

## Appendix A: On the origin of the Pontifical Commission for the Reform of the Sacred Liturgy and on its work from 1948 to 1960

564. Father Antonelli read the reply that had been prepared. It was unanimously accepted [by the Commission] following some minor emendations which were necessary in stating the Commission's view.
565. Examination of the reformed calendar was then resumed, beginning where it had been interrupted on February 19.
566. January 25. Conversion of St. Paul. This question, which had already been discussed and was now in suspense, would be taken up again when it came to consider the feast of St. Paul on the June 30.
567. January 28. St. Albert the Great and St. Thomas. Father Bugnini, Father Löw, and Msgr. Dante recommended that the proposal to group these Saints together on this date should not be changed.
568. Father Albareda was of the same mind. He stressed that what was required by the principles of reform, even if at times costly, obliged that the present situation be suspended, even if everybody was attached to it. The combination of two holy Doctors seemed perfectly legitimate, as was already noted and previously agreed. This [case] was not notably inconvenient, remembering although, that St. Thomas occupies an eminent position in the Church.
569. This was not an attempt to express the greater or lesser importance of the Saints. It was a matter of trying to find the correct place for them in the official prayer of the Church. Moreover, granting two feasts [for these two Saints] would not avoid offending the susceptibilities of other orders, whose Doctors feasts had been combined.
570. Father Bea agreed with the date of January 28. He retained, however, that St. Thomas should be celebrated on his own. After St. Augustine, he is the Church's most important Doctor. Moreover, all Catholic schools celebrate the Feast of St. Thomas, not that of St. Albert the Great. Should it not be possible to combine [St. Albert the Great] with some other Doctor, in the final analysis, Father Bea would not object to the feast being celebrated *a solo* given that he was the patron the sciences. Thus, two feasts could be erected, one celebrating the Patron of the Sacred Sciences, the other the Patron of the Profane Sciences. Msgr. Carinci believed that the feast of St. Thomas should remain separate.
572. His Eminence reminded [the Commission] that the liturgy should reflect and interpret the life of the Church. Consequently, the Saints would have to be given a place of due honor.
573. Father Antonelli proposed that there should be further reflection on the question to see what arrangement could be made for the feast St. Albert the Great.
574. S. Agnes "*secundo*". Some trace of this feast should be retained because of its uniqueness in the liturgy and because of its antiquity (it is already to be