

Secretariat for Liturgy OCist & Commission for Liturgy OCSO

Liturgical Newsletter 2023-2024

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September 29, 2023

(modifications September 20, 2024)

Dear sisters and brothers,

The last liturgical newsletter appeared in 2021. In 2022, both the OCist and the OCSO held their general chapters. This led to various changes in the liturgical bodies of our orders. In any case, the wait was worth it. This letter is now being written jointly by all those responsible for the OCist Liturgy Secretariat and the OCSO Liturgy Commission and sent to you. Because there is a lot to report from the last few years, the individual points cannot be addressed in due detail. We apologize for this.

### **News from our Orders**

In September 2022, the OCSO held its General Chapter in Assisi. There the new Graduale Cisterciense was presented and new liturgical commission was established. Abbot General Bernardus Peeters wrote in this regard: "This commission includes Dom Hugues Chapelain de Seréville (former abbot of Notre Dame des Neiges, now monk of Cîteaux), and Sister Patrizia Girolami (Valserena, Italy). These two have been asked to work closely with the OCist. The wish of our General Chapter is that there is a joint liturgical commission (with the OCist), but also that there will always be a separate liturgical commission." In addition, the OCSO nominated: Sister Karla Gonçalves (Wrentham, USA) and Fr. Ruben Lacón (Azul, Argentina).

In October 2022, the OCist held its General Chapter near Rome. The Secretary for Liturgy OCist gave his report and presented, among other things, the following new books: The Usus Cisterciensis, the Graduale Cisterciense, the common multilingual breviary, etc. The General Chapter made the following decisions concerning the liturgy:

- The Graduale Cisterciense has been approved. The liturgical secretariat will improve it, submit it to the Holy See and the Abbot General will have it printed in accordance with art. 83§g OCO.
- The General Chapter approves a joint liturgical commission with the OCSO. The Council of the Abbot General decides on its statutes.
- The Council of the General Abbot was delegated to elect the members of the liturgical commission OCist. Elected were: Sister Judit Fejérdy (Kismaros, Hungary), Fr. Coelestin Nebel (Heiligenkreuz, Austria) as secretary, Fr. Thomas Aquinas Thái Văn Dũng (Phouc Son, Vietnam), and Father Antoine Woehl (Lerins, France).
- The following blessed ones may be included in the OCist calendar as "Memoria ad libitum":
  - March 16: Blessed Simon Cardon et soc., monk and martyr.
  - May 8: Blessed Christian de Chergé and Companions, priest and religious, martyrs.
  - June 6: Blessed Mary- Joseph Cassant, priest and monks.
  - December 4: Blessed Pius Heredia Zubia, priest and martyrs.

- December 9: Blessed Guillelmus de Sancto Theodorico, abbot.
- December 15: Blessed Anastasii Ioannis Brenner, priest and martyr.

**Please note:** The Holy See has not yet approved this decision, which is why the above are not listed in the Directory and cannot be liturgically celebrated.

- The following saints shall remain part of the Order's Directory (in the rank of "pro missa ad libitum"):
  - February 8: Saint Stephen of Muret., abbot.
  - May 19: Saint Peter the Celestine, pope and hermit.
  - August 30: Saint Guarini, bishop.
  - November 7: Saint Willibrord , bishop
  - November 26: Saint Sylvester, abbot
- The General Chapter instructed the OCist liturgical secretariat to contact the Benedictine Confederation and the OCSO in order to achieve greater uniformity in the religious calendars, without, however, abandoning essential elements of the current calendar, which may be approved "ad interim " or permanently by the Abbot General.
- If possible, there should be a liturgical directory together with the OCSO in the future.
- Article 85§b OCO was amended to the effect that in future the Abbot General may appoint not only monks but also nuns as lectors and acolytes, provided that a letter of dismissal from the superior is available.

### *Deceased*

Recently, two confreres who were formerly active in the Liturgical Commission OCist have passed away: Abbot Leo van Schaverbeeck OCist, Bornem Abbey in Belgium (this abbey once played an important role in matters of Cistercian liturgy), + 24.2.2023 . Brother Cornelius Jackiewicz OCist, Mogiła Abbey in Kraków, where he was formerly prior. He was immensely interested in liturgy. + 13.5.2023.

May the Lord give them eternal rest.

### *Commissio Liturgiae Cisterciensis (CLC)*

The first joint meeting of all members of the Secretariat for Liturgy OCist and the Commission for Liturgy OCSO took place in Lérins, September 2023.

The second joint meeting took place in September 2024 in Valserena. We began with "study day" on the topics of "Sacrosanctum Consilium" and "Desiderio Desideravi" under the direction of Prof. Pierangelo Muroi (Urbaniana, Sant'Anselmo). Abbot General Mauro- Giuseppe Lepori OCist also joined us on this first day.

The commission understands the importance of working for you and with you. We are grateful for any suggestions, ideas, questions, praise and criticism. Feel free to contact us with questions and or suggestions. This offer applies equally to superiors and novices. We are also grateful to anyone who wants to work with us on various projects. Your support is always welcome.

### *Liturgical Formation*

We often receive requests that materials be made available or joint courses offered for liturgical formation (especially in the novitiate) in our orders. This request is very important and is taken seriously by us. If you have any requests, suggestions or ideas in this regard, please contact us.

### *YouTube Chanel "Cistercian Liturgy"*

We are in the process of setting up a YouTube channel "Cistercian Liturgy". There we want to upload material for liturgical education (e.g. lectures) as well as concrete examples of the liturgy in the monasteries of our orders. Please send suggestions and materials to [CistLit.media@gmail.com](mailto:CistLit.media@gmail.com)

<https://www.youtube.com/@CistercianLiturgicalCommission>

<https://open.spotify.com/show/53Tkd7jrycR4crDqlXavDq>

### *Circular letters from Father Alberich Altermatt*

Father Alberich Altermatt, OCist was active in the liturgical work of the OCist. order for decades. He wrote a large number of beautiful and valuable liturgical circulars. These have been translated into several languages. Unfortunately, these letters have not been archived in all languages, and therefore cannot be made accessible. We want to change that. If anyone still has these letters, please email them to us. All languages welcome. Thank you.

### *Translator*

Our newsletters can only fulfil their purpose if they are read. This requires good translations. Unfortunately, it is always very difficult to find translators for the various languages. If you are willing to support us, please get in touch.

### *Cover design for the Graduale Cisterciense*

Work on the Graduale Cisterciense is progressing well. There are currently trial versions being tested in some houses. The final version is scheduled to be printed in spring 2025. We would like to have a beautiful cover for this important new book. If there are creative people in your community or environment, they are invited to provide a design for it. The following specifications apply: The format is approx. 24x17 cm. Stylistically, it can certainly be contemporary, but it should also still look appealing in many years to come. At least one Christian symbol should be indicated or recognizable. The lettering "Graduale Cisterciense" should be recognizable on the spine and/or cover. The rest is left to artistic freedom. Please send your designs to: [graduale@stift-heiligenkreuz.at](mailto:graduale@stift-heiligenkreuz.at)

### *Online course "Living liturgy"*

Information and registration: <https://www.ocist.org/ocist/index.php/en/course-online>

## **News from the World Church**

On June 29, 2022, Pope Francis published his apostolic exhortation "Desiderio desideravi" on the liturgical formation of the people of God. We strongly recommend that all those who have not yet read this letter read it. This text is also wonderfully suitable for shared reading in the community, for example as a basis for a communal exchange on the topic of liturgy. Below is a brief summary from Vatican News:

In its 65 paragraphs, the letter pays tribute to the liturgy as it emerged from the Second Vatican Council and calls for more liturgical formation. "Desiderio desideravi" follows the papal motu proprio "Traditiones custodes", which had clearly restricted the celebration of Mass according to the traditional rite, but the tenor of the new letter is different: no norms or instructions, instead a meditation on the beauty of the liturgical celebration and its role in evangelization.

The final appeal of the letter is important: "Let us leave the quarrels behind us in order to listen together to what the spirit of the Church says, let us cultivate communion, let us continue to marvel at the beauty of the liturgy."

Pope Francis describes the liturgy as a space to encounter the living Christ. "We do not need a vague memory of the Last Supper: we must be present at this Supper, hear his voice, eat his body and drink his blood" (no. 11), writes the Pope, perhaps also with a view to the many celebrations that were only broadcast online during the coronavirus pandemic. He is concerned that "the beauty of Christian celebration and its necessary consequences for the life of the Church should not be distorted by a superficial and truncated understanding of its value or, worse still, by its instrumentalization in the service of an ideological vision, whatever it may be" (no. 16).

Francis points out that participation in the Eucharistic sacrifice is "not our achievement", "with which we can boast before God and our brothers and sisters", and that the liturgy has "nothing to do with ascetic moralism". "It is the gift of the Lord's Passover, which, if we accept it with docility, makes our lives new. We enter the Upper Room only when we feel our desire to eat the Passover with us..." (No. 20).

As much as the Pope advocates rediscovering the beauty of the liturgy, he also makes it clear that he condemns "the pursuit of a ritual aestheticism that delights only in cultivating the external formality of a rite or is content with scrupulous observance of the rubrics" (no. 22). He continues: "This statement is of course by no means intended to condone the opposite attitude, which confuses simplicity with careless banality, essentiality with ignorant superficiality, the concreteness of ritual action with exaggerated practical functionalism."

According to the Pope, every aspect of the celebration must be cultivated, every rubric observed: the congregation has a right to have the Paschal Mystery "celebrated in the ritual form established by the Church" (no. 23). But something decisive must be added: "amazement" at the mystery of the broken bread and the resurrection. "If we were to lack wonder at the mystery of Pascha, which becomes present in the concreteness of the sacramental signs, we could really run the risk of being insensitive to the ocean of grace that floods every celebration." (n. 24)

Francis makes it clear that the amazement of which he speaks has nothing to do with the "nebulous expression 'sense of mystery'" (No. 25). "The amazement of which I speak is not a kind of astonishment in the face of an obscure reality or a mysterious rite, but on the contrary the amazement that God's plan of salvation has been revealed to us in the Pascha of Jesus, whose efficacy continues to reach us in the celebration of the 'mysteries', that is, the sacraments."

So how can we regain the ability to live the liturgical event to the full? In the face of the trials and tribulations of postmodernism or individualism, the Pope invites us to return to the great texts of the Council. "If the liturgy is 'the summit towards which the action of the Church strives, and at the same time the source from which all her strength flows' (Sacrosanctum Concilium, n. 10), then we understand well what is at stake in the question of the liturgy." (No. 31)

This brings Francis to the sometimes fierce disputes over rite and liturgy. "It would be banal to interpret the tensions that unfortunately exist around the celebration as simple differences between different sentiments towards a ritual form. The problem is primarily of an ecclesiological nature. I do not understand how one can say that one recognizes the validity of the Council - although I am a little surprised that a Catholic can presume not to do so - and not accept the liturgical reform that emerged from Sacrosanctum Concilium." (No. 31) Behind the disputes about the rite, therefore, lie different views of the Church.

Our working group has decided that we will base our work on the guidelines of this document. In doing so, we are also following the expressed wish of Abbot General Mauro-Giuseppe.

### *Liturgia Horarum*

The current Latin version of the "Liturgia Horarum" (Editio typica) has been republished. So far, only volumes 1 and 2 are available. They are available in the Vatican bookshop or online.

### *Papal audience for liturgy professors*

The liturgy is a joy of the Holy Spirit, not simply a secular celebration. Pope Francis emphasized this on Thursday during an audience in the Vatican for the Association of Professors of the Liturgy. Liturgy is "joyful", imbued with the "joy of the Holy Spirit", which is why it is incomprehensible when a liturgy is performed in a "sepulchral tone". This is wrong, said the Pope to his interlocutors in the Vatican. "It is always joyful because it sings the praises of the Lord," he added in his speech. The association was founded following the Second Vatican Council and is celebrating its 50th anniversary this year. Francis then said:

"Progress in the understanding of the liturgy and also in the liturgical celebration must always be rooted in tradition, which always takes us forward in the way the Lord wants. There is a spirit that is not that of true tradition: the secular spirit of backwardness that is fashionable today: to think that going to the roots means going backwards. No, these are different things. When you go to the roots, the roots always lead you upwards. Like the tree that grows from what flows to it from the roots. And tradition, on the other hand, really means going to the roots, because it is the guarantee for the future - as Mahler said."

Instead, the backward-looking approach is taking two steps backwards, because it is better to "do it the way we have always done it", the head of the Church continued. There is a temptation in the life of the Church that leads to a secular restoration that disguises itself as liturgy and theology, but is nevertheless secular, said Francis:

"And backwardness is always worldliness: that's why the author of Hebrews says, 'We are not backward people: 'We are not people who go backwards.' No: you go forwards, according to the line that tradition gives you. But to go backwards is to go against the truth and also against the Spirit. Make this distinction well. Because there are so many in the liturgy who want to name themselves according to tradition, to be according to tradition... No, it's not like that! At best, they will be traditionalists. But someone else once said that tradition is the living faith of the dead, traditionalism is the dead faith of the living. They destroy contact with the roots by going backwards. So be careful: the temptation today is backwardness disguised as tradition."

### *Assignment of catechists*

With the motu proprio "Antiquum ministerium" of May 10, 2021, Pope Francis officially introduced the ministry of the catechist into the Church. In the meantime, the liturgical rite for their commissioning has also been published by the Dicastery for Divine Worship. The Praenotanda states, among other things: "8. Preference should not be given to those appointed as catechists: [...] men and women religious (whether or not they belong to institutes whose charism is catechesis), unless they act as speakers for a parish or as coordinators of catechetical activities. It should be remembered that, like all baptized persons, in the absence of delegates, they can exercise the ministries "de facto" by virtue of their baptism, which is also the basis of their religious profession.

### *Papal Master of Ceremonies*

In August 2021, the Pope's previous master of ceremonies Guido Marini was appointed diocesan bishop of Tortona and consecrated bishop by Pope Francis on October 17, 2021. He was succeeded by Diego Ravelli, who was appointed titular archbishop of Recanati by Pope Francis on April 21, 2023. His episcopal consecration took place on June 3, 2023. In 2010, Ravelli completed his doctorate in liturgical studies at the Pontifical Athenaeum Sant'Anselmo under Silvano Maggiani OSM with a thesis entitled "On the Solemnity of the Cathedra Petri in the History and Mass Form of the Papal Basilica in the Vatican".

### *Papal audience for episcopal ceremoniarers*

Francis has criticized excessively long and excessive sermons. This should not happen, the Pope said during an audience for participants in a course for diocesan leaders for liturgical celebrations at the Pontifical Institute of St. Anselmo. In his address, the Pope spoke about the implementation of the liturgical reform following the Second Vatican Council.

A celebration that does not evangelize is not authentic, said the Pope. At most, it is "a beautiful ballet, aesthetic, beautiful, but not an authentic celebration", he added, deviating from the speech script. Only the encounter with the Lord gives people reverence, he continued. One of the most complex aspects of the liturgical reform was its practical implementation, i.e. the question of how what the Council Fathers had laid down should be put into practice in everyday life. "And finally, I urge you to value silence," said the Pope. We live in an age of communication, said Francis... "But we talk and talk... Silence and reverence are missing. Especially before celebrations, which are sometimes seen as social gatherings where people talk: 'Ah, how are you?' and then start long conversations." But that also applies to the priests. Above all, it should help the congregation and the concelebrants to concentrate on what needs to be done.

"It is often loud in the sacristies before and after the celebrations, but silence opens up and prepares us for the mystery: It is silence that prepares us for the mystery, that allows us to come closer and to hear the echo of God's word. Socializing is nice, greeting each other is nice, but it is the encounter with Jesus that gives meaning to our encounter, to our coming together. We need to rediscover and appreciate silence!"

On the other hand, there is a moment in which we must speak. This is the moment of the homily, the Pope explained: "And I would like to emphasize this in particular! And here I say something that has to do with silence, but for the priests: please, good homilies... otherwise it's a disaster... Sometimes I hear

someone say: 'Yes, I went to Mass in that parish, but.... that was a good philosophy lesson' or 'oh, forty, forty-five minutes of preaching... Dear priests, please eight, ten minutes and no more, do you understand? There should always be a thought, an affection and an image and the congregation takes something home with them. I wanted to emphasize this in *Evangelii gaudium*."

The sermon is not a lecture, it is like a sacrament. "But the sermon is like a sacrament, it is not a lecture. They prepare it in prayer, they prepare it in an apostolic spirit. Please, good preaching... this is generally a disaster," the Pope repeated his plea urgently.

*(vatican news, January 20, 2023)*

#### *Clarifications on "Traditiones custodes"*

With the *Motu Proprio* "Traditiones custodes" (July 16, 2021), Pope Francis has reorganized the celebration of the liturgy in its pre-reform form. The authority to organize this now lies almost exclusively with the bishop. In a letter dated December 4, 2021, the Prefect of the Dicastery for Divine Worship responded to some ambiguities and introduced new regulations. The most important points in brief: celebrations according to the old "Rituale Romanum" and "Pontificale Romanum" are generally not permitted. Priests who reject concelebration are not allowed to celebrate Mass according to the *Missale Romanum* 1962. Deacons and other delegated persons also require permission from the local Ordinary if they are to take part in the celebration of Mass.

#### *Cistercian Tone for Prefaces*

We would like to point out that a book is currently being worked on in which all prefaces will be printed in Latin in the Cistercian style. Prefaces from the proper of individual houses will also be printed in the appendix. Everyone is invited to send us relevant prefaces so that they can be included.

#### *Liturgy in the Dominican Order*

We continually receive initiatives from the Dominican Order. President of the Liturgical Commission is Father Dominik Jurczak OP ( [d.jurczak@liturgia.dominikanie.pl](mailto:d.jurczak@liturgia.dominikanie.pl) ). Two brothers (from Switzerland and the Netherlands) want to promote the Gregorian repertoire of the Order. That is why they founded "OP Chant ". They make weekly recordings on YouTube: [www.opchant.com](http://www.opchant.com) and: <https://youtube.com/c/OPChant>. In Krakow there is the "Dominican Liturgical Center". They promote beauty in liturgy and offer workshops, conferences, etc. Their focus is on music, with particular attention to Gregorian chant and polyphony (old and new). <https://dlc.foundation/> The president is Father Lukasz Misko OP ( [l.misko@dlc.foundation](mailto:l.misko@dlc.foundation) ).



## Questions nad Answers

You can also use the forum at [www.liturgia-ocist.org](http://www.liturgia-ocist.org) for questions and answers.

All answers reflect the private opinion of the authors and do not claim to be complete or correct.

You are welcome to send us further questions in your language at any time: [liturgia@ocist.org](mailto:liturgia@ocist.org)

### **\* Is both the "Te Deum" and the "Te decet laus" sung during the vigil on Sundays and high feasts?**

These questions repeatedly lead to errors in our order because it is poorly regulated and the regulations are difficult to find. They can be found in the *Rituale Cisterciense* (Latin: Langwaden 1998). There you will find the regulations of the OCSO, a few pages later those of the OCist. These differ in part. For the OCist it is mentioned that one may continue to follow the guidelines for the Office of the RB, which means: before the Gospel the "Te Deum", afterwards the "Te decet laus". However, other arrangements have also been made and are therefore possible. In the OCSO, the "Te Deum" - as in the Roman Liturgia Horarum - is omitted during Lent; in the OCist, on the other hand, it is also sung during Lent. For the OCSO, it is stated that the vigils on high feasts and feasts celebrated on working days can be simplified. For the OCist, it states: "The possibility remains to celebrate the choral prayer according to the guidelines of the Rule of Benedict (chapters 8 to 18)."

### **\* Are bishops allowed to concelebrate a Mass in which a priest (or abbot) is the main celebrant?**

IGMR No. 92: "Every lawful celebration of the Eucharist is presided over by the bishop, either by himself or through the priests as his assistants. If the bishop is present at a Mass where the people are gathered, it is most appropriate that he himself celebrates the Eucharist and gathers the priests around him as concelebrants in the sacred action. This is not done to enhance the external solemnity of the rite, but to emphasize more clearly the mystery of the Church, which is the "sacrament of unity". However, if the bishop does not celebrate the Eucharist but commissions someone else to do so, it is appropriate for him to preside at the Liturgy of the Word, wearing a pectoral cross, stole and pluvial over his alb. At the end of the Mass, he gives the blessing." Although there are liturgical rites in which a bishop concelebrates the Eucharist even though it is presided over by a priest (e.g. at the consecration of a territorial abbot), this constellation should not be the rule, but the exception. If the bishop celebrates Mass without concelebrating, it is appropriate for him to do so in choir dress.

### **\* When do you beat your chest in the liturgy?**

The missal only recognizes the rite of beating one's breast in two places: (1) Once in the words "through my fault" ("mea culpa") in the confession of guilt. This also applies when the confession of guilt is spoken

during Compline. (2) At the words: "Even us, your sinful servants" ("Nobis quoque peccatoribus") in the First High Prayer, all concelebrants beat their breasts.

**\* What is the correct beginning of the Litany of All Saints? Kyrie and invocation of the Triune God?**

The current and binding version of the Litany of All Saints (also known as the Great Litany) was published in the "Calendarium Romanum" in 1969. There are two options for the beginning of the litany for the invocation of God. Either: "Kyrie, eleison - Christe, eleison - Kyrie, eleison" or: 224. with the words: "Pater de caelis Deus, - Fili Redemptor mundi Deus, - Spiritus Sancte Deus, - Sancta Trinitas, unus Deus."

**\* Are there liturgical regulations for Eucharistic adoration?**

Yes, these were published in the ritual "de Sacra Communione et de cultu mysterii Eucharistici extra Missam" from 1973. Regulations on communion of the sick and processions can also be found there. Please also note cc. 934-944 CIC.

**\* In our community, we stand in the choir stalls in a different order during the celebration of Mass than during the choir prayer. Why is that?**

Our orders has a tradition that the community takes the choir stalls closest to the altar for the celebration of mass, so that the highest-ranking person on their side of the choir takes the seat closest to the altar. This means that the superior takes the seat closest to the altar and the order of all the others in the choir stalls is reversed. When the choir prays, the superior is back in his/her normal place and so are the others. Why is this? Perhaps the idea behind this is that salvation comes from the altar and the superior should be closest to it. They are also the first to take communion. Then it is easier to go in the right order. It is a tradition in the orders, but by no means compulsory.

**\* Up to now we have prayed the "Benedicamus Domino" after the oration at Vespers and Lauds, then "Divinum auxilium" and "Fidelium animæ", followed by the Marian Antiphon. Is that all right?**

This is not easy to answer. It is very useful to include these prayers for the absent and deceased in the Preces, or in the Litany of the Kyrie before the Oration, then they are no longer necessary at the end of the Hore. If these intentions are not included in the Preces, it is fine to pray them after the Marian Antiphon.

**\* When do we pray which Marian antiphon at Vespers in the Order? There are different rules here. Which one should we follow? Are they also sung on Marian feast days?**

There are currently no binding regulations in our order. One is offered in the OCist Directory. The Liturgia Horarum of Heiligenkreuz Abbey in Austria also offers an order based on the tradition of the order: "Alma Redemptoris Mater" (Advent and Christmas, until February 2), "Ave Regina Caelorum" (from

February 3 to exclusive Ash Wednesday and from August 14 to the beginning of Advent), "Sancta Maria" (during Lent and from the Monday after Pentecost to August 13), "Regina caeli laetare" (Easter time).

Each monastery is invited to use one of these regulations as a guide or to choose one that suits them better. If there is a desire to define a uniform regulation, please let us know.

In some places, these antiphons are omitted on days commemorating the Virgin Mary. This is due to the fact that a commemoration of the Blessed Virgin Mary - with antiphon, verse and oration - used to be customary at the end of the Great Hours. However, if the Office of the day provided for a Marian oration anyway, this additional commemoration was of course omitted. Where this commemoration is still practiced in the sense described here, it is of course omitted on days commemorating the Mother of God. Where this is not the case, it makes perfect sense to also sing the Marian antiphon.

**\* Must/may the curse Psalms be prayed?**

The IGLH states in no. 131: "The three Psalms 58 (57), 83 (82) and 109 (108), in which the curse character predominates, are not included in the Psalter of the Liturgy of the Hours. Individual such verses of other psalms are also omitted, which is noted at the beginning of each. These textual omissions were made because of certain psychological difficulties, although psalms of cursing even occur in the pious world of the New Testament (e.g. Rev 6:10) and are in no way intended to incite cursing." These are the guidelines when praying according to the Roman Book of Hours. However, there are also numerous approved breviaries in which all the psalms are printed in full. In any case, we recommend an intensive study of these so-called "curse psalms", as their understanding, whether prayed liturgically or not, can enrich personal prayer.

**\* On the opening day of the General Chapter, the Congregational Chapter and on the day of dismissal, we celebrate the Votive Mass to the Holy Spirit in the community. However, if these days fall on a Sunday or on holy days of obligation, may we still celebrate Holy Mass to the Holy Spirit?**

This is a beautiful, good and important tradition. The regulations for this can be found in IGMR no. 376: "Masses for special intentions, for various occasions and votive Masses are forbidden per se on the holy days of remembrance, on the workdays of Advent up to and including December 16, on the workdays of the Christmas season from January 2 and on the workdays of the Easter season after the Octave of Easter. However, if a genuine need or pastoral benefit requires it, the Mass corresponding to this need or benefit may be used in a celebration with the people. The decision lies with the rector of the church or the priest celebrating the Mass."

**\* In our congregation, we celebrate the anniversary of our founder's death as a solemnity with three readings and the Credo. What do we do when this day falls on a Sunday?**

You cannot celebrate a dead person as a feast. That is forbidden. This is only possible if he has been beatified. You can celebrate a Mass of thanksgiving, that is possible. Two readings would suffice, a Gloria is possible, I would only use the Credo on Sundays.

**\* Our Congregational Chapter wants the name day of each abbot to be celebrated as a solemnity. Is this possible?**

That is not good. The abbot's name day is not a reason for a high feast. Neither are the name days of any member of the community.

**\* Does the Congregational Chapter have the right to determine which days are solemnities, feasts or days of remembrance?**

Each congregation, like each diocese or religious order, can have its own calendar approved by the Holy See. However, the norms of the "Calendarium Romanum" and the instruction "Calendaria particularia" (1970) must be taken into account. These also describe exactly how to obtain the calendar of the respective monastic community. These documents are valid and must be applied. The arbitrary upgrading of certain commemorative days can only take place within the framework of these norms.

**\* We normally celebrate profession in a Holy Mass on a Solemnity (e.g.: Assumption of Mary, St. Joseph, etc.) May we skip the profession of faith at this Mass?**

In the Rituale Cisterciense, the profession celebration is WITH Credo if it is a Sunday or a feast day. So if you follow the Rituale Cisterciense of 1998 - which hopefully everyone in our Orders do - the Credo is prayed.

**\* In our community, we use liturgical texts for the Liturgy of the Hours that have been created and set to music by our confreres. Do we need permission for this?**

The General Chapter may approve these texts. The Apostolic See must confirm them.

**\* On February 2 of the lunar calendar, we always celebrate a Holy Mass in Vientnam to honor our ancestors and parents. It is an old and long tradition. And this day sometimes falls on February 2 of the solar calendar (Presentation of the Lord). That is why the Bishops' Conference has allowed us to celebrate Holy Mass for our ancestors and parents. But in Cistercian (OCist) monasteries this day is not a feast, but a solemnity. What should we do?**

There are 3 possibilities: (1) You celebrate "In Praesentatione Domini" as a high feast. Then you can also move it to the time AFTER the New Year celebrations. (2) You celebrate "In Praesentatione Domini" as a feast and do it as the Bishops' Conference says. This is also possible in the OCist. See Directory. (3) You celebrate "In Praesentatione Domini" as a Solemnity and skip the celebration for your ancestors or postpone it by one day.

**\* Where does the lector stand during the choir prayer?**

In our religious tradition, there are the following modes of recitation: A lectern is placed between the abbot's and prior's stalls, from which the readings of the Vigil are read. The responsories are sung from the lectern in the center of the choir stalls, all facing the altar with sleeves hanging down. The short readings of all the other hymns are read from the place of the Hebdomadar, facing the altar, outside the stalls.

Of course, all the readings of the Liturgy of the Hours can also be read from the ambo, which is used during Mass.

### *Conclusion*

We can all be contacted via the shared e-mail address: [liturgia@ocist.org](mailto:liturgia@ocist.org) and via our personal e-mail addresses as well as by post and telephone in our respective monasteries.

Once again, we reiterate our willingness to be there for you and ask for your prayers for our work.

At the end of this detailed information, we would like to thank you all for your interest in our liturgy. It is a treasure that we all have in common and that we must also cultivate together.

In prayerful solidarity, we greet you warmly

Father Antoine, Brother Cœlestin, Sister Judit, Sister Karla, Brother Thomas, Sister Patrizia, Father Ruben, Father Ugo.