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Instruction on eucharistic worship
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SACRED CONGREGATION OF RITES

**INSTRUCTION ON
EUCCHARISTIC WORSHIP**

May 25, 1967

UNITED STATES CATHOLIC CONFERENCE

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1312 MASSACHUSETTS AVE., N. W. WASHINGTON, D. C. 20005

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INTRODUCTION

1. Recent Documents of the Church Concerning the Mystery of the Eucharist

The mystery of the Eucharist is the true center of the sacred liturgy and indeed of the whole Christian life. Consequently the Church, guided by the Holy Spirit, continually seeks to understand and to live the Eucharist more fully.

In our own day the Second Vatican Council has stressed several important aspects of this mystery.

In the Constitution on the Liturgy the council recalled certain facts about the nature and importance of the Eucharist.¹ It established principles for the reform of the rites of the sacrifice of the Mass so as to encourage the full and active participation of the faithful in the celebration of this mystery.² It also extended the practice of concelebration and Communion under both kinds.³

In the Constitution on the Church the council showed the close and necessary connection between the Eucharist and the mystery of

the Church.⁴ Other documents of the council frequently stressed the important role of the Eucharistic Mystery in the life of the faithful.⁵ They showed its power to reveal the meaning of man's work, and indeed of all created nature, since in it "natural elements, refined by man, are changed into the glorified Body and Blood."⁶

Pope Pius XII had prepared the way for many of these statements of the council, especially in the encyclical letter *Mediator Dei*,⁷ while Pope Paul VI in the encyclical letter *Mysterium Fidei*⁸ has recalled the importance of certain aspects of Eucharistic doctrine, of the real presence of Christ in particular and the worship due to this sacrament even outside the Mass.

2. *The Need to Retain an Overall View of the Teaching Contained in These Documents*

In recent years then, certain aspects of the traditional teaching on this mystery have been the subject of deeper reflection throughout the Church and have been presented with new zeal for the greater spiritual benefit of the faithful. Undertakings and research in various fields, particularly the liturgical and biblical, have greatly assisted this process.

From the doctrine contained in these documents it is necessary to formulate practical norms which will show the Christian people how to act in regard to this sacrament so as to pursue that knowledge and holiness which the council has set before the Church.

It is important that the mystery of the Eucharist should shine out before the eyes of the faithful in its true light. It should be considered in all its different aspects, and the real relationships which, as the Church teaches, are known to exist between these various aspects of the mystery should be so understood by the faithful as to be reflected in their lives.

3. *The Principal Points of Doctrine in These Documents*

Among the doctrinal principles concerning the Eucharist formulated in these documents of the Church, the following should be noted as having a bearing upon the attitude of Christians toward this mystery, and, therefore, as falling within the scope of this instruction.

a) "The Son of God in the human nature which He united to Himself redeemed man and transformed him into a new creation by overcoming death through his own death and resurrection (cf. Gal. 6:15; II Cor. 5:17). For by giving His Spirit He mystically established as His body His brethren gathered from all nations. In that body the life of Christ is communicated to those who believe; for through the sacraments they are joined in a mysterious yet real way to the Christ who suffered and is glorified." ⁹

Therefore "Our Saviour at the Last Supper on the night when He was betrayed instituted the Eucharistic Sacrifice of His Body and Blood so that He might perpetuate the Sacrifice of the Cross throughout the centuries till His coming. He thus entrusted to the Church, His beloved Spouse, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal meal in which Christ is eaten, the mind filled with grace, and a pledge of future glory given to us." ¹⁰

Hence the Mass, the Lord's Supper, is at the same time and inseparably:

—A sacrifice in which the Sacrifice of the Cross is perpetuated;

—A memorial of the death and resurrection of the Lord, who said "do this in memory of me" (Luke 22:19);

—A sacred banquet in which, through the communion of the Body and Blood of the Lord, the People of God share the benefits of the Paschal Sacrifice, renew the New Covenant which God has made with man once for all through the Blood of Christ, and in faith and hope foreshadow and anticipate the eschatological banquet in the kingdom of the Father, proclaiming the Lord's death "till His coming." ¹¹

b) In the Mass, therefore, the sacrifice and sacred meal belong to the same mystery—so much so that they are linked by the closest bond.

For in the sacrifice of the Mass our Lord is immolated when "he begins to be present sacramentally as the spiritual food of the faithful under the appearances of bread and wine." ¹² It was for

this purpose that Christ entrusted this sacrifice to the Church, that the faithful might share in it both spiritually, by faith and charity, and sacramentally, through the banquet of holy Communion. Participation in the Lord's Supper is always communion with Christ offering Himself for us as a sacrifice to the Father.¹³

c) The celebration of the Eucharist, which takes place at Mass, is the action not only of Christ, but also of the Church. For in it Christ perpetuates in an unbloody manner the sacrifice offered on the cross,¹⁴ offering Himself to the Father for the world's salvation through the ministry of priests.¹⁵ The Church, the spouse and minister of Christ, performs together with Him the role of priest and victim, offers Him to the Father and at the same time makes a total offering of herself together with Him.

Thus the Church, especially in the great Eucharistic prayer, together with Christ, gives thanks to the Father in the Holy Spirit for all the blessings which He gives to men in creation and especially in the Paschal Mystery, and prays to Him for the coming of His kingdom.

d) Hence no Mass, indeed no liturgical action, is a purely private action, but rather a celebration of the Church as a society composed of different orders and ministries, in which each member acts according to his own order and role.¹⁷

e) The celebration of the Eucharist in the sacrifice of the Mass is the origin and consummation of the worship shown to the Eucharist outside Mass. Not only are the sacred species which remain after Mass derived from the Mass, but they are preserved so that those of the faithful who cannot come to Mass may be united to Christ and His Sacrifice celebrated in the Mass, through sacramental Communion received with the right dispositions.¹⁸

Consequently the Eucharistic sacrifice is the source and the summit of the whole of the Church's worship and of the Christian life.¹⁹ The faithful participate more fully in this sacrament of thanksgiving, propitiation, petition, and praise, not only when they wholeheartedly offer the Sacred Victim, and in it themselves, to the Father with the priest, but also when they receive this same Victim sacramentally.

f) There should be no doubt in anyone's mind "that all the faithful ought to show to this most holy sacrament the worship which is due to the true God, as has always been the custom of the Catholic Church. Nor is it to be adored any the less because it was instituted by Christ to be eaten."²⁰ For even in the reserved sacrament He is to be adored²¹ because He is substantially present there through that conversion of bread and wine which, as the Council of Trent tells us,²² is most aptly named transubstantiation.

g) The mystery of the Eucharist should therefore be considered in all its fullness, not only in the celebration of Mass but also in devotion to the sacred species which remain after Mass and are reserved to extend the grace of the sacrifice.²³

These are the principles from which practical rules are to be drawn to govern devotion due to the sacrament outside Mass and its proper relation to the right ordering of the sacrifice of the Mass according to the mind of the Second Vatican Council and the other documents of the Apostolic See on this subject.²⁴

4. The General Intention of This Instruction

For this reason the Consilium set up to implement the Constitution on the Liturgy, on the instructions of His Holiness Pope Paul VI, has prepared an instruction setting out such practical rules of this nature as may be suitable for the present situation.

The particular purpose of these rules is not only to emphasize the general principles of how to instruct the people in the Eucharist, but also to make more readily intelligible the signs by which the Eucharist is celebrated as the memorial of the Lord and worshipped as a permanent sacrament in the Church.

For although this sacrament has this supreme and unique feature, that the author of holiness is Himself present in it, nevertheless, in common with the other sacraments, it is the symbol of a sacred reality and the visible form of an invisible grace.²⁵ Consequently the more intelligible the signs by which it is celebrated and worshipped, the more firmly and effectively it will enter into the minds and lives of the faithful.²⁶

PART I

Some General Principles of Particular Importance in the Catechesis of the People on the Mystery of the Eucharist

5. *What Is Required of Pastors Who Are to Give Instruction about This Mystery*

Suitable catechesis is essential if the mystery of the Eucharist is to take deeper root in the minds and lives of the faithful.

To convey this instruction properly, pastors should not only bear in mind the many aspects of the Church's teaching, as contained in the documents of the magisterium, but in their hearts and in their lives they must be open to the spirit of the Church in this matter.²⁷ Only then will they readily perceive which of the many facets of this mystery best suits the needs of the faithful at any one time.

While recalling all that was said above in no. 3, one should take special note of the following.

6. *The Mystery of the Eucharist as the Center of the Entire Life of the Church*

The catechesis about the Eucharistic Mystery should aim to help the faithful to realize that the celebration of the Eucharist is the true center of the whole Christian life both for the universal

Church and for the local congregations of that Church. For “the other sacraments, as indeed every ministry of the Church and every work of the apostolate, are linked with the Eucharist and are directed toward it. For the Eucharist contains the entire spiritual good of the Church, namely Christ Himself, our Passover and living bread, offering through His flesh, living and life-giving in the Spirit, life to men who are thus invited and led on to offer themselves, their labors, and all created things together with Him.”²⁸

The Eucharist both perfectly signifies and wonderfully effects that sharing in God’s life and unity of God’s People by which the Church exists.²⁹ It is the summit of both the action by which God sanctifies the world in Christ and the worship which men offer to Christ and which through him they offer to the Father in the Spirit.³⁰ Its celebration “is the supreme means by which the faithful come to express in their lives and to manifest to others the mystery of Christ and the true nature of the Church.”³¹

7. The Mystery of the Eucharist as the Focal Point of the Local Church

It is through the Eucharist that “the Church continually lives and grows. This Church of Christ is truly present in all legitimate local congregations of the faithful which, united with their pastors, are called churches in the New Testament. These are, each in its own place, the new People, called by God in the Holy Spirit and in all fullness (cf. I Thess. 1:5). In them the faithful are gathered by the preaching of Christ’s Gospel, and the mystery of the Lord’s Supper is celebrated, ‘so that through the Body and Blood of the Lord the whole brotherhood is united.’³² Every gathering around the altar under the sacred ministry of the bishop”³³ or of a priest who takes the place of the bishop³⁴ “is a sign of that charity and ‘unity of the Mystical Body, without which there can be no salvation.’³⁵ In these communities, though they may often be small and poor or living amongst the ‘diaspora,’ Christ is present, by whose power the one, holy, catholic, and apostolic Church is united. For ‘the partaking of the Body and Blood of Christ has no less an effect than to change us into what we have received’.”^{36, 37}

8. *The Eucharistic Mystery and Christian Unity*

In addition to those things which concern the ecclesial community and the individual faithful, pastors should pay particular attention to that part of her doctrine in which the Church teaches that the memorial of the Lord, celebrated according to His will, signifies and effects the unity of all who believe in Him.³⁸

As the Decree on Ecumenism of the Second Vatican Council declares,³⁹ the faithful should be led to a proper appreciation of the values which are preserved in the Eucharistic tradition according to which our brethren of the other Christian confessions have continued to celebrate the Lord's Supper. For while "they call to mind the death and resurrection of the Lord in the Holy Supper, they profess that it signifies life in communion with Christ and await His coming in glory."⁴⁰ But those who have preserved the sacrament of Order, "united with the bishop, have access to God the Father through the Son, the Word incarnate, who suffered and is glorified, by the outpouring of the Holy Spirit, and attain communion with the Blessed Trinity, becoming 'sharers in the divine nature' (II Peter 1:4). And so through the celebration of the Lord's Eucharist in these individual churches the Church of God is built up and grows, and their communion is manifested through concelebration."⁴¹

It is above all in the celebration of the mystery of unity that all Christians should be filled with sorrow at the divisions which separate them. They should therefore pray earnestly to God that all disciples of Christ may daily come closer to a proper understanding of the mystery of the Eucharist according to His mind, and may so celebrate it as to become sharers in the Body of Christ and so become one body (cf. I Cor. 10:17) "linked by the very bonds by which He wishes it to be constituted."⁴²

9. *The Different Modes of Christ's Presence*

In order that they should achieve a deeper understanding of the mystery of the Eucharist, the faithful should be instructed in the principal ways in which the Lord is present to His Church in liturgical celebrations.⁴³

He is always present in a body of the faithful gathered in His name (cf. Matt. 18:20). He is present too in His Word, for it is He who speaks when the Scriptures are read in the Church.

In the sacrifice of the Eucharist He is present both in the person of the minister, "the same now offering through the ministry of the priest who formerly offered himself on the Cross,"⁴⁴ and above all under the species of the Eucharist.⁴⁵ For in this sacrament Christ is present in a unique way, whole and entire, God and man, substantially and permanently. This presence of Christ under the species "is called 'real' not in an exclusive sense, as if the other kinds of presence were not real, but 'par excellence'."⁴⁶

10. The Connection Between the Liturgy of the Word and the Liturgy of the Eucharist

Pastors should therefore "carefully teach the faithful to participate in the whole Mass," showing the close connection between the Liturgy of the Word and the celebration of the Lord's Supper, so that they can see clearly how the two constitute a single act of worship.⁴⁷ For "the preaching of the Word is necessary for the very administration of the sacraments, inasmuch as they are sacraments of faith, which is born of the Word and fed by it."⁴⁸ This is especially true of the celebration of Mass, in which it is the purpose of the Liturgy of the Word to develop the close connection between the preaching and hearing of the Word of God and the Eucharistic Mystery.⁴⁹

When therefore the faithful hear the Word of God, they should realize that the wonders it proclaims culminate in the Paschal Mystery, of which the memorial is sacramentally celebrated in the Mass. In this way the faithful will be nourished by the Word of God which they have received and in a spirit of thanksgiving will be led on to a fruitful participation in the mysteries of salvation. Thus the Church is nourished by the bread of life which she finds at the table both of the Word of God and of the Body of Christ.⁵⁰

11. *The Priesthood Common to All the Faithful and the Ministerial Priesthood in the Celebration of the Eucharist*

The more clearly the faithful understand the place they occupy in the liturgical community and the part they have to play in the eucharistic action, the more conscious and fruitful will be the active participation which is proper to that community.⁵¹

Catechetical instruction should therefore explain the doctrine of the royal priesthood to which the faithful are consecrated by rebirth and the anointing of the Holy Spirit.⁵²

Moreover there should also be further explanation of the role in the celebration of the Eucharist of the ministerial priesthood which differs from the common priesthood of the faithful in essence and not merely in degree.⁵³ The part played by others who exercise a ministry in the Eucharist should also be explained.⁵⁴

12. *The Nature of Active Participation in the Mass*

It should be made clear that all who gather for the Eucharist constitute that holy people which, together with the ministers, plays its part in the sacred action. It is indeed the priest alone, who, acting in the person of Christ, consecrates the bread and wine, but the role of the faithful in the Eucharist is to recall the passion, resurrection and glorification of the Lord, to give thanks to God, and to offer the immaculate Victim not only through the hands of the priest, but also together with him; and finally, by receiving the Body of the Lord, to perfect that communion with God and among themselves which should be the product of participation in the Sacrifice of the Mass.⁵⁵ For the faithful achieve a more perfect participation in the Mass when, with proper disposition, they receive the Body of the Lord sacramentally in the Mass itself, in obedience to his words, "take and eat."⁵⁶

Like the passion of Christ itself, this sacrifice, though offered for all, "has no effect except in those united to the passion of Christ by faith and charity . . . To these it brings a greater or less benefit in proportion to their devotion."⁵⁷

All these things should be explained to the faithful, so that they may take an active part in the celebration of the Mass both by

their personal devotion and by joining in the external rites, according to the principles laid down in the Constitution on the Liturgy,⁵⁸ which have been further determined by the Instruction *Inter Oecumenici* of Sept. 26, 1964, and the Instruction *Musican Sacram* of March 5, 1967,⁵⁹ and through the Instruction *Tres abhinc annos* of May 4, 1967.

13. *The Influence of the Eucharist on the Daily Lives of the Faithful*

What the faithful have received by faith and sacrament in the celebration of the Eucharist should have its effect on their way of life. They should seek to live joyfully and gratefully by the strength of this heavenly food, sharing in the death and resurrection of the Lord. And so everyone who has participated in the Mass should be "eager to do good works, to please God, and to live honestly, devoted to the Church, putting into practice what he has learnt, and growing in piety."⁶⁰ He will seek to fill the world with the Spirit of Christ and "in all things, in the very midst of human affairs" to become a witness of Christ.⁶¹

For no "Christian community can be built up unless it has as its basis and pivot the celebration of the holy Eucharist. It is from this therefore that any attempt to form a community must begin."⁶²

14. *Teaching Children About the Mass*

Those who have charge of the religious instruction of children, especially parents, parish priests, and teachers, should be careful when they are introducing them gradually to the mystery of salvation,⁶³ to give emphasis to instruction on the Mass. Instruction about the Eucharist, while being suited to the age and abilities of the children, should aim to convey the meaning of the Mass through the principal rites and prayers. It should also explain the place of the Mass in participation in the life of the Church.

All this should be borne in mind especially when children are being prepared for First Communion so that the First Communion may be seen as the full incorporation into the body of Christ.

15. Catechesis about the Mass Should Take the Rites and Prayers as Its Starting Point

The Council of Trent prescribes that pastors should frequently "either themselves or through others, expound some part of what is read at Mass and, among other things, explain something of the mystery of this sacrament." ⁶⁵

Pastors should therefore gently lead the faithful to a full understanding of this mystery of faith by suitable catechesis. This should take as its starting point the mysteries of the liturgical year and the rites and prayers which are part of the celebration. It should clarify their meaning and especially that of the great Eucharistic Prayer, and lead the people to a profound understanding of the mystery which these signify and accomplish.

PART II

The Celebration of the Memorial of the Lord

1. Some General Norms Regarding the Celebration of the Memorial of the Lord in the Community of the Faithful

16. The Common Unity to Be Shown in the Celebration

Since through baptism “there is neither Jew nor Greek, slave nor freeman, male nor female,” but all are one in Christ Jesus (cf. Gal. 3:28), the assembly which most fully portrays the nature of the Church and its role in the Eucharist is that which gathers together the faithful, men and women, of every age and walk of life.

The unity of this community, having its origin in the one bread in which all share (cf. I Cor. 10:17), is arranged in hierarchical order. For this reason it is necessary that “each person, performing his role as a minister or as one of the faithful, should do all that the nature of the action and the liturgical norms require of him, and only that.”⁶⁶

The outstanding example of this unity may be seen “in the full and active participation of the entire people of God . . . in the same Eucharist, in a single prayer, around the one altar where the bishop presides, accompanied by his priests and ministers.”⁶⁷

17. The Community Should Not Be Disrupted, nor the Faithful's Attention Diverted

In liturgical celebrations, the community should not be disrupted or be distracted from its common purpose. Care then must be taken not to have two liturgical celebrations at the same time in the same church, since it distracts the people's attention.

This is above all true of the celebration of the Eucharist. That is why that disruption of the congregation is to be assiduously avoided, which, when Mass is celebrated with the people on Sundays and feast days, is caused by the simultaneous celebration of Masses in the same church.

As far as possible it should be avoided on other days as well. The best way of achieving this, is, in accordance with the law, for those priests to concelebrate who want to celebrate Mass at the same time.⁶⁸ Likewise, when Mass is being celebrated for the people, in accordance with the public timetable of the church, baptisms, marriages, exhortations, and the common or choral recitation of the Divine Office are to be avoided.

18. An Awareness of the Local and Universal Church Community Is to Be Fostered

In the celebration of the Eucharist, a sense of community should be encouraged. Each person will then feel himself united with his brethren in the communion of the Church, local and universal, and even in a way with all men. In the sacrifice of the Mass, in fact, Christ offers Himself for the salvation of the entire world. The congregation of the faithful is both type and sign of the union of the whole human race in Christ its Head.⁶⁹

19. Welcoming Strangers to the Local Celebration

When any of the faithful take part in a Eucharistic celebration outside their own parish, they will follow the form of celebration used by the local community.

Pastors should do what they can to help faithful from other areas join with the local community. This is above all necessary

in city churches and places where many of the faithful come on vacation. Where there are large numbers of emigrants or people of another language, pastors should provide them at least from time to time with the opportunity of participating in the Mass in the way to which they are accustomed. "Steps should be taken however to enable the faithful to say or sing together in Latin those parts of the Mass which pertain to them." ⁷⁰

20. *The Care to Be Taken by Ministers in Celebrating the Liturgy*

To encourage the active participation of the people and to ensure that the celebrations are carried out as they should be, it is not sufficient for the ministers to content themselves with the exact fulfillment of their role according to the liturgical laws. It is also necessary that they should so celebrate the liturgy that by this very fact they convey an awareness of the meaning of the sacred actions.

The people have the right to be nourished by the proclamation of the Word of God and by the minister's explanation of it. Priests, then, will not only give a homily whenever it is prescribed or seems suitable but will ensure that whatever they or the ministers say or sing will be so clear that the faithful will be able to hear it easily and grasp its meaning; and they will in fact be spontaneously drawn to respond and participate.⁷¹ The ministers should undergo a careful preparation for this, above all in seminaries and religious houses.

21. *The Canon of the Mass*

a) In Masses celebrated with the people, even when not concelebrated, it is permissible for the celebrant, if it seems opportune, to say the Canon aloud. In sung Masses (*Missae in cantu*) it is permissible for him to sing those parts of the Canon which are at present allowed to be sung in a concelebrated Mass (*Ritus servandus in concelebratione Missae*, nos. 39, 42) in accordance with the Instruction *Tres abhinc annos* of May 4, 1967, n. 10.

b) In printing the words of consecration the custom of printing them in a way different from the rest of the text should be maintained, in order that they may stand out more clearly.

22. *The Mass on Radio and Television*

When according to the intention of art. 20 of the Constitution on the Liturgy, the Mass is televised or broadcast, local Ordinaries must see to it that the prayer and participation of the faithful do not suffer. It should be celebrated with such dignity and discretion as to be a model of the celebration of the sacred mystery in accordance with the laws of the liturgical renewal.⁷²

23. *Photographs During the Celebration of the Eucharist*

Great care should be taken to ensure that liturgical celebrations, especially the Mass, are not disturbed or interrupted by the taking of photographs. Where there is a good reason for taking them, the greatest discretion should be used, and the norms laid down by the local Ordinary should be observed.

24. *The Importance of the Arrangement of Churches for Well-Ordered Celebrations*

“The house of prayer where the most holy Eucharist is celebrated and preserved should be kept clean and in good order, suitable for prayer and sacred celebrations. It is there too that the faithful gather and find help and comfort in venerating the presence of the Son of God, our Saviour, offered for us on the altar of sacrifice.”⁷³

Pastors must realize then that the way the church is arranged greatly contributes to a worthy celebration and to the active participation of the people.

For this reason the directives and criteria given in the Instruction *Inter Oecumenici* should be followed regarding: the building of churches and adapting them to the renewed liturgy, the setting up and adorning of altars, the suitable arrangement of the seating for the celebrant and ministers, the correct place from which to give the readings, and the arrangement of the places for the faithful and the choir.

Above all, the main altar should be so placed and constructed that it is always seen to be the sign of Christ Himself, the place at

which the saving mysteries are carried out, and the center of the assembly, to which the greatest reverence is due.

In adapting churches care will be taken not to destroy treasures of sacred art. If in the interests of liturgical renewal a local Ordinary decides, having obtained the advice of experts and—if necessary—the consent of those whom it concerns, to remove some of these works of art from their present position, it should be done with prudence and in such a way that even in their new surroundings they are well located.

Pastors will recall that the material and appearance of vestments greatly contributes to the dignity of liturgical celebrations. “They should strive after noble beauty rather than sumptuous display.”⁷⁴

II. Celebrations on Sundays and Weekdays

25. The Celebration of the Eucharist on Sundays

Whenever the community gathers to celebrate the Eucharist, it announces the death and resurrection of the Lord, in the hope of His glorious return. The supreme manifestation of this is the Sunday assembly. This is the day of the week on which, by apostolic tradition, the Paschal Mystery is celebrated in the Eucharist in a special way.⁷⁵

In order that the faithful may willingly fulfill the precept to sanctify this day and understand why the Church calls them together to celebrate the Eucharist every Sunday, from the very outset of their Christian formation “Sunday should be presented to them as the primordial feast day,”⁷⁶ on which, assembled together, they are to hear the Word of God and take part in the Paschal Mystery.

Moreover, any endeavor that seeks to make Sunday a genuine “day of joy and rest from work”⁷⁷ should be encouraged.

26. The Celebration of Sunday Around the Bishop and in Parishes

It is fitting that the sense of ecclesial community, especially fostered and expressed by the celebration of Sunday Mass in

common, should be encouraged both around the bishop, particularly in the cathedral church, and in the parish assembly, where the pastor takes the place of the bishop.⁷⁸

It is important that the active participation of the entire people in the Sunday celebration, which is expressed in singing, should be assiduously promoted. In fact, sung Masses (*Missae in cantu*) should be preferred as far as possible.⁷⁹

On Sundays and feast days above all, the celebrations which take place in other churches or oratories should be arranged in connection with the celebrations in the parish church so that they contribute to the general pastoral effort. It is preferable that small religious non-clerical communities and other similar communities, especially those that work in the parish, should take part in the parish Mass on these days.

As regards the time and number of Masses to be celebrated in parishes, the good of the parish community should be kept in mind and the number of Masses should not be so multiplied as to weaken the effectiveness of the pastoral effort; for example: if through the great number of Masses, only small groups of the faithful were to come to each of the Masses in a church that can hold a great number of people. Another example would be if, for the same reason, the priests were so overburdened by their work as to make it difficult for them to fulfill their ministry adequately.

27. *Masses for Particular Groups*

In order to emphasize the value of the unity of the parish community in the celebration of the Eucharist on Sundays and feast days, Masses for particular groups, such as associations and societies, should be held on weekdays if possible. If it is not possible to transfer them to a weekday, one should try to preserve the unity of the parish community by incorporating these particular groups into the parish celebrations on Sundays and feast days.

28. *Anticipating the Sunday and Feast Day Masses on the Previous Evening*

Where permission has been granted by the Apostolic See to fulfill the Sunday obligation on the preceding Saturday evening, pastors should explain the meaning of this permission carefully to the faithful and should ensure that the significance of Sunday is not thereby obscured. The purpose of this concession is in fact to enable the Christians of today to celebrate more easily the day of the resurrection of the Lord.

All concessions and contrary customs notwithstanding, when celebrated on Saturday this Mass may be celebrated only in the evening, at times determined by the local Ordinary.

In these cases the Mass celebrated is that assigned in the calendar to Sunday, the homily and the prayer of the faithful are not to be omitted.

What has been said above is equally valid for the Mass on holy days of obligation which for the same reason has been transferred to the preceding evening.

The Mass celebrated on the evening before Pentecost Sunday is the present Mass of the Vigil, with the Creed. Likewise, the Mass celebrated on the evening of Christmas Eve is the Mass of the Vigil but with white vestments, the Alleluia and the Preface of the Nativity, as on the feast. Nevertheless it is not permitted to celebrate the Vigil Mass of Easter Sunday before dusk on Holy Saturday, certainly not before sunset. This Mass is always that of the Easter Vigil, which, by reason of its special significance in the liturgical year and in the whole Christian life, must be celebrated with the liturgical rites laid down for the Vigil on this holy night.

The faithful who begin to celebrate the Sunday or holy day of obligation on the preceding evening may go to Communion at that Mass even if they have already received Communion in the morning. Those who "have received Communion during the Mass of the Easter Vigil, or during the Mass of the Lord's Nativity, may receive Communion again at the second Easter Mass and at one of

the Masses on Christmas Day.”⁸⁰ Likewise “the faithful who go to Communion at the Mass of Chrism on Holy Thursday may again receive Communion at the evening Mass of the same day,” in accordance with the Instruction *Tres abhinc annos* of May 4, 1967, no. 14.

29. *Masses Celebrated on Weekdays*

The faithful should be invited to go to Mass frequently on weekdays, in fact to go to Mass even daily.

This is particularly recommended on those weekdays which should be celebrated with special care, above all in Lent and Advent, and also on some minor feasts of the Lord and certain feasts of the Blessed Virgin Mary or of saints who are particularly venerated in the universal or local Church.

30. *Mass at Meetings and Gatherings of a Religious Character*

It is very fitting that meetings or congresses which seek to develop the Christian life or apostolate or which seek to promote religious studies, as well as spiritual exercises and retreats of every kind, should be so arranged as to have their climax in the celebration of the Eucharist.

III. The Communion of the Faithful

31. *The Communion of the Faithful during Mass*

Through sacramental Communion the faithful take part more perfectly in the celebration of the Eucharist. It is strongly recommended that they should normally receive it during the Mass and at that point of the celebration which is prescribed by the rite, namely immediately after the Communion of the celebrant.⁸¹

In order that, even through signs, the Communion may be seen more clearly to be participation in the sacrifice which is being celebrated, care should be taken to enable the faithful to communicate with hosts consecrated during that Mass.⁸²

It should belong to the celebrant priest above all to distribute Communion; nor should the Mass continue until the Communion

of the faithful is over. Other priests or deacons will help the priest, if need be.⁸³

32. *Communion under Both Kinds*

Holy Communion, considered as a sign, has a more complete form when it is received under both kinds. For under this form (leaving intact the principles of the Council of Trent,⁸⁴ by which under either species there is received the true sacrament and Christ whole and entire), the sign of the Eucharistic banquet appears more perfectly. Moreover, it shows more clearly how the new and eternal Covenant is ratified in the Blood of the Lord, as it also expresses the relation of the Eucharistic banquet to the eschatological banquet in the Kingdom of the Father (cf. Matt. 26: 27-29).

This is why from now on, in accordance with the judgment of the bishops and given the necessary catechesis, Communion from the chalice is permitted in the following cases, which were either already granted by previous legislation⁸⁵ or are granted by the present instruction:

1) To newly baptized adults in the Mass which follows their baptism; to confirmed adults in the Mass of their Confirmation; to baptized persons who are received into communion with the Church;

2) To bride and bridegroom in the Mass of their wedding;

3) To newly ordained in the Mass of their ordination;

4) To abbesses in the Mass of their blessing; to virgins in the Mass of their consecration; to professed in the Mass of their first or renewed religious profession, provided that they take or renew their vows during the Mass;

5) To lay missionaries, in the Mass in which they are publicly sent out on their mission, and to all others in the Mass in which they receive an ecclesiastical mission;

6) In the administration of Viaticum, to the 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;

7) To deacon, subdeacon, and ministers, who carry out their ministry in a solemn or pontifical Mass;

8) When there is a concelebration:

a) to all who exercise a genuine liturgical function in this concelebration, including lay people and to all seminarians who are present;

b) in their churches, to all members of institutes practicing the evangelical virtues and of other societies in which the members either through religious vows or offering or a promise dedicate themselves to God; and also to all those who normally live in the house of the members of these institutes and societies.

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

10) 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;

11) To those listed under nos. 2 and 4, in their jubilee Masses;

12) To the godfather, godmother, parents and spouse of a baptized adult, together with the lay catechists who have prepared him, in the Mass of initiation;

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

33. *Communion outside Mass*

a) It is necessary to accustom the faithful to receive Communion during the actual celebration of the Eucharist. Even outside Mass, however, priests will not refuse to distribute Communion to those who have good reason to ask for it.⁸⁶ By permission of the bishop of the place, according to the norm of the motu proprio *Pastorale Munus*, no. 4,⁸⁷ or by permission of the supreme mod-

erator of a religious institute according to the rescript *Cum admotae*, art. 1, no. 1, Communion may be distributed even during the afternoon.

b) When, at the prescribed times, Communion is distributed outside Mass, if it is judged suitable, a short Bible service may precede it, in accordance with the Instruction *Inter Oecumenici*, nos. 37 and 39.

c) If Mass cannot be celebrated because of a lack of priests and Communion is distributed by a minister who has the faculty to do this by indult from the Apostolic See, the rite laid down by the competent authority is to be followed.

34. *The Way of Receiving Communion*

a) In accordance with the custom of the Church, Communion may be received by the faithful either kneeling or standing. One or the other way is to be chosen, according to the decision of the episcopal conference, bearing in mind all the circumstances, above all the number of the faithful and the arrangement of the churches. The faithful should willingly adopt the method indicated by their pastors, so that Communion may truly be a sign of the brotherly union of all those who share in the same table of the Lord.

b) When the faithful communicate kneeling, no other sign of reverence toward the Blessed Sacrament is required, since kneeling is itself a sign of adoration.

When they receive Communion standing, it is strongly recommended that, coming up in procession, they should make a sign of reverence before receiving the Blessed Sacrament. This should be done at the right time and place, so that the order of people going to and from Communion may not be disrupted.

35. *Communion and the Sacrament of Penance*

The Eucharist should also be presented to the faithful “as a medicine, by which we are freed from our daily faults and preserved from mortal sin”;⁸⁸ they should be shown how to make use of the penitential parts of the liturgy of the Mass.

“The precept ‘let a man examine himself’ (I Cor. 11:28) should be called to mind for those who wish to receive Communion. The custom of the Church declares this to be necessary so that no one who is conscious of having committed mortal sin, even if he believes himself to be contrite, should approach the holy Eucharist without first making a sacramental confession.”⁸⁹ “If someone finds himself in a case of necessity, however, and there is no confessor to whom he can go, he should first make an act of perfect contrition.”⁹⁰

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. In this way, the sacrament of Penance will be administered calmly and with genuine profit, and will not interfere with active participation in the Mass. Those who receive Communion daily or very frequently should be counseled to go to confession at times suitable to the individual case.

36. Communion in Circumstances of Particular Solemnity

It is very fitting that, whenever the faithful are setting out on a new state of life or a new way of working in the vineyard of the Lord, they should take part in the Sacrifice through sacramental Communion in order to dedicate themselves again to God and to renew their covenant with him.

This can well be done, for example: by the assembly of the faithful, when they renew their baptismal vows at the Easter Vigil; by young people, when they do the same in the presence of the Church, in a manner in keeping with their age; by bride and bridegroom, when they are united in the sacrament of marriage; by those who dedicate themselves to God, when they take vows or make their solemn commitment; and by the faithful, when they are to devote themselves to apostolic tasks.

37. Frequent and Daily Communion

Since “it is clear that the frequent or daily reception of the Blessed Eucharist increases union with Christ, nourishes the spiritual life more abundantly, strengthens the soul in virtue and

gives the communicant a stronger pledge of eternal happiness, parish priests, confessors and preachers will frequently and zealously exhort the Christian people to this holy and salutary practice.”⁹¹

38. *Private Prayer After Communion*

On those who receive the Body and Blood of Christ, the gift of the Spirit is poured out abundantly like living water (cf. John 7: 37-39), provided that this Body and Blood have been received sacramentally and spiritually, namely, by that faith which operates through charity.⁹²

But union with Christ, to which the sacrament itself is directed, is not to be limited to the duration of the celebration of the Eucharist; it is to be prolonged into the entire Christian life, in such a way that the Christian faithful, contemplating unceasingly the gift they have received, may make their life a continual thanksgiving under the guidance of the Holy Spirit and may produce fruits of greater charity.

In order to remain more easily in this thanksgiving which is offered to God in an eminent way in the Mass, those who have been nourished by holy Communion should be encouraged to remain for a while in prayer.⁹³

39. *Viaticum*

Communion given as Viaticum should be considered as a special sign of participation in the mystery celebrated in the Mass, the mystery of the death of the Lord and His passage to the Father. By it, strengthened by the Body of Christ, the Christian is endowed with the pledge of the resurrection in his passage from this life.

Therefore, the faithful who are in danger of death from any cause whatever are obliged to receive holy Communion.⁹⁴ Pastors must ensure that the administration of this sacrament is not delayed, but that the faithful are nourished by it while still in full possession of their faculties.⁹⁵

Even if the faithful have already communicated on the same day, it is earnestly recommended that when they are in danger of death they should again receive Communion.

40. *The Communion of Those Who Are Unable to Come to Church*

It is fitting to provide the nourishment of the Eucharist for those who are prevented from attending its celebration in the community. They will thus feel themselves united to this community and sustained by the love of their brethren.

Pastors of souls will take every care to make it possible for the sick and aged to receive the Eucharist frequently, even if they are not gravely ill or in danger of death. In fact, if possible, this could be done every day, and should be done in paschal time especially. Communion may be taken to such people at any time of the day.

41. *Communion under the Species of Wine Alone*

In case of necessity, depending on the judgment of the bishop, it is permitted to give the Eucharist under the species of wine alone to those who are unable to receive it under the species of bread.

In this case it is permissible, with the consent of the local Ordinary, to celebrate Mass in the house of the sick person.

If, however, Mass is not celebrated in the presence of the sick person, the Blood of the Lord should be kept in a properly covered chalice and placed in the tabernacle after Mass. It should be taken to the sick person only if contained in a vessel which is closed in such a way as to eliminate all danger of spilling. When the sacrament is administered, that method should be chosen from the ones given in the *Ritus servandus in distributione communionis sub utraque specie* which is most suited to the case. When Communion has been given, should some of the precious Blood still remain, it should be consumed by the minister; he will also carry out the usual ablutions.

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

42. The Celebration of the Eucharist in the Life and Ministry of Bishops

The celebration of the Eucharist expresses in a particular way the public and social nature of the liturgical actions of the Church, “which is the sacrament of unity, namely, a holy people united and ordered under its bishops.”⁹⁶

In consequence, “the bishop, endowed with the fullness of the sacrament of Order, is the steward of the grace of the supreme priesthood, above all in the Eucharist, which he offers himself or causes to be offered . . . But every legitimate celebration of the Eucharist is regulated by the bishop. For to him is entrusted the task of offering Christian worship to the majesty of God and of directing it according to the Lord’s commandments and the Church’s laws, further determined for his diocese by his own decisions.”⁹⁷ The Church is most perfectly displayed in its hierarchic structure in that celebration of the Eucharist at which the bishop presides, surrounded by his priests and ministers, with the active participation of the whole people of God.⁹⁸

43. Priests Should Take Their Proper Role in the Celebration of the Eucharist

In the celebration of the Eucharist, priests also are deputed to perform a specific function by reason of a special sacrament, namely holy Orders. For they too “as ministers of the sacred mysteries, especially in the sacrifice of the Mass . . . act in the person of Christ in a special way.”⁹⁹ It is, therefore, fitting that, by reason of the sign, they participate in the Eucharist by exercising the order proper to them,¹⁰⁰ by celebrating or concelebrating the Mass and not by limiting themselves to communicating like the laity.

44. The Daily Celebration of Mass

“In the mystery of the Eucharistic sacrifice, in which the priest exercises his highest function, the work of our redemption is

continually accomplished. Daily celebration of Mass, therefore, is most earnestly recommended, since, even if the faithful cannot be present, it remains an action of Christ and the Church,"¹⁰¹ an action in which the priest is always acting for the salvation of the people.

45. *The Laws of the Church Must Be Faithfully Observed in Celebrating Mass*

Especially in the celebration of the Eucharist, no one, not even a priest, may on his own authority add, omit, or change anything in the Liturgy. Only the supreme authority of the Church, and, according to the provisions of the law, the bishop and the episcopal conferences, may do this.¹⁰² Priests should, therefore, ensure that they so preside over the celebration of the Eucharist that the faithful know that they are taking part not in a rite established on private initiative,¹⁰³ but in the Church's public worship, the regulation of which was entrusted by Christ to the Apostles and their successors.

46. *Pastoral Considerations as the Criterion by Which to Choose Among Different Forms of Celebration*

"Care must be taken not only that in a liturgical action the laws for a valid and licit celebration are observed, but also that the faithful consciously, actively, and fruitfully participate in it."¹⁰⁴ From among the forms of celebration permitted by the law, priests should, therefore, endeavor to choose in each instance those which seem most suited to the needs of the faithful and favorable to their full participation.

47. *Concelebration*

Concelebration of the Eucharist aptly demonstrates the unity of the sacrifice and of the priesthood. Moreover, whenever the faithful take an active part, the unity of the People of God is strikingly manifested,¹⁰⁵ particularly if the bishop presides.¹⁰⁶

Concelebration both symbolizes and strengthens the brotherly bond of the priesthood, because "by virtue of the ordination to the

priesthood which they have in common, all are bound together in an intimate brotherhood.”¹⁰⁷

Therefore, unless it conflicts with the needs of the faithful which must always be consulted with the deepest pastoral concern, and although every priest retains the right to celebrate alone, it is desirable that priests should celebrate the Eucharist in this eminent manner. This applies both to communities of priests and to groups which gather on particular occasions, and also to all similar circumstances. Those who live in community or serve the same church should welcome visiting priests into their concelebration.

The competent superiors should, therefore, facilitate and indeed positively encourage concelebration, whenever pastoral needs or other reasonable motives do not prevent it.

The faculty to concelebrate also applies to the principal Masses in churches and public and semi-public oratories of seminaries, colleges and ecclesiastical institutes, and also of religious orders and societies of clergy living in community without vows. However, where there is a great number of priests, the competent superior may give permission for concelebration to take place even several times on the same day, but at different times or in different sacred places.

48. *The Bread for Concelebration*

If a large host is used for concelebration, as permitted in the *Ritus servandus in concelebratione Missae* no. 17, care must be taken that, in keeping with traditional usage, it should be of such a shape and appearance as befits so great a sacrament.

PART III

The Worship of the Eucharist as a Permanent Sacrament

1. The Reasons for Reserving the Eucharist and Prayer before the Blessed Sacrament

49. The Reasons for Reserving the Eucharist outside Mass

“It would be well to recall that the primary and original purpose of reserving the sacred species in church outside Mass is the administration of the Viaticum. Secondary ends are the distribution of Communion outside Mass and the adoration of our Lord Jesus Christ concealed beneath these same species.”¹⁰⁸ For “the reservation of the sacred species for the sick . . . led to the praiseworthy custom of adoring the heavenly food which is preserved in churches. This practice of adoration has a valid and firm foundation,”¹⁰⁹ especially since belief in the real presence of the Lord has as its natural consequence the external and public manifestation of that belief.

50. Prayer before the Blessed Sacrament

When the faithful adore Christ present in the sacrament, they should remember that this presence derives from the sacrifice and is directed toward both sacramental and spiritual Communion.

In consequence, the devotion which leads the faithful to visit the Blessed Sacrament draws them into an ever deeper participation in the Paschal Mystery. It leads them to respond gratefully to

the gift of Him who through His humanity constantly pours divine life into the members of His body.¹¹⁰ Dwelling with Christ our Lord, they enjoy His intimate friendship and pour out their hearts before Him for themselves and their dear ones, and pray for the peace and salvation of the world. They offer their entire lives with Christ to the Father in the Holy Spirit, and receive in this wonderful exchange and increase of faith, hope and charity. Thus they nourish those right dispositions which enable them with all due devotion to celebrate the memorial of the Lord and receive frequently the bread given us by the Father.

The faithful should therefore strive to worship Christ our Lord in the Blessed Sacrament, in harmony with their way of life. Pastors should exhort them to this, and set them a good example.¹¹¹

51. The Faithful Should Have Easy Access to Churches

Pastors should see to it that all churches and public oratories where the Blessed Sacrament is reserved remain open for at least several hours in the morning and evening so that it may be easy for the faithful to pray before the Blessed Sacrament.

II. The Place for the Reservation of the Holy Eucharist

52. The Tabernacle

Where reservation of the Blessed Sacrament is permitted according to the provisions of the law, it may be reserved permanently or regularly only on one altar or in one place in the church.¹¹² Therefore, as a rule, each church should have only one tabernacle, and this tabernacle must be safe and inviolable.¹¹³

53. The Blessed Sacrament Chapel

The place in a church or oratory where the Blessed Sacrament is reserved in the tabernacle should be truly prominent. It ought to be suitable for private prayer so that the faithful may easily and fruitfully, by private devotion also, continue to honor our Lord in this sacrament.¹¹⁴ It is therefore recommended that, as far as possible, the tabernacle be placed in a chapel distinct from the

middle or central part of the church, above all in those churches where marriages and funerals take place frequently and in places which are much visited for their artistic or historical treasures.

54. *The Tabernacle in the Middle of the Altar or in Some Other Part of the Church*

“The Blessed Sacrament should be reserved in a solid, inviolable tabernacle in the middle of the main altar or on a secondary altar, but in a truly prominent place. Alternatively, according to legitimate customs and in individual cases to be decided by the local Ordinary, it may be placed in some other part of the church which is really worthy and properly equipped.

“Mass may be celebrated facing the people even though there is a tabernacle on the altar, provided this is small yet adequate.”¹¹⁵

55. *A Tabernacle on an Altar where Mass is Celebrated with a Congregation*

In the celebration of Mass the principal modes of worship by which Christ is present to His Church¹¹⁶ are gradually revealed. First of all, Christ is seen to be present among the faithful gathered in His name; then in His Word, as the Scriptures are read and explained; in the person of the minister; finally and in a unique way (*modo singulari*) under the species of the Eucharist. Consequently, because of the sign, it is more in keeping with the nature of the celebration that the Eucharistic presence of Christ, which is the fruit of the consecration and should be seen as such, should not be on the altar from the very beginning of Mass through the reservation of the sacred species in the tabernacle.

56. *The Tabernacle in the Construction of New Churches and the Adaptation of Existing Churches and Altars*

The principles stated in nos. 53 and 55 ought to be kept in mind in the building of new churches.

The adaptation of existing churches and altars may take place only according to the principles laid down in no. 24 of this instruction.

57. *The Means of Indicating the Presence of the Blessed Sacrament in the Tabernacle*

Care should be taken that the presence of the Blessed Sacrament in the tabernacle is indicated to the faithful by a tabernacle veil or some other suitable means prescribed by the competent authority.

According to the traditional practice, a lamp should burn continually near the tabernacle as a sign of the honor paid to the Lord.¹¹⁷

III. Eucharistic Devotions

58. Devotion, both private and public, toward the Sacrament of the Altar even outside Mass, provided it observes the norms laid down by the legitimate authority and those of the present instruction, is highly recommended by the Church, since the Eucharistic sacrifice is the source and summit of the whole Christian life.¹¹⁸

In determining the form of such devotions, account should be taken of the regulations of the Second Vatican Council concerning the relationship to be maintained between the liturgy and other, non-liturgical celebrations. Especially important is the rule which states: "The liturgical seasons must be taken into account, and these devotions must harmonize with the liturgy, be in some way derived from it and lead the people toward the liturgy as to something which of its nature is far superior to these devotions."¹¹⁹

IV. Eucharistic Processions

59. In processions in which the Blessed Sacrament is solemnly carried through the streets to the singing of hymns, especially on the feast of Corpus Christi, the Christian people give public witness to their faith and devotion toward this sacrament.

However, it is for the local Ordinary to decide whether such processions are opportune in present-day circumstances. He will also determine the place and form of such processions, so that they may be conducted with dignity and without injury to the reverence due to this sacrament.

V. Exposition of the Blessed Sacrament

60. The exposition of the Blessed Sacrament, for which either a monstrance or a ciborium may be used, stimulates the faithful to an awareness of the marvelous presence of Christ and is an invitation to spiritual communion with Him. It is therefore an excellent encouragement to offer Him that worship in spirit and truth which is His due.

Care must be taken that during these expositions the worship given to the Blessed Sacrament should be seen, by signs, in its relation to the Mass. It is thus desirable that when the exposition in question is solemn and prolonged, it should be begun at the end of the Mass in which the host to be exposed has been consecrated. The Mass ends with the *Benedicamus Domino* and the blessing is omitted. In the decoration which accompanies exposition,¹²⁰ one must carefully avoid anything which could obscure the desire of Christ in instituting the Eucharist; for He instituted it above all with the purpose of nourishing, healing and sustaining us.¹²¹

61. *It Is Forbidden to Celebrate Mass before the Blessed Sacrament Exposed*

While the Blessed Sacrament is exposed, the celebration of Mass in the same area of the church (*eadem aula ecclesiae*) is forbidden, all concessions and contrary customs valid up to the present time, even those worthy of special mention, notwithstanding.

This is because, besides the reasons given in no. 55 of this instruction, the celebration of the Mystery of the Eucharist includes in a more perfect way that spiritual communion to which exposition should lead the faithful. Therefore there is no need for this further help.

If exposition of the Blessed Sacrament is prolonged for a day, or for several successive days, it should be interrupted during the celebration of the Mass, unless it is celebrated in a chapel apart from the exposition area and at least some of the faithful remain in adoration.

In places where the interruption of a long-established contrary custom would upset the faithful, the local Ordinary should establish a suitable but not over-long period of time, in order that this norm may be explained to the faithful before coming into effect.

62. *How the Rite of Exposition Is to Be Carried Out*

If the exposition is to be only a short one, then the monstrance or ciborium should be placed on the altar table. If exposition is over a longer period, then a throne may be used, placed in a prominent position; care should be taken, however, that it is not too high or far away.

During the exposition everything should be so arranged that the faithful can devote themselves attentively in prayer to Christ our Lord.

To foster personal prayer, there may be readings from the Scriptures together with a homily, or brief exhortations which lead to a better understanding of the Mystery of the Eucharist. It is also good for the faithful to respond to the Word of God in song. It is desirable that there should be periods of silence at suitable times.

At the end of exposition, Benediction with the Blessed Sacrament is given.

If the vernacular is used, instead of singing the *Tantum Ergo* before the blessing, another Eucharistic hymn may be used, as laid down by the episcopal conference.

63. *Solemn Annual Exposition*

In churches where the Blessed Sacrament is normally reserved, there may be a protracted period of solemn exposition each year, even if not strictly continuous, giving the local community the opportunity to adore and meditate on this mystery more deeply and fervently.

Exposition of this kind should be held only if it is seen that there will be a reasonable number of the faithful, with the consent of the local Ordinary and according to the law.

64. *Prolonged Exposition*

For any grave and general need, the local Ordinary can order that there should be prayer before the Blessed Sacrament exposed over a long period, which may be strictly continuous, in those churches where there are large numbers of the faithful.

65. *Interrupting Exposition*

If, because there is not a suitable number of faithful for the adoration of the Blessed Sacrament, continuous exposition is not possible, it is permissible to replace the Host in the tabernacle, at pre-arranged and publicized times. This should not be done however more than twice in a day, for example, at midday and at night.

This reposition may be carried out in the more simple way and without singing: the priest dressed in surplice and stole, having adored the Blessed Sacrament for a short time, replaces it in the tabernacle. In the same way, at a set time, the Blessed Sacrament is again exposed; the priest retires after a short period of adoration.

66. *Exposition for Short Periods*

Even brief exposition of the Blessed Sacrament, held in accordance with the law, should be so arranged that before the blessing with the Blessed Sacrament reasonable time is provided for readings of the Word of God, hymns, prayers, and silent prayer, as circumstances permit.

Local Ordinaries will make certain that these expositions of the Blessed Sacrament are always and everywhere carried out with due reverence.

Exposition merely for the purpose of giving Benediction after Mass is forbidden.

VI. Eucharistic Congresses

67. In Eucharistic congresses Christians seek to understand this mystery more deeply through a consideration of its many aspects (cf. above, no. 3). But they should celebrate it in accordance with the norms of the Second Vatican Council and should venerate it

through devotions and private prayers, especially by solemn processions, in such a way that all these forms of devotion find their climax in the solemn celebration of Mass.

For the duration of the Eucharistic congress of an entire region, it is fitting that some churches should be reserved for perpetual adoration.

In the audience granted on the 13th of April, 1967, to His Eminence Arcadio M. Cardinal Larraona, Prefect of the Sacred Congregation of Rites, His Holiness Pope Paul VI, by his authority approved and confirmed this instruction, ordered that it should be published, and established that it should come into effect on the feast of the Assumption of the Blessed Virgin Mary, Aug. 15, 1967.

All things to the contrary notwithstanding.

Rome, 25th May, 1967, the Feast of Corpus Christi.

Giacomo Cardinal Lercaro
Archbishop of Bologna
President of the Consilium
for the Implementation of
the Constitution on the Liturgy

Arcadio M. Cardinal Larraona
Prefect of S.R.C.

+Ferdinando Antonelli
Titular Archbishop of Idicra
Secretary of S.R.C.

NOTES

¹ Cf. Vat. Council II, Const. on Liturgy, *Sacrosanctum Concilium*, nn. 1, 41, 47—*AAS* 56 (1964), pp. 97-98, 111, 113.

² Cf. *Ibid.*, nn. 48-54, 56—*AAS* 56 (1964), pp. 113-115.

³ Cf. *Ibid.*, nn. 55, 57—*AAS* 56 (1964), pp. 115-116.

⁴ Cf. Const. on the Church, *Lumen Gentium*, nn. 3, 7, 11, 26, 28, 50—*AAS* 57 (1965), pp. 6, 9-11, 15-16, 31-32, 33-36, 55-57.

⁵ Cf. Decree on Ecumenism, *Unitatis Redintegratio*, 2, 15—*AAS* 57 (1965), pp. 91-92, 101-102; Decree on the Bishops' Pastoral Office in the Church, *Christus Dominus*, nn. 15, 30—*AAS* 58 (1966), pp. 679-680, 688-689; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5-8, 13-14, 18; *AAS* 58 (1966), pp. 991-993, 997-1005, 1011-1014, 1018-1019.

⁶ Cf. Const. on the Church in the Modern World, *Gaudium et Spes*, n. 38—*AAS* 58 (1966), pp. 1055-1056.

⁷ *AAS* 39 (1947), pp. 547-572; cf. Address to those who took part in the International Conference on Pastoral Liturgy held at Assisi, 22. ix. 1956; *AAS* 48 (1956), pp. 715-724.

⁸ *AAS* 57 (1965), pp. 753-774.

⁹ Vat. II Const. on the Church, *Lumen Gentium*, n. 7—*AAS* 57 (1965), p. 9.

¹⁰ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 47—*AAS* 56 (1964), p. 113.

¹¹ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 6, 10, 47, 106—*AAS* 56 (1964), pp. 100, 102, 113, 126; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 4—*AAS* 58 (1966), pp. 995-997.

¹² Paul VI, Encyc. Lett., *Mysterium Fidei*—*AAS* 57 (1965), p. 763.

¹³ Cf. Pius XII, Encyc. Lett., *Mediator Dei*—*AAS* 39 (1947), pp. 564-566.

¹⁴ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 47—*AAS* 56 (1964), p. 113.

¹⁵ Cf. Council of Trent, Session XXII, Decree on the Mass, Chap. I—*Denz.* 938 (1741).

¹⁶ Cf. Vat. II Const. on the Church, *Lumen Gentium*, n. 11—*AAS* 57 (1965), pp. 15-16; Const. on Liturgy, *Sacrosanctum Concilium*, nn. 47-48—*AAS* 56 (1964), p. 113; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5—*AAS* 58 (1966), pp. 991-3, 997-9; Pius XII, Encyc. Lett., *Mediator Dei*, *AAS* 39 (1947), p. 552; Paul VI, Encyc. Lett., *Mysterium Fidei*—*AAS* 57 (1965), p. 761.

¹⁷ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 26-28—*AAS* 56 (1964), p. 107; and below n. 44.

¹⁸ Cf. below n. 49.

¹⁹ Cf. Vat. II Const. on the Church, *Lumen Gentium*, n. 11—*AAS* 57 (1965), pp. 15-16; Const. on Liturgy, *Sacrosanctum Concilium*, n. 41—*AAS* 56 (1964), p. 111; Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5, 6—*AAS* 58 (1966), pp. 991-3, 997-9, 999-1001; Decree on Ecumenism, *Unitatis Redintegratio*, n. 15—*AAS* 57 (1965), pp. 101-2.

²⁰ Council of Trent, Session XIII, Decree on the Eucharist, Chap. V—*Denz.* 878 (1643).

²¹ Paul VI, Encyc. Lett., *Mysterium Fidei*—*AAS* 57 (1965), pp. 769-70; Pius XII, Encyc. Lett., *Mediator Dei*—*AAS* 39 (1947), p. 569.

²² Cf. Session XIII, Decree on the Eucharist, Chap. 4—*Denz.* 877 (1642); can. 2—*Denz.* 884 (1642).

²³ Cf. The above-mentioned documents in so far as they deal with the sacrifice of the Mass; besides the following which deal with both aspects of the mystery: the Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 5, 18—*AAS* 58 (1966), pp. 997-9, 1018-9; Paul VI, Encyc. Lett., *Mysterium Fidei*—*AAS* 57 (1965), p. 754; Pius XII, Encyc. Lett., *Mediator Dei*—*AAS* 39 (1947), pp. 547-572; the address to those who took part in the International Conference on Pastoral Liturgy, held at Assisi on 22. ix. 1956—*AAS* 48 (1956), pp. 715-723.

²⁴ Cf. Paul VI, Encyc. Lett., *Mysterium Fidei*—*AAS* 57 (1965), pp. 769-772; Pius XII, Encyc. Lett., *Mediator Dei*—*AAS* 39 (1947), pp. 547-572; S.C.R., Instruction *De Musica Sacra*, 3. ix. 1958—*AAS* 50 (1958), pp. 630-663; Instruction *Inter Oecumenici*, 26. ix. 1964—*AAS* 56 (1964), pp. 877-900.

²⁵ Cf. Council of Trent, Session XIII, Decree on the Eucharist, Chap. 3—*Denz.* 876 (1639). Cf. also St. Thomas Aquinas, *Summa Theol.* III, q. 60, a. 1.

²⁶ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 33, 59—*AAS* 56 (1964), pp. 108-109, 116.

²⁷ Cf. *Ibid.*, nn. 14, 17-18—*AAS* 56 (1964), pp. 104, 105.

²⁸ Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5—*AAS* 58 (1966), p. 997.

²⁹ Vat. II Const. on the Church, *Lumen Gentium*, n. 11—*AAS* 57 (1965), pp. 15-16; Decree on Ecumenism, *Unitatis Redintegratio*, nn. 2, 15—*AAS* 57 (1965), pp. 91-92, 101-102.

³⁰ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 10—*AAS* 56 (1964), p. 102.

³¹ *Ibid.*, n. 2—*AAS* 56 (1964), pp. 97-98; cf. also n. 41—*AAS* 56 (1964), p. 111.

³² Mozarabic Prayer—*PL* 96, 759 B.

³³ Vat. II Const. on the Church, *Lumen Gentium*, n. 26—*AAS* 57 (1965), p. 31.

³⁴ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 42—*AAS* 56 (1964), pp. 111-112.

³⁵ Cf. St. Thomas Aquinas, *Summa Theol.* III, q. 73, a. 3.

³⁶ St. Leo the Great, *Serm.* 63, 7: *PL* 54, 357 C.

³⁷ Vat. II Const. on the Church, *Lumen Gentium*, n. 26—*AAS* 57 (1965), pp. 31-32.

³⁸ Cf. Vat. II Const. on the Church, *Lumen Gentium*, nn. 3, 7, 11, 26—*AAS* 57 (1965), pp. 6, 9-11, 15-16, 31-32; Decree on Ecumenism, *Unitatis Redintegratio*, n. 2—*AAS* 57 (1965), pp. 91-92.

³⁹ Cf. *Ibid.*, nn. 15, 22—*AAS* 57 (1965), pp. 101-102, 105-106.

⁴⁰ *Ibid.*, n. 22—*AAS* 57 (1965), p. 106.

⁴¹ *Ibid.*, n. 15—*AAS* 57 (1965), p. 102.

⁴² Paul VI, Encyc. Lett. *Mysterium Fidei*—*AAS* 57 (1965), p. 773.

⁴³ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 7—*AAS* 56 (1964), pp. 100-101.

⁴⁴ Council of Trent, Session XXII, Decree on the Mass, Chap. II—*Denz.* 940 (1743).

⁴⁵ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 7—*AAS* 56 (1964), pp. 100-101.

⁴⁶ Paul VI, Encyc. Lett. *Mysterium Fidei*—*AAS* 57 (1965), p. 764.

⁴⁷ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 56—*AAS* 56 (1964), p. 115.

⁴⁸ Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 4—*AAS* 58 (1966), pp. 995-7.

⁴⁹ Cf. *Ibid.*, n. 4—*AAS* 58 (1966), pp. 995-7; Cf. also n. 3 of this instruction.

⁵⁰ Cf. Vat. II Const. on Divine Revelation, *Dei Verbum*, n. 21—*AAS* 58 (1966), pp. 87-8.

⁵¹ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 14, 26, 30, 38—*AAS* 56 (1964), pp. 104, 107, 108, 110.

⁵² Cf. Vat. II Const. on the Church, *Lumen Gentium*, n. 10—*AAS* 57 (1965), pp. 14-15; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 2—*AAS* 58 (1966), pp. 991-3; Paul VI Encyc. Lett., *Mysterium Fidei*—*AAS* 57 (1965), p. 761.

⁵³ Cf. Vat. II *Lumen Gentium*, n. 10—*AAS* 57 (1965), pp. 14-15; Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5—*AAS* 58 (1966), pp. 991-3, 997-9.

⁵⁴ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 28-9—*AAS* 56 (1964), pp. 107-8.

⁵⁵ Cf. *Ibid.*, nn. 48, 106—*AAS* 56 (1964), pp. 113, 126.

⁵⁶ Cf. *Ibid.*, n. 55—*AAS* 56 (1964), p. 115.

⁵⁷ St. Thomas Aquinas, *Summa Theol.* III, q. 79, a. 7, ad. 2.

⁵⁸ Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 26-32—*AAS* 56 (1964), pp. 107-8.

⁵⁹ Cf. S.R.C. Instruction *Musicam Sacram*, 5. iii. 1967—*AAS* 59 (1967), pp. 300-320.

⁶⁰ Hippolytus, *Traditio Apostolica*, 21—ed. B. Botty, 1963, pp. 58-9; cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 9, 10—*AAS* 56 (1964), pp. 101-2; Decree on the Apostolate of the Laity, *Apostolicam actuositatem*, n. 3—*AAS* 58 (1966), pp. 839-40; Decree on the Church's missionary activity, *Ad Gentes divinitus*, n. 39—*AAS* 58 (1966), 986-7; Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5—*AAS* 58 (1966), pp. 997-9.

⁶¹ Vat. II Past. Const. on Church in the Modern World, *Gaudium et Spes*, n. 43—*AAS* 58 (1966), p. 1063.

⁶² Cf. Conc. Vatican II, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 6.

⁶³ Vat. II Decl. on Christian Education, *Gravissimum educationis*, n. 2—*AAS* 58 (1966), pp. 730-1.

⁶⁴ Vat. II Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5—*AAS* 58 (1966), pp. 997-8.

⁶⁵ Session XXII, Decree on the Mass, Chap. 8—*Denz.* 946 (1749).

⁶⁴ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 28—*AAS* 56 (1964), p. 107.

⁶⁷ *Ibid.*, n. 41—*AAS* 56 (1964), p. 111; cf. Const. on the Church, *Lumen Gentium*, n. 26—*AAS* 57 (1965), pp. 31-32.

⁶⁸ Cf. n. 47 of this instruction.

⁶⁹ Cf. Vat. II Const. on the Church, *Lumen Gentium*, n. 3—*AAS* 57 (1965), p. 6.

⁷⁰ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 54—*AAS* 56 (1965), p. 115.

⁷¹ Cf. *Ibid.*, n. 11—*AAS* 56 (1964), pp. 102-3.

⁷² Cf. S.R.C. Instruction *Musica Sacram*, 5. iii. 1967, nn. 6, 8, 11—*AAS* 59 (1967), pp. 302-3.

⁷³ Vat. II Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5—*AAS* 58 (1966), p. 998.

⁷⁴ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 124—*AAS* 56 (1964), p. 131.

⁷⁵ Cf. *Ibid.*, nn. 6, 106—*AAS* 56 (1964), pp. 100, 126.

⁷⁶ *Ibid.*, n. 106—*AAS* 56 (1964), p. 126.

⁷⁷ *Ibid.*

⁷⁸ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 41-2—*AAS* 56 (1964), pp. 111-2; Const. on the Church, *Lumen Gentium*, n. 28—*AAS* 57 (1965), pp. 33-36; Decree on Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5—*AAS* 58 (1966), pp. 997-9.

⁷⁹ Cf. S.C.R. Instruction *Musica Sacram*, 5. iii. 1967, nn. 16, 27—*AAS* 59 (1967), pp. 305, 308.

⁸⁰ S.C.R. Instruction *Inter Oecumenici*, 26. ix. 1964, n. 60—*AAS* 56 (1964), p. 891.

⁸¹ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 55—*AAS* 56 (1964), p. 115.

⁸² Cf. *Ibid.*, n. 55—*AAS* (1964), p. 115; *Missale Romanum, Ritus servandus in celebratione Missae*, 27. vi. 1965, n. 7.

⁸³ Cf. S.C.R., Rubrics on the Breviary and *Missale Romanum*, 26. vii. 1960, n. 502—*AAS* 52 (1960), p. 680.

⁸⁴ Cf. Session XXI, Decree on Eucharistic Communion, Chaps. 1-3—*Denz.* 930-2 (1726-9).

⁸⁵ *Ritus servandus in distributione communionis sub utraque specie* 7. iii. 1965, n. 1.

⁸⁶ Cf. Pius XII Encyc. Lett., *Mediator Dei*—*AAS* 39 (1947).

⁸⁷ Cf. *AAS* 56 (1964), p. 7—*AAS* 59 (1967), p. 374.

⁸⁸ Council of Trent, Session XIII Decree on the Eucharist, Chap. 2—*Denz.* 875 (1638); cf. also session XXII, Decree on the Mass, Chaps. 1-2—*Denz.* 938 (1740), 940 (1743).

⁸⁹ Council of Trent, Session XIII, Decree on the Eucharist, Chap. 7—*Denz.* 880 (1646-7).

⁹⁰ C.I.C., can. 859.

⁹¹ S.C. of the Council. Decree on the daily reception of Communion. 20. xii. 1905. n. 6—*AAS* 38 (1905-1906), pp. 401 Seq; Pius XII, Encyc. Lett., *Mediator Dei*—*AAS* 39 (1947), p. 565.

⁹² Cf. Council of Trent Session XIII, Decree on the Eucharist Chap. 8—*Denz.* 881 (1648).

⁹³ Cf. Pius XII Encyc. Lett., *Mediator Dei*—*AAS* 39 (1947), p. 566.

⁹⁴ Cf. C.I.C., can. 864, 1.

⁹⁵ Cf. C.I.C., can. 865.

⁹⁶ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 26—*AAS* 56 (1964), p. 107.

⁹⁷ Vat. II Const. on the Church, *Lumen Gentium*, n. 26—*AAS* 57 (1965), pp. 31-32.

⁹⁸ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 41—*AAS* 56 (1964), p. 111.

⁹⁹ Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 13—*AAS* 58 (1966), 1011; cf. Const. on the Church, *Lumen Gentium*, n. 28—*AAS* 57 (1965), pp. 33-6.

¹⁰⁰ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 28—*AAS* 56 (1964), p. 107.

¹⁰¹ Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 13—*AAS* 58 (1966), pp. 1011-1012; cf. Paul VI, Encyc. Lett., *Mysterium Fidei*—*AAS* 57 (1965), p. 762.

¹⁰² Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 22, Para. 3—*AAS* 56 (1964), p. 106.

¹⁰³ Cf. St. Thomas Aquinas, *Summa Theol.* II-II, q. 93, a. 1.

¹⁰⁴ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 11—*AAS* 56 (1964), pp. 102-103; cf. also n. 48, *ibid.*, p. 113.

¹⁰⁵ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 57—*AAS* 56 (1964), pp. 115-116; S.C.R., General Decree, *Ecclesiae Semper*, 7. iii. 1965—*AAS* 57 (1965), pp. 410-12.

¹⁰⁶ Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 41—*AAS* 56 (1964), p. 111; Const. on the Church, *Lumen Gentium*, n. 28—*AAS* 57 (1965), pp. 33-36—Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 7—*AAS* 58 (1966), 1001-1003.

¹⁰⁷ Vat. II Const. on the Church, *Lumen Gentium*, n. 28—*AAS* 57 (1965), p. 35; cf. Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 8—*AAS* 58 (1966), pp. 1003-5.

¹⁰⁸ S.C. of Sacraments, Instruction *Quam Plurimum*, 1. x. 1949—*AAS* 41 (1949), pp. 509-10; cf. Council of Trent, Session XIII, Decree on Eucharist, Chap. 6—*Denz.* 879 (1645); St. Pius X, Decree *Sacra Tridentina Synodus*, 20. xii. 1905—*Denz.* 1981 (3375).

¹⁰⁹ Pius XII, Encyc. Lett., *Mediator Dei*—*AAS* 39 (1947), p. 569.

¹¹⁰ Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5—*AAS* 58 (1956), pp. 997-9.

¹¹¹ Cf. *Ibid.*, n. 18—*AAS* (1966), pp. 1018-9.

¹¹² Cf. C.I.C., can. 1268, Para. 1.

¹¹³ Cf. S.C. Rites, Instruction *Inter Oecumenici*, Sept. 26, 1964, n. 95; S.C. Sacraments, Instruction *Nullo unquam tempore*, May 28, 1938, n. 4: *AAS* 30 (1938) pp. 199-200.

¹¹⁴ Cf. Conc. Vatican II, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 18; Paul VI, Enc. *Mysterium Fidei*: *AAS* 57 (1965), p. 771.

¹¹⁵ S.C. Rites, Instruction *Inter Oecumenici*, Sept. 26, 1964, n. 95.

¹¹⁶ Cf. *Ibid.*, n. 9.

¹¹⁷ Cf. Code of Canon Law, can. 1271.

¹¹⁸ Cf. Conc. Vatican II, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 11.

¹¹⁹ Conc. Vatican II, Constitution on Liturgy, *Sacrosanctum Concilium*, n. 13.

¹²⁰ Cf. *Ibid.*, n. 62.

¹²¹ Cf. S. Pius X, Decree *Sacra Tridentina Synodus*, Dec. 20, 1905: *Denz.* 1981 (3375).

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