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Commentary on the Instruction on the Worship of the Eucharistic Mystery

Foreword

The Text of the Instruction on the Worship of the Eucharistic Mystery was published in National Bulletin, No. 17 (English Sector).

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COMMENTARY ON THE INSTRUCTION ON THE WORSHIP OF THE EUCHARISTIC MYSTERY

The liturgical experts of the Consilium spent two years of concentrated effort in the preparation of the Instruction on the Worship of the Eucharistic Mystery. From the outset, and increasingly as liturgical renewal took shape, the necessity of this document became clear.

The original draft of the Instruction saw the light of day during the month of October 1965; the eleventh and final draft was completed in April 1967.

In the meantime it was the object of study and amendment on the part of various consultors from various parts of the world, principally theologians and liturgists.

The Instruction had two readings before the assembled group of Consultors, and a further two before the Consilium Fathers. Once approved by these latter, it was studied by the Dicasteries concerned. The Holy Father gave it definitive approval on May 2nd 1967, and it was published the 25th of May, on the Feast of Corpus Christi.

The preparation of this commentary was the responsibility of a number of consultors to the Consilium, who had taken part in the preparation of the Instruction itself. Father Jean Tillard, O.P., dean of the faculty of theology at the University of Ottawa (Canada), prepared the first section; Father Joseph Lecuyer, professor in the Pontifical University of the Lateran, the second; Monsignor Salvatore Famoso, chancellor of the archdiocese of Catania, the third.
INTRODUCTION

Nature and purpose of the Instruction (nn. 1-4)

The four sections making up the Introduction to the Instruction attempt to state clearly both the purpose and the literary genre of the document. They are of first importance, and failure to understand them properly means likely failure to appreciate the true value of the document as a whole.

An Instruction is by nature a practical document. Far from attempting to bring to light new doctrinal standpoints, or to lay groundwork for research, or even to resolve imbalances, its task is rather to give practical guidelines based on the doctrinal principles taken from other documents, with a view to applying them in the practical order. Its starting point is therefore the doctrinal content of the official texts, and its object the application of these same texts; to innovate, or to re-align the established harmonies of thought is beyond its terms of reference.

This last remark is noteworthy here. The Eucharistic Mystery is, especially since Pius XII's Encyclical, Mediator Dei, at the very heart of the Church's research, and of the interests of its teaching authority. This Mystery of the Eucharist is not without complexities: One finds there various elements which tradition shows to be at one, but which are difficult to put in order of importance. Eucharistic Worship, in its various forms, along with the whole Eucharistic life and orientation of the Church, has been called into question by some who misinterpret both the texts promulgated by Vatican II, and the contemporary shifts of emphasis brought about by liturgical advance. Pope Paul VI's encyclical Mysterium Fidei called to mind that no denial of these Eucharistic elements of worship was implied, but rather that faith therein was to be re-affirmed. Further, it was necessary to demonstrate how the balance between various elements of Eucharistic worship was to be maintained in the practical order of things, without falling into either a rejection of that which presents this Mystery in its fulness, or an upsetting the natural order of importance that unites these elements. It was for this reason that Pope Paul VI called upon the Consilium for the Implementation of the Conciliar Constitution on the Liturgy to prepare an INSTRUCTION whose object would be to translate into practical guidelines the doctrinal principles promulgated since the time of MEDIATOR DEI, in the true spirit of the Council's CONSTITUTION ON SACRED LITURGY, in order that Eucharistic worship might know a true balance based on truth. (cf. nn. 3, last par. and 4).

It becomes evident, then, that this document intends to present rules for adjusting the Eucharistic life of the Church to the most recent doctrinal declarations of Her teaching authority. Bluntly, this demands clear presentation of the deep-seated unity which must bind together the Memorial of the Lord (fount and heart of the Eucharistic Mystery), and the worship of Christ in the consecrated bread and wine. The Mass is central to the Eucharistic Mystery, and all else which is preserved in the life of the Church finds its place in relation to the Mass. This, in short, is the key to understanding the INSTRUCTION. (cf. nn. 2, 4).
This is also the key to the plan, which was followed. The first section recalls the principles fundamental to a catechesis of the Eucharist. The second lays down guidelines for the celebration of the Memorial of the Lord. The third treats of Eucharistic Worship at other times than at Mass.

A Résumé of Principal Points of the Church’s Belief in the Eucharist. (n. 3).

The synthesis of doctrine found in no. 3 finds its importance if seen in this perspective, which is that of its authors. These later were particularly interested in calling to mind the basic elements brought to light by recent official documents, without omitting to indicate their order of importance and the fact that they are rooted in the sacramental re-presentation which is the ecclesial celebration of Mass. In other words this is the doctrinal foundation for the whole text.

This text points out first of all that the sacramental system springs from the paschal enactment of the Death-and-Resurrection of the Lord, as this is prolonged by the pentecostal gift of the Holy Spirit. Its origin is thus the same as that of the Church, the Body of Christ. However, at the heart of this whole organism, the Eucharist stands out as the Memorial of the Paschal Event, caught up in the saving force of the divine Agape, which fires it from within. The Eucharist is thus, and this is its essential characteristic the Memorial of the Sacrificial act, done “once for all”, through which God, Jesus’ Death and Resurrection give salvation to the world.

All this however in faithfulness to the will of the Lord, comes about in and through the celebration of the new Passover Meal, the sacramental Memorial, taking up where the Hebrew Passover Meal left off. Likewise it is true to say that the Mass is “insimul et inseparabiliter” the Memorial of the Death - Resurrection of Christ, and the Paschal Banquet wherein the people of God receive sacramentally the gifts of the New Covenant, in the hope of the Eschatological Banquet. And since it is truly a Memorial of the Paschal Sacrifice that we celebrate — in a sacramental re-presentation that does not lessen its once-and-for-all character — one can also say that in the Mass, sacrifice and banquet, fuse into one inseparable union. On the one hand, the text explains, the sacrifice is made present by the mysterious transformation of bread and wine into the Eucharist. On the other hand, the purpose Christ has in making his sacrifice present is that the participants might share in it through a sacramental communion made in faith and love, in the offering of the whole Christ to the Father. (cf. also n. 12, below).

Three important things stand out here. First of all, the full sense of the “Memorial.” When this is truly understood in the context of its biblical foundation, this notion at once aligns us with traditional teaching, and at the same time does not so stress the oneness of the Historical “once-and-for-all” Event, as to void the repeated rite of any relationship to it. It includes therefore the fact of a turning in faith to a past event, and at the same time and inseparably the re-enactment thereof which God’s power effects, and all this in a spirit of thanksgiving and pleading without which the Memorial does not reach its fulness. This underlines the unity between sacrifice and banquet, and exposes the danger of exaggerating only one of these el-
elements at the expense of the other. Finally, the expression — Missa, sive Cena dominica — which recurs in this document points out that in the Mass the Church relives the first sacramental giving by Christ, of his body-and-blood in sacrifice, at the Last Supper.

With these matters settled — and the Instruction will not refer to them again — we can begin to draw our conclusions more explicitly. The Mass reveals itself as an action of both Christ — the Priest, and of the Church who, in praise and intercession, unites itself to its Head in the act of offering to the Father. Every Mass is thus an act of the whole Church, Head and members, and thus the Mass is also the beginning and the end of Eucharistic worship, that is, of the Church's entire cult, which along with the priestly offering embodies the life-in-faith of baptized Christians.

The last point demands special emphasis; being as it is, the doctrinal keystone, it is referred to frequently in the Instruction. There are implied here three different levels of the Church's mystery of worship.

First it is plain that if the Mass is the sacramental Memorial of the Lord's paschal sacrifice, in all its fulness, then it is the Mass which actualizes that highest act of worship, the giving, on behalf of all mankind, of the Incarnate Son to the Father. The Church, assembled together for the Eucharist, makes its own offering, through being caught up in this mystical presence of the act of Christ in his intimacy with the Father. Other acts of worship find here both their fount and their goal — in no other liturgical act has the Church the privilege of offering the living gift of Herself in the mysterious but real presence of the paschal sacrifice. All other acts of worship indeed carry with them a reaching out towards the Eucharistic enactment. It is in this sense that the latter is the "fount and goal of the Church's entire Worship."

But that is not all. The text itself speaks of "the fount and goal of the entire Christian life." We have just seen that Banquet and Sacrifice are inseparably one. The strength to live from day to day in its fulness the total self-sacrifice demanded by commitment to the Gospel is the transformation brought about in the Christian who eats of the Eucharistic bread. He finds here in a real partaking of the Memorial of the Lord the strength to live his Baptismal priesthood. It is likewise here that he renders the constant offering of himself a true element of the Passover whose mysterious presence we noted above.

The text we are elaborating pauses specially however, at the third level, which is now the object of our explanation. Eucharistic Worship in se, that is, the cult we render to God in and through the Eucharistic Mystery, taken in its strictest sense, finds its beginning and its end in the Sacrifice of the Mass. This for two reasons. The Bread to be adored apart from Mass comes from the Mass, for only there, in the Eucharistic offering made by Christ and the Church, is it consecrated. Secondly the reservation of the sacred species apart from the Mass has for its primary object the sacramental communion of those absent from Mass, and who thereby unite themselves really with the paschal self-offering of Christ, actualized sacramentally in the celebration of Mass. This is the primary pole about which gravitate all the varied forms of Eucharistic worship which seek out directly the consecrated bread preserved after the Memorial of the Passover. Thus, the Host we adore
is not our private Jesus, cut off from sacramental purpose, but the Bread of the Lord's Supper, made to be eaten in faith and love. The Instruction will repeat this at the outset of the 3rd section (n. 49), basing its statement on the official documents.

This helps us better to grasp the reasons for our adoration. Beyond doubt, it stems principally from the fact that Christ is truly present in the Eucharistic Bread — as Mysterium Fidei insisted so strongly. This presence aligns itself with the self-gift of Christ in sacramental communion. Christ, adored in the Eucharist, is truly Bread of Life, giving Himself as food, consecrated in the Church's celebration of the Memorial of the Passover. The text puts it tersely: the consecrated bread is preserved "ad extensionem gratiae Sacrificii." This extension is brought about first of all by the sacramental eating, and secondly — albeit secondarily — by adoration of the glorified humanity of Christ the Lord, witness par excellence of the Father's Agapè, and His Salvific providence. Thus stands the foundation in dogma for the guidelines laid down by part three of the Instruction.

This quick doctrinal synthesis presents a very unified view of the Mystery of the Eucharist. The import of recent decisions of the Church's teaching authority is not ignored but elaborated with a profound respect for the balance required. The point which draws together all the elements in question is the ecclesial celebration of the Memorial of the Passover, Holy Mass, established in its permanent relationship to the once-and-for-all paschal Event, and seen in all the breadth of its scope.

PART I

General Principles for Catechesis of the Eucharistic Mystery

It is plain that the Instruction is not concerned with the difficult question of method, or style or the internal balance of any catechesis. This is not the area of its competence. It does however, have the responsibility of recalling to mind certain doctrinal elements that catechesis — in its broadest sense — must bring home to the faithful, to give them the ability to draw from the Eucharist all the vital outpouring willed for them therein by Our Saviour.

The Eucharistic Celebration is the Core of the Church’s Existence (nn. 5-8).

One must first lead the faithful to discern the central rôle which the Eucharist plays in the mystery of the Church. This rôle is nothing but a consequence of what we explained in commenting on no. 3. The celebration of the Memorial of the Lord is at the core of the pilgrim Church's existence, as its fount and goal, precisely because it makes mysteriously present the glorified humanity of Christ, in the very act of his paschal sacrifice. The Church's life springs from this sacramental contact with the Mystery of Christ in His Passover and receives therefrom with the strength of the Holy Spirit, her apostolic élan. Traditional theology has pointed out that no one receives
grace unless he have at least a desire (votum) for sacramental reception of the Eucharist. (cf. St. Thos. Sum Theol. III 79, 1 ad 1). But further still, it is here that the Church returns again and again, to send up to the Father, through the presence of Jesus’ sacrifice, her own oblation and thanksgiving. All our sacramental system, all the Church’s ministries, all apostolic commitment centre on this living presence. The Eucharist is thus the culminating point of the Salvific action of God, and men’s worship of Him.

The Eucharist is likewise the pledge and the catalyst of the oneness of God’s people, both for the universal and for the local Church. The Eucharistic gathering of the faithful has as its presiding officer the Bishop — in communion with the Episcopal College, bound together around Peter’s successor — or his representative. Be it ever so small, this gathering only be-speaks clearly the fact of its belonging to the universal Church but also binds up this unity in a communal attention to the proclamation of the Word, and a communal partaking of the Lord’s Banquet. The Instruction limits itself here to quoting a few outstanding texts, pointing up among other things the communal aspect of salvation: There is no salvation outside the mystery of charity and brotherly oneness which is the Church, a charity made real and built up first of all at the Lord’s Table. This last is a highly important aspect of Eucharistic life.

Number 8 brings out the repercussions this point may have on the ecumenical movement. The Eucharist seeks to embody and to actualize the unity of the baptized, and its particular grace leans toward the accomplishment of this unity. Thus a grace of oneness. Consequently, the celebration of the Memorial of the Lord is the most apt occasion for the prayer for unity and the concomitant awareness of the scandal of Christian disunity. The text goes still further. It calls upon Catechesis to present clearly to the faithful the authentic Eucharist to be found in non-Roman Catholic Churches who possess a true episcopate, and likewise to discover the positive aspects of the celebration of the Lord’s Supper in other Christian communions. These last share with us the communal gathering in obedience to Christ’s command, a true Liturgy of the Word, a Eucharistic prayer of blessing and petition, the material signs of bread and wine, and finally the desire to grow in charity by the celebration of the Lord’s Supper. Their celebrations of the Banquet are thus not void of all Eucharistic significance.

The Celebration of The Eucharist in The Lord’s Presence (n. 9).

The foregoing paragraph comes more into focus by a recalling of the various modes of the presence of Christ in the Eucharist. The Instruction takes up here the text given by the Constitution on Sacred Liturgy, and clarified by Mysterium Fidei, but presents the elements in a new order. The Memorial of the Lord comes to be in a deeply significant fusing of various modes of the presence of Christ, which find their culmination in one mode, without losing in each case, a particular characteristic. There is His presence in the gathering of the brethren, in the proclamation of the Word, in the Minister, in the consecrated bread and wine. This last stands out as the most important, and is called REAL Presence, “not exclusively, as though to call the rest unreal, but by its primacy over them.” This real presence blossoms
out over and above the rest, for the Lord gives his flesh to the brethren gathered together, in virtue of the power of the Word of God, spoken by the minister in the “forma sacramentalis,” in his rôle as “in persona ipsius Christi.”

The Bond Which Links Liturgy of The Word and Liturgy of the Eucharist (n. 10).

In this vein we also wish to note the content of no. 10, as it is of great pastoral significance. It underlines the deep-seated unity linking the Liturgy of the Word and the Church’s offering of the Lord’s Sacrifice. We have said above that the Mass is basically the Memorial of the Passover, which is THE Event central to Salvation, and in which all the wonders of God’s love and grace reach their peak. It is the Liturgy of the Word that recalls to the assembly these wonderful things, showing their full meaning. The hearts of the faithful are thus incited to thanksgiving (i.e., Eucharist) and thus prepared for a truly realistic intercessory part. The assembly can thus take part fully in the sacramental event in which the Lord’s paschal sacrifice is rendered present, to be accepted and lived. The activity of Christ in Word and in Sacrament merge in the sacramental communion of faith and love.

Active Participation of the Faithful in the Memorial of the Lord (nn. 11-13).

The Instruction next calls upon Catechesis to set out clearly the true fulness of the priestly office exercised by the Church in the celebration of the Memorial of the Lord, and thus to bring out the dynamic union between the royal priesthood of the baptized and the ministerial priesthood of the ordained. The emphasis is nonetheless on the priesthood of the baptized — for obvious reasons.

Number 12 presents a thorough synthesis of what makes up real participation of the faithful in the Eucharist. It calls to mind that they are the Holy People truly offering to the Father through and with the ministers the Memorial of the Passover; then goes on to delineate precisely the various elements of this People’s true and active ingress into the Church’s offering of the Memorial. It (the Memorial) recalls in faith and thanksgiving the paschal Event; it associates all participants to the offering made by the ministers (themselves part of the Holy People, cf. n. 3) to the Father; finally it culminates in sacramental communion in faith and love, wherein the ultimate goal of the sacrifice, namely a deepening of the life with God and the Brethren, is accomplished in the participants.

We notice here two important matters. First of all, the value of sacramental communion actually received. This is no extrinsic act, adjoined to the paschal sacrifice; rather it belongs to the true reality of this latter, whose object is, in St. Augustine’s words, to bring into being the Sancta Societas, the Koinònia, the Communion of God and man. This is the reality of Christ’s regiving to His faithful the bread and wine they had offered transformed by Him into divinity. Thus there takes place an exchange — in — com-
munion which makes real the true activity of the Passover, which the Mem-
orial celebrates. But — and here is the second point — this is no magic or
automatic exchanging. The text itself reminds one of the importance of the
interior dispositions which alone render communion something more than
a ritual: namely a living union with the Lord. Thus, participation cannot
be a surface thing, and on the other hand the celebration should root the
risen Christ more deeply into one's life, which thus is surrendered to fulfil-
ment of the Providence of nature and Grace.

Some Concrete Points (nn. 14-15)

The teaching of children presents its own difficulties, and while the
Instruction does not wish to answer these, it nevertheless points out certain
principles. This Catechesis must be forward-moving, adapted to the age
and understanding of the children — it cannot be all-inclusive. However,
it should attempt to make understood, through the gestures and the prayers,
the depth of meaning in the Mass, without neglecting to mention its effects
on the life and work of the Church. First Communion for example, Christian
initiation, is one thing, and its peak is the sacramental reception of Christ
glorified. First Communion is the final rite in the entry a man makes into
the Body of Christ. Children should understand the significance of reaching
this stage in their participation in the Christian mystery.

Finally, the text calls upon pastors to exercise their duty of giving to
their faithful a deep and true understanding of the Eucharist as the centre
of their lives. The mysteries of the Church Year, the ritual (especially the
Sacred Banquet) the prayers (especially the Eucharistic prayer), all must be
rallying points. It is quite simply a question of helping people to know what
they are doing.

J. M. R. TILLARD, O.P.

PART II

THE CELEBRATION OF THE MEMORIAL OF THE LORD

The second part of the Instruction deals with the celebration of the
Eucharist or the Memorial of the Lord. It is subdivided into four parts:

1. Some general norms regarding the celebration of the Memorial of the
   Lord in the community of the faithful nn. 16-24.


3. The Communion of the faithful: nn. 31-41.

4. The celebration of the Eucharist in the life and ministry of bishops and

This first chapter falls easily into three principal themes: The first concerns the community and its unity (nn. 16-19) then the way the ministers should celebrate (nn. 20-22); finally, the place of the celebration (n. 24).

Here are some observations on these points:

(A) The community and its unity

N. 16 — Certain conclusions are drawn from the principles given in the first part of the Instruction, nn. 5-7, and from the traditional principle according to which the fruit of the Eucharist is the “unity of the Mystical Body” (St. Thomas, Summa Theol. 3, q. 73, a. 3, c.).

It is quite normal that the celebration manifest in signs the unity which it expects to produce; this unity transcends all natural differences and it stands out much more clearly when the community is made up of the faithful of every race, age and condition; it appears truly then as “the people joined together in the unity of the Father and of the Son and of the Holy Spirit” (CYPRIAN, DE ORATIONE DOMINICA, n. 23). The words of St. James also can be recalled to avoid the distinction of persons (James II, 1-4) and of St. Paul to avoid divisions in the assembly of the faithful (I Cor. 11, 17-22). See also the Constitution on the Liturgy, article 32, and the Instruction Inter Oecumenici, n. 34-35. To avoid all confusion, it must be noted that no prohibition is placed on an assembly otherwise composed. However, manifestation of the nature of the Church is in itself better portrayed and shown forth more fully when the faithful, even though of various classes are gathered together in the unity of the same celebration.

This community is a hierarchically organized community and it should then appear as such. The second Vatican Council itself has clearly set forth the principles which have been recalled here (Constitution on the Liturgy, article 28 and 41; Constitution on the Church, article 26). It is also useful to add the very clear text from the Decree on the Ministry and the Life of Priests, article 6: “No Christian community, however, can be built up unless it has its basis and centre in the celebration of the most Holy Eucharist. Here, therefore, all education in the spirit of community must originate.”

N. 17 — What is said here concerning the avoidance of disrupting the community flows from the same principles; this applies in general to all liturgical celebrations, which, according to the words of the second Vatican Council “are not private actions, but celebrations of the Church which is the sacrament of unity” (Const. on the Liturgy, art. 26), and which ought to, as far as possible, show forth this unity. The general principle should especially apply to the celebration of the Eucharist; there are three points to be noted here:

a) It is absolutely necessary to avoid the simultaneous celebration of several Masses in the same church on Sundays and Holydays when the Mass is celebrated for the people;
b) As far as it is possible, the same should be avoided on other days as well. For pastoral reasons exceptions could more easily be made on the weekdays;

c) The celebration of the Divine Office in choir or in common, of baptism, and of marriage during the celebration of scheduled Masses for the people must also be avoided. The same evidently applies to preaching while the Mass is going on.

It must be noted that the individual celebration of Mass by a priest in a separate oratory where people are not present, is not forbidden; nor is there any question of Masses which are celebrated in the same church outside of regularly scheduled Mass hours. Finally, the way by which the disruption of the community by the celebration of several Masses simultaneously can be avoided is given: — Concelebration by all the priests who wish to celebrate at the same time. Concelebration is treated of again in n. 47.

N. 18 — Obviously more is required than simply external unity of time and place, but pastors should employ suitable means to promote a sense of the local and universal community. The principal means are indicated in the Constitution on the Liturgy, art. 30, 41, etc.

N. 19. — The same principle underlies the directives for welcoming visitors into the local celebration. In our day and age, these directives are of particular importance because of the number of those, especially during vacation period, who are accustomed to travel to other regions and even other countries and remain there for some time. A similar concern for welcoming visitors to the Eucharistic celebration already existed in the early Church, as the Didascalia of the Apostles (II, 58) and the Apostolic Constitution (II, 58) point out.

The Instruction appropriately recalls the text from the Constitution on the Liturgy, which recommends that all the faithful be able to say or sing together in Latin those parts of the Ordinary of the Mass which pertains to them. In this way difficulties arising from diversity of languages can be avoided.

(B) The manner in which the ministers should celebrate

We shall briefly mention three points:

N. 20. — More is required than merely the correct and material observance of liturgical laws. By their bearing, the ministers must show forth a reverence for holy things. The ministers must pronounce the text of the Homily, Readings, and the Prayers distinctly in order that the faithful may understand them and be led to spontaneously respond. Here, the Instruction absolutely confirms the principle enunciated in several ways by the second Vatican Council: all sacred ministers have been ordained "for men" and are servants of "their brethren" (Const. on Church, art. 18). Hence the necessity of providing a careful preparation for future ministers in seminaries and religious houses, so that they may be able to fulfil their function competently and efficiently.

N. 21. — The priest is permitted, if he judges it opportune, to chant or proclaim the Canon in an audible voice, according to the rite already set
forth for concelebration. This permission is given only for Masses at which the people are present.

N. 22. — When the Mass is telecast or broadcast by radio it should be celebrated with dignity and discretion so as to be a model for all viewers and listeners. It is not out of place to recall here the norms laid down on this subject in the Instruction on Sacred Music and Sacred Liturgy of September 3rd, 1958 (nn. 74-75 and 95). Moreover care should be taken to assure that the prayer and participation of the faithful who are present when the Mass is actually being televised or broadcast, are not disrupted by technical apparatus etc.

The same principle applies when photographs are taken during the course of the celebration (n. 23).

(C) The place of celebration

N. 24. — Some norms are given concerning the arrangement of the church for the proper carrying out of the celebration, according to the spirit of the Decree on the Ministry and Life of Priests, art. 5, and the Instruction Inter Oecumenici, art. 90-99. Particular attention should be paid to paragraph 4 concerning the main altar: “that it should be so placed and constructed that it always is seen to be the sign of Christ himself, the place at which the saving mysteries are carried out and the focal point of the assembly of the faithful.”

II Celebrations on Sundays and Weekdays

The Sunday celebration and the meaning of Sunday itself is first of all treated (n. 25); the Sunday celebration around the Bishop or in the parish (n. 26); Masses celebrated on Sunday for particular groups (n. 27); the anticipated Sunday Mass on the preceding evening (n. 28).

Then Mass on weekdays is considered (n. 29), and finally Mass celebrated at meetings and gatherings of a religious character in order to promote and develop the Christian life (n. 30).

Here are a few remarks on each of these points.

N. 25. — Mention is made of the meaning and importance of the Sunday as outlined in the teaching of the second Vatican Council (Const. on the Liturgy, art. 6 and 106), and some advice is given on how to better prepare the faithful for a worthy celebration of this mystery.

N. 26. — In order to foster the sense of ecclesial community, especially by the Sunday Mass, reference is made to the celebration on that day around the Bishop, particularly in the cathedral church, and to the celebration in the parish church. In order to fully understand the importance of this recommendation, it is necessary to recall what the second Vatican Council teaches about the Bishop who is “a high priest of his flock” (Const. on the Liturgy, art. 41; Const. on the Church, art. 26), and about priests who “under the Bishop’s authority sanctify and govern that part of the Lord’s flock entrusted to them, making the Universal Church visible in their own locality
and lending powerful assistance to the upbuilding of the whole Body of Christ” (Const. on the Church, art. 28). Some practical recommendations are given indicating how to promote unity in the parish community.

N. 27. — Here reference is made to Mass celebrated for particular groups (e.g., Masses for societies, for children preparing to receive First Communion, for youth, for visitors who speak a different language, as was mentioned in n. 19, etc.). If possible it is preferable that these Masses be celebrated during the week. Otherwise, these particular groups should be integrated into the parish Sunday celebration so as not to obscure the unity of the community.

N. 28. — The question here concerns the Mass at which a person by concession of the Holy See, can satisfy his Sunday or Holyday Mass obligation on the preceding evening. Certain norms are laid down concerning the hour of the celebration (in the evening only, at a time to be determined by the local Ordinary), concerning the liturgical rite (Mass assigned in the calendar for the Sunday), concerning Communion (a person is able to receive even if he has already received that morning). Certain special norms are laid down for the Easter Vigil, for Pentecost, and Christmas.

III The Communion of The Faithful

After a general recommendation that Communion be received during Mass (n. 31), this section goes on to treat of Communion under both species (n. 32), Communion outside of Mass (n. 33), the manner of approaching to receive Communion (n. 34), the Sacrament of Penance and Communion (n. 35), Communion on certain more solemn occasions (n. 36), frequent and daily Communion (n. 37), thanksgiving after Mass (n. 38), Viaticum and Communion for those who cannot come to church (nn. 39-40), finally, Communion under the species of wine alone.

The following points are to be noted:

N. 31. — By virtue of the theological principle that Communion is part of the Sacrifice, the recommendation is again made that Communion be received during the Mass with hosts consecrated at that Mass (cf. Const. on the Liturgy, art. 55).

N. 32. — Communion under both species shows more perfectly the nature of Eucharistic Communion. That is why the second Vatican Council established as a principle that it can be permitted in certain cases (Const. on the Liturgy, art. 55). Subsequently, the Decree *Ecclesiae semper* outlined eleven cases where, according to the judgment of the Bishops, Communion under both species could be granted. The present Instruction considerably extends this permission; in accordance with the judgment of the Bishops it can also be granted:

1) To lay missionaries, in the Mass in which they are publicly sent out on their mission, and to all others at the Mass in which they receive an ecclesiastical mission;
2) In the administration of Viaticum, to a sick person and to all who are present, when Mass is celebrated in the house of the sick person, in accordance with the existing norms;

3) To the deacon, sub-deacon or ministers, who are carrying out their ministry in a solemn or pontifical Mass;

4) When their is concelebration: To all who exercise a genuine liturgical function in this concelebration including lay people, to all seminarians who are present; to all members of Institutes practising the evangelical virtues and to other societies in which the members either through religious vows, or solemn commitment or a promise, dedicate themselves to God; and also to all those who normally live in the house of the members of the Institutes or/and Societies;

5) To all groups which are making retreats or following spiritual exercises, in a Mass which is celebrated during the retreat or exercises for those who are taking part; to all those who are taking part in the meeting of some pastoral commission, in the Mass they celebrate in common. It must be noted that it is a question here only of Masses celebrated for a group who actively participate, but not of Masses which are celebrated privately by priests during the reunion or the spiritual exercises;

6) At the baptism of adults, to the godfather, godmother, parents and spouse of the baptized person; also to the lay catechists who have prepared the person, in the Mass of the initiation;

7) To the parents, relatives and special benefactors, who take part in the Mass of a newly ordained priest;

8) To priests who take part in large celebrations, but are not able to celebrate or concelebrate.

N. 33. — However desirable it may be that the faithful communicate during the celebration of the Mass itself, there are cases where they may have good reason to ask to receive Communion outside of Mass. In a general way, priests are told not to refuse to distribute Communion in these cases. A few particular norms are added:

a) Communion may be distributed even during the afternoon with the permission of the Ordinary or the Major Superior of a religious Institute; this extension of Canon 867, paragraph 4, had already been accorded by the Motu proprio, Pastorale Munus and by the Rescript, Cum admotae;

b) If it is judged suitable a short bible service may precede the distribution of Communion;

c) If Communion is distributed by a minister who has the faculty to do so by indul from the Holy See (i.e., a minister who is not a priest or deacon) the rite laid down by the competent authority is to be followed. The "competent authority" mentioned here, is understood to be the one who has granted the permission.
N. 34. — The faithful can receive Communion either kneeling or standing; both methods are traditional in the Church and Conferences of Bishops may legitimately choose one or other taking into account the circumstances, “above all the number of the faithful and the arrangement of the churches”. It is important for the sake of unity that all the faithful should willingly adopt the method indicated by their pastors. When they receive Communion standing it is recommended that the faithful should make some sign of reverence before receiving the Blessed Sacrament.

N. 35. — In this number, the relationship between the Sacrament of Penance and Communion is considered. Three principal points are mentioned:

a) The Eucharist itself, according to the Council of Trent is “the medicine which frees us from our daily faults and preserves us from serious sin”. This should not be surprising, since the Mass is the unique sacrifice of Christ, from which all forgiveness of sins comes. The Council of Trent put it this way: “The Holy Council teaches that this sacrifice is truly propitiatory; if we approach God with an upright heart and a genuine faith, with fear and respect, contrite and repentant, He will see that we obtain mercy and find grace for suitable assistance (Hebrews 4, 16). Appeased by this offering, the Lord grants the grace and the gift of repentance, and remits the crimes and sins however great they may be” (Conc. of Trent, Sess. XXII, chap. 2; Denz. n. 1743).

b) Such a remission of sin can only be obtained if the sinner is truly repentant and contrite according to the words of St. Paul: “Let a man prove himself” (I Cor. 11, 28). According to the custom of the Church, this requires that a person conscious of serious sin must make a sacramental confession before receiving Communion (Council of Trent, Sess. XIII, c. 7: Denz. n. 1646-1647). This general law, reiterated by the Code of Canon Law (Can. 856) admits of an exception, as the Council of Trent briefly states: “Unless a confessor is not available.” (Ibid., n. 1647). This exception is expressed here in terms of Can. 856, which lays down the condition that there be urgent necessity. Such conditions are frequent today, e.g., in mission countries where confessors are only infrequently available. If the faithful were obliged to previous confession in these cases, they would be deprived of Communion for a long period of time. Other cases also must be taken into account and Moralists usually treat of these.

c) “The faithful are to be constantly encouraged to accustom themselves to going to confession outside the celebration of Mass, and especially at the prescribed times.” The pastoral reasons behind this directive are mentioned in the Instruction itself. Experience has shown that it is not impossible to gradually lead the people to a willing observance of this practice.

N. 38. — Private prayer after Communion is encouraged. An important theological argument is given for this: the Eucharist, the most perfect liturgical thanksgiving, is directed toward spiritual union with Christ and toward that continual thanksgiving which St. Paul constantly recommends to the Christians (cf. I Thess. 5, 18; Eph. 5, 20; Col. 3, 17). It is only natural then that those who have received Communion should spend some time considering the gift they have received and remain for a while in personal prayer.
N. 39-40: — Communion under the form of Viaticum and Communion for those who cannot come to the church. Communion may be given to the sick and the aged at any hour of the day.

N. 41. — In case of necessity, the local Ordinary may permit Communion under the species of wine alone for those who are unable to receive under the species of bread.

IV The Celebration of The Eucharist in The Life and Ministry of The Bishop and The Priest

N. 42. — The principal doctrinal points from the Second Vatican Council on the role of the Bishop in the celebration of the Eucharist are recalled.

N. 43. — Since the Eucharist is the sign of the Church, which is the people of God hierarchically ordered, the Instruction recommends, insofar as possible, that priests participate in the Eucharist by fulfilling their proper function rather than by simply receiving Communion with the faithful. During the period of antiquity the local clergy invited visiting priests to sit in the special place reserved for them: “they are to be received according to their rank and invited to consecrate the offering.” (Statuta Ecclesiae antiqua, C. 56: Ed. C. Munier, Paris 1961, p. 89; Didascalia Apostolorum, II, 58, 2; Constitutiones Apostolorum, II, 58, 2, etc.).

N. 44. — Priests are also encouraged to celebrate Mass daily, even if the faithful cannot be present. This was recommended by the Second Vatican Council itself (On the Ministry and Life of Priests, n. 13). Obviously this applies to cases where the priest is alone in a place and there is no possibility of participating in the Mass unless he celebrates by himself. The recommendation, made to all Christians, to take part each day if possible in the supreme act of Christian worship, applies particularly to the priest.

N. 45. — The whole liturgy is the public worship of the Church regulated by the Apostles and their successors. Consequently, it is necessary for the priest to observe the liturgical laws. The faithful are entitled to the assurance that they are attending the public worship of the Church and not a rite established on private initiative. The words of St. Thomas are worthy of note here: “Just as a person would be guilty of falsification who made known in the name of someone, things which had not been committed to him, so also any who, in the name of the Church, gives worship to God in a manner contrary to that established by the Church on divine authority, and contrary to Her traditional practice, would be guilty of falsification.” (II a — II ae, q. 93, a. 1).

N. 46. — The Second Vatican Council in several places recalls the principle according to which the entire hierarchy is at the service of the people of God. As a consequence, when priests arrange Eucharistic celebrations they will choose from among the authorized forms, those which are most advantageous to the people. This may even mean putting aside their own personal wishes and preferences.

N. 47. — The norms for Concelebration are based on this same principle. The needs of the people must first of all be considered (e.g., a suf-
ficient number of Masses must be provided so that all the people are able to take part in the Sacrifice. Once this is assured, all other things being equal, concelebration is to be preferred to the simultaneous celebration of individual Masses. The reasons for this are as follows: a) concelebration shows forth the unity of the Sacrifice; b) it expresses the unity of the priesthood; c) it brings out clearly the oneness of the entire people of God; d) it strengthens the bond of fraternal fellowship among the priests.

The principle laid down in n. 18 of the Instruction must also be kept in mind, which encourages a sense of community in the celebration of the Eucharist. The simultaneous celebration of several Masses in the same church tends quite easily to disrupt this sense of community.

Whenever pastoral needs or other reasonable motives do not prevent it, the competent superiors are asked to facilitate and even positively encourage concelebration. It does not state precisely what these pastoral needs or reasonable motives might be. One example might be the need for young priests to thoroughly acquaint themselves with the rubrics of individual celebration. The privilege enjoyed by each priest of celebrating individually is always explicitly confirmed.


PART III

THE WORSHIP OF THE HOLY EUCHARIST AS A PERMANENT SACRAMENT

The third part of the Instruction concerns the Eucharistic Mystery insofar as it is a permanent sacrament honoured in the Church — that is, the worship of the Eucharist.

This part comprises five chapters. They concern: 1) The reasons for the reservation of the Eucharist outside of Mass, and private or individual worship of it; 2) Where the Blessed Sacrament is to be reserved; 3) Eucharistic devotions. The two final chapters concern liturgical acts related to the Blessed Sacrament insofar as it is a permanent sacrament in the Church, namely: 4) Processions of the Blessed Sacrament; 5) Exposition of the Blessed Sacrament.

1. Reasons for Reserving the Eucharist Outside of Mass, and the Private or Individual Worship of the Eucharist.

There are three reasons for reserving the Eucharist outside of Mass: 1. The administration of the Viaticum; 2. The distribution of Communion outside of Mass; 3. The adoration of our Lord Jesus Christ present under the Eucharistic species. Of these reasons, the administration of the Viaticum is given as the primary original reason, and the others as secondary reasons.
No one doubts or can doubt that the original purpose for the reservation of the Eucharist, at least in the tabernacles of the churches, was the administration of the Viaticum; this custom, as St. Justin testifies (First Apology, 67), originated with another older custom of carrying the Holy Eucharist to those who were absent from the Sunday celebration, and especially the custom whereby each of the faithful carried the Eucharist and kept it at home for his own communion: and this is understandable; for in the first three centuries, especially in times of persecution, the faithful might suddenly have to face persecution and martyrdom: no wonder that the Holy Eucharist was kept in the tabernacle of the church for the same reason for which it was kept in the homes, that is, for the communion of the sick and of those who were in danger of death.

This is the first purpose in importance of reservation, as it is the first purpose in the order of time. The necessity of Holy Communion outside of Mass was primarily and directly for the sake of the sick in danger of death: The distribution of the Holy Communion in the church outside of Mass, quite independently of the Sacrifice of the Mass, was unknown before the Council of Trent; in the 17th century, it was apparently introduced into conventual churches and became a general practice only at the end of the 18th century.

Although it is quite evident that the faithful have always given divine worship to the sacrament of the Holy Eucharist, there was apparently no trace, before the 12th century, of the adoration and worship of the Holy Eucharist such as exists in the Church at present.

It is correct, then, to call these reasons for reservation secondary — for these customs were introduced at a later date; but especially, because Christ most certainly instituted the Holy Eucharist in order that it be eaten, and eaten as we commemorate his bloody sacrifice — that is, at Mass.

This term "secondary", however, should not be taken in the ordinary sense, that is, as meaning that these secondary purposes are of little importance. Rather it should be taken, so to speak, in a philosophical sense, as distinguishing the other purposes from the primary one; the distribution of Holy Communion, and the worship of the Holy Eucharist outside of Mass, must be considered an important development in the Church, as witness the most recent documents of the Magisterium, especially from the Encyclical Mediator Dei to the documents of the Second Vatican Council; the three purposes of reservation of the Blessed Sacrament must balance one another, so that when one is emphasized the others are not neglected, and that when we consider them together we must keep in mind the unity of the Eucharistic Mystery, whose summit is, without question, the Sacrifice of the Mass.

There are certain practical consequences of this principle which will govern the private adoration of the Holy Eucharist reserved in the church outside of Mass — that is, prayer before the Blessed Sacrament.

This private prayer — as appears from the pontifical documents, for example the encyclicals Mediator Dei and Mysterium Fidei (55), and the documents of the Second Vatican Council, for example the Decree Presbyterorum Ordinis (18) — is not to be underestimated, and its value is not to be minimized; entirely to the contrary, it must be insistently recommended,
so that the faithful may visit the Blessed Sacrament even more often whenever possible.

However the faithful must be instructed, and their pastors must lead them not only by word but also by example, so that their private prayer before the Blessed Sacrament may be inspired by the holy Liturgy; they must always keep in mind that He Whom they adore now in His Eucharistic presence in the tabernacle is the very Lamb of God Who died on the cross and Whose sacrifice is renewed in the Mass. It is only through this sacrifice that this presence under the Sacred Species is given to us, and it is given to us especially in order to obtain the spiritual union of Christ and the faithful in His Sacrifice and Sacrament.

From this integrated presentation of the Eucharist, the Church hopes for three things. First of all, that the faithful take part more often in the Sacrifice of the Mass, even on weekdays. Secondly, that they participate sacramentally, even daily if possible. Thirdly, that they be nourished by the Paschal Mystery in which they have become involved by their baptism, and that it penetrate their very lives; that by their prayers and works they aid their brethren living in the world.

However, in order that "the adoration of the most Holy Sacrament and devout visits to the tabernacle may not be neglected," it is desirable that "churches not remain closed outside the times of public worship"; (Mediator Dei CIC, Can. 1266); that they may therefore be open at the times which are most suitable for the faithful — as an improvement on former customs which today, because of changed conditions, might perhaps benefit only the favoured few.

The churches should remain open, not according to the convenience of the pastor, but at times when, according to various circumstances of time and place, the greater part of the faithful can come to the church if they wish and make daily visits to the Blessed Sacrament.

II. Where the Blessed Sacrament is to be Reserved.

The tabernacle is considered first: Two laws are recalled, already in existence, which prescribe that the Holy Eucharist neither should nor may be reserved in all churches and oratories, but only in churches and oratories already determined by law (CIC Can. 1265), and not on several altars in the same place of worship but only on one (CIC Can. 1268); quite logically, there is a further prescription that there is to be only one tabernacle in each church and not several of them, as was formerly the case almost everywhere, when each altar had its own tabernacle even if the Holy Eucharist were reserved only in one of them.

The tabernacle must not only be of solid construction, but violation-proof, that is, built securely that there is no danger of sacrilegious profanation.

With regard to the location of the tabernacle, the rules already published in the Instruction Inter Oecumenici are partly revised because of almost universal changes which have taken place these past two years.
This is the first time — I think — that the official texts have indicated as the preferred solution for the reservation of the Blessed Sacrament a chapel distinct from the main part of the church — a solution which should be kept in mind especially in building new churches.

But lest this arrangement lead us to misunderstand the intention of the Instruction — as if it wished to banish the Blessed Sacrament from the church, the Instruction itself explains the reason for the arrangement.

Since the Holy Eucharist reserved in the tabernacle is honoured most often in a private fashion by the individual faithful, rather than publicly, the place of reservation of the Eucharist is fittingly one that lends itself to private prayer; because when the Blessed Sacrament is in a chapel it can be carried from the chapel into the main part of the church for community devotions. On the other hand, if the tabernacle is in the church, where there are frequent causes of distraction, it will be impossible to provide for each one to pray attentively before the Blessed Sacrament, in as fruitful a manner as he desires.

This is the reason why the reservation of the Blessed Sacrament in a separate chapel is especially recommended in churches where marriages and funerals are frequent, or which have artistic or historic treasures which draw large numbers of tourists.

On the other hand, as was laid down in the Instruction Inter Oecumenici (92), it is not forbidden, with permission of the Local Ordinary, to place the tabernacle on an altar in another part of the church or at the middle of a side altar or the main altar, even if the altar is built for celebration facing the people.

But even here there is a new development with a doctrinal foundation: for of the three places indicated above where the tabernacle may be placed, the Instruction says that we should prefer one where Mass is not celebrated: either off the altar, or in the middle of a side altar.

And this is the reason: In liturgical celebrations, Christ is really present (cf. n. 8 of this Instruction): In the assembly of the faithful gathered together in His name, in His Word, in the person of the minister, under the Eucharistic species: These various special modes of the presence of Christ proceed from the lesser to the greater and reach their summit in the real presence par excellence under the Eucharistic species.

If we have the Eucharistic presence of Christ, from the beginning of Mass, in the tabernacle of the altar of Sacrifice, then at least psychologically the presence of Christ is not made clear or, as it should be, by the gradual progression of these modes of presence; and the Eucharistic presence does not appear, as it should, to be the fruit of the consecration. And so, at least for pedagogical reasons it is fitting not to place the tabernacle on the altar where Mass is ordinarily celebrated.

This requirement must be kept in mind, especially in the building of new churches, and also in the adaptation of existing churches and altars to the renewed liturgy, so that the necessary precautions may be taken.

Be this as it may, the place where the Eucharist is reserved ought to be distinguished by its dignity and beauty. The presence of the Blessed
Sacrament in the tabernacle ought to be indicated by a light continually burn­ning near the tabernacle. The Instruction does not speak explicitly of a taber­nacle veil, but leaves it to the competent territorial authority to decide what is the best way to make known the Eucharistic presence — not excluding the tabernacle veil, but following tradition in giving it preference.

III. Eucharistic Devotions.

In this chapter, the Instruction adds nothing new to what has already been laid down in the Constitution on the Liturgy concerning devotions in general; that is, that in regulating them we must keep in mind the relation­ship between the Liturgy and other sacred functions, and that it is not per­mitted to combine liturgical actions and other devotions (Instr. SRC 3-9-1958, n. 12); finally, that account be taken of the liturgical seasons so that the devotions can be adapted to the sacred liturgy, flow from it and prepare the people for it.

IV. Processions of the Blessed Sacrament.

The Instruction recalls how useful processions of the Blessed Sacrament are; they give the Christian people, even those who do not come often to the church, an opportunity to revive their faith and their devotion towards the Blessed Sacrament, at least once a year, on the feast of the Blessed Sacrament. It is required though, that these processions take place solemnly and with dignity, that the faithful take part in them actively by singing and prayer, and that all danger of irreverence be eliminated.

We must take it for granted that this danger can easily be present under present day conditions: consequently, the Ordinary of the place must judge whether a procession is opportune, taking account of the route which the procession is to follow and planning it so that it may have the required dig­nity.

The Instruction speaks only of processions in public places: there is no evident usefulness for processions which take place sometimes within the church building, and which one would like to see fall into disuse.

V. Exposition of the Blessed Sacrament.

The Instruction notes, first of all, the positive aspects of exposition of the Holy Eucharist — with the ciborium or monstrance. Exposition is an excellent means of drawing the minds of the people to faith in the marvel­lous real presence of Christ in the Eucharist and drawing their hearts to in­timate union with him.

However, exposition must be arranged so that the faithful clearly per­ceive by it the unity of the Eucharistic Mystery and that they be led to the summit of this Mystery, that is to sacramental participation in the sacrifice of the Mass.

To obtain this result, the Instruction recommends certain things which are helpful and forbids certain others which are not helpful.
First of all, it is to be quite evident that the species which are exposed for the worship of the faithful come from the celebration of the Sacrifice of the Mass. It is better for Solemn and prolonged exposition to take place at the end of Mass; in this case, the faithful are not dismissed with Ite Missa Est and the blessing. The Host to be exposed is to be consecrated at the Mass itself; the exposition takes place without the blessing and after the Benedicamus Domino, before the priest leaves and without his changing from chasuble to cope. Incense is offered, and Pange lingua or another hymn is sung.

So that it be quite clear that the sacred Species are to lead the faithful to participate by sacramental communion in the sacrifice of the Mass, it is better that the ciborium or monstrance be placed on the table of the altar itself. This is primarily to recall to the faithful that Christ wills to give himself to us as our nourishment. Whenever, for any reason, the Blessed Sacrament cannot be exposed on the table of the altar, at least we must avoid the custom introduced in Jansenistic times of using too high a throne, too distant from the faithful. Other things of the same kind must be avoided too: Christ must appear truly as the “Emmanuel”, that is God with us for our consolation and our comfort, according to the express will of Christ to remain always with us.

If, as we have said, the purpose of exposition of the Holy Eucharist is to lead the faithful to communicate intimately and spiritually with Christ, the celebration of the Mass, which surely includes and even transcends this communion, loses its meaning if it takes place in the same church during exposition of the Blessed Sacrament; this can in no case be allowed; wherever the celebration of the Mass is necessary, exposition must be interrupted. In this case, the norms indicated below are to be followed for the reposition and the new exposition.

There are other reasons, besides this one, for example the pedagogical motive which requires that the tabernacle should not be placed on the altar where the Mass is celebrated, so that the presence of Christ shall become manifest little by little and that the Eucharistic presence shall appear as the fruit of the consecration. Understanding what active participation in the Mass and in the adoration of the Blessed Sacrament exposed really are, we can well see that the faithful are not able to engage in the one, and pay attention to the other at the same time.

This prohibition of celebrating the Mass during exposition of the Blessed Sacrament is not limited only to the altar on which the Blessed Sacrament is exposed, but it extends to all the altars in the same part of the church; nevertheless it is not forbidden that the Mass be celebrated in a chapel separate from the place of exposition; but care must be taken that the Blessed Sacrament not remain without adorers during the celebration of the Mass.

Since this prohibition cannot be annulled by any existing custom, or any privilege or indulgence even worthy of special mention, the Instruction gives to local Ordinaries the permission to grant for this article a longer (but not too long) vacatio legis, so that before putting this norm into practice the faithful may be instructed on the meaning of the change and not be disturbed by the sudden interruption of the contrary custom.
During the exposition of the Blessed Sacrament, everything must be arranged so that the attention of the faithful be drawn only to Christ our Lord: sacred silence must not be neglected; there may also be readings, exhortations, hymns and prayers calculated to lead the people to esteem more and more the Eucharistic Mystery — especially if these texts are taken from sacred scripture and ordered along the lines of a celebration of the Word, rather than according to the form used up to the present and commonly called a “Holy Hour.”

Exposition concludes with Benediction with the Blessed Sacrament which may be preceded, if the competent territorial authority wishes, by a hymn other than Tamtum ergo, when a vernacular language is used.

The Instruction lists three kinds of exposition:

1 — *Solemn Exposition which takes place once a year.* This is permitted but not commanded, with the consent of the Ordinary of the place, once a year but only in those churches where the Holy Eucharist is habitually reserved according to the law (cf. CIC Can. 1265), and only if a sufficient number of people can be expected to attend. It can take place for several successive days; the projected aim of this exposition is that the community in the place may have a better understanding of the Eucharistic Mystery and live a more profound Eucharistic life.

So that not all churches of the same place have the same date for this more solemn exposition, it is preferable to have, by mutual agreement or by prescription of the Ordinary of the place, several days in succession allotted to each church. In this way the faithful (at least in large cities) will find the Blessed Sacrament exposed in one or another church always, or at least on certain days.

2 — *Prolonged Exposition.* At the request of the Ordinary of the place, exposition may be for a longer time, and may even be strictly continuous, for some serious and common necessity; but this may only take place in churches where the faithful come in large numbers, so that adorers will never be wanting.

In these cases, if it is foreseen that strictly continuous exposition cannot be had because of the fewness of adorers, the exposition may be interrupted, but only at times determined and announced beforehand, and not more than twice a day, such as at noon and in the evening.

In this case, the reposition and new exposition may be carried out without singing and without ceremony by a priest vested in surplice and stole, with a short period of adoration before and after. However, there is no reason why this cannot be done at least with singing and incensing; it does not seem necessary to give Benediction before the reposition.

3 — *Exposition for short periods.* The Instruction requests Ordinaries of places to see that short expositions not be multiplied, especially if their frequency would take away from the respect due to the Holy Eucharist; it forbids Benediction after Mass; it recommends that, even for short expositions, there be a reading of the Word, some hymns and a period of silent prayer before the Benediction.
A. concluding article deals with Eucharistic Congresses: These congresses provide clergy and faithful with an excellent opportunity for growing in understanding and love of the Eucharistic Mystery. This Mystery must be presented not only as a permanent sacrament, but under the various aspects which this sacrament involves, and which are not to be neglected: namely, the Sacrifice, the Banquet, the Real Presence of Christ the Lord. This presentation consists not only in explaining the doctrine but also in the celebrations which are organized for the occasion; devotions and private prayer ought always to find their completion in the solemn celebration of the Mass. So that private prayer or visits to the Blessed Sacrament may be among the fruits of the Congress and may be promoted more widely among the faithful, it would be suitable to provide continuous adoration in certain churches throughout the area and for the duration of the Congress.

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(Translated from the French)