres?

Ans.: Yes.

No. 87

(74). When solemn exposition of the Blessed Sacrament takes place at the end of Mass (by indult), is it necessary to say Ite, missa est, and bless the people, or rather, as on the Thursday of the Lord’s Supper and on the feast of Corpus Christi at the Mass which precedes the procession, should one say Benedicamus Domino and Placeat, without the blessing (which seems more logical)?

Ans.: Nothing is to be changed in the rite of the Mass, for these are two different actions, with no connection between them.

(30). May the final blessing be omitted, when Benediction of the Blessed Sacrament immediately follows the celebration of Mass?

Ans.: No. These are two different actions, with no connection between them. Moreover, it seems preferable not to give Benediction of the Blessed Sacrament immediately after Mass.

IV. ORDO MISSÆ

No. 59

(45). Since the celebrant no longer signs himself at the words Adiutorium nostrum in nomine Domini in the prayers at the foot of the altar, should a bishop sign himself when pronouncing the same words at the blessing at the end of Mass?
Ans.: No. These cases are similar; in each, the sign of the cross at the words *Adiutorium nostrum* is omitted to avoid having the celebrant sign himself twice in succession.

**V. RITUAL OF CONCELEBRATION**

No. 1 2° b

(31). Is it fitting to have concelebration on the occasion of funerals, rather than individual Masses celebrated during the funeral Mass, as is the custom in some places?

Ans.: Yes.

Nos. 9 and 10

(75). May the priest who has an indult celebrate Mass two or three times on Sundays and feasts, and concelebrate at the second or third Mass? And, in this case, what about the stipend?

Ans.: To the first part: the faculty for concelebrating granted to priests who have already celebrated Mass individually (one or two times), does not have as its purpose the satisfaction of personal devotion; it is provided in determined circumstances for the good of the concelebrants themselves (cf. no. 9 of the *Rite of Concelebration*). It is for the bishop to judge whether the priest who concelebrates in these cases, can also fittingly celebrate individually for the good of the faithful. The bishop must consider each case in particular, as is done for bination or trination.

To the second part: The stipend for the concelebrated Mass is taken according to the norms of law; if this concelebrated Mass is a binated Mass it is necessary to observe the general norms of the C.I.C. or the particular indults which may exist in some places.

No. 15

(32). May the sacred ministers who fulfill their function at a concelebrated Mass twice on the same day, also communicate twice under the two species?

Ans.: Yes.

No. 17

(53). May the concelebrants use small chalices at a concelebrated Mass?

Ans.: For the concelebration of Mass itself, there should be, according to the *Rite of Concelebration* no. 17, d, "one chalice of sufficient size: or, if such a chalice is not available, two chalices that will suffice for the communion of all the concelebrants". If, in the concelebration of Mass, each one had his own chalice, rather than a concelebrated Mass, one would have several synchronized Masses.

For communion from the chalice, one of the methods provided in the *Rite* is to be used. Even if the use of small chalices is only a means of communicating, the act of pouring the precious Blood from the large chalice into
other small ones, as well as the appearance of small chalices, seems hardly appropriate at a concelebration. It is, then, most fitting to follow that rite of communion from the chalice in which the concelebrants communicate directly from the chalice itself, even if this be done with a straw or a spoon.

No. 31

(33). Are concelebrating bishops also to be incensed just once?

Ans.: Yes.

No. 39 c

(34). The rubric of the Rite of Concelebration no. 39, c, says: “the words of the consecration, with the right hand . . . extended toward the bread and toward the chalice”; may this directive be interpreted in such a fashion that the palm of the hand is turned to the side (and not facing down); thus, the extending of the hand would be understood as an indicative gesture and would be in harmony with the words: “Hoc, Hic est . . .”?

Ans.: Yes.

No. 39 e

(35). Do the concelebrants who are at the altar table kiss it at the words ex hac altaris participatione?

Ans.: Yes, according to the Rite of Concelebration (Ritus servandus in concelebratione Missae, Typis Polyglottis Vaticani, 1965, p. 68): “The principal celebrant, and the concelebrants who are standing about the altar table, kiss it; then all rise . . .”.

Nos. 76, 93 and 108

(54). Where should the principal celebrant say: Quod ore sumpsimus, and wash his thumbs and index fingers, saying: Corpus tuum, Domine?

Ans.: Standing at the middle of the altar, he says in a low voice, Quod ore sumpsimus, Domine, etc.; then he washes his fingers in a receptacle containing water, saying: Corpus tuum, Domine, and he then dries them.

Nos. 77 and 78

(55). May a deacon assist and carry out the specific functions of a deacon in a Mass which is concelebrated after the fashion of the Mass with a deacon as described in the Ritus servandus, nos. 95-98?

Ans.: Yes. See nos. 77 and 78 of the Rite of Concelebration.

VI. COMMUNION UNDER BOTH SPECIES

No. 1, 2

(56). Is a deacon who is the only sacred minister in a Mass permitted to receive holy communion under both species, in accord with the spirit of no. 1, 2 of the Rite of Communion under both Species?
Ans.: Yes, in a sung Mass (*in cantu*); the *Ritus servandus* restricts the reception of communion under both species by a deacon to this case: "in a pontifical or solemn Mass".

**No. 1, 8**

(36). Should the expression "adults who are confirmed" be understood in its juridical sense of C.I.C. can. 745 § 2, 2, as those who have reached the age of reason, or in its usual meaning, as those who have reached at least the age of puberty?

Ans.: As those who have reached the age of puberty.

**No. 1, 11**

(37). With regard to communion under both species, is the expression "lay brothers" (*fratres conversi*) to be understood as applying,

(a) only to those who are serving at the concelebrated Mass,

or (b) to all professed lay brothers who participate in the concelebrated Mass?

Ans.: To (a): No.

To (b): Yes.