

Priests' Day.

An Objective of Catholic Action.

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In his magnificent eulogy of one of the High Priests, the author of Ecclesiasticus sums up as it were all that was splendid in him by saying that: "When he went up to the holy altar he honored the vesture of holiness."¹ The Catholic priest too stands before the altar clothed in a "robe of glory," the chasuble: a symbol of charity and perfection. Can it be said of him that he wears it well? On one condition, yes; if he imitate the sanctity of the Victim he immolates: *Imitamini quod tractatis*. The fulfillment of that condition is the whole of his priestly life; its disregard marks the tragedy of frustrated destiny. In his recent Encyclical on the Priesthood, our Holy Father reduces to two its fundamental requisites: learning and sanctity. And the more necessary of these is sanctity: "If your work is to be blessed by God and produce abundant fruit, it must be rooted in holiness of life. Sanctity... is the chief and most important endowment of the Catholic priest. Without it other gifts will not go far; with it, even supposing other gifts be meager, the priest can work miracles."² The expression of the saintly Pius X is even more forceful: "There is one thing which unites man to God, one thing which makes him pleasing and His not unworthy coadjutor in the dispensation of His mercy, and this one thing is sanctity of life. If this holiness, which is the surpassing knowledge of Jesus Christ, be wanting to the priest he lacks everything."³

These words of His Vicars echo our Lord's prayer after the Last Supper: that the Father sanctify His priests in truth.⁴ Thanks to a new devotion of our own decade, His petition is being renewed constantly by millions of Catholics throughout the whole world. Unfortunately however, this particular practice is but little known yet in the United States: unfortunately, because it can be productive of so much good, as our Holy Father has repeatedly emphasized. It is to remedy to some extent at least this lack of information that the following remarks are made. First, a word as to the nature and origin of the devotion; then a brief consideration of the theology behind the movement; finally, a practical suggestion or two.

NATURE AND ORIGIN OF THE DEVOTION

The devotion is an extremely simple affair, the consecration of a designated day of each month to the Sacred Heart of the Supreme and Eternal Priest through the mediation of Mary, Queen of Apostles, for the sanctification of the priests and seminarians of the universal Church. There is nothing else involved, no external organization of those who practice it, nothing at least in the nature of a sodality or confraternity. Their bond of union is, in the strictest sense of the word, spiritual: a union of concerted prayer. Originally, the day set aside for this purpose was the Saturday after the First Friday of the month: whence the popular designation of the devotion as Priests' Saturday. Later, however, one of the patrons of the new movement, the Cardinal Archbishop of Turin, suggested that because of Thursday's natural association with the institution of the priesthood, the Thursday preceding the First Friday be substituted for the Saturday following. This proposal was approved by His Holiness, who declared that

Thursday was a preferable day for the special devotions; without, however, discountenancing the original custom of keeping Saturday.⁵

Within less than eighteen months after its first observance, the principal promoter of the devotion, Father Pancratius Pfeiffer, Superior General of the Society of the Divine Savior, was able to report that it was practiced by over three million Catholics. Latest reports indicate that the number has at least doubled.

Like the mustard seed of so many other movements that have attained gigantic proportions, this germinated in the heart of a holy woman. Bertha Baumann, a young German crippled girl, saw clearly the relation that exists between priestly holiness and the holiness of the faithful: a relation of cause and effect.

Like the great St. Teresa, she determined to devote her life to the sanctification of the clergy. A very short life it was, and the life of a victim of Christ's love. Before she died, she saw her work established, thanks to the energetic efforts of the zealous priests whom she had interested in this cause. When they suggested the idea to the Bishop of Berlin, Dr. Nicholas Bares, he approved of it wholeheartedly. "The sanctification of our priests," he told them, "seems to me to be the indispensable condition for the sanctification and spiritual renewal of the world." Accordingly, the first devotions were held in his Cathedral on 8 September, 1934. Bishop Bares himself composed the offering Prayer which has since been universally adopted. Such patronage augured well: other bishops soon introduced it in their dioceses, and in November of the same year our Holy Father, Pope Pius XI, blessed the work, and personally assured the promoters that the idea pleased him greatly. The publication of his Encyclical on the Priesthood a year later forcibly drew the attention of the world to the matter of a holy priesthood. Interest in this particular movement naturally followed.

Experience has shown that the faithful, even children, easily appreciate the importance of the request they are making to God. The need of priestly sanctity is one of those truths that are self-evident, but like so many of this category, it too often suffers from its clarity. It is so obvious to priests especially that they do not reflect on it, and consequently miss one of the most efficacious means of stimulating and sustaining their piety. To know they should be holy may well remain a theoretic conviction; but to know precisely why they should be is to have opened up the way to an appreciation of practical consequences. Effective knowledge is usually the result of reflection. "Meditate upon these things," St. Paul told Timothy, after he had explained the qualities of ideal pastors of souls, "be wholly in these things, *that thy profiting may be manifest to all.*"⁶ What follows is offered as an aid to that reflection.

THE PRIEST'S OBLIGATION TO SANCTITY.

The existence of a strict obligation need not be proved. The famous Sulpician, Father Louis Bacuez, who has written so much and so well on these topics, declares: "Of this there can be no question; for the character of the priest being itself holy, eminently so, demands of him that is honored with it a corresponding sanctity. To exercise worthily this office, one needs to have a degree of virtue such as it would not be right to require on the same terms from the simple faithful or inferior ministers." And he adds: "There is no point in all Moral on which one can find so unanimous a teaching, more energetic convictions, or more striking considerations."⁷ It will be profitable, however, to consider the sources of this obligation.

Authors ordinarily reduce them to two: the intrinsic excellence of the priesthood, and its social character. Both are contained in St. Paul's classic description of the priest: "Every high priest taken from among men is ordained for man in the things that appertain to God, that he may offer up gifts and sacrifices for sins." ⁸ A mediator then; better, the official intermediary between his fellow men and God; on the other hand, by priority of title, the delegate of God to man, the Ambassador of Christ: "For Christ, therefore, we are ambassadors, God as it were exhorting by us;" ⁹ His assistants: "For we are God's coadjutors."¹⁰ Now to fulfill worthily either of these offices the priest must be holy.

As ambassadors of Christ: there is no metaphor here, but strict analogy. The principal duties of the officer chosen to represent his country abroad are to expose the policies of his government, to defend its interests, to promote an attitude of reciprocal good feeling. But success will be his only in the measure in which he will have steeped himself in his country's political ideology and aspirations, that he will have entered wholeheartedly into the mind and attitude of his nation. It is the same in the spiritual order. "Who would paint Christ," Fra Angelico once said, must live Christ." If the priest is to represent Christ, he must know Christ. But that knowledge is supernatural not only in content, but also in source. If in source, he must maintain contact with Christ; he must be able to say with St. Paul, the model ambassador: "We have received not the spirit of this world, but the Spirit of God that we may know the things that are given us from God. Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual."¹¹ Then may he confidently declare to those to whom he is sent: "We have the mind of Christ." ¹²

Then too, there are the claims of personal loyalty, an aspect that should appeal to the chivalrous in our nature: "I will not now call you servants but friends." Our relation with Him is more than that of a legate, as Pope Pius X points out: "We priests, Christ's representatives, must bear Him in ourselves, and as His ambassadors, where He wills there must we be. Since the sure and only sign of true friendship is to will and not to will the same thing: as His friends we must let that mind be in us which was in Christ Jesus, 'holy, innocent and undefiled'. As His ambassadors, then, we must win men to belief in His law and teaching by observing them ourselves, for it behooves us who, as sharers of His power, lift up men from the bondage of sin, to strive with all possible care not to be ourselves ensnared."¹³

As man's representative, sanctity is no less a necessary prerequisite. The priest must plead the cause of his people, move God to grant them pardon and graces. But, to be heard, he must be a persona grata to the heavenly court, and the more pleasing he is, the more confident he can be of success. The writings of the mystics are filled with private revelations that God has made of the power of sanctity over His Heart. Moses, "sanctified in his faith and meekness," more than once stayed the hand of the mighty Jehovah destruction bent. "Let me alone that My wrath be kindled against them, and that I may destroy them,"¹⁴ pleaded God, as though He were helpless against the prayers of the great legislator. The priest owes it to his people to wield a like influence "before the throne of grace".

SANCTITY: SOURCE OF POWER WITH SOULS

He owes it to them much more because they have been confided to him as sheep to a shepherd. Here again flock and pastor are more than figures of speech. Sanctity is required of him by this title because

sanctity as nothing else affects his power with souls. This point deserves particular attention because so many seem to consider the priesthood as primarily a means of merely personal sanctification.¹⁵

Before we proceed further, a few clarifications. First, when we say that holiness conditions the efficacy of the apostolate, we mean as a measure of its fruitfulness, not as a *conditio sine qua non*.¹⁶ Nor must it be forgotten", as Pope Pius XI warns us, "that personal unworthiness does not hinder the efficacy of a priest's ministry. For the unworthiness of the minister does not make void the sacraments he administers; since the sacraments derive their efficacy from the Blood of Christ, independently of the sanctity of the instrument, or, as scholastic language expresses it, the sacraments work their effect *ex opere operato*."¹⁷ Sanctity therefore is absolutely necessary, not that the priestly offices be effective; but that they be as effective as they should be. Only a priest sincerely striving to sanctify himself will be able, ordinarily, to inspire in his flock the dispositions required for the most fruitful operation of the sacraments. What Pope Pius X said about the necessity of prayer in particular applies admirably to the whole obligation: "Let us hold it as a fundamental truth that, if a priest wishes worthily to live up to the standard required by his position and his calling, he must give himself with intense earnestness to prayer."¹⁸ That is the exact qualification: "ut gradum officiumque *digne* sustineat suum."

Likewise we should remember that this obligation has as its object higher sanctity, superior holiness, one therefore that connotes more than mere perseverance in the state of grace. "For the proper exercise of Orders," says St. Thomas, "not just any kind of goodness suffices, but exalted virtue-*bonitas excellens* is required. Let those then who have been placed over the faithful by ordination be their superiors likewise in virtue."¹⁹ Hence, in his Encyclical Pope Pius XI speaks of the "*absolutae sanctimoniae officium*" and in this connection quotes the words of St. Lawrence Justinian that the priests placed high in the eyes of men must also be lifted to the pinnacle of virtue in *sublimi virtutum culmine*- before the eye of Him who seeth all."²⁰

If the actual possession of this exalted virtue is certainly the ideal, let us remark as a final observation that for the fulfillment of the obligation it suffices to have attained this virtue at least in some degree; and its perfection, *in voto*. It must be present in some degree; otherwise the Church's constant insistence on the necessity of positive signs of virtue in candidates for the priesthood would be meaningless.²¹ St. Thomas, moreover, formally declares that the sacrament of Holy Orders postulates sanctity as a prerequisite.²² As for the sincere desire for perfection, nothing further need be said. Was it not St. Augustine who insisted that charity could not be expressed in terms of superlative? Every true priest will make his own the words of St. Paul: "I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind and stretching myself to those that are before I press toward the mark, to the prize of the supernal vocation of God in Jesus Christ."²³

THE PRIEST'S ESSENTIALLY SOCIAL CHARACTER

The social character of the priest we said was the principal source of his obligation to practice this superior virtue, to aspire to its constant perfection. The reason is not difficult to surmise: obligations of an office derive ultimately from the nature of the office itself and the nature of the priesthood is primarily and essentially social. A moment's consideration suffices to prove that.

In his simple, direct way the Curé of Ars told his people: "The priest is not a priest for himself, but for you." Few points of Catholic doctrine are clearer. In its origin and in its functions the priesthood is social. Its origin, the Holy Father declares in his recent Encyclical, is founded on the exigencies of human society. Mankind, he says, has always felt the need of a body of men whose whole life's work would be devoted to the service of God, "to whom in the name of society they would offer the homage it is obliged publicly to render".²⁴ That is why our Lord in His prayer after the first ordination declared: "As Thou has sent Me into the world I also have sent them into the world."²⁵ The mission of His priests was social.

This mission was to be carried out in virtue of a twofold power, according to the theological expression: the power over the real or physical body of Christ, and the power over His mystical body. To assert the latter to be an essentially social function would be mere tautology. Suffice it to recall that the faithful depend on the priest as the ordinary minister of practically all the sacraments; on him likewise as the minister of the word of God.²⁶

His power over the real body of Christ, over the Eucharist, is likewise preeminently social. In fact, the Council of Trent plainly teaches that there is no such thing as an exclusively personal Mass: "The sacred and holy Synod therefore commends those Masses in which the priest alone communicates sacramentally, since those Masses ought to be considered as truly common- *vere* communes- partly because the people communicate spiritually thereat; partly because they are celebrated by a public minister of the Church, not for himself alone but for all the faithful who belong to the body of Christ."²⁷

If we study the priest's obligations we find that these too have been imposed because of his public character. This is particularly obvious in the case of the two gravest: celibacy and the Divine Office.²⁸ We do not intend to minimize in the least the influence exerted by our Lord's clear doctrine as to the superiority of virginity over the marriage state in determining the decision of the Church to establish the celibacy of the clergy; but it must be recognized, as indeed it is, that practical reasons, in large measure, motivated her making it obligatory. St. Paul himself, as the Encyclical clearly states, preached the inestimable glories of virginity, particularly in its influence on a wholehearted service of God: "He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife: and he is divided."²⁹ The same social preoccupation imposed the Divine Office. When the priest recites it, he is, in the words of the Encyclical, the "public and official intercessor of humanity before God".³⁰

The priest is a public figure, then, in all his sacerdotal functions, even in those we sometimes term private, one called "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."³¹ "For the perfecting of the saints:" that is why he must be holy, holier than the ordinary faithful. As St. Thomas observes: "It is evident that greater perfection is required that one perfect others than that one be perfect oneself, just as it is greater to confer a specific determination on a being than to possess it oneself; for every cause is greater than its effect."³² This, he says, is evident. Little wonder that he who ordinarily was so reserved in his language should qualify as ridiculous the attempt to teach perfection without any previous experimental knowledge of what perfection is. "Ridiculum est perfectionis magisterium fieri qui perfectionem per experimentum non novit."³³ Speculative knowledge does not suffice for success in practical matters: here even less than elsewhere. When Christ likened Christian perfection to a road, He implicitly compared His priests to guides who

lead the way and not to semaphores merely indicating the way. He used the same simile once when speaking of the Pharisees, and the warning He gave them is just as applicable to the masters of *the* New Law: "If the blind lead the blind...."³⁴

The priest leads the way particularly by his example. In the various ecclesiastical enactments on the subject of priestly holiness there is no one aspect that is so often and so vigorously emphasized as the priest's obligation to be a living model of the ascetical principles he teaches. This was Christ's principle: "I have given you an example, that as I have done, do you also;"³⁵ as it was likewise the pedagogy of St. Paul: "Be ye followers of me, as I also am of Christ."³⁶ It is in terms of example that the Code of Canon Law frames the legislation: "Clerics must lead a holier interior and exterior life than the laity and excel them in virtue and exemplary conduct."³⁷ The Council of Trent is even more insistent: those only are to be ordained to Orders whose piety and purity of life are so conspicuous that they may be expected to be outstanding examples of virtue.³⁸

Few, however, have spoken so concisely and with such unction as the saintly Pope Pius X: "We begin, therefore, beloved sons, by exhorting you to that holiness which your dignity requires, for he who is vested with the priesthood is called to it, not for himself alone, but for others. For every High Priest taken from among men is ordained for men in the things that appertain to God' (Heb. 5:1). Such is the teaching of Christ Himself, for He compared the action of priests to salt and light. The priest, then, is the light of the world, the salt of the earth; he fulfills this mission chiefly by teaching the truth of Christ, but we all know that such teaching is practically of no value if the priest does not confirm his words by his own example. His hearers will object, sarcastically indeed, but not without justice: They profess that they know God, but in their works they deny Him.' They will reject the teaching of such a one, receiving no light through his ministry, for Christ Himself, the Model of priests, first taught by deeds and then by words Jesus began to do and to teach' (Acts 1:1). Neither can the priest be the 'salt of the earth' when he neglects holiness, for nothing corrupted or infected can contribute to soundness, and when sanctity is absent there must be corruption. Therefore Christ, pressing home this comparison, likens such priests to salt which has lost its savor, good for nothing any more but to be cast out, and to be trodden on by men' (Matt. 5:13)."³⁹ Surely nothing could be plainer: his instruction is practically superfluous: "Pro nihilo fere esse si quae sacerdos verbo tradat, exemplo suo non comprobet." That is why the priest who is conscious of his responsibility will adopt as the program of his life our Lord's words: "For them do I sanctify Myself that they also may be sanctified in truth."

A SPECIAL MEANS OF SANCTIFICATION

"I sanctify myself." The means at the priest's disposal are manifold, some of course more fundamental and necessary than others.⁴¹

It is not our intention to discuss these, but we should like to draw attention to the practice mentioned at the beginning of this article.

After he had exhorted priests to sanctity of life, Pope Pius X wrote: "We obtain holiness especially by devotedness to prayer. Indeed so essential is the relation between prayer and holiness that the one cannot exist without the other."⁴² It is prayer that is the basis of the special day devoted to the

sanctification of the clergy: the prayer of millions of the faithful in unison with their priests. The advantages of this corporate petition can hardly be exaggerated. If Christ promised special efficacy to the prayer of two or three gathered together in His name, surely this devotion cannot fail of its objective.

It is Catholic Action at its finest. What the present Holy Father said of the fostering of priestly vocations applies with even greater force to the fostering of priestly sanctity, as the promoters themselves remarked in one of their petitions to His Holiness: "May all members of Catholic Action feel the honor which thus falls on their association. Let them be persuaded that in no better way than by this work can the Catholic laity really participate in the high dignity of the 'kingly priesthood,' which the Prince of the Apostles attributes to the whole body of the redeemed."⁴³

The innumerable occasions on which Pope Pius XI has expressed his personal interest in the movement, the privileges he has accorded it, the indulgences with which he has enriched it,⁴⁴ all demonstrate the value that the Holy See attaches to the practice.

Another advantage it enjoys is the ease with which it is carried out. As we have already remarked, there is no question of a sodality or confraternity; consequently, no enrollment formalities or induction ceremonies. The Priests' Day is essentially and entirely spiritual in its organization as well as in its purpose.

From the beginning, however, associates have been urged to attend public exercises on one or other of the days set aside. Since the promulgation of the Encyclical on the Priesthood, these exercises have centered about the celebration of the Votive Mass of Christ the Supreme and Eternal Priest. It will be remembered that this Mass was published with the Encyclical as merely a supplementary Votive Mass for Thursdays. The promoters of the movement readily perceived the advantages that could be derived if it were to be celebrated with some special solemnity. As a result of their petition, the Sacred Congregation of Rites issued a decree authorizing the celebration of the Votive Mass with much the same privileges and under circumstances similar to that of the Sacred Heart on the First Fridays. The decree extends the original faculty so as to permit one Votive Mass on the first Thursday of every month in all churches and oratories where, with the consent of the respective ordinary, special devotions for the sanctification of the clergy are held in the morning, with due observance of the rubrics.⁴⁵ Similarly, with the ordinary's consent, the Votive Mass might be celebrated on the first Saturday instead of on Thursday, with due regard to all liturgical regulations.⁴⁶

It has been stated on reliable authority that when the petition for special devotions in conjunction with the Votive Mass was presented, our Holy Father was manifestly pleased. "The idea behind the Votive Mass," His Holiness declared, "is precisely that of this pious practice." It cannot be doubted then that the Mass of Christ the Supreme and Eternal Priest is the very heart of the devotion; assistance at it, or better still, its celebration, is the best means of keeping this day for the sanctification of the clergy.

Should morning services prove impossible or at least inconvenient for a great number who perhaps would attend the devotions later in the day, may it be suggested that exposition of the Blessed Sacrament might be arranged during the time of the confessions on Thursday or Saturday afternoon? The parish church is frequented at that hour, particularly on the eve of the First Friday, and the faithful would certainly respond to an appeal for a few moments of extra prayer for an intention that experience

clearly shows has a very definite appeal and sacredness for them. Suitable prayers from the *Raccolta*, followed by Benediction of the Blessed Sacrament, might terminate the devotions.⁴⁷

These remarks have been offered in the hope that those of the English-speaking clergy who do not know this movement will come to appreciate it and encourage its practice among the laity, seminarians and religious. One need not be an alarmist to realize the unhealthiness of the worldly atmosphere in which most priests are forced to sanctify themselves. They have profited certainly by the graces gained them by the prayers of a fervent laity, their associates in the royal priesthood of the Church. May they in turn follow the counsel of St. Peter and feed the flock of God, being made its pattern from the heart, so that when the Prince of Pastors shall appear they may receive from Him a never-fading crown of glory." *W. J. DOHENY, C.S.C. Holy Cross College, Washington, D. C. American Ecclesiastical Review, Volume 98 edited by Herman Joseph Heuser*

1. Eccli. 50: 12.
2. Pius XI, litt. encycl. *Ad catholici sacerdotii fastigium*, 20 Dec. 1935, A.A.S. XXVIII (1936), 1-53.
3. Pius X, Exhortatio ad clerum catholicum, 4 Augusti 1908, A.S.S. XLI (1908) 563.
4. St. John, 17:17.
5. The Saturday following was originally chosen for the convenience of the faithful whose special confession for the First Friday Communion would suffice likewise for the morrow's. Needless to remark, this advantage equally obtains where the devotions are held the Thursday preceding.
6. I Tim. 4:15.
7. Louis Bacuez, S.S., *Major Orders*, pp. 215-216.
8. Hebrews, 5:1.
9. II Cor. 5:20.
10. I Cor. 3:9.
11. I Cor. 2:12-13.
12. I Cor. 2:16.
13. Pius X, Exhortatio, 4 Augusti 1908, A.S.S. XLI (1908), 558; vide etiam, LeMaitre, *Sacerdote, Perfection et Vœux*, (Paris, 1931), 18.
14. Exodus, 32:10.
15. (As is obvious from the purpose of this article, these remarks do not directly envisage the contemplative life.)
16. " *Ad idoneam executionem ordinum requiritur bonitas excellens.*" St. Thomas, *Suppl.*, Q. XXXV, Art. 1, ad 3.
17. Pius XI, litt. encycl. *Ad Catholici sacerdotii fastigium*, A.S.S. XXVIII (1936), 19-20.

18. Pius X, Exhortatio ad clerum catholicum, 4 Augusti, 1908, A.S.S. XLI (1908), 564; Dictionnaire de *Spiritualité*, v. Apostolat et vie intérieure, vol. I, col. 774.
19. Summa *Theol.* Suppl., Q. 35, Art. 1, ad 3. Vide etiam Can. 124: "Clerics must lead a holier interior and exterior life than the laity and excel them in virtue and exemplary conduct."
20. Pius XI, Litt. Encycl., *Ad catholici sacerdotii fastigium*, 20 Decembris 1935, A.A.S. XXVIII (1936),
21. "The chief responsibility, however, rests with the bishop, who according to the severe law of the Church 'should not confer holy orders on anyone, unless from positive signs he is morally certain of canonical fitness; otherwise he not only sins grievously, but also places himself in danger of sharing in the sins of others.' (Canon 973 § 3.) Pius XI, Litt. Encycl., *Ad catholici sacerdotii fastigium*, 20 Dec. 1935, A.A.S. XXVIII (1936), 43; S. C. Sacr. Instr., 27 Dec. 1930, A.A.S. XXIII (1930), 120; S. Cong. de Relig., Instr., 1 Dec. 1931, A.S.S. XXIV (1931), 74.
22. St. Thomas, Summ. Theol., II, IIac, Q. 189, Art. 1, ad 3.
23. Philip. 3:13-14.
24. Pius XI, Litt. Encycl., 20 Dec. 1935, A.A.S. XXVIII (1936), 8.
25. St. John, 17:18.
26. Can. 1327 § 2; 1328.
27. S. Conc. Trid., Sess. XXII, de *sacrificio* Missae, c. 2.
28. Can. 132; 135.
29. I Cor. 7:32-33; Litt. Encycl., 20 Dec. 1935, A.A.S., XXVIII (1936), 25-26.
30. Litt. Encycl., A.A.S. XXVIII (1936), 18.
31. Ephes. 4: 12-13.
32. St. Thomas, *De Perfectione Vitae Spiritualis*, Cap. XVII.
33. St. Thomas, *De Perfectione Vitae Spiritualis*, Cap. XIX.
34. St. Matt. 6: 14.
35. St. John 13: 15.
36. I Cor. 4: 16; 11: 1.
37. Canon 124.
38. Conc. Trid., Sess. XXIII, de Reform., Cap. XI; Cap. XIV; cf. etiam: Sess. XIV, de *Reformatione*, procem.; Sess. XXV, de Reform., c. XIV.
39. Pius X, Exhortatio ad clerum *catholicum*, 4 Augusti 1908, A.S.S. XLI, (1908), 557.
40. St. John 17:19.

41. Canons 125-126.

42. Pius X, *Exhortatio*, 4 Augusti 1908, A.S.S. XLI (1908), 564.

43. Pius XI, Litt. Encycl., 20 Dec. 1935, A.A.S. XXVIII (1936), 46-47.

44. The following are the indulgences attached to the devotion, whether practised in private or in common:

1. Plenary indulgence on the first Thursday or first Saturday of the month, on Holy Thursday, feast of Our Lady Queen of the Apostles, and on the feasts of the Apostles.

2. Partial indulgence of seven years on other days.

3. Three hundred days' indulgence for the ejaculation: "Jesus, Saviour of the world, sanctify your priests and levites." S. Poenit., Decr., 12 Aprilis 1937, A.A.S. XXIX (1937), 285-286.

45. S. C. Rituum, Urbis et Orbis, A.A.S. XXVIII (1936), 240-241.

46. The Bishops of Germany, assembled for their annual meeting at Fulda, requested the Holy See to permit the continued observance throughout Germany of the First Saturday, instead of the first Thursday. The Sacred Congregation of Rites granted this permission in a Rescript dated 8 January 1937. [*Periodica* XXVI (1937), 192-193.]

The *Ordo* usually indicates the detailed and special rubrics governing the proper celebration of this Votive Mass. A second decree of the S. Cong. of Rites on 25 November, 1936 [A.A.S. XXIX (1937), 35] specified that the *Gloria* and *Credo* are to be said *ex gratia*. On days when it is not permitted to say the Votive Mass, its oration may be joined sub unica *conclusionone* to the first prayer of the feast, unless this be one of our Lord or its octave. White vestments are to be worn for the votive Mass.

In virtue of two private rescripts of the Sacred Congregation of Rites of 2 and 12 January, 1937 (not published in the *Acta Apostolicae Sedis*) it becomes clear that this Mass is to be considered as a solemn votive Mass: "illa unica Missa habeatur tamquam votiva solemnis." "Si sermo sit de unica Missa privilegiata, haec habeatur tamquam votiva solemnis: secus servantur Rubricae pro Missis votivis." [*Periodica* XXVI (1937), 192, 194.] Consequently, only the commemorations permitted in solemn votive Masses are made, even though the Mass is not chanted. Similarly, an oratio *imperata* would be omitted, except in those cases where it was ordered pro re gravi.