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**APOSTOLIC CONSTITUTION "MISSALE ROMANUM"**

on

Promulgation of the Roman Missal

Revised by Decree of the

Second Vatican Ecumenical Council

Pope Paul VI

April 3, 1969

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**FOREWORD TO THE SACRAMENTARY**

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**GENERAL INSTRUCTION OF THE ROMAN MISSAL**

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**APPENDIX TO THE GENERAL INSTRUCTION  
FOR THE DIOCESES OF THE  
UNITED STATES OF AMERICA**

1974

Publications Office

UNITED STATES CATHOLIC CONFERENCE

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Contents	Page
1. THE APOSTOLIC CONSTITUTION .....	1
2. FOREWORD .....	5
3. THE GENERAL INSTRUCTION .....	21
4. APPENDIX TO THE GENERAL INSTRUCTION FOR THE DIOCESES OF THE UNITED STATES OF AMERICA .....	89



# APOSTOLIC CONSTITUTION

PROMULGATION OF THE ROMAN MISSAL REVISED  
BY DECREE OF THE SECOND VATICAN ECUMENICAL COUNCIL

PAUL, BISHOP

Servant of the Servants of God  
For an Everlasting Memorial

The Roman Missal, promulgated in 1570 by our predecessor, Saint Pius V, by decree of the Council of Trent,<sup>1</sup> has been accepted by all as one of the many admirable results which that council had throughout the entire Church of Christ. For four centuries it furnished the priests of the Latin Rite with norms for the celebration of the eucharistic sacrifice, and heralds of the Gospel carried it to almost all the world. Innumerable holy men nourished their piety towards God with its readings from scripture and its prayers, the arrangement and major part of which go back to Saint Gregory the Great.

Since that period a liturgical renewal has developed and spread among the Christian people. According to Pius XII, this seemed to be a sign of God's providence in the present time, a saving action of the Holy Spirit in his Church.<sup>2</sup> The renewal also showed clearly that the formulas of the Roman Missal had to be revised and enriched. This was begun by Pope Pius XII in the restoration of the Easter Vigil and the Holy Week services,<sup>3</sup> which formed the first stage in accommodating the Roman Missal to contemporary mentality.

The Second Vatican Ecumenical Council, in the constitution *Sacrosanctum Concilium*, laid down the basis for the general revision of the Roman Missal: "both texts and rites should be drawn up so that they express more clearly the holy things they signify,"<sup>4</sup> "the rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, and also the connection between them, may be more clearly manifested and that devout and active participation by the faithful may be more easily accomplished,"<sup>5</sup> "the treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word,"<sup>6</sup> "a new rite for concelebration is to be drawn up and incorporated into the Roman Pontifical and Missal."<sup>7</sup>



No one should think, however, that this revision of the Roman Missal has been suddenly accomplished. The progress of liturgical science in the last four centuries has certainly prepared the way. After the Council of Trent, the study "of ancient manuscripts in the Vatican library and elsewhere," as Saint Pius V indicated in the apostolic constitution *Quo primum*, helped greatly in the correction of the Roman Missal. Since then, however, other ancient sources have been discovered and published, and liturgical formulas of the Eastern Church have been studied. Many wish that these doctrinal and spiritual riches not be hidden in libraries, but be brought to light to illumine and nourish the minds and spirit of Christians.

Now we wish to indicate, in broad terms, the new plan of the Roman Missal. First, a *General Instruction* or preface for the book gives the new regulations for the celebration of the eucharistic sacrifice, the rites, the functions of each of the participants, furnishings, and sacred places.

The chief innovation affects the eucharistic prayer. Although the Roman rite, in the first part of this prayer (the preface), preserved a variety of texts over the centuries, the second part, or *Canon Actionis*, became unchangeable during the period of the fourth and fifth centuries. The Eastern liturgies, on the other hand, allowed variety in the anaphoras. Now the eucharistic prayer is enriched with a great number of prefaces, derived from the older tradition of the Roman Church or recently composed. In this way the different aspects of the mystery of salvation will be emphasized, and there will be richer themes of thanksgiving. Besides this, we have decided to add three new canons to the eucharistic prayer. For pastoral reasons, however, and to facilitate concelebration, we have directed that the words of the Lord be identical in each form of the canon. Thus, in each eucharistic prayer, we wish that the words be as follows: over the bread: *Accipite et manducate ex hoc omnes: Hoc est enim Corpus meum, quid pro vobis traditur*; over the chalice: *Accipite et bibite ex eo omnes: Hic est enim calix Sanguinis mei novi et aeterni testamenti, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem*. The words *Mysterium fidei*, now taken out of the context of the words of Christ, are said by the priest as an introduction to the acclamation of the faithful.

In the Order of Mass, the rites have been "simplified, with due care to preserve their substance."<sup>8</sup> Elements which, with the passage of time, came to be duplicated or were added with but little advantage"<sup>9</sup> have been eliminated, especially in the offering of bread and wine, the breaking of the bread, and communion.



Also, "other elements which suffered injury through accidents of history" are restored "to the earlier norm of the holy Fathers,"<sup>10</sup> for example, the homily,<sup>11</sup> the general intercessions or prayer of the faithful,<sup>12</sup> and the penitential rite or act of reconciliation with God and the brethren at the beginning of Mass, where its proper significance is restored.

According to the decree of the Second Vatican Council, that "a more representative portion of the holy scriptures be read to the people over a set period of years,"<sup>13</sup> the Sunday readings are arranged in a cycle of three years. In addition, on Sundays and feasts the epistle and gospel are preceded by an Old Testament reading or, at Easter, the Acts of the Apostles. This is to accentuate the dynamism of the mystery of salvation, shown in the words of divine revelation. These broadly selected biblical readings, which give the faithful on feastdays the most important part of sacred scripture, are complemented by the other parts of the Bible read on other days.

All this has been planned to develop among the faithful a greater hunger for the word of God.<sup>14</sup> Under the guidance of the Holy Spirit, this word leads the people of the New Covenant to the perfect unity of the Church. We are fully confident that both priests and faithful will prepare their minds and hearts more devoutly for the Lord's Supper, meditating on the scriptures, nourished day by day with the words of the Lord. According to the hopes of the Second Vatican Council, sacred scripture will then be a perpetual source of spiritual life, the chief instrument for handing down Christian doctrine, and the center of all theological study.

This revision of the Roman Missal, in addition to the three changes already mentioned (the eucharistic prayer, the Order of Mass, and the readings), has also corrected and considerably modified other parts: the proper of seasons, the proper of saints, the common of saints, ritual Masses and votive Masses. In all of these changes, particular care has been taken with the prayers. Their number has been increased, so that the new forms might better correspond to new needs, and the text of older prayers has been restored on the basis of the ancient sources. Each weekday of the principal liturgical seasons, Advent, Christmas, Lent, and Easter, now has its own prayer.

Even though the music of the Roman Gradual has not been changed, the responsorial psalm, which Saint Augustine and Saint Leo the Great often mention, has been restored for easier comprehension, and the entrance and communion antiphons have been adapted for recited Masses.

In conclusion, we wish to give force and effect to what we have set forth concerning the new Roman Missal. In promulgating the first edition of the Roman Missal, Saint Pius V presented it to the people of Christ as an instrument of liturgical unity and as a witness to purity of worship in the Church. Even if there is room in the new Missal, according to the decree of the Second Vatican Council, "for legitimate variations and adaptations,"<sup>15</sup> we hope similarly that it will be received by the faithful as a help and witness to the common unity of all. Thus, in the great diversity of languages, one single prayer will rise as an acceptable offering to our Father in heaven, through our High Priest Jesus Christ, in the Holy Spirit.

What we have prescribed in this constitution shall begin to be in force from the First Sunday of Advent of this year, November 30. We decree that these laws and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving particular mention and derogation.

Given at Rome, at Saint Peter's, on Holy Thursday, April 3, 1969, the sixth year of our pontificate.

PAUL PP. VI

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<sup>1</sup> See apostolic const. *Quo primum*, July 14, 1570.

<sup>2</sup> See Pius XII, Discourse to the participants in the First International Congress of Pastoral Liturgy at Assisi, May 22, 1956: AAS 48 (1956) 712.

<sup>3</sup> See Sacred Congregation of Rites, general decree *Dominicae Resurrectionis*, February 9, 1951: AAS 43 (1951) 128ff.; general decree *Maxima Redemptionis nostrae mysteria*, November 16, 1955: AAS 47 (1955) 838ff.

<sup>4</sup> II Vatican Council, const. on the Sacred Liturgy, *Sacrosanctum Concilium*, art. 21: AAS 56 (1964) 106.

<sup>5</sup> See *ibid.*, art. 50: AAS 56 (1964) 114.

<sup>6</sup> See *ibid.*, art. 51: AAS 56 (1964) 114.

<sup>7</sup> See *ibid.*, art. 58: AAS 56 (1964) 115.

<sup>8</sup> See *ibid.*, art. 50: AAS 56 (1964) 114.

<sup>9</sup> See *ibid.*

<sup>10</sup> See *ibid.*

<sup>11</sup> See *ibid.*, art. 52: AAS 56 (1964) 114.

<sup>12</sup> See *ibid.*, art. 53: AAS 56 (1964) 114.

<sup>13</sup> *Ibid.*, art. 51: AAS 56 (1964) 114.

<sup>14</sup> See Amos 8:11.

<sup>15</sup> II Vatican Council, const. on the Sacred Liturgy, *Sacrosanctum Concilium*, art. 38: AAS 56 (1964) 110.

## FOREWORD

The purpose of this foreword is to draw attention to particular features of this sacramentary and to make it clearer and easier to use for the priest who presides over the eucharistic celebration. The foreword has some few parts applicable only in the dioceses of the United States.

For the most part this volume is a translation, approved by the National Conference of Catholic Bishops and confirmed by the Apostolic See, of the *Missale Romanum* of 1969. The missal was revised by decree of the Second Vatican Council and promulgated by Pope Paul VI. In addition to the translation of liturgical texts and other material, however, this edition in English includes other texts, with the same approbation as the translations, and follows a somewhat different format.

It is important, first of all, to call attention to the general instruction of the *Missale Romanum*, which is translated below. The present foreword in no way replaces the general instruction, which deserves careful study, in part for its doctrinal and liturgical explanation of the structure, elements, and ministries in the celebration. Without a thorough knowledge of the general instruction, it is impossible for the priest to understand the conciliar reform or to take the principal role in planning the celebration with the other ministers and all who have special responsibilities for it.

### NATURE OF THE SACRAMENTARY

A sacramentary is a collection of presidential prayers for the celebration of the eucharist. Such books have been in use from about the fifth century, but in the middle ages they were combined with other service books, lectionaries, and collections of chants. The complete missal of the modern period was thus much more than a sacramentary, and it reflected the development by which the priest ordinarily took not only his own part in the eucharistic celebration but also the parts of the congregation, singers, readers, and even the deacon.

The Second Vatican Council restored the basic rule that each member of the worshiping community, whether ordained minister or lay person, should perform all of those parts, but only those parts, which pertain to his or her office by the nature of the rite and the principles of liturgy. This conciliar decision is reflected in the distinct sacramentary, a volume which is limited, with



some slight exceptions, to the parts of the rite of Mass which pertain to the priest. The sacramentary, as a volume of presidential prayers, thus reflects a basic element of the liturgical reform: the distinction between the part of the priest and the parts of other members of the assembly, just as in the past the complete missal was a symbol of the absorption of the roles of others by the celebrant.

The sacramentary does not contain the readings or the responsorial chants and alleluias. For convenience, however, on the limited occasions when the antiphons are used by the priest, the sacramentary does contain them, and their use is explained below.

When there are no readers for the first and second readings and when no deacon or other priest is present to proclaim the gospel, the priest uses the *Lectionary for Mass* at the pulpit or lectern. Otherwise, the sacramentary is the single book of the priest who presides: he reads from it at the chair (for the opening prayer of Mass, for the prayer after communion, and for the solemn form of concluding blessing) as well as at the altar. The priest needs no other book, except when he joins the people in singing from a hymnal or booklet.

Partly because of its long tradition of use in the Church, the sacramentary as a book has symbolic meaning similar to that of the lectionary from which the word of God is proclaimed. It represents the office of presidency in the prayer of the liturgical assembly—both in the prayers of petition and in the central eucharistic prayer of praise, thanksgiving, and memorial. Since these prayers articulate the action of the Church in celebrating the sacrifice of the Lord, even the book of prayer is an important sign. For this reason it is expected to be of sufficiently worthy proportions and artistic design to create respect and reverence for its contents.

## **FORMAT FOR SUNDAY MASSES**

A distinctive feature of this edition of the sacramentary is the double-page spread given for each Sunday Mass and for some feasts of greater importance. This arrangement is intended to stress the importance of the Sunday celebration of the eucharist, the reform of which was the primary conciliar concern. The actual format is designed to make the relationship of structure and parts completely clear, so that the priest will see immediately the two parts of the eucharistic celebration: the liturgy of the word (only referred to, but with an indication of the section of the *Lectionary for Mass*, for convenience) and the liturgy of the eucharist. The introductory rites and the concluding rite have been placed in proper subordination.

## TRANSLATION OF LATIN TEXTS

In accord with directions from the Apostolic See, the translations of Latin texts, prepared by the International Commission on English in the Liturgy, are faithful but not literal. They preserve the intent and substance of the original, but avoid the translation of words in favor of the translation of ideas. This principle is explained at length in the instruction on the subject issued by the Consilium for the Implementation of the Constitution on the Liturgy (January 25, 1969):

“A faithful translation cannot be judged on the basis of individual words: the total context of this specific act of communication must be kept in mind, as well as the literary form proper to the respective language” (no. 6).

“The translator must always keep in mind that the ‘unit of meaning’ is not the individual word but the whole passage. He must therefore be careful that his translation is not so analytical that it exaggerates the importance of particular phrases while it obscures or weakens the meaning of the whole” (no. 12).

“The prayer of the Church is always the prayer of some actual community assembling here and now. It is not sufficient that a formula handed down from some other time or region should be translated verbatim, even if accurately, for liturgical use. The formula must become the genuine prayer of the congregation and in it each of its members should be able to find and express himself” (no. 20).

“The prayers (opening prayer, prayer over the gifts, prayer after communion, and prayer over the people) from the ancient Roman tradition are succinct and abstract. In translation they may need to be rendered somewhat more freely while conserving the original ideas. This can be done by moderately amplifying them, or, if necessary, paraphrasing expressions in order to concretize them for the celebration and needs of today. In every case pompous and superfluous language should be avoided” (no. 34).

## LITURGIES WITH CHILDREN

Because the directory was prepared as a supplement to the general instruction of the *Missale Romanum*, this edition of the sacramentary includes the *Directory for Masses with Children*, issued by the Congregation for Divine Worship on November 1, 1973. It appears below, after the general instruction.

The directory offers guidelines for the eucharistic celebration with congregations of pre-adolescents. It is for liturgies with those baptized children who “have yet to be fully initiated through the

sacraments of confirmation and eucharist as well as for children who have only recently been admitted to holy communion" (no. 1). It may also be adapted for liturgies with congregations of the physically or mentally retarded (no. 6). And it contains recommended adaptations not only for Masses at which the congregation consists principally of children (Chapter III) but also for Masses with adult congregations in which a number of children participate (Chapter II).

## MUSIC

The following music for the ministerial chants has been included in this edition of the sacramentary:

(a) the chants of the prefaces of the eucharistic prayer have been included for every text, in a setting based on the plain chant; in addition the settings already in use in the United States have been appended from *The Order of Mass* (1969);

(b) in the Order of Mass, both the chants of the priest and the chants of the priest and the people together (such as the Sanctus and the Lord's Prayer);

(c) in the appendix, alternate settings of the Lord's Prayer and additional chants proper to the priest, including the body of the four eucharistic prayers;

(d) seasonal ministerial chants, such as the Easter proclamation of the deacon.

The chant adaptation was prepared by the International Commission on English in the Liturgy, which has in preparation other settings not based upon the traditional chant. The various appended settings of the Lord's Prayer, prefaces of the eucharistic prayer, etc., are taken from earlier liturgical books approved by the National Conference of Catholic Bishops.

## SUNDAY RENEWAL OF BAPTISM

As an alternative to the penitential rite at all Sunday Masses, the blessing and sprinkling of the people with holy water may be substituted for the more usual penitential rite. This revised rite of sprinkling is no longer restricted to the principal Mass or to parish churches but may be used "at all Sunday Masses, even those anticipated on Saturday evening, in all churches and oratories."

To make this point clear, the rite is printed in the Order of Mass as an alternative to the penitential rite. The latter is simply omitted when holy water is blessed and sprinkled. The prayer



of blessing of the water, which follows the priest's initial greeting, and the selection of songs to accompany the sprinkling indicate the purpose of the rite: to express the paschal character of Sunday and to be a memorial of baptism.

The directions for this brief rite are given in the Order of Mass and also in a separate section of the sacramentary. After the rite of sprinkling the Order of Mass continues with the Gloria or opening prayer.

## **OPENING PRAYER**

The collect, sometimes called the prayer of the assembly, has now been given the name "opening prayer," because it is the first prayer of the eucharistic celebration and because it completes the opening or introductory rite. In the Roman Missal, this prayer is not directly related to the biblical readings which follow. Instead it is a general prayer, related to the occasion or celebration, which concludes the entrance rite and serves to introduce the whole eucharist.

The general instruction of the Roman Missal says: "The priest invites the people to pray, and together they spend some moments in silence so they may realize that they are in God's presence and may make their petitions. The priest then says the opening prayer, called the collect. This expresses the theme of the celebration and is a priestly petition addressed to God the Father through the mediation of Christ in the Holy Spirit. The people make the prayer their own and give their assent by the acclamation, Amen. At Mass only one opening prayer is said; this rule applies also to the prayer over the gifts and the prayer after communion" (no. 32).

In this edition an optional invitatory (explained below) has been given for the opening prayers on Sundays and certain feasts. It is pointed in square brackets to indicate that it may be used or not at the discretion of the priest.

The text of the opening prayer—after the invitatory and the period of silence—has been arranged in sense lines to help the priest to pray it in an audible, deliberate, and intelligible manner. The texts of the other prayers have been similarly arranged. The use of the sense lines also avoids the necessity of pointing the text of prayers for occasions when they are sung.

## **ALTERNATIVE OPENING PRAYERS**

The prayers of the Roman Missal have been translated in a style which, for the most part, retains the succinct and abstract character of the original Latin. The translations do not ordinarily employ the development or expansion mentioned in the instruction

on liturgical translations (above). In the case of the opening prayer on Sundays and some feasts, however, an alternative text is printed for use at the discretion of the priest.

The alternative opening prayers are not direct or faithful translations of the corresponding Latin text. They follow its theme or are inspired by it, but they are generally more concrete and expansive. The addition of such texts was prompted by the practice in other Roman liturgical books of offering alternatives and by the following statement in the 1969 instruction on translation: "Texts translated from another language are clearly not sufficient for the celebration of a fully renewed liturgy. The creation of new texts will be necessary. But translation of texts transmitted through the tradition of the Church is the best school and discipline for the creation of new texts so 'that any new forms adopted should in some way grow organically from forms already in existence' " (no. 43).

Thus, on those occasions when two opening prayers appear side by side, the one on the left is a faithful but not literal translation of the corresponding Latin prayer, the one on the right is an alternative prayer suggested by the Latin text and in harmony with its theme. Either text may be chosen by the priest.

## CONCLUSIONS TO PRAYERS

Because the revised rite concludes the presidential prayers in different ways (a lengthy conclusion to the opening prayer or collect, a briefer conclusion to most other prayers), this edition spells out the complete text in every case. Very often the precise formulations of the conclusions are almost interchangeable. Their use is explained in no. 32 of the general instruction, although in English it is sometimes possible to weave the formal conclusion into the last clause of the body of the prayer.

In most instances the distinct conclusion begins either "We ask this . . ." or "Grant this . . ." The purpose of the variation is that the mediation and intercession of Jesus expressed simply in Latin by the preposition *per* bears at least two meanings: (1) that the prayer of petition is addressed to the Father through Jesus in the Holy Spirit and (2) that the action of the Father comes through Jesus in the Holy Spirit. In the lengthy conclusion the concept expressed in Latin by the words *in unitate Spiritus Sancti, Deus* is conveyed more directly in English, "with you [Father] and the Holy Spirit, one God . . ."

In the light of several years of experience with provisional texts, a slight variation has been introduced into the very last words of the conclusions to prayers, namely, "in the name of Jesus the

Lord" in addition to "through Christ our Lord" and "for ever and ever." Several variants to express the biblical concept of prayer in Jesus' name are in common use. The one chosen ("in the name of Jesus the Lord") is very close to the already accepted text, "through Christ our Lord," so that it should be easy for the priest to invite the response of the people without introducing an entirely new phrase.

## INVITATORIES AND INTRODUCTIONS

For the opening prayer, the priest first invites the people to pray, either with the simple "Let us pray" or with the expanded alternative invitatory found in this sacramentary or in his own words.

This invitatory or invitation to pray is a kind of *monitio* which the priest or other minister may employ to introduce or conclude—in very few words—different parts of Mass (see general instruction, no. 11). In this edition of the sacramentary it is expanded so that in the period of silence which follows the people may form their petitions. The period of silence will be richer and demand sufficient time so that the people can actually pray. Silence then becomes a real and meaningful part of the celebration (see no. 23). The brief, optional expansion of the invitatory structures the silence and helps people to be aware of the petitionary character of the opening prayer. If the priest uses his own words, the invitatory can be more concrete and effective.

The use of adapted introductory comments or invitatories has been explained in the following statement of the Congregation for Divine Worship (circular letter, April 27, 1973):

"*Monitiones* enable the people to be drawn into a fuller understanding of the sacred action, or any of its parts, and lead them into a true spirit of participation. The general instruction of the Roman Missal entrusts the more important admonitions to the priest for preparation and use. He may introduce the Mass to the people before the celebration begins, during the liturgy of the word prior to the actual readings, and in the eucharistic prayer before the preface; he may also conclude the entire sacred action before the dismissal. The Order of Mass provides others as well, which are important to certain portions of the rite, such as during the penitential rite, or before the Lord's Prayer. By their very nature these brief admonitions do not require that everyone use them in the form in which they appear in the Missal. Provision can be made in certain cases that they be adapted to some degree to the varying circumstances of the community. In all cases it is well to remember the nature of an admonition, and not make



them into a sermon or homily; care should be taken to keep them brief and not too wordy, for otherwise they become tedious.”

## **OTHER RECOMMENDATIONS**

The circular letter of the Congregation for Divine Worship from which the above quotation is taken also speaks of accommodating the homily, general intercessions, and other elements of the eucharistic celebration to the particular congregation:

“In addition to the admonitions, the homily must be kept in mind, for it is ‘part of the liturgy itself.’ It proclaims the word of God in the liturgical gathering for the community assembled. It explains that word in view of the total celebration respecting the ability of the people to understand and in terms of their daily life.

“Importance must also be accorded to the general intercessions as a means of allowing the community to respond to the Word of God as it has been explained and received. To be effective, the petitions that are made for the needs of all men everywhere should win the assent of the people gathered locally. Insight and a certain freedom should go into the composition of these intercessions, for they are both essential to the every nature of this prayer.”

“In addition to the selection of appropriate texts, a truly living and communal celebration requires the president and all other ministers to examine carefully different forms of verbal communication with the congregation; this refers to the readings, homily, admonitions, introductions, and similar parts” (nos. 15-17).

## **SILENCE**

“Silence at designated times is also a part of the celebration. Its character will depend on the time it occurs in the particular celebration. At the penitential rite and again after the invitation to pray, each one should become recollected; at the conclusion of a reading or homily, each one meditates briefly on what he has heard; after communion, he praises God in his heart and prays” (general instruction, no. 23).

In order to facilitate the use of silence rubrical directions for silent prayer have been indicated in this edition. These silent periods for prayer should not be too brief or too lengthy. A more lengthy pause for reflection may take place at the penitential rite and after the readings or homily.

The proper use of periods of silent prayer and reflection will help to render the celebration less mechanical and impersonal and lend a more prayerful spirit to the liturgical rite. Just as

there should be no celebration without song, so too there should be no celebration without periods for silent prayer and reflection.

## PRAYER OVER THE GIFTS

The prayer over the gifts is in collect-style, like the opening prayer but with the brief concluding formula. It completes the preparation of the gifts: the people's presentation of the bread and wine on the altar.

The prayer over the gifts has its own invitatory ("Pray, brethren . . ."). For clarity this invitatory which may be adapted has been directly indicated in the Mass formularies. No optional expansion of the invitation to pray has been provided, as was done in the case of the opening prayer.

If song or other music has accompanied the preparation of the gifts, as the general instruction (no. 50) and the Order of Mass (no. 17) prefer, it will be appropriate to pause for a period of silence after the invitation and response, before the text of the prayer over the gifts is said.

If, as is also appropriate, the preparation of the gifts has taken place in silence, there will be no need for an additional period of silence before the priest says the prayer over the gifts.

After the prayer over the gifts, the priest should pause very briefly before beginning the eucharistic prayer with the greeting *The Lord be with you*.

## PRAYER AFTER COMMUNION

"After communion, the priest and people may spend some time in prayer. If desired, a hymn, psalm, or other song of praise may be sung by the entire congregation" (no. 56j; see no. 23). After this period of prayer in silence and/or song the priest prays for the effects of the mystery just celebrated (cf. no. 56k).

No expanded invitatory is printed for the prayer after communion; in most cases "Let us pray" will suffice. (In the revised Order of Mass, since the prayer after communion concludes the liturgy of the eucharist, the introductory greeting, "The Lord be with you," is omitted at this point.)

If the congregation has joined in a song, hymn, or psalm of praise after communion, there should be the usual period of silence—sufficiently protracted for recollection and reflection—after the invitation "Let us pray" (no. 23; Order of Mass, no. 33).

## CONCLUDING RITE

The new Order of Mass has a simple concluding rite:

(a) From his chair or at the altar the priest may make brief announcements, if any.

(b) The priest gives the formal liturgical greeting, "The Lord be with you," and the people respond.

(c) The priest gives the blessing, and

(d) The deacon gives the liturgical dismissal—or, in the absence of a deacon, this is done by the priest.

A directive in the Order of Mass mentions a substitute for the usual style of blessing: "On certain days or occasions another more solemn form of blessing or prayer over the people may be used as the rubrics direct" (Order of Mass, no. 113).

This new sacramentary gives extensive texts for these substitutes for the usual blessing and thus makes it possible to enrich and somewhat enlarge the concluding rite. All these solemn blessings and prayers over the people are printed together, to allow complete freedom of choice. In addition, the individual Mass formularies for Sundays in the principal seasons and on other occasions give a suggested example so that the pattern may become clear.

Either the solemn blessing or the prayer over the people may be chosen. During Lent the prayer over the people is principally used. Some of the texts of the blessings and prayers are very general; others are specified for particular seasons or occasions.

The textual differences are these: the solemn blessings are usually divided into three parts or verses to each of which the people answer Amen; the prayer over the people is in the style of a collect and in this case also the people answer: Amen.

Since the prayer over the people has a conclusion like other presidential prayers (" . . . through Christ our Lord" or "in the name of Jesus the Lord"), the people will respond readily. Special attention is needed in the case of the solemn blessings, since the people will be unfamiliar with the style and the text. The priest should try to invite and encourage response by the inflection of his voice. In the absence of a fixed formula for concluding each of the verses, the tone or stress of the priest's voice must indicate the moment for common response.

## RITE OF BLESSING AND DISMISSAL

The rite for the conclusion of Mass, when the option of a special blessing or prayer over the people is chosen, is as follows:



(1) After the usual greeting by the priest ("The Lord be with you"), the deacon gives the invitation: "Bow your heads and pray for God's blessing." He may use a different but similar formula. In the absence of a deacon, the priest gives the invitation.

(2) The priest then extends his hands over the people while he sings or says the solemn blessing or prayer over the people.

This gesture of stretching his hands over the people is different from the usual extension of hands in blessing. It should be done carefully so that it truly signifies the priest's role as he invokes God's power and strength on the assembly. (The book should be held for the priest by a server or minister, unless he goes to the altar for the concluding rite.)

(3) In either case—solemn blessing or prayer over the people—the priest concludes with the trinitarian formula and the usual gesture of blessing.

Finally the deacon (or the priest, in the absence of a deacon) gives the dismissal "which sends each member of the congregation to do good works, praising and blessing the Lord" (no. 57). The recession begins as soon as the assembly has received this formal dismissal. The recession may be accompanied by song or other music.

## **ENTRANCE ANTIPHON**

Although the sacramentary is a book of presidential prayers said by the priest, for the sake of completeness this edition does contain the brief sung antiphons for the entrance and communion processions. These are printed in smaller type in order to indicate that they are not ordinarily said by the priest and indeed are not parts of a sacramentary.

The general instruction takes for granted that there will be singing at the entrance of the priest and other ministers (and at the communion rite; see nos. 26, 56, 83, 119), certainly in the Sunday celebration of the Eucharist. When the antiphons are set to music, they may be used for this purpose, i.e., as refrains to psalms. Ordinarily, however, it is expected that full use will be made of the decision to employ appropriate substitutes sung by the congregation with a cantor or choir. For the United States, the National Conference of Catholic Bishops has given the criteria for texts to be sung as entrance songs. (See "Notes to the General Instruction," no. 26, below.)

Only in the absence of song is the entrance antiphon used as a spoken or recited text. Since these antiphons are too abrupt for communal recitation, it is preferable when there is no singing that

the priest (or the deacon, other minister, or commentator) adapt the antiphon and incorporate it in the presentation of the Mass of the day. After the initial greeting, "the priest, deacon, or other minister may very briefly introduce the Mass of the day" (Order of Mass, no. 3). The adaptation of the text of the entrance antiphon for this purpose is suggested by the Congregation for Divine Worship (Instruction on Particular Calendars and Offices, June 24, 1970, no. 40a).

## COMMUNION ANTIPHON

The communion antiphon, although it is not ordinarily to be said by the priest, has also been included for completeness. The Order of Mass (no. 108) and the general instruction call for singing during the communion of the priest and people, to "express the union of the communicants who join their voices in a single song, show the joy of all, and make the communion procession an act of brotherhood" (no. 56i). The National Conference of Catholic Bishops has provided criteria for texts to be used (see "Notes to the General Instruction," no. 56i, below). For use of the communion antiphon if there is no singing, the above commentary on the entrance antiphon is applicable.

## VARIATIONS IN THE GENERAL INSTRUCTION

Certain sections of the general instruction have been omitted or revised by direction of the Congregation for Divine Worship (December 23, 1972). These concern the suppressed order of subdeacons, whose functions have been assigned to acolytes. Various other changes were introduced in the light of the suppression of the minor orders and their replacement by the lay ministries of readers and acolytes. All these changes have been incorporated in the present text of the general instruction.

In introducing the *Variationes* of 1972 the Congregation for Divine Worship stated:

"On January 1, 1973, the new discipline of first tonsure, the minor orders, and the subdiaconate, as established in the apostolic letter *Ministeria quaedam* of August 15, 1972, will become effective, and the order of subdiaconate will no longer exist in the Latin Church. The duties of subdeacons will be carried out by readers or acolytes, including those who have not been formally instituted in the ministries.

"In the celebration of Mass all the ministers should do all that pertains to them, and only what pertains to them, according to the order they have received. Ordained ministers should participate in the Mass either by concelebrating, if they are priests, or by

exercising their ministry, if they are deacons. From now on the office of subdeacons is entirely suppressed, and deacons, if there are several, may distribute among themselves and perform the various parts of the ministry of subdeacons. It is not appropriate, however, for a priest, wearing the vestments of his order, to exercise the office of deacon. Finally, it should be recalled that 'liturgical worship is given a more noble form when it is celebrated with song, with the ministers of each rank exercising their ministry and with the people participating.' "

## **NAME OF THE BISHOP**

By decree of the Congregation of Divine Worship, October 9, 1972, not only the diocesan bishop but an Ordinary equivalent in law to a diocesan bishop must be named in the eucharistic prayer ("me, your unworthy servant"). This includes a diocesan bishop transferred to another diocese as long as he administers the former diocese; an apostolic administrator, *sede plena* or *sede vacante*, whether permanent or temporary, if he is a bishop and actually exercises the entire governance of the diocese, especially in spiritual matters; a vicar or prefect apostolic; a prelate or abbot *nullius*.

In addition, coadjutor and auxiliary bishops who assist the diocesan bishop in the governance of the diocese and other bishops may be named after the Ordinary. If there are several bishops, they may be mentioned as a group ("and his assistant bishops") without adding their names.

In the case of a priest celebrating the eucharist outside his own diocese but with a congregation from his diocese, he names his own bishop and then the local bishop ("N., the bishop of this Church of N.").

The diocesan bishop may mention his coadjutor or auxiliary bishops and, when outside his own diocese, both the local bishop and himself.

## **COMMUNION MORE THAN ONCE A DAY**

In the instruction *Immensae caritatis* (January 29, 1973), the Congregation for the Discipline of the Sacraments enumerated the following occasions, apart from the reception of viaticum, when holy communion may be received a second time on a given day:

1. at those Masses in which the sacraments of baptism, confirmation, anointing of the sick, orders, and marriage are celebrated, and at a Mass at which first communion is received;
2. at Masses at which a church or altar is consecrated; at Masses of religious profession or for the conferring of a canonical mission;



3. at the following Masses for the dead: the funeral Mass, the Mass celebrated after notification of death, the Mass on the day of final burial, and the Mass on the first anniversary;

4. at the principal Mass celebrated in the cathedral or in the parish on the feast of Corpus Christi and on the day of a parochial visitation; at the Mass celebrated by the major superior of a religious community on the occasion of a canonical visitation, special meetings, or chapters;

5. at the principal Mass of a eucharistic or marian congress, international or national, regional or diocesan;

6. at the principal Mass of any congress, sacred pilgrimage, or mission for the people;

7. in the administration of viaticum, when communion may also be given to the relatives and friends of the sick person.

8. Besides the cases mentioned above, local Ordinaries may also grant permission *ad actum* to receive holy communion twice on the same day as often as they judge it truly justified by reason of genuinely special circumstances, in accord with the norm of this instruction.

## MINISTERS OF COMMUNION

On June 21, 1973, the section of the Roman Ritual entitled, *De Sacra Communionem et de Cultu Mysterii Eucharistici extra Missam* was published. It contains the following paragraphs about the minister of communion, which are applicable to the celebration of Mass:

“In the first place, it is the office of the priest and the deacon to minister holy communion to the faithful who ask to receive. It is therefore most fitting that they give a sufficient part of their time to this ministry of their order, as the need of the faithful requires.

“In addition, it is the office of an acolyte who has been lawfully instituted to distribute holy communion, as a special minister, in the absence of a priest or deacon or when the latter are prevented by poor health, advanced age, or the pastoral ministry from giving communion or, finally, whenever the number of faithful who come to communion is so great that the celebration of Mass or other liturgical service would be too lengthy.

“The local Ordinary may give other special ministers the faculty to distribute holy communion when this seems necessary for the pastoral good of the faithful and no priest, deacon, or acolyte is available” (no. 17).

## **MANNER OF MINISTERING COMMUNION**

The Roman Ritual (*De Sacra Communionem et de Cultu Mysterii Eucharistici extra Missam*) gives the following norm concerning the manner of administration of holy communion:

“In the distribution of communion the custom of placing the consecrated bread on the tongue of the communicants should be maintained, since it is based on a traditional practice of several centuries.

“Nevertheless episcopal conferences may decree, with confirmation of the decisions by the Apostolic See, that communion may also be given in their territory by placing the consecrated bread in the hands of the faithful, provided that precautions are taken against danger of insufficient reverence or false doctrines about the eucharist arising in the minds of the faithful.

“The latter should be taught, moreover, that Jesus Christ is the Lord and Savior and that, present under the sacramental signs, he must be given the same worship of latria or adoration which is to be given to God.

In either modes of giving communion, the consecrated bread must be given by a competent minister, who shows it to the communicant and extends it to him or her, saying the form, ‘The body of Christ,’ to which the individual replies: Amen.” (no. 21).

## **EUCCHARISTIC FAST**

The Roman Ritual (*De Sacra Communionem et de Cultu Mysterii Eucharistici extra Missam*) gives the present discipline of the eucharistic fast:

“Communicants may not receive the sacrament unless they have fasted from solid food and from drink, with the exception of water, for the period of one hour.

“The time of the eucharistic fast, that is, of absence from food or alcoholic drink, is reduced to about a quarter of an hour for:

1) the sick in hospitals or at home, even if they are not confined to bed;

2) the elderly who are confined to their homes because of advanced age or who live in a home for the aged;

3) sick priests, even if they are not confined to bed, or elderly priests, whether they are to celebrate Mass or to receive communion;

4) persons who take care of the sick or the aged and their relatives who wish to receive communion with them, when they cannot conveniently observe the fast of one hour” (no. 24).

## BLESSING OF OILS

An appendix to the sacramentary contains, for convenience, the English text of the rites for the blessing of oils and consecration of the chrism, for use on Holy Thursday or on another day chosen by the bishop.

## APPENDIX OF LATIN TEXTS

A special Latin appendix is included in this addition by direction of the Congregation for Divine Worship. It contains the *Ordo Missae* in Latin (including the four eucharistic prayers and a number of prefaces) and a selection of formularies for Mass in Latin.

This appendix is intended for the use of visiting priests who may not be familiar with the language of the country. For the ordinary celebration of Mass in Latin, in whole or in part, the *Missale Romanum* and *Lectionarium* should be used.



# GENERAL INSTRUCTION OF THE ROMAN MISSAL

## INTRODUCTION

1. When Christ the Lord was about to celebrate the passover meal with his disciples and institute the sacrifice of his body and blood, he directed them to prepare a large, furnished room (Luke 22:12). The Church has always taken this command of Christ as bearing on its own responsibility in giving directions concerning the preparation of the minds of the worshipers and the place, rites, and texts for the celebration of the holy eucharist. Today, in response to the decision of the Second Vatican Council, there are new norms and this new missal, to be used from now on for the Mass of the Roman rite. These bear witness to the unity and coherence of the Church's tradition. Although they introduce some new elements into the celebration, they show the Church's continued concern for the eucharist, its faith, and its unchanging love of this great mystery.

### **A Witness to Unchanging Faith**

2. The sacrificial nature of the Mass was solemnly proclaimed by the Council of Trent in agreement with the tradition of the universal Church.<sup>1</sup> The Second Vatican Council reaffirmed this teaching in these significant words: "At the Last Supper our Savior instituted the eucharistic sacrifice of his body and blood to perpetuate the sacrifice of the cross throughout the centuries until he comes again. He entrusted it to his bride, the Church, as a memorial of his death and resurrection."<sup>2</sup>

This teaching of the council is expressed constantly in the prayers of the Mass. The Leonine Sacramentary states the doctrine concisely: "The work of our redemption is carried out whenever we celebrate the memory of this sacrifice,"<sup>3</sup> and it is properly and carefully presented in the eucharistic prayers. At the anamnesis or memorial, the priest speaks to God in the name of all the people and offers in thanksgiving the holy and living sacrifice, which is the Church's offering, the Victim pleasing to God himself;<sup>4</sup> he prays that the body and blood of Christ may be a sacrifice acceptable to the Father, bringing salvation to the whole world.<sup>5</sup>

In this new missal, then, the Church's rule of prayer corresponds to the Church's enduring rule of faith. It teaches us that the sacrifice of the cross and its sacramental renewal in the Mass are one and the same, differing only in the manner of offering. At the Last Supper Christ the Lord instituted this sacramental renewal and commanded his apostles to do it in memory of him. It is at once a sacrifice of praise and of thanksgiving, a sacrifice that reconciles us to the Father and makes amends to him for the sins of the world.

3. The Church believes that the Lord Jesus is really present among us in a wonderful way under the eucharistic species. The Second Vatican Council<sup>6</sup> and other pronouncements of the Church's magisterium<sup>7</sup> have reaffirmed the same doctrine and the same meaning proposed by the Council of Trent for our belief.<sup>8</sup> At Mass this presence of Christ is proclaimed not only by the words of consecration, by which Christ is made present through transubstantiation, but also by the sense of deep reverence and adoration which are evident in the liturgy of the eucharist. His presence is further recognized by Christians when they honor the eucharist in a special way on Holy Thursday and on Corpus Christi.

4. The distinctive nature of the ministerial priesthood is clear from the prominent place the presbyter occupies and the functions he takes in the rite itself: he offers sacrifice in the person of Christ and presides over the assembly of God's holy people. His priestly role is explained precisely and in greater detail in the preface of the eucharistic prayer at the chrism Mass on Holy Thursday, when the institution of the priesthood is celebrated. That preface describes the responsibilities of the priestly office, explains how the power of the priesthood is conferred by the laying on of hands, and declares it to be the continuation of the power of Christ, the High Priest of the New Testament.

5. The ministerial priesthood throws light on another and important priesthood, namely, the royal priesthood of believers. Their spiritual sacrifice to God is accomplished through the ministry of presbyters, in union with the sacrifice of Christ, our one and only Mediator.<sup>9</sup> The celebration of the eucharist is the action of the whole Church, in which each individual should take his own full part and only his part, as determined by his particular position in the people of God. In this way greater attention is given to some aspects of the eucharistic celebration which have sometimes been overlooked in the course of time. The worshiping community is the people of God, won by Christ with his blood, called together by the Lord, and nourished by his word. It is a people called to offer God the prayers of the entire human family, a people which gives thanks in Christ for the mystery of salvation by offering his

sacrifice. It is a people brought together and strengthened in unity by sharing in the body and blood of Christ. This people is holy in origin, but by conscious, active, and fruitful participation in the mystery of the eucharist it constantly grows in holiness.<sup>10</sup>

### **A Witness to Unbroken Tradition**

6. The Second Vatican Council, in setting forth its decrees for the revision of the Order of Mass, directed, among other things, that some rites be restored "to the ancient usage of the holy Fathers,"<sup>11</sup> quoting the apostolic letter *Quo primum* of 1570, in which Saint Pius V promulgated the Tridentine missal. The fact that the same words are used in reference to both Roman missals indicates that, although separated by four centuries, both embrace one and the same tradition. And when the more profound elements of this tradition are considered, it becomes clear how remarkably this new missal complements the older one.

7. The old missal was promulgated in difficult times. There were attacks upon Catholic faith about the sacrificial nature of the Mass, the ministerial priesthood, and the real and permanent presence of Christ under the eucharistic species. Saint Pius V was especially concerned to preserve the recent tradition of the Church then unjustly under attack, and only very slight changes were introduced into the sacred rites. In fact, the missal of 1570 differs very little from the first printed edition of 1474, which in turn faithfully follows the missal used at the time of Pope Innocent III (1198-1216). Manuscripts in the Vatican Library provided some verbal emendations, but did not permit research into the "ancient and approved authors" beyond some liturgical commentators of the Middle Ages.

8. Today, on the other hand, countless writings of scholars have clarified the "usage of the holy Fathers" followed by the revisers of the missal under Saint Pius V. After the Gregorian sacramentary was first published in 1571, many critical studies of other ancient Roman and Ambrosian sacramentaries appeared. Ancient Spanish and Gallican liturgical books also became available, bringing to light many prayers of profound spirituality that had been previously unknown.

Traditions dating back to the first centuries, before the development of the Eastern and Western rites, are also better known today because so many liturgical documents have been discovered.

Progress has been made, moreover, in studying the actual works of the holy Fathers. The teachings of such outstanding saints as Irenaeus, Ambrose, Cyril of Jerusalem, and John Chrysostom have shed light on the theology of the eucharistic mystery in Christian antiquity.



9. The "usage of the holy Fathers" does not require only the preservation of what our immediate ancestors passed on to us. The entire past of the Church and all its customs must be studied profoundly and understood: the Christian communities which flourished among the Semitic, Greek, and Latin peoples differed from one another in the forms of human and social culture by which they professed one common faith. This broader prospective shows us how the Holy Spirit keeps the people of God faithful in preserving the deposit of faith unchanged, while prayers and rites differ greatly.

### **Adaptation to Modern Conditions**

10. This new missal bears witness to the Roman Church's rule of prayer. It guards the deposit of faith handed down by recent councils. At the same time, it marks a major step forward in liturgical tradition.

The Fathers of the Second Vatican Council reaffirmed the dogmatic statements of the Council of Trent, but they spoke to a far different age in the world's history. They were able, therefore, to bring forward proposals and plans of a pastoral nature which could not have been foreseen four centuries ago.

11. The Council of Trent recognized the great catechetical value of the celebration of Mass, but was unable to make full use of this value in the actual life of the Church. Many people were demanding that the vernacular be permitted in the eucharistic sacrifice. But the council, judging the conditions of that age, felt bound to answer such demands with a reaffirmation of the Church's traditional teaching. This teaching is that the eucharistic sacrifice is, first and foremost, the action of Christ himself; the unique efficacy of Christ's action is not affected by the manner in which the faithful participate. The council, therefore, stated firmly, but with restraint: "Although the Mass contains much instruction for the faithful, it did not seem expedient to the Fathers that it be celebrated everywhere in the vernacular."<sup>12</sup> The council accordingly condemned the proposition "that the rite of the Roman Church, in which part of the canon and the words of consecration are spoken in a low voice, should be rejected or that the Mass must be celebrated in the vernacular."<sup>13</sup> Although the Council of Trent thus prohibited the use of the vernacular in the Mass, it did direct pastors of souls to substitute appropriate catechesis: "So that the sheep of Christ may not go hungry . . . this holy Synod commands pastors and all who have the care of souls to explain to their people some of the things read at Mass. They are to do this often, personally or through others, during the celebration, especially on Sundays and feast days. They are to explain, among other things, some mystery of this holy sacrifice."<sup>14</sup>

12. The Second Vatican Council was assembled to adapt the Church to the contemporary requirements of its apostolic task. The council therefore examined thoroughly, as had Trent, the educational and pastoral character of the sacred liturgy.<sup>15</sup> Since no Catholic would now deny the lawfulness and efficacy of a sacred rite celebrated in Latin, the council was able to declare that "the use of the mother tongue frequently may be of great advantage to the people" and gave permission for its use.<sup>16</sup> This decision was received everywhere with so much enthusiasm that, under the leadership of the bishops and the Apostolic See, all liturgical celebrations in which the people participate may now be carried out in the vernacular so that the mystery may be more fully understood.

13. The use of the vernacular in the liturgy may certainly be considered most helpful in presenting more clearly the catechesis of the mystery which is celebrated. Nevertheless, the Second Vatican Council also ordered the observance of certain directives, prescribed by the Council of Trent but not obeyed everywhere. These include, for example, the preaching of a homily on Sundays and feast days<sup>17</sup> and permission to interject some explanations into the sacred rites themselves.<sup>18</sup>

Most importantly, the Second Vatican Council strongly urged "that more complete form of participation in the Mass when, after the priest's communion, the faithful receive the Lord's body from the same sacrifice."<sup>19</sup> Thus the council sought to give effect to the recommendation of the Fathers of Trent that for fuller participation in the holy eucharist "the faithful present at each Mass should communicate not only by spiritual desire but also by sacramental communion."<sup>20</sup>

14. Moved by the same spirit of pastoral concern, the Second Vatican Council was able to reconsider the norm laid down by Trent about communion under both kinds. The Church teaches that the full effect of communion is received under the one species of bread; since that doctrine is rarely if ever challenged today, the council gave permission for communion to be received sometimes under both kinds. This clearer form of the sacramental signs offers the faithful "a special opportunity for deepening their appreciation of the mystery in which they share."<sup>21</sup>

15. The Church faithfully fulfills its responsibility as the teacher of truth to guard the "old," that is, the deposit of tradition. At the same time, it fulfills another responsibility, that of examining and prudently introducing the "new" (see Matthew 13:52).

Part of this new missal arranges the prayers of the Church with a clearer relation to the needs of our time. The best examples are in the ritual Masses and the Masses for special intentions. These

combine tradition with new ideas. Some prayers remain unchanged from the most ancient tradition of the Church, which successive editions of the Roman missal reflect. Other prayers have been adapted to contemporary needs and conditions. Still others are new compositions, such as the prayers for the Church, for the laity, for blessing of man's labor, the whole community of nations, and for certain contemporary needs. They voice the thoughts and sometimes the words of the recent conciliar documents.

The same awareness of the new state of the world also influenced the changes made in texts from very ancient tradition. It seemed that this cherished treasury of prayers would not be harmed if some phrases were adapted to the language of modern theology and to the current discipline of the Church. Thus some expressions were changed which referred to the value and use of the good things of the earth or which encouraged a particular form of external penance more suited to another age in the history of the Church.

In short, the liturgical norms of the Council of Trent have been completed and perfected in many ways by those of the Second Vatican Council. The council has brought to fulfillment the efforts of the last four hundred years to move the faithful closer to the sacred liturgy, especially the effort of recent times and above all the liturgical movement promoted by Saint Pius X and his successors.

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<sup>1</sup> See Session XXII, September 17, 1562.

<sup>2</sup> Vatican Council II, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* [=L], no. 47; see Dogmatic Constitution on the Church, *Lumen gentium* [=E], nos. 3, 28; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis* [=P], nos. 2, 4, 5.

<sup>3</sup> *Sacramentarium Veronense*, ed. Mohlberg, no. 93.

<sup>4</sup> See Eucharistic Prayer III.

<sup>5</sup> See Eucharistic Prayer IV.

<sup>6</sup> See L 7, 47; P 5, 18.

<sup>7</sup> See Pius XII, encyclical letter *Humani generis*: AAS 42 (1950) 570-571; Paul VI, encyclical letter *Mysterium Fidei*: AAS 57 (1965) 762-769; Solemn Profession of Faith, June 30, 1968: AAS 60 (1968) 442-443; Congregation of Rites [=SRC], instruction *Eucharisticum mysterium* [=EM], May 25, 1967, nos. 3f, 9: AAS 59 (1967) 543, 547.

<sup>8</sup> See Session XIII, October 11, 1551.

<sup>9</sup> See P 2.

<sup>10</sup> See L 11.

<sup>11</sup> L 50.



<sup>12</sup> Session XXII, Teaching on the Holy Sacrifice of the Mass, chapter 8.

<sup>13</sup> *Ibid.*, chapter 9.

<sup>14</sup> *Ibid.*, chapter 8.

<sup>15</sup> See L 33.

<sup>16</sup> L 36.

<sup>17</sup> See L 52.

<sup>18</sup> See L 35, 3.

<sup>19</sup> L 55.

<sup>20</sup> Session XXII, Teaching on the Holy Sacrifice of the Mass, chapter 6.

<sup>21</sup> See L 55.

## CHAPTER I

### IMPORTANCE AND DIGNITY OF THE EUCCHARISTIC CELEBRATION

1. The celebration of Mass is the action of Christ and the people of God hierarchically assembled. For both the universal and the local Church, and for each person, it is the center of the whole Christian life.<sup>1</sup> The Mass reaches the high point of the action by which God in Christ sanctifies the world and the high point of men's worship of the Father, as they adore him through Christ, his Son.<sup>2</sup> During the course of the year the mysteries of redemption are recalled at Mass so that they are in some way made present.<sup>3</sup> All other actions and works of the Christian life are related to the eucharistic celebration, leading up to it and flowing from it.<sup>4</sup>

2. It is of the greatest importance that the celebration of the Mass, the Lord's Supper, be so arranged that the ministers and the faithful may take their own proper part in it and thus gain its fruits more fully.<sup>5</sup> For this Christ the Lord instituted the eucharistic sacrifice of his body and blood and entrusted it to his bride, the Church, as a memorial of his passion and resurrection.<sup>6</sup>

3. The purpose will be accomplished if the celebration takes into account the nature and circumstances of each assembly and is planned to bring about conscious, active, and full participation of the people, motivated by faith, hope, and charity. Such participation of mind and body is desired by the Church, is demanded by the nature of the celebration, and is the right and duty of Christians by reason of their baptism.<sup>7</sup>

4. The presence and active participation of the people show plainly the ecclesial nature of the celebration.<sup>8</sup> Although at times this participation may be lacking, the eucharistic celebration, in which the priest always acts for the salvation of the people, retains its efficacy and dignity as the action of Christ and the Church.<sup>9</sup>

5. The celebration of the eucharist, and the entire liturgy, is carried out by the use of outward signs. By these signs faith is nourished, strengthened, and expressed.<sup>10</sup> It is thus very important to select and arrange the forms and elements proposed by the Church, which, taking into account individual and local circumstances, will best foster active and full participation and promote the spiritual welfare of the faithful.

6. This instruction is intended to give general guidelines for celebrating the eucharist and also norms for each form of cele-

bration. In accord with the Constitution on the Liturgy, each conference of bishops may establish additional norms for its territory to suit the traditions and character of the people, regions, and various communities.<sup>11</sup>

## CHAPTER II

### STRUCTURE, ELEMENTS, AND PARTS OF THE MASS

#### I. GENERAL STRUCTURE OF THE MASS

7. The Lord's Supper or Mass gathers together the people of God, with a priest presiding in the person of Christ, to celebrate the memorial of the Lord or eucharistic sacrifice.<sup>12</sup> For this reason the promise of Christ is particularly true of such a local congregation of the Church: "Where two or three are gathered in my name, there am I in their midst" (Matthew 18:20). In the celebration of Mass, which perpetuates the sacrifice of the cross,<sup>13</sup> Christ is really present in the assembly itself, which is gathered in his name, in the person of the minister, in his word, and indeed substantially and unceasingly under the eucharistic species.<sup>14</sup>

8. Although the Mass is made up of the liturgy of the word and the liturgy of the eucharist, the two parts are so closely connected as to form one act of worship.<sup>15</sup> The table of God's word and of Christ's body is prepared and from it the faithful are instructed and nourished.<sup>16</sup> In addition, the Mass has introductory and concluding rites.

#### II. DIFFERENT ELEMENTS OF THE MASS

##### **Reading and Explaining the Word of God**

9. When the scriptures are read in the Church, God himself speaks to his people, and it is Christ, present in his word, who proclaims the Gospel.

The readings should be listened to with respect; they are a principal element of the liturgy. In the biblical readings God's word is addressed to all men of every era and is understandable in itself, but a homily, as a living explanation of the word, increases its effectiveness and is an integral part of the service.<sup>17</sup>

##### **Prayers and Other Parts Assigned to the Priest**

10. Among the parts assigned to the priest, the eucharistic prayer has precedence; it is the high point of the whole celebration. Next are the prayers: the opening prayer or collect, the prayer

over the gifts, and the prayer after communion. The priest, presiding in the person of Christ, addresses the prayers to God in the name of the entire assembly of God's people and of all present,<sup>18</sup> and thus they are called presidential prayers.

11. As president of the congregation, the priest gives instructions and words of introduction and conclusion that are indicated within the rite, proclaims the word of God, and gives the final blessing. He may also very briefly introduce the Mass of the day (before the celebration begins), the liturgy of the word (before the readings), and the eucharistic prayer (before the preface); he may make concluding comments before the dismissal.

12. The nature of the presidential prayers demands that they be spoken in a loud and clear voice so that everyone present may hear and pay attention.<sup>19</sup> While the priest is speaking, there should be no other prayer or song, and the organ and other musical instruments should be silent.

13. As president the priest prays in the name of the whole community. Besides this, he prays at times in his own name so that he may exercise his ministry with attention and devotion. These prayers are said quietly.

### **Other Texts in the Celebration**

14. Since the celebration of Mass is a communal action,<sup>20</sup> the dialogue between the celebrant and the congregation and the acclamations are of special value.<sup>21</sup> These are not only the external signs of the communal celebration but are also the means of greater communication between priest and people.

15. In every form of Mass the acclamations and the responses to the greetings of the priest and the prayers should be made by the faithful. This extent of participation is needed to express clearly and to develop the action of the entire community.<sup>22</sup>

16. Other parts, important in manifesting and stimulating the people's active participation, are also assigned to the whole congregation, especially the penitential rite, the profession of faith, the general intercessions, and the Lord's Prayer.

17. Finally, there are other texts:

a) those which constitute an independent rite, such as the Gloria, the responsorial psalm, the Sanctus, the memorial acclamation, and the song after communion;

b) those which accompany a rite, such as the songs at the entrance, offertory, breaking of the bread (Agnus Dei), and communion.



## **Texts Said Aloud or Sung**

18. In texts which are to be said in a clear, loud voice, whether by the priest or by the ministers or by everyone, the tone of voice should correspond to the nature of the text, which may be a reading, a prayer, an instruction, an acclamation or a song; the tone also depends on the form of celebration and the solemnity of the assembly. The characteristics of different languages and peoples should be considered.

In the rubrics and in the norms of this instruction, the words "say" or "proclaim" are used for both singing and speaking and should be understood in the light of these principles.

## **Importance of Singing**

19. The faithful who gather to await the Lord's coming are urged by the Apostle Paul to sing psalms, hymns, and inspired songs (see Colossians 3:16). Song is the sign of the heart's joy (see Acts 2:46), and Saint Augustine said: "To sing belongs to lovers."<sup>23</sup> Even in antiquity it was proverbial to say, "He prays twice who sings well."

Singing should be widely used at Mass, depending on the type of people and the capability of each congregation, but it is not always necessary to sing all the texts which were composed for singing.

Preference should be given to the more significant parts, especially those to be sung by the priest or ministers with the people responding or those to be sung by the priest and people together.<sup>24</sup>

Since people frequently come together from different countries, it is desirable that they know how to sing at least some parts of the Ordinary of Mass in Latin, especially the profession of faith and the Lord's Prayer, set to simple melodies.<sup>25</sup>

## **Actions and Postures**

20. A common posture, observed by all, is a sign of the unity of the assembly and its sense of community. It both expresses and fosters the inner spirit and purpose of those who take part in it.<sup>26</sup>

21. For the sake of uniformity in actions and postures, the people should follow the directions given by the deacon, priest, or other minister during the celebration. Unless other provision is made, at every Mass they should stand from the beginning of the entrance song or when the priest enters until the opening prayer or collect inclusive; for the singing of the alleluia before the

gospel; while the gospel is proclaimed; during the profession of faith and the general intercessions; from the prayer over the gifts to the end of the Mass, with the exceptions below. They should sit during the readings before the gospel and during the responsorial psalm; for the homily and the preparation of the gifts at the offertory; and after communion if there is a period of silence. They should kneel at the consecration unless prevented by lack of space, large numbers, or other reasonable cause.

The conference of bishops may adapt the actions and postures described in the Order of the Roman Mass to the usage of the people,<sup>27</sup> but these adaptations must correspond to the character and meaning of each part of the celebration.

22. The actions include the procession at the entrance of the priest, the bringing forward of the gifts, and the communion. These actions should be carried out with dignity, and the accompanying songs should follow the respective norms.

### **Silence**

23. Silence should be observed at designated times as part of the celebration.<sup>28</sup> Its character will depend on the time it occurs in the particular celebration. At the penitential rite and again after the invitation to pray, each one should become recollected; at the conclusion of a reading or the homily, each one meditates briefly on what he has heard: after communion, he praises God in his heart and prays.

## **III. INDIVIDUAL PARTS OF THE MASS**

### **A) Introductory Rites**

24. The parts preceding the liturgy of the word, namely, the entrance song, greeting, penitential rite, Kyrie, Gloria, and opening prayer or collect, have the character of beginning, introduction, and preparation.

The purpose of these rites is to make the assembled people a unified community and to prepare them properly to listen to God's word and celebrate the eucharist.

### **Entrance Song**

25. After the people have assembled, the entrance song begins, and the priest and ministers come in. The purpose of this song is to open the celebration, deepen the unity of the people, introduce them to the mystery of the season or feast, and accompany the procession.

26. The entrance song is sung alternately by the choir and people or by the cantor and the people; or it is sung entirely by the people or the choir alone. The antiphon and psalm of the Roman Gradual or the Simple Gradual may be used, or another song appropriate for this part of the mass, the day, or the season. The text of such a song is to be approved by the conference of bishops.

If there is no singing at the entrance, the antiphon in the missal is recited either by the people, by some of them, or by a reader. Otherwise it is said by the priest after the greeting.

### **Veneration of the Altar and Greeting of the People**

27. When the priest and the ministers come to the presbyterium, they greet the altar. As a sign of veneration, the priest and ordained ministers kiss the altar; the priest may also incense it.

28. After the entrance song, the priest and congregation make the sign of the cross. Then through a greeting the priest expresses the presence of the Lord to the assembled community. This greeting and the people's response manifest the mystery of the Church that is gathered together.

### **Penitential Rite**

29. After greeting the people, the priest or other suitable minister may very briefly introduce the Mass of the day. Then the priest invites the congregation to take part in the penitential rite, which is a general confession made by the entire assembly and is concluded by the priest's absolution.

### **Lord, Have Mercy**

30. After the penitential rite, the Kyrie is begun, unless it has already been included as a part of the penitential rite. This acclamation, which praises the Lord and implores his mercy, is ordinarily made by all, that is, with parts for the people and for the choir or cantor.

Each acclamation is normally made twice, but, because of the nature of the language, the music, or other circumstances, the number may be greater or a short verse (trope) may be inserted. If the Kyrie is not sung, it is to be recited.

### **Gloria**

31. The Gloria is an ancient hymn in which the Church, assembled in the Spirit, praises and prays to the Father and the Lamb. It is sung by the congregation, by the people alternately

with the choir, or by the choir alone. If not sung, it is to be recited by all together or in alternation.

The Gloria is sung or said on Sundays outside Advent and Lent, on solemnities and feasts, and at solemn local celebrations.

### Opening Prayer or Collect

32. Next the priest invites the people to pray, and together they spend some moments in silence so they may realize that they are in God's presence and may make their petitions. The priest then says the prayer which is called the opening prayer or collect. This expresses the theme of the celebration and by the words of the priest a petition is addressed to God the Father through the mediation of Christ in the Holy Spirit.

The people make the prayer their own and give their assent by the acclamation, Amen.

At Mass only one opening prayer is said; this rule applies also to the prayer over the gifts and the prayer after communion.

The opening prayer ends with the longer conclusion:

—if the prayer is directed to the Father:

We ask this (We make our prayer) (Grant this)  
through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever;

—if it is directed to the Father, but the Son is mentioned at the end:

\*Who lives and reigns with you and the Holy Spirit,  
one God; for ever and ever;

—if it is directed to the Son:

You live and reign with the Father and the Holy Spirit,  
one God, for ever and ever.

The prayer over the gifts and the prayer after communion end with the shorter conclusion:

—if the prayer is directed to the Father:

We ask this (Grant this) through Christ our Lord, or  
We ask this (Grant this) in the name of Jesus the Lord;

—if it is directed to the Father, but the Son is mentioned at the end:

\*Who lives and reigns with you for ever and ever, or  
You are Lord for ever and ever.

\* Throughout this text these prayer endings will vary as they are integrated into the text.



—if it is directed to the Son:  
You live and reign for ever and ever.

## **B) Liturgy of the Word**

33. Readings from scripture and the chants between the readings form the main part of the liturgy of the word. The homily, profession of faith, and general intercessions or prayer of the faithful develop and complete it. In the readings, explained by the homily, God speaks to his people<sup>29</sup> of redemption and salvation and nourishes their spirit; Christ is present among the faithful through his word.<sup>30</sup> Through the chants the people make God's word their own and express their adherence to it through the profession of faith. Finally, moved by this word, they pray in the general intercessions for the needs of the Church and for the world's salvation.

### **Scripture Readings**

34. In the readings the treasures of the Bible are opened to the people; this is the table of God's word.<sup>31</sup> Reading the scriptures is traditionally considered a ministerial, not a presidential, function. It is desirable that the gospel be read by a deacon or, in his absence, by a priest other than the one presiding; the other readings are proclaimed by a reader. In the absence of a deacon or another priest, the celebrant reads the gospel.<sup>32</sup>

35. The liturgy teaches that the reading of the gospel should be done with great reverence; it is distinguished from the other readings by special marks of honor. A special minister is appointed to proclaim it, preparing himself by a blessing or prayer. By standing to hear the reading and by their acclamations, the people recognize and acknowledge that Christ is present and speaking to them. Marks of reverence are also given to the book of gospels itself.

### **Chants between the Readings**

36. The responsorial psalm or gradual comes after the first reading. The psalm is an integral part of the liturgy of the word and is ordinarily taken from the lectionary, since these texts are directly related to and depend upon the respective readings. To make the people's response easier, however, some texts of psalms and responses have also been selected for the several seasons of the year or for the different groups of saints. These may be used, whenever the psalm is sung, instead of the text corresponding to the reading.

The cantor of the psalm sings the verse at the lectern or other suitable place, while the people remain seated and listen. Ordi-

narily the congregation takes part by singing the response, unless the psalm is sung straight through without response.

If sung, the following texts may be chosen: the psalm in the lectionary, the gradual in the Roman Gradual, or the responsorial or alleluia psalm in the Simple Gradual, as these books indicate.

37. According to the season, the second reading is followed by the alleluia or other chant.

a) The alleluia is sung outside Lent. It is begun by all present or by the choir or cantor; it may then be repeated. The verses are taken from the lectionary or the Gradual.

b) The other chant consists of the verse before the gospel or another psalm or tract, as found in the lectionary or the Gradual.

38. When there is only one reading before the gospel:

a) during the time when the alleluia is sung, either the alleluia psalm, or the psalm and alleluia with its verse, or only the psalm or alleluia may be used;

b) during the time when the alleluia is not sung, either the psalm or the verse before the gospel may be used.

39. If the psalm after the reading is not sung, it is to be recited. The alleluia or the verse before the gospel may be omitted if not sung.

40. Except on Easter Sunday and Pentecost the sequences are optional.

### **Homily**

41. The homily is strongly recommended as an integral part of the liturgy<sup>33</sup> and as a necessary source of nourishment of the Christian life. It should develop some point of the readings or of another text from the Ordinary or the Mass of the day. The homilist should keep in mind the mystery that is being celebrated and the needs of the particular community.<sup>34</sup>

42. The homily is to be given on Sundays and holydays of obligation at all Masses which are celebrated with a congregation. It is recommended on other days, especially on the weekdays of Advent, Lent, and the Easter season, as well as on other feasts and occasions when the people come to church in large numbers.<sup>35</sup>

The homily should ordinarily be given by the celebrant.

### **Profession of Faith**

43. In the profession of faith or creed the people have the opportunity to respond and give assent to the word of God which

they have heard in the readings and the homily. It is also a time for the people to recall the teachings of the faith before they begin to celebrate the eucharist.

44. On Sundays and solemnities the profession of faith is to be said by the priest and the people. It may also be said at solemn local celebrations.

If it is sung, this is ordinarily done by the people together or in alternation.

### **General Intercessions**

45. In the general intercessions or prayer of the faithful, the people exercise their priestly function by interceding for all mankind. It is appropriate that this prayer be included in all Masses celebrated with a congregation, so that intercessions may be made for the Church, for civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the world.<sup>36</sup>

46. As a rule the sequence of intentions is:

- a) for the needs of the Church,
- b) for public authorities and the salvation of the world,
- c) for those oppressed by any need,
- d) for the local community.

In particular celebrations, such as confirmations, marriages, funerals, etc., the list of intentions may be more closely concerned with the special occasion.

47. The priest directs the prayer: with a brief introduction he invites the people to pray; after the intentions he says the concluding prayer. It is desirable that the intentions be announced by the deacon, cantor, or other person.<sup>37</sup> The congregation makes its petition either by a common response after each intention or by silent prayer.

### **C) Liturgy of the Eucharist**

48. At the Last Supper Christ instituted the paschal sacrifice and meal. In this meal the sacrifice of the cross is continually made present in the Church when the priest, representing Christ, carries out what the Lord did and handed over to his disciples to do in his memory.<sup>38</sup>

Christ took bread and the cup, gave thanks, broke, and gave to his disciples, saying: "Take and eat, this is my body. Take and drink, this is the cup of my blood. Do this in memory of me."

The Church has arranged the celebration of the eucharistic liturgy to correspond to these words and actions of Christ:

1) In the preparation of the gifts, bread, wine, and water are brought to the altar, the same elements which Christ used.

2) The eucharistic prayer is the hymn of thanksgiving to God for the whole work of salvation; the offerings become the body and blood of Christ.

3) The breaking of the one bread is a sign of the unity of the faithful, and in communion they receive the body and blood of Christ as the Apostles did from his hands.

### **Preparation of the Gifts**

49. At the beginning of the liturgy of the eucharist, the gifts which will become the Lord's body and blood are brought to the altar.

First the altar, the Lord's table, is prepared as the center of the eucharistic liturgy.<sup>39</sup> The corporal, purificator, chalice, and missal are placed on it.

The offerings are then brought forward: it is desirable for the faithful to present the bread and wine which are accepted by the priest or deacon at a suitable place. These are placed on the altar with the accompanying prayers. The rite of carrying up the gifts continues the spiritual value and meaning of the ancient custom when the people brought bread and wine for the liturgy from their homes.

This is also the time to bring forward or to collect money or gifts for the poor and the Church. These are to be laid in a suitable place but not on the altar.

50. The procession with the gifts is accompanied by the offertory song, which continues at least until the gifts are placed on the altar. The rules for the offertory song are the same as those for the entrance song (no. 26). If the antiphon is not sung, it is omitted.

51. The gifts on the altar and the altar itself may be incensed. This is a symbol of the Church's offering and prayer going up to God. Afterwards the deacon or other minister may incense the priest and the people.

52. The priest washes his hands as an expression of his desire for inward purification.

53. The preparation of the gifts concludes with the invitation to pray with the priest and the prayer over the gifts, followed by the eucharistic prayer.



## Eucharistic Prayer

54. The eucharistic prayer, a prayer of thanksgiving and sanctification, is the center and high point of the entire celebration. In an introductory dialogue the priest invites the people to lift their hearts to God in prayer and thanks; he unites them with himself in the prayer he addresses in their name to the Father through Jesus Christ. The meaning of the prayer is that the whole congregation joins Christ in acknowledging the works of God and in offering the sacrifice.

55. The chief elements of the eucharistic prayer are these:

a) Thanksgiving (expressed especially in the preface): in the name of the entire people of God, the priest praises the Father and gives him thanks for the work of salvation or for some special aspect of it in keeping with the day, feast, or season.

b) Acclamation; united with the angels, the congregation sings or recites the Sanctus. This acclamation forms part of the eucharistic prayer, and all the people join with the priest in singing or reciting it.

c) Epiclesis: in special invocations the Church calls on God's power and asks that the gifts offered by men may be consecrated, that is, become the body and blood of Christ and that the victim may become a source of salvation for those who are to share in communion.

d) Narrative of the institution and consecration: in the words and actions of Christ, the sacrifice he instituted at the Last Supper is celebrated, when under the appearances of bread and wine he offered his body and blood, gave them to his Apostles to eat and drink, and commanded them to carry on this mystery.

e) Anamnesis: in fulfillment of the command received from Christ through the Apostles, the Church keeps his memorial by recalling especially his passion, resurrection, and ascension.

f) Offering: in this memorial, the Church—and in particular the Church here and now assembled—offers the victim to the Father in the Holy Spirit. The Church's intention is that the faithful not only offer the spotless victim but also learn to offer themselves and daily to be drawn into ever more perfect union, through Christ the Mediator, with the Father and with each other, so that at last God may be all in all.<sup>40</sup>

g) Intercessions: the intercessions make it clear that the eucharist is celebrated in communion with the whole Church of heaven and earth, and that the offering is made for the Church

and all its members, living and dead, who are called to share in the salvation and redemption acquired by the body and blood of Christ.

h) Final doxology: the praise of God is expressed in the doxology which is confirmed and concluded by the acclamation of the people.

All should listen to the eucharistic prayer in silent reverence and share in it by making the acclamations.

### **Communion Rite**

56. Since the eucharistic celebration is the paschal meal, in accord with his command, the body and blood of the Lord should be received as spiritual food by the faithful who are properly disposed.<sup>41</sup> This is the purpose of the breaking of the bread and the other preparatory rites which lead directly to the communion of the people:

a) Lord's Prayer: this is a petition both for daily food, which for Christians means also the eucharistic bread, and for forgiveness from sin, so that what is holy may be given to those who are holy. The priest invites all the faithful to sing or say the Lord's Prayer with him. He alone adds the embolism, Deliver us; and the people conclude this with the doxology. The addition to the Lord's Prayer develops the last petition and begs in the name of the community deliverance from the power of evil. The invitation, the prayer itself, the embolism, and the people's doxology are sung or spoken aloud.

b) Rite of peace: before they share in the same bread, the people express their love for one another and beg for peace and unity in the Church and with all mankind.

The form of this rite is left to the conference of bishops to decide in accord with the customs and mentality of the people.

c) Breaking of bread: this gesture of Christ at the Last Supper gave the entire eucharistic action its name in apostolic times. In addition to its practical aspect, it signifies that in communion we who are many are made one body in the one bread of life which is Christ (see I Corinthians 10:17).

d) Commingling: the celebrant drops a part of the host into the chalice.

e) Agnus Dei: during the breaking of the bread and the commingling the Agnus Dei is ordinarily sung by the choir or cantor with the people responding; or it may be said aloud. This invocation may be repeated as often as necessary to accompany the

breaking of the bread, and is brought to a close by the words, grant us peace.

f) Private preparation of the priest: the priest prepares himself to receive the body and blood of Christ by praying quietly. The faithful also do this by praying in silence.

g) The priest then shows the eucharistic bread to the faithful. He invites them to participate in the meal and leads them in an act of humility, using words from the gospel.

h) It is most desirable that the faithful should receive the body of the Lord in hosts consecrated at the same Mass and should share the cup when it is permitted. Communion is thus a clearer sign of sharing in the sacrifice that is actually being celebrated.<sup>42</sup>

i) The song during the communion of the priest and people expresses the spiritual union of the communicants who join their voices in a single song, shows the joy of all, and makes the communion procession an act of brotherhood. This song begins when the priest receives communion and continues as long as convenient. The communion song should be concluded in time if there is to be an additional hymn after communion.

An antiphon from the Roman Gradual, with or without the psalm, an antiphon with a psalm from the Simple Gradual, or another suitable song approved by the conference of bishops may be used. It is sung by the choir alone or by the choir or cantor with the people.

If there is no singing, the antiphon in the Missal is recited either by the people, by some of them, or by a reader. Otherwise the priest himself says it after he receives communion and before he gives communion to the congregation.

j) After communion, the priest and people may spend some time in silent prayer. If desired, a hymn, psalm, or other song of praise may be sung by the entire congregation.

k) In the prayer after communion the priest petitions for the effects of the mystery just celebrated, and by their acclamation, Amen, the people make the prayer their own.

## **D) Concluding Rite**

57. The concluding rite consists of:

a) The priest's greeting and blessing which is on certain days and occasions expanded by the prayer over the people or other solemn form;

b) the dismissal which sends each member of the congregation to do good works, praising and blessing the Lord.

### CHAPTER III

## OFFICES AND MINISTRIES IN THE MASS

58. Everyone in the eucharistic assembly has the right and duty to take his own part according to the diversity of orders and functions.<sup>43</sup> In exercising his function, everyone, whether minister or layman, should do that and only that which belongs to him,<sup>44</sup> so that in the liturgy the Church may be seen in its variety of orders and ministries.

### I. OFFICES AND MINISTRIES OF HOLY ORDERS

59. Every authentic celebration of the eucharist is directed by the bishop, either in person or through the presbyters, who are his helpers.<sup>45</sup>

Whenever he is present at a Mass with a congregation the bishop should preside over the assembly and associate the presbyters with himself in the celebration. If possible, they should concelebrate.

This is done not to add external solemnity but to express in a clearer light the mystery of the Church, which is the sacrament of unity.<sup>46</sup>

If he does not celebrate the eucharist, but assigns another to celebrate, the bishop may properly preside during the liturgy of the word and may conclude the Mass with the dismissal rite.

60. Within the community of the faithful a presbyter also possesses the power of orders to offer sacrifice in the person of Christ.<sup>47</sup> He presides over the assembly and leads its prayer, proclaims the message of salvation, leads the people in offering sacrifice through Christ in the Spirit to the Father, gives them the bread of eternal life, and shares it with them. At the eucharist he should serve God and the people with dignity and humility. By his actions and by his proclamations of the word he should impress upon the faithful the living presence of Christ.

61. The deacon, whose order was held in high honor in the early Church, has first place among the ministers. At Mass he has his own functions: he proclaims the gospel, sometimes preaches God's word, leads the general intercessions of the faith-



ful, assists the priest, gives communion to the faithful (in particular, ministering the chalice), and sometimes gives directions to the congregation.

## II. OFFICE AND FUNCTION OF THE PEOPLE OF GOD

62. In the celebration of Mass the faithful form a holy people, a chosen race, a royal priesthood: they give thanks to the Father and offer the victim not only through the hands of the priest but also with him, and they learn to offer themselves.<sup>48</sup> They should make this clear by their deep sense of religion and their charity to everyone who shares in the celebration.

Any appearance of individualism or division among the faithful should be avoided, since they all are brothers in the sight of the one Father.

They should become one body, hearing the word of God, joining in prayers and song, and offering sacrifice and sharing the Lord's table together. This unity is especially evident in the common postures and actions observed by the faithful.

The people should serve willingly when asked to perform some particular ministry in the celebration.

63. The schola or choir exercises a liturgical function within the assembly. It sings the different parts proper to it and encourages active participation of the people in singing.<sup>49</sup> What is said about the schola of singers applies in a similar way to other musicians, especially the organist.

64. There should be a cantor or a choirmaster to direct and encourage the people in singing. If there is no choir, the cantor leads the various songs, and the people take their own part.<sup>50</sup>

## III. SPECIAL MINISTRIES

65. The acolyte is instituted to serve at the altar and to assist the priest and deacon. In particular he prepares the altar and the vessels and, as an auxiliary minister of the eucharist, he gives communion to the faithful.

66. The reader is instituted to proclaim the scripture readings, with the exception of the gospel. He may also announce the intentions of the general intercessions and, in the absence of a cantor of the psalm, sing or read the psalm between the readings.

The reader, although a layman, has his own proper function in the eucharistic celebration and should exercise this even though ministers of a higher rank are present.

It is necessary that those who exercise the ministry of reading, even if they have not received institution, be qualified and carefully prepared so that the reading should develop in the faithful a profound appreciation of scripture.<sup>51</sup>

The conference of bishops may permit a woman to proclaim the readings prior to the gospel and to announce the intentions of the general intercessions.

67. The cantor of the psalm is to sing the psalm or other biblical song between the readings. He should be trained in the area of singing psalms and be able to speak clearly and distinctly.

68. Some ministers perform their function in the presbyterium, including those who carry the missal, cross, candles, bread, wine, water, and censer.

Others serve outside the presbyterium:

a) The commentator gives explanations and directives to the people; he introduces the celebration and helps the people to understand it better. His comments should be carefully prepared, clear, and succinct.

He stands in a suitable place in the sight of the people, but not at the lectern where the scriptures are read.

b) In some places ushers meet the people at the door, lead them to their places, and direct processions.

c) Those who take up collections in church.

69. Especially in larger churches and communities, a person should be designated to arrange the services and to see that they are carried out by the ministers in a devout and orderly manner.

70. Laymen, even if they have not received institution as ministers, may perform all the functions below those reserved to deacons. Services performed outside the presbyterium may also be given to women at the discretion of the rector of the Church.

71. If there are several persons present who can exercise the same ministry, different parts of it may be assigned to them. For example, one deacon may take the sung parts, another serve at the altar. If there are several readings, it is better to distribute them among a number of readers, and likewise with other functions.

72. If there is only one minister at a Mass with a congregation, he may carry out several different functions.

73. All concerned should work together in preparing the ceremonies, pastoral arrangements, and music for each celebration.

They should work under the direction of the rector and should consult the people about the parts which belong to them.

## CHAPTER IV

### DIFFERENT FORMS OF CELEBRATION

74. Among the various ways of celebrating the eucharist in the local Church, first place should be given to Mass at which the bishop presides with the college of presbyters and the ministers,<sup>52</sup> and with the people taking full and active part. This is the principal sign of the Church.

75. Mass celebrated by any community, but especially by the parish community, has special meaning in representing the universal Church gathered at a given time and place. This is particularly true of the common celebration on the Lord's day.<sup>53</sup>

76. The conventual Mass, which is a part of the daily office, and the "community" Mass have a special position in some communities. Although such Masses do not have their own form of celebration, it is most suitable that they be celebrated with singing, with the full participation of all the members of the community, religious or canons. In these Masses individuals should exercise the ministry proper to their own order. All the presbyters who are not bound to celebrate individually for the pastoral care of the faithful should concelebrate at the conventual or community Mass if possible.<sup>54</sup> Everyone who belongs to the community, including priests who are bound to celebrate individually for the pastoral care of the faithful, may communicate under both kinds.

#### I. MASS WITH A CONGREGATION

77. By Mass with a congregation is meant one in which the people take part. As far as possible and especially on Sundays and holydays of obligation, this Mass should be celebrated with song and with a suitable number of ministers.<sup>55</sup> It may, however, be celebrated without music and with only one minister.

78. It is desirable that a reader, a cantor, and at least one minister assist the celebrant. The form described below is called the common or typical rite, but it also allows for a greater number of ministers.

A deacon may exercise his office in any form of celebration.

## Preparations

79. The altar is to be covered with at least one cloth. On or near it are placed a cross and at least two lighted candles. Four or six candles may be used or, if the diocesan bishop celebrates, seven. The cross and candles may be carried in the entrance procession. The gospel book, if distinct from the book of other readings, may be placed on the altar, unless it is carried in the entrance procession.

80. In the sanctuary the following should be prepared:

a) near the priest's chair: the missal and a book with the chants, as occasion demands;

b) at the lectern: the lectionary;

c) on the side table: the chalice, corporal, purificator, and if needed, a pall; a paten and ciboria, if needed, with the bread for the communion of the priest, the ministers, and the people, together with cruets with wine and water, unless all of these are presented by the faithful at the offertory; communion plate; and the requisites for the washing of hands. The chalice should be covered with a veil, which may always be white.

81. In the sacristy the vestments for the priest and ministers should be prepared according to the form of celebration:

a) for the priest: alb, stole, and chasuble;

b) for the deacon: alb, stole, and dalmatic; the latter may be omitted if necessary or if less solemnity is desired;

c) for the other ministers: albs or other vestments lawfully approved.

Anyone who wears an alb should use a cincture and an amice unless other provision is made.

## A) COMMON FORM

### Introductory Rites

82. The priest and the ministers put on their vestments and, when the people have assembled, go to the altar in this order:

a) a minister with a lighted censer, if incense is used;

b) ministers with lighted candles, according to circumstances; between them, if the occasion demands, a minister with the cross; then other ministers who are present;

c) a reader, who may carry the gospel book;



d) the priest.

If incense is used, the priest puts some in the censer before the procession begins.

83. The entrance song is sung during the procession to the altar (see nos. 25-26).

84. At the altar the priest and ministers make a low bow. If there is a tabernacle containing the blessed sacrament, they genuflect.

If the cross has been carried in the procession, it is placed near the altar or wherever is suitable; the candles carried by the ministers are placed near the altar or on the side table; and the gospel book is placed on the altar.

85. The priest goes up to the altar and kisses it. If incense is used, he walks around the altar while incensing it.

86. The priest then goes to the chair. After the entrance song, while all are standing, the priest and the faithful make the sign of the cross. The priest says: In the name of the Father, and of the Son, and of the Holy Spirit; the people answer: Amen.

Then the priest, facing the people, extends his hands and greets all present, using one of the forms indicated. He or some other suitable minister may very briefly introduce the Mass of the day.

87. After the penitential act, the Kyrie and Gloria are said according to the rubrics (nos. 30-31). Either the priest or the cantors or everyone together may begin the Gloria.

88. With his hands joined, the priest invites the people to pray: Let us pray. All pray silently with the priest for a while. Then the priest extends his hands and says the opening prayer, at the end of which the people respond: Amen.

### **Liturgy of the Word**

89. After the opening prayer, the reader goes to the lectern for the first reading. All sit and listen and make the acclamation at the end.

90. After the reading, the cantor of the psalm, or the reader, sings or recites the psalm, and the people make the response (see no. 36).

91. If there is a second reading before the gospel, it is read at the lectern, as before. All sit and listen and make the acclamation at the end.

92. The alleluia, or other chant according to the season, follows (see nos. 37-39).

93. During the singing of the alleluia or other chant, if incense is being used, the priest puts some in the censer. Then he bows before the altar, with his hands joined, and says quietly: Almighty God, cleanse my heart.

94. If the gospel book is on the altar, he takes it and goes to the lectern. The ministers, who may carry the censer and candles, walk ahead of him.

95. At the lectern the priest opens the book and says: The Lord be with you. Then he says: A reading from . . . , and makes the sign of the cross with his thumb on the book and on his forehead, mouth, and breast. If incense is used, he incenses the book. After the acclamation of the people, he proclaims the gospel. At the end he kisses the book, saying quietly: May the words of the gospel wipe away our sins. After the reading the people make the customary acclamation.

96. If no reader is present, the priest proclaims all the readings at the lectern and, if necessary, also the chants between the readings. If incense is used, he puts some in the censer and then, bowing, says: Almighty God, cleanse my heart.

97. The homily is given at the chair or at the lectern.

98. The profession of faith is said by the priest and people (see no. 44). At the words: by the power of the Holy Spirit, etc., all bow. On the feasts of the Annunciation and Christmas all genuflect.

99. The general intercessions (prayer of the faithful), in which the people take part, follow the profession of faith. The priest directs the intercessions from his chair or at the lectern (see nos. 45-47).

### **Liturgy of the Eucharist**

100. After the general intercessions, the offertory song begins (see no. 50). The ministers place the corporal, purificator, chalice, and missal on the altar.

101. It is fitting that the participation of the faithful be expressed by their offering the bread and wine for the celebration of the eucharist, together with other gifts for the needs of the Church and of the poor.

The offerings of the people are received by the priest, assisted by the ministers. The bread and wine for the eucharist are taken to the altar, and the other gifts are put in a suitable place.

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6 260 0 Washington, D.C.. -b United States Catholic Conference, -c 1974.

7 300 98 p. -c 22 cm.

8 505 0 --Apostolic constitution "Missale romanum."--Foreword to the

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General instruction for the dioceses of the United States of America.

9 650 0 Mass -x Celebration.

10 650 0 Missale Romanum, 1970.

11 730 0 Missale Romanum. Institutio generalis. English.

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12 700 00 Paulus VI, -c pope, -d 1962- -t Missale romanum (3 April 1969)





102. At the altar the priest receives the paten with the bread from the minister. He holds it slightly raised above the altar and says the accompanying prayer. Then he places the paten with the bread on the corporal.

103. The priest stands at the side of the altar and pours wine and a little water into the chalice, saying the accompanying prayer quietly. The minister presents the cruets. Returning to the middle of the altar, he raises the chalice a little with both hands and says the appointed prayer. Then he places the chalice on the corporal and may cover it with a pall.

104. The priest bows and says quietly: Lord God, we ask you to receive.

105. If incense is used, he incenses the gifts and altar. The minister incenses the priest and people.

106. After the prayer, Lord God, we ask you to receive, or after the incensation, the priest washes his hands at the side of the altar, saying the prescribed prayer quietly. The minister pours the water.

107. Standing at the middle of the altar and facing the people, the priest extends and joins his hands while he invites the people to pray: Pray, brethren. After the people's answer, the priest says the prayer over the gifts with hands extended. At the end the people respond: Amen.

108. The priest then begins the eucharistic prayer. With hands extended, he says: The Lord be with you. As he says: Lift up your hearts, he raises his hands: with hands extended, he adds: Let us give thanks to the Lord our God. When the people have answered: It is right to give him thanks and praise, the priest continues the preface. At its conclusion, he joins his hands and sings or says aloud with the ministers and people: Holy, holy, holy Lord (see no. 55b).

109. The priest continues the eucharistic prayer according to the rubrics of each prayer.

A little before the consecration, the minister may ring a bell as a signal to the people. According to local custom, he also rings the bell at each elevation.

110. After the doxology the priest joins his hands and says the introduction to the Lord's Prayer. With extended hands, he then sings or says the prayer with the people.

111. After the Lord's Prayer, with hands extended, the priest alone says the embolism: Deliver us. At the end the people make the acclamation: For the kingdom.

112. Then the priest says aloud the prayer, Lord Jesus Christ. After this prayer, extending and joining his hands he gives the greeting of peace: The peace of the Lord be with you always. The people answer: And also with you. Then the priest may add: Let us offer each other the sign of peace. All exchange the sign of peace and love, according to local custom. The priest may give the sign of peace to the ministers.

113. The priest takes the host and breaks it over the paten. He places a small piece in the chalice, saying quietly: May this mingling. Meanwhile the Agnus Dei is sung or recited by the choir and congregation (see no. 56e).

114. Then the priest says quietly the prayer: Lord Jesus Christ, Son of the living God, or: Lord Jesus Christ, with faith in your love and mercy.

115. After the prayer, the priest genuflects and takes the host. Facing the people, he raises the host slightly over the paten and says: This is the Lamb of God. With the people he adds once only: Lord, I am not worthy to receive you.

116. Facing the altar, the priest says quietly: May the body of Christ bring me to everlasting life, and reverently consumes the body of Christ. Next he takes the chalice and continues: May the blood of Christ bring me to everlasting life, and reverently drinks the blood of Christ.

117. After this he takes the paten or other vessel and goes to the communicants. Before each one he raises the host slightly and shows it to him, saying: The body of Christ. The communicant replies: Amen, and, holding the communion plate under his chin, receives the sacrament.

118. For communion under both kinds, the rite described in nos. 240-252 is followed.

119. The communion song is begun while the priest is receiving the sacrament (see no. 56i).

120. After communion, the priest returns to the altar and collects any remaining fragments. Standing at the side of the altar or at the side table, he purifies the paten or other vessel over the chalice, then washes the chalice, saying quietly: Lord, may I receive, and dries it with the purificator. If this is done at the altar, the vessels are taken to the side table by the minister. It is also permitted to wash the vessels after Mass when the people have left, especially if there are several vessels. In this case, after communion they may be covered and placed on a corporal either on the altar or on the side table.

121. Afterwards the priest may return to the chair. All may sit for a period of silence, or a hymn of praise or psalm may be sung (see no. 56j).

122. Standing at the altar or the chair and facing the people, the priest says: Let us pray. There may be a brief period of silence, unless this has been already observed immediately after communion. At the end of the prayer the people respond: Amen.

### **Concluding Rite**

123. If there are any brief announcements, they may be made at this time.

124. Then the priest extends his hands and greets the people: The Lord be with you. They answer: And also with you. The priest adds: May almighty God bless you, and, as he makes the sign of the cross over them, continues: the Father, and the Son, and the Holy Spirit. The people answer: Amen. On certain days and occasions another more solemn form or the prayer over the people may precede this form of blessing as the rubrics direct.

With his hands joined, the priest adds: Go in the peace of Christ, or: Go in peace to love and serve the Lord, or: The Mass is ended, go in peace, and the people answer: Thanks be to God.

125. Ordinarily the priest kisses the altar, then makes the customary reverence with the ministers, and leaves.

126. If a liturgical service follows the Mass, the concluding rite (greeting, blessing, and dismissal) is omitted.

## **B) FUNCTIONS OF THE DEACON**

127. When there is a deacon to exercise his ministry, the above norms apply with the following exceptions.

In general the deacon:

- a) assists the priest and walks at his side;
- b) at the altar, assists with the chalice or the book;
- c) if there is no other minister present, fulfills the duties of others when necessary.

### **Introductory Rites**

128. The deacon vests and then, if he carries the gospel book, precedes the priest on the way to the altar; otherwise he walks at the priest's side.

129. He and the priest make the reverence and go up to the altar. After placing the gospel book on it, the deacon and the priest kiss the altar together. If incense is used, he assists the priest.

130. After the incensation, he goes to the chair with the priest, takes his place beside him, and assists him when needed.

### **Liturgy of the Word**

131. If incense is used, the deacon assists the priest when he puts incense in the censer during the singing of the alleluia or other chant. Then he bows before the priest and asks for the blessing, saying in a low voice: Father, give me your blessing. The priest blesses him: The Lord be in your heart. The deacon answers: Amen. If the gospel book is on the altar, he takes it and goes to the lectern, preceded by the ministers, if present, who may carry the candles and censer. There he greets the people, incenses the book, and proclaims the gospel. After the reading, he kisses the book, saying quietly: May the words of the gospel wipe away our sins, and returns to the celebrant. If there is no homily or profession of faith, he may remain at the lectern for the general intercessions, but the ministers leave.

132. After the priest introduces the general intercessions, the deacon announces the intentions at the lectern or other suitable place.

### **Liturgy of the Eucharist**

133. At the offertory, while the priest remains at the chair, the deacon, assisted by other ministers, prepares the altar. The deacon himself takes care of the vessels and also assists the priest in receiving the people's gifts. He then hands the priest the paten with the bread, prepares the chalice with wine and a little water either at the altar or at the side table, and hands it to the priest. If incense is used, the deacon assists the priest as he incenses the offerings and altar, and afterwards he, or another minister, incenses the priest and people.

134. During the eucharistic prayer, the deacon stands near the priest, but a little behind. When necessary he assists the priest with the chalice or the missal.

135. At the doxology, the deacon stands beside the priest and raises the chalice while the priest raises the paten with the host, until the people have responded: Amen.

136. After the priest has said the prayer for peace and the greeting: The peace of the Lord be with you always, and the people



have answered: And also with you, the deacon invites all to exchange the sign of peace, according to circumstances, saying: Let us offer each other the sign of peace. He himself receives the sign of peace from the priest and may give it to the other ministers near him.

137. After the priest's communion, the deacon receives under both kinds and then assists the priest in giving communion to the people. If communion is given under both kinds, the deacon ministers the chalice to the communicants and is the last to drink from it.

138. After communion, the deacon returns to the altar with the priest and collects any remaining fragments. He then takes the chalice and other vessels to the side table, where he washes them and arranges them in the usual way; the priest returns to the chair. The deacon may cover the vessels and leave them on a corporal on the side table to be washed after Mass when the people have left.

### **Concluding Rite**

139. After the prayer after communion, if there are any brief announcements, the deacon may make them unless the priest prefers to do so himself.

140. After the blessing, the deacon dismisses the people, saying: Go in the peace of Christ, or: Go in peace to love and serve the Lord, or: The Mass is ended, go in peace.

141. Ordinarily the deacon kisses the altar with the priest. Then he makes the customary reverence and leaves in the same order as at the beginning of the Mass.

## **C) FUNCTIONS OF THE ACOLYTE**

142. The acolyte may have functions of various kinds, and some of these may occur at the same time. It is therefore desirable that the functions be suitably distributed among several acolytes. If there is only a single acolyte present, however, he should perform the more important functions, and the rest are distributed among the other ministers.

### **Introductory Rites**

143. In the procession to the altar the acolyte may carry the cross; he walks between two ministers with lighted candles. When he comes to the altar, he places the cross near it and takes his own place in the sanctuary.

144. Throughout the celebration the acolyte goes to the priest or the deacon, whenever necessary, to hold the book for them and to assist them in other ways. Thus it is appropriate, if possible, for him to have a place from which he can conveniently exercise his ministry, either at the chair or at the altar.

### **Liturgy of the Eucharist**

145. After the general intercessions, the priest remains at the chair and the acolyte places the corporal, purificator, chalice, and missal on the altar. Then, if needed, he assists the priest in receiving the gifts of the people and he may bring the bread and wine to the altar and present them to the priest. If incense is used, the acolyte gives the censer to the priest and assists him as he incenses the offerings and the altar.

146. The acolyte may assist the priest as a special minister in giving communion to the people.\* If communion is given under both kinds, the deacon ministers the chalice to the communicants or he holds the chalice if communion is given by intinction.

147. After communion, the acolyte helps the priest and deacon to wash the vessels and arrange them. If there is no deacon, the acolyte takes the vessels to the side table, where he washes them and arranges them.

## **D) FUNCTIONS OF THE READER**

### **Introductory Rites**

148. In the procession to the altar, if there is no deacon, the reader may carry the gospel book and precede the priest; otherwise he walks with the other ministers.

149. When the reader comes to the altar, he makes the reverence with the priest, goes up to the altar, and places the gospel book on it. Then he takes his place in the sanctuary with the other ministers.

### **Liturgy of the Word**

150. The readings which precede the gospel are read at the lectern. If there is no cantor of the psalm, the reader may also sing or recite the responsorial psalm after the first reading.

151. After the priest gives the introduction to the general intercessions, the reader may announce intentions.

\* Paul VI, *Motu Proprio Ministeria quaedam*, August 15, 1972, no. VI: AAS 54 (1972) 532.

152. If there is no entrance song or communion song and the antiphons in the missal are not said by the people, the reader reads them at the proper time.

## II. CONCELEBRATED MASS

### Introduction

153. In a special way concelebration shows the unity of priesthood and of the sacrifice, and the unity of the people of God. Prescribed by the rite at times, it is also permitted at:

1. a) the chrisam Mass and the evening Mass on Holy Thursday;

b) councils, meetings of bishops, and synods;

c) the blessing of an abbot.

2. In addition, with the permission of the ordinary, who may decide whether concelebration is suitable:

a) at the conventual Mass and at the principal Mass in churches and oratories when the needs of the faithful do not require that all priests present celebrate individually;

b) at any kind of meeting of priests, either secular or religious.<sup>56</sup>

154. Where there is a large number of priests, the competent superior may permit concelebration several times on the same day, but at different times or in distinct sacred places.<sup>57</sup>

155. It is for the bishop to regulate the discipline for concelebration in the diocese, in accord with the law, even in churches and semi-public oratories of exempt religious communities. Every ordinary, including the major superior of non-exempt clerical religious institutes and of societies of clerics living in community without vows,<sup>58</sup> has the right to judge the suitability of, and to give permission for, concelebration in his churches and oratories.

156. No one is ever to be admitted to concelebrate in a Mass which has already begun.<sup>59</sup>

157. Concelebration is particularly significant when the priests of a diocese concelebrate with their own bishop, especially at the chrisam Mass on Holy Thursday and on the occasion of a synod or pastoral visitation. For the same reason concelebration is recommended whenever priests meet with their bishop during a retreat or any other gathering. At these times the sign of the unity of the priesthood, and of the Church itself, is even more clearly manifested.<sup>60</sup>

158. Because of the occasion or the particular significance of the rite it is permissible to celebrate or concelebrate more than once on the same day in the following cases:

a) One who has celebrated or concelebrated the chrism Mass on Holy Thursday may also celebrate or concelebrate the evening Mass.

b) One who has celebrated or concelebrated the Easter Vigil Mass may celebrate or concelebrate the second Mass of Easter.

c) All priests may celebrate or concelebrate the three Masses of Christmas, provided these are celebrated at the proper times.

d) One who concelebrates with the bishop or his delegates at a synod, at a pastoral visitation, or at meetings of priests may celebrate another Mass for the benefit of the faithful if the bishop so decides.<sup>61</sup> This holds also for meetings of religious with their own ordinary or his delegate.

159. A concelebrated Mass follows the norms for various forms of individual celebration, with the exceptions indicated below.

160. If neither a deacon nor other ministers assist in a concelebrated Mass, their functions are carried out by the concelebrants.

### **Introductory Rites**

161. In the sacristy or other suitable place the concelebrants put on the usual vestments for Mass. For a good reason, as when there are more concelebrants than vestments, the concelebrants may omit the chasuble but wear the stole over the alb. The celebrant always wears the chasuble.

162. When everything is ready, the procession goes through the church to the altar. The concelebrating priests go ahead of the celebrant.

163. At the altar the concelebrants and the celebrant make the usual reverence, kiss the altar, and go to their chairs. The celebrant may incense the altar and then go to the chair.

### **Liturgy of the Word**

164. During the liturgy of the word the concelebrants remain at their places, sitting or standing as the celebrant does.

165. Ordinarily the celebrant or one of the concelebrants gives the homily.

### **Liturgy of the Eucharist**

166. The offertory rites are carried out by the celebrant; the concelebrants remain at their places.



167. At the end of the offertory, the concelebrants come to the altar and stand around it in such a way that the people are able to see the rite clearly. The concelebrants should remain out of the way of the deacon when he ministers at the altar.

168. The preface is said by the celebrant alone. The Sanctus is sung or recited by all the concelebrants with the people and the choir.

169. After the Sanctus, the concelebrants continue the eucharistic prayer as described below. Only the celebrant makes the gestures, unless otherwise indicated.

### **Eucharistic Prayer**

170. The parts said by the concelebrants together are to be recited in a low voice and in such a way that the voice of the celebrant is clearly heard by all the people, who should be able to understand the texts easily.

#### **A) Eucharistic Prayer I, the Roman Canon**

171. We come to you, Father, is said by the celebrant alone; with hands extended.

172. The intercessions, Remember, Lord, your people, and In union with the whole Church, may be assigned to one or other of the concelebrants; he alone says the prayers aloud, with hands extended.

In the eucharistic prayer the bishop must be named in this way: for N. our bishop (or: vicar, prelate, prefect, abbot). When several are to be named, a general form is used: or N. our bishop and his assistant bishops.

173. Father, accept this offering, is said by the celebrant alone, with hands extended.

174. From: Bless and approve our offering, to: Almighty God, we pray, inclusive, all the concelebrants say the prayer together in this manner:

a) They say: Bless and approve our offering, with hands outstretched towards the offerings.

b) They say: The day before he suffered, and: When supper was ended, with hands joined.

c) While saying the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems opportune; at the elevation they look at the host and chalice and afterwards bow low.

d) They say: Father, we celebrate the memory of Christ, and: Look with favor, with hands extended.

e) From: Almighty God, we pray, to: the sacred body and blood of your Son, inclusive, they bow with hands joined; then they stand upright and make the sign of the cross at the words: Let us be filled.

175. The intercessions: Remember, Lord, those who have died, and: For ourselves, too, may be assigned to one or other of the concelebrants; he alone says the prayers aloud, with hands extended.

176. At the words: Though we are sinners, all the concelebrants strike their breasts.

177. The prayer: Through Christ our Lord you give us all these gifts, is said by the celebrant alone.

178. In this eucharistic prayer the parts from: Bless and approve our offering, to: Almighty God, we pray, inclusive, and the doxology may be sung.

## **B) Eucharistic Prayer II**

179. Lord, you are holy indeed, is said by the celebrant alone, with hands extended.

180. From: Let your Spirit come, to: May all of us who share, inclusive, all the concelebrants say the prayer together in this manner:

a) They say: Let Your Spirit come, with hands outstretched towards the offerings.

b) They say: Before he was given up to death, and: When supper was ended, with hands joined.

c) While saying the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems opportune; at the elevation they look at the host and chalice and afterwards bow low.

d) They say: In memory of his death, and: May all of us who share, with hands extended.

181. The intercessions for the living: Lord, remember your Church, and for the dead: Remember our brothers and sisters, may be assigned to one or other of the concelebrants; he alone says the intercessions with hands extended.

182. In this eucharistic prayer the parts from: Before he was given up to death, to: In memory of his death, inclusive, and the doxology may be sung.

### **C) Eucharistic Prayer III**

183. Father, you are holy indeed, is said by the celebrant alone, with hands extended.

184. From: And so, Father, we bring you these gifts, to: Look with favor, inclusive, all the concelebrants say the prayer together in this manner:

a) They say: And so, Father, we bring you these gifts, with hands outstretched towards the offerings.

b) They say: On the night he was betrayed, and: When supper was ended, with hands joined.

c) While saying the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems opportune; at the elevation they look at the host and chalice and afterwards bow low.

d) They say: Father, calling to mind, and: Look with favor, with hands extended.

185. The intercessions: May he make us an everlasting gift, and: Lord, may this sacrifice, may be assigned to one or other of the concelebrants; the concelebrant alone says the intercessions with hands extended.

186. In this eucharistic prayer the parts from: On the night he was betrayed, to: Father, calling to mind, inclusive, and the doxology may be sung.

### **D) Eucharistic Prayer IV**

187. Father, we acknowledge, is said by the celebrant alone, with hands extended.

188. From: Father, may this Holy Spirit, to: Lord, look upon this sacrifice, inclusive, all the concelebrants say the prayer together in this manner:

a) They say: Father, may this Holy Spirit, with hands outstretched towards the offerings.

b) They say: He always loved those, and: In the same way, with hands joined.

c) While saying the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems opportune; at the elevation they look at the host and chalice and afterwards bow low.

d) They say: Father, we now celebrate, and: Lord, look upon this sacrifice, with hands extended.

189. The intercessions: Lord, remember those, may be assigned to one of the concelebrants, who says them alone, with hands extended.

190. In this eucharistic prayer the parts from: He always loved those, to: Father, we now celebrate, inclusive, and the doxology may be sung.

191. The doxology of the eucharistic prayer may be sung or said by the celebrant alone or by all the concelebrants with him.

### **Communion Rite**

192. With hands joined, the celebrant introduces the Lord's Prayer. Then, extending his hands, he sings or says the prayer with the concelebrants and the people.

193. The embolism: Deliver us, is said by the celebrant alone, with hands extended. All the concelebrants make the final acclamation with the people: For the kingdom.

194. After the deacon (or one of the concelebrants) says: Let us offer each other the sign of peace, all exchange the sign of peace. The celebrant gives the sign of peace to those near him and then to the deacon.

195. During the singing of the Agnus Dei some of the concelebrants may help the celebrant break the hosts for communion, both for the concelebrants and for the people.

196. After the commingling the celebrant says quietly the prayer: Lord Jesus Christ, Son of the living God, or: Lord Jesus Christ, with faith in your love and mercy.

197. After this prayer the celebrant genuflects and steps back a little. One by one the concelebrants come to the middle of the altar, genuflect, and take the body of Christ. They hold the host in the right hand, with the left hand under it, and return to their places. The concelebrants may, however, remain in their places and take the body of Christ from a paten which is passed from one to another or held by the celebrant or one or more of the concelebrants.

198. Then the celebrant takes the host and, facing the people and holding it slightly raised above the paten, says: This is the Lamb of God. With the concelebrants and the people he continues: Lord, I am not worthy.

199. Then the celebrant, facing the altar, says quietly: May the body of Christ bring me to everlasting life, and reverently



consumes the body of Christ. The concelebrants do likewise. After them the deacon receives the body of Christ from the celebrant.

200. The blood of the Lord may be taken by drinking from the chalice, through a tube, with a spoon, or even by intinction.

201. If communion is received directly from the chalice:

a) The celebrant takes the chalice and says quietly: May the blood of Christ bring me to everlasting life. He drinks a little and hands the chalice to the deacon or a concelebrant. Then he gives communion to the faithful or returns to the chair. The concelebrants approach the altar one by one or in pairs if two chalices are used. They drink the blood of Christ and return to their seats. The deacon or the concelebrant wipes the chalice with a purificator after each one communicates.

b) Alternatively, the celebrant stands at the middle of the altar and drinks the blood of Christ as usual, but the concelebrants remain at their places.

In this case they drink from the chalice either offered them by the deacon or one of the concelebrants or handed from one to the other. The chalice should always be wiped, either by the one who drinks from it or by the one who is presenting it. After communicating, the concelebrants return to their seats.

202. If communion is received through a tube, the celebrant takes the tube and says quietly: May the blood of Christ bring me to everlasting life. He drinks a little and immediately cleans the tube with some water from a container on the altar. Then he places the tube on a paten. The deacon or one of the concelebrants places the chalice in the middle of the altar or at the right side on another corporal. A container of water for washing the tubes is placed near the chalice, with a paten to hold them afterwards.

The concelebrants come forward one by one, take a tube and drink a little. Then they clean the tube with water and place it on the paten.

203. If the communion is received from a spoon, this is done in the same way as with a tube. After communion the spoon is placed in a container of water. The acolyte carries this to the side table where he washes and dries the spoons.

204. The deacon receives communion last. Then the deacon drinks what remains in the chalice and takes it to the side table. There he washes and dries the chalice and covers it in the usual way.

205. Concelebrants may also receive from the chalice at the altar immediately after they receive the body of Christ.

In this case, the celebrant communicates under both kinds as he would when celebrating Mass alone, but he follows the same rite as the concelebrants for communion from the chalice.

After the celebrant's communion, the chalice is placed on another corporal at the right side of the altar. The concelebrants come forward one by one, genuflect, and receive the body of the Lord. Then they go to the side of the altar and drink the blood of the Lord following the same rite as the celebrant.

The communion of the deacon and the washing of the chalice take place as already described.

206. If the communion is received by intinction, the celebrant receives the body and blood of the Lord in the usual way, making sure that enough remains in the chalice for the other concelebrants. The deacon or one of the concelebrants arranges the paten with the hosts and the chalice in the center of the altar or at the right side on another corporal. Each concelebrant approaches the altar, genuflects, and takes a particle; he dips it into the chalice and, holding a paten under his chin, communicates. Afterwards he returns to his chair.

The deacon receives communion in the same way, but from one of the concelebrants. He says: The body and blood of Christ, to which the deacon replies: Amen. At the altar the deacon drinks all that remains in the chalice, then takes it to the side table. There he washes and dries the chalice and covers it in the usual way.

### **Concluding Rite**

207. The concelebrants remain at their seats, and the celebrant concludes Mass in the usual way.

208. Before leaving, the celebrants make the usual reverence to the altar. Ordinarily the celebrant kisses the altar.

## **III. MASS WITHOUT A CONGREGATION**

### **Introduction**

209. This section gives the norms for Mass celebrated by a priest with only one minister to assist him and to make the responses.

210. In general this form of Mass follows the rite of Mass with a congregation. The minister takes the people's part when suitable.

211. Mass should not be celebrated without a minister except in serious necessity. In this case the greetings and the blessing at the end of Mass are omitted.

212. The chalice is prepared before Mass, either on a table near the altar or on the altar itself. The missal is placed on the left side of the altar.

### **Introductory Rites**

213. After he reverences the altar, the priest makes the sign of the cross, saying: In the name of the Father. He turns to the minister and gives one of the forms of greeting. They remain standing at the foot of the altar for the penitential rite.

214. The priest goes up to the altar and kisses it. Then he goes to the missal at the left side of the altar and remains there until the end of the general intercessions.

215. He reads the entrance antiphon and says the Kyrie and Gloria, as the rubrics indicate.

216. Then, with his hands joined, the priest says: Let us pray. After a suitable pause, he extends his hands and says the opening prayer, at the end of which the minister responds: Amen.

### **Liturgy of the Word**

217. After the opening prayer, the minister or the priest himself reads the first reading and psalm and, when it is to be said, the second reading and the alleluia verse or other chant.

218. The priest remains in the same place, bows, and says: Almighty God, cleanse my heart. He then reads the gospel, kissing the book at the end and saying quietly: May the words of the gospel wipe away our sins. The minister says the acclamation.

219. If the profession of faith is to be added, the priest says it with the minister.

220. The general intercessions may be said in this form of Mass. The priest gives the intentions, and the minister answers.

### **Liturgy of the Eucharist**

221. The offertory antiphon is omitted, and the minister places the corporal, purificator, and chalice on the altar, unless they were there at the beginning of Mass.

222. The bread and wine are prepared as at Mass with a congregation, with the prayers given in the Order of Mass. After the bread and wine have been placed on the altar, the minister pours the water, and the priest washes his hands at the side of the altar.

223. The prayer over the gifts and the eucharistic prayer are said as described for Mass with a congregation.

224. The Lord's Prayer and the embolism, Deliver us, are said as at Mass with a congregation.

225. After the acclamation, For the kingdom, the priest says the prayer: Lord Jesus Christ, you said. He then adds: The peace of the Lord be with you always, and the minister answers: And also with you. The priest may give the sign of peace to the minister.

226. While he says the Agnus Dei with the minister, the priest breaks the host over the paten. After the Agnus Dei, he places a particle in the chalice, saying quietly: May this mingling.

227. After the commingling, the priest quietly says the prayer: Lord Jesus Christ, Son of the living God, or: Lord Jesus Christ, with faith in your love and mercy. Then he genuflects and takes a particle. If the minister is to communicate, the priest turns to him and, holding the host a little above the paten, says: This is the Lamb of God, adding once with the minister: Lord, I am not worthy. Facing the altar, the priest receives the body of Christ. If the minister is not going to communicate, the priest genuflects, takes the host and, facing the altar, says once: Lord, I am not worthy, and eats the body of Christ. The blood of Christ is received as described in the Order of Mass with a congregation.

228. Before giving communion to the minister, the priest says the communion antiphon.

229. The chalice is washed at the side of the altar and then may be carried by the minister to the side table or left on the altar.

230. After this the priest may observe a period of silence. Then he says the prayer after communion.

### **Concluding Rite**

231. The concluding rite is carried out as at Mass with a congregation, but the dismissal is omitted.

## **IV. GENERAL RULES FOR ALL FORMS OF MASS**

### **Veneration of the Altar and Gospel Book**

232. According to liturgical tradition, the altar and the gospel



book are venerated with a kiss. But if this sign of reverence is not in harmony with the traditions or the culture of the region, the conference of bishops may substitute some other sign, after informing the Apostolic See.

### **Genuflections and Bows**

233. Three genuflections are made during Mass: after the elevation of the host, after the elevation of the chalice, and before communion.

If there is a tabernacle with the blessed sacrament in the sanctuary, a genuflection is made before and after Mass and whenever passing in front of the sacrament.

234. There are two kinds of bows, a bow of the head and a bow of the body:

a) A bow of the head is made when the three Divine Persons are named together and at the name of Jesus, Mary, and the saint in whose honor Mass is celebrated.

b) A bow of the body is made before the altar, if the blessed sacrament is not present; at the prayers: Almighty God, cleanse, and: Lord God, we ask you to receive; in the profession of faith at the words: By the power of the Holy Spirit, in the Roman canon at the words: Almighty God, we pray. The same kind of bow is made by the deacon when he asks the blessing before the gospel. The priest, moreover, bows slightly when he says the words of the Lord at the consecration.

### **Incensation**

235. The use of incense is optional in any form of Mass:

a) during the entrance procession;

b) at the beginning of Mass, to incense the altar;

c) at the procession and proclamation of the gospel;

d) at the offertory, to incense the offerings, altar, priest, and people;

e) at the elevation of the host and chalice after the consecration.

236. The priest puts some incense into the censer and blesses it silently, with the sign of the cross.

The altar is incensed in this manner:

a) If the altar is freestanding, the priest incenses it as he walks around it.

b) If the altar is attached to the wall, he incenses it while walking first to the right side, then to the left side.

If there is a cross on the altar or near it, the priest incenses it before he incenses the altar. If the cross is behind the altar, the priest incenses it when he passes in front of it.

### **Purifications**

237. If a fragment of the host adheres to his fingers, especially after the breaking of the bread or the communion of the people, the priest cleanses his fingers over the paten and, if necessary, washes them. He also gathers any fragments which may fall outside the paten.

238. The vessels are washed by the priest or deacon or acolyte after the communion or after Mass, if possible at the side table. The chalice is washed with wine and water, or with water only, which is then drunk by the priest or deacon. The paten is ordinarily wiped with the purificator.

239. If a host or any particle should fall, it is to be picked up reverently. If any of the precious blood spills, the area should be washed and the water poured into the sacrarium.

### **Communion under Both Kinds**

240. The sign of communion is more complete when given under both kinds, since in that form the sign of the eucharistic meal appears more clearly. The intention of Christ that the new and eternal covenant be ratified in his blood is better expressed, as is the relation of the eucharistic banquet to the heavenly banquet.<sup>62</sup>

241. Priests should use the occasion to teach the faithful the Catholic doctrine on the form of communion, as affirmed by the Council of Trent. They should first be reminded that, according to Catholic faith, they receive the whole Christ and the genuine sacrament when they participate in the sacrament even under one kind and that they are not thus deprived of any grace necessary for salvation.<sup>63</sup>

They should also be taught that the Church may change the manner of celebrating and receiving the sacraments, provided their substance is safeguarded. In doing so, the Church judges when such changes will better meet the devotion or needs of different times and places.<sup>64</sup> At the same time the faithful should be urged to take part in the rite which brings out the sign of the eucharistic meal more fully.

242. At the bishop's discretion and after the necessary explanation, communion from the chalice is permitted for the following: <sup>65</sup>

1) adults at the Mass which follows their baptism; adults at the Mass in which they are confirmed; baptized persons who are being received into communion with the Church;

2) the bride and bridegroom at their wedding Mass;

3) the newly ordained at their ordination Mass;

4) an abbess at the Mass in which she is blessed; virgins at the Mass of their consecration; professed religious, their parents and relatives, and members of their community at the Mass during which they make first or perpetual vows or renew their vows;

5) lay missionaries at the Mass in which they publicly receive their mission; others at the Mass in which they receive an ecclesiastical mission.

6) the sick person and all present when viaticum is administered at a Mass lawfully celebrated in the home;

7) the deacon and ministers who exercise their office at a Mass with singing;

8) when there is a concelebrated Mass:

a) all, including the laity, who exercise a genuine liturgical function in the concelebration and also all seminarians who are present;

b) in their churches or oratories, all members of institutes which profess the evangelical counsels and other societies whose members dedicate themselves to God by religious vows, offering, or promise, as well as all those who live in the houses of such institutes and societies;

9) priests who are present at large celebrations and are not able to celebrate or concelebrate;

10) all who make a retreat or spiritual exercises, at a Mass specially celebrated for the participating group; all who take part in a meeting of a pastoral body, at a Mass celebrated in common;

11) those listed in nos. 2 and 4, at Masses celebrating their jubilees;

12) godparents, parents, wife or husband, and lay catechists of a newly baptized adult at the Mass of initiation;

13) parents, relatives, and special benefactors who participate in the Mass of a newly ordained priest;

14) members of communities at the conventual or community Mass, in accord with no. 76.

243. Preparations for giving communion under both kinds:

a) If communion is received from the chalice with a tube, silver tubes are needed for the celebrant and each communicant. There should also be a container of water to wash the tubes and a paten on which to place them.

b) If communion is given with a spoon, only one spoon is necessary.

c) If communion is given by intinction, the host should not be too thin or too small, but a little thicker than usual so that it may be partly dipped in the precious blood and easily given to the communicant.

### **1. Communion under Both Kinds from the Chalice**

244. If there is a deacon or another priest or an acolyte:

a) The celebrant receives communion as usual, making sure enough remains in the chalice for the other communicants. He wipes the outside of the chalice with a purificator.

b) Giving the chalice and purificator to the deacon, the celebrant takes the paten or other vessel with the hosts, and both go to a convenient place for the communion of the faithful.

c) The communicants approach, make a suitable reverence, and stand in front of the celebrant. He holds the host slightly raised and says: The body of Christ. The communicant answers: Amen, and receives it.

d) The communicant then stands before the deacon, who says: The blood of Christ. The communicant answers: Amen, and the deacon holds out the chalice and purificator. The communicant may raise the chalice to his mouth with his own hands, taking care not to spill it. He holds the purificator under his mouth with his left hand, drinks a little from the chalice, and then returns to his place. The deacon wipes the outside of the chalice with the purificator.

e) The deacon places the chalice on the altar after all who are receiving under both kinds have drunk from it. If there are others who do not receive communion under both kinds, the celebrant returns to the altar when he finishes giving communion to them. The celebrant or deacon drinks whatever remains in the chalice, and it is washed in the usual way.

245. If there is no deacon, other priest, or acolyte:



a) The celebrant receives communion as usual, making sure enough remains in the chalice for the other communicants. He wipes the outside of the chalice with the purificator.

b) The celebrant then goes to a convenient place and distributes the body of Christ as usual to all who are receiving under both kinds. The communicants approach, make a suitable reverence, and stand in front of the celebrant. After receiving the body of Christ, they step back a little.

c) After all have received, the celebrant places the vessel on the altar and takes the chalice and purificator. The communicants again come forward and stand in front of the celebrant. He says: The blood of Christ, the communicant answers: Amen, and the celebrant holds out the chalice and purificator. The communicant holds the purificator under his mouth with his left hand, taking care that none of the precious blood is spilled, drinks a little from the chalice, and then returns to his place. The celebrant wipes the outside of the chalice with the purificator.

d) The celebrant places the chalice on the altar after all who are receiving under both kinds have drunk from it. If others receive communion under one kind only, he gives it to them and then returns to the altar. The celebrant drinks whatever remains in the chalice, and it is washed in the usual way.

## **2. Communion under Both Kinds by Intinction**

246. If there is a deacon or another priest or an acolyte:

a) The celebrant hands the deacon the chalice and purificator and takes the paten or other vessel with the hosts. Both go to a convenient place for distributing communion.

b) The communicants approach, make a suitable reverence, and stand in front of the celebrant. Each holds the plate under his chin while the celebrant dips a particle into the chalice and, raising it, says: The body and blood of Christ. The communicant responds: Amen, receives communion from the celebrant, and returns to his place.

c) The communion of those who do not receive under both kinds and the rest of the rite take place as described above.

247. If there is no deacon, other priest, or acolyte:

a) After drinking the blood of the Lord, the celebrant takes the ciborium or paten with the hosts between the index and middle fingers of his left hand and holds the chalice between the thumb and index finger of the same hand. Then he goes to a convenient place for distributing communion.

b) The communicants approach, make a suitable reverence, and stand in front of the celebrant. Each holds the plate under his chin while the celebrant takes a particle, dips it into the chalice, and holds it up, saying: The body and blood of Christ. The communicant responds: Amen, receives communion from the celebrant, and returns to his place.

c) It is also permitted to place a small table covered with a cloth and corporal at the altar step or at the sanctuary entrance. The celebrant places the chalice on the table in order to make the distribution of communion easier.

d) The communion of those who do not receive under both kinds and the rest of the rite take place as described above.

### **3. Communion under Both Kinds from a Tube**

248. In this case the celebrant also uses a tube when receiving the blood of the Lord.

249. If there is a deacon or another priest or an acolyte:

a) For the communion of the body of the Lord, everything is done as described above, nos. 244b and 244c.

b) The communicant goes to the deacon and stands in front of him. The deacon says: The blood of Christ, and the communicant responds: Amen. He receives the tube from the minister, places it in the chalice, and drinks a little. He then removes the tube, not spilling any drops, and places it in a container of water which is held by the minister next to the deacon. Then, to cleanse the tube, he drinks a little water from it and places it in a container held by the minister.

250. If there is no deacon, other priest, or acolyte, the celebrant offers the chalice to each communicant in the usual way (no. 245). The minister holds the container of water for cleansing the tube.

### **4. Communion under Both Kinds from a Spoon**

251. If a deacon or another priest or an acolyte assists, he holds the chalice in his left hand. Each communicant holds the plate under his chin while the deacon or priest gives him the blood of the Lord with the spoon, saying: The blood of Christ. The communicant should be careful not to touch the spoon with his lips or tongue.

252. If there is no deacon, other priest, or acolyte, the celebrant first gives the host to all who are receiving under both kinds and then gives them the blood of the Lord.

## CHAPTER V

### ARRANGEMENT AND DECORATION OF CHURCHES FOR THE EUCHARISTIC CELEBRATION

#### I. GENERAL PRINCIPLES

253. For the celebration of the eucharist, the people of God is normally assembled in a church or, if there is none, in some other place worthy of this great mystery. Churches and such other places should be suitable for celebrating the eucharist and for active participation by the faithful. The buildings and requisites for worship, as signs and symbols of heavenly things, should be truly worthy and beautiful.<sup>66</sup>

254. At all times the Church needs the service of the arts and allows for popular and regional diversity of aesthetic expression.<sup>67</sup> While preserving the art of former times,<sup>68</sup> the Church also tries to adapt it to new needs and to promote the art of each age.<sup>69</sup>

High artistic standards should be followed when commissioning artists and choosing works of art for the church. These works of art should nourish faith and piety and be in harmony with the meaning and purpose for which they are intended.<sup>70</sup>

255. It is desirable that churches be solemnly consecrated. The faithful should see the cathedral church and their own church as signs of the spiritual Church which their Christian vocation commissions them to build and extend.

256. Everyone involved in planning, constructing, and remodeling churches should consult the diocesan commission for liturgy and art. The local ordinary should use the counsel and help of this commission when giving norms, approving plans for new buildings, and judging important questions.<sup>71</sup>

#### II. ARRANGEMENT OF A CHURCH FOR THE SACRED ASSEMBLY

257. The people of God assembled at Mass reflects an organic and hierarchical arrangement, expressed by the various ministries and actions for each part of the celebration. The general plan of the building should suggest in some way the image of the congregation. It should also allow the most advantageous arrangement of everything necessary for the celebration and help the carrying out of each function.

The faithful and the choir should have a place which will facilitate their active participation.<sup>72</sup>

The priest and his ministers have their place in the presbyterium or sanctuary. This part of the church shows their hierarchical position as each one presides over prayer, announces the word of God, or ministers at the altar.

While these elements must express a hierarchical arrangement and the difference of offices, they should at the same time form a complete and organic whole which clearly expresses the unity of the people of God. The beauty of the space and appointments should foster prayer and show the holiness of the mysteries which are celebrated.

### III. SANCTUARY

258. The sanctuary should be marked off from the nave either by a higher floor level or by distinctive structure and decor. It should be large enough for all the ministers to carry out their functions conveniently.<sup>73</sup>

### IV. ALTAR

259. The altar, where the sacrifice of the cross is made present under sacramental signs, is also the table of the Lord. The people of God is called together to share in this table. Thus the altar is the center of the thanksgiving accomplished in the eucharist.<sup>74</sup>

260. In a sacred place the eucharist should be celebrated on an altar, either fixed or movable. In other places, especially where the eucharist is not regularly celebrated, a suitable table may be used, but always with a cloth and corporal.

261. An altar is considered fixed if it is attached to the floor so that it cannot be moved. It is a movable altar if it can be transferred from place to place.

262. The main altar should be freestanding so that the ministers can easily walk around it and Mass can be celebrated facing the people. It should be placed in a central position which draws the attention of the whole congregation.<sup>75</sup>

The main altar should ordinarily be a fixed, consecrated altar.

263. According to the traditional practice of the Church and the meaning of an altar, the table of a fixed altar should be of natural stone, but any solid, becoming, and skillfully constructed material may be used with the approval of the conference of bishops.

The support or base of the table may be of any solid, becoming material.



264. A movable altar may be constructed of any solid, becoming material which is suited to liturgical use, according to the traditions and culture of different regions.

265. Fixed altars are consecrated according to the rite of the Roman Pontifical; movable altars may be simply blessed. It is not necessary to have a consecrated stone in a movable altar or on the table where the eucharist is celebrated outside a sacred place (see no. 260).

266. It is fitting to maintain the practice of enclosing relics in the altar or of placing them under the altar. These relics need not be those of martyrs, but there must be proof that they are authentic.

267. Minor altars should be few in number. In new churches they should be placed in chapels somewhat separated from the nave.<sup>76</sup>

## V. ADORNMENT OF THE ALTAR

268. Out of respect for the celebration of the Lord's memorial and the banquet in which the body and blood of the Lord are given, there should be at least one cloth on the altar. Its shape, size, and adornment should be in keeping with the structure of the altar.

269. Candles are required during liturgical services to express devotion or the degree of festivity. They should be placed either on the altar or around it, in harmony with the construction of the altar and the sanctuary. The candles should not block the view of what is happening at the altar or what is placed on it.

270. There should also be a cross, easily seen by the congregation, either on the altar or near it.

## VI. CELEBRANT'S CHAIR AND OTHER SEATS

271. The celebrant's chair should express his office of presiding over the assembly and of directing prayer. Thus the proper place for the chair is in the center of the sanctuary facing the people, unless the structure or other circumstances are an obstacle, for example, if there is too great a distance between the priest and people. Every appearance of a throne should be avoided. The seats for the ministers should be located in the sanctuary in places convenient for their functions.<sup>77</sup>

## VII. THE LECTERN FOR PROCLAIMING GOD'S WORD

272. The dignity of the word of God requires the church to have a suitable place for announcing his message so that the attention of the people may be easily directed to that place during the liturgy of the word.<sup>78</sup>

Ordinarily the lectern or ambo should be a fixed pulpit and not a simple movable stand. Depending on the structure of the church, it should be so placed that the ministers may be easily seen and heard by the faithful.

The readings, responsorial psalm, and Exsultet are proclaimed from the lectern. It may be used also for the homily and general intercessions (prayer of the faithful).

It is less suitable for the commentator, cantor, or choirmaster to use the lectern.

## VIII. PLACES FOR THE FAITHFUL

273. The places for the faithful should be arranged so that the people may take full part in the celebration by seeing and by understanding everything. It is usually desirable that there be seats or benches for this purpose, but the custom of reserving seats for private persons is reprobated.<sup>79</sup> Seats and benches should be arranged so that the faithful can easily take the positions required during various celebrations and so that they can readily go to communion.

The faithful must be able not only to see the priest and the other ministers but also, with the aid of amplification equipment, to hear them without difficulty.

## IX. CHOIR, ORGAN, AND OTHER MUSICAL INSTRUMENTS

274. The choir forms part of the assembly of the faithful, but it has a special function and should be so located that its nature may be clearly apparent. The location should facilitate the exercise of the choir's function and the full sacramental participation of its members.<sup>80</sup>

275. The organ and other approved musical instruments should be located in a suitable place so that they may assist both choir and people when they are singing and may be heard properly when played alone.

## X. RESERVATION OF THE EUCHARIST

276. It is highly recommended that the holy eucharist be reserved in a chapel suitable for private adoration and prayer.<sup>81</sup> If this is impossible because of the structure of the church or local custom, it should be kept on an altar or other place in the church that is prominent and properly decorated.<sup>82</sup>

277. The eucharist is to be kept in a solid, unbreakable tabernacle, and ordinarily there should be only one tabernacle in a church.<sup>83</sup>

## XI. IMAGES FOR THE VENERATION OF THE FAITHFUL

278. In accord with ancient tradition, images of Christ, Mary, and the saints are venerated in churches. They should, however, be placed so as not to distract the faithful from the actual celebration.<sup>84</sup> They should not be too numerous, there should not be more than one image of the same saint, and the correct order of saints should be observed. In general, the piety of the entire community should be considered in the decoration and arrangement of the church.

## XII. GENERAL PLAN OF THE CHURCH

279. Church decor should be noble and simple rather than sumptuous. It should reflect truth and authenticity so as to instruct the faithful and enhance the dignity of the sacred place.

280. The plan of the church and its surroundings should be contemporary. It should meet the needs for the celebration of sacred services and also the usual needs in places where people gather together.

## CHAPTER VI

### REQUISITES FOR CELEBRATING MASS

#### I. BREAD AND WINE

281. Following the example of Christ, the Church has always used bread and wine with water to celebrate the Lord's Supper.

282. According to the tradition of the Church, the bread must

be made from wheat; according to the tradition of the Latin Church, it must be unleavened.

283. The nature of the sign demands that the material for the eucharistic celebration appear as actual food. The eucharistic bread, even though unleavened and traditional in form, should therefore be made in such a way that the priest can break it and distribute the parts to at least some of the faithful. When the number of communicants is large or other pastoral needs require it, small hosts may be used. The gesture of the breaking of the bread, as the eucharist was called in apostolic times, will more clearly show the eucharist as a sign of unity and charity, since the one bread is being distributed among the members of one family.

284. The wine for the eucharist must be natural and pure, from the fruit of the vine (see Luke 22:18). It should not be mixed with any foreign substance.

285. Care must be taken that the elements be kept in good condition, so that the wine does not sour or the bread spoil or become too hard to be easily broken.

286. If the priest notices after the consecration or when he receives communion that water was poured into the chalice instead of wine, he pours the water into another container, then pours wine with water into the chalice and consecrates it. He says only the part of the narrative for the consecration of the chalice, without consecrating bread again.

## II. SACRED FURNISHINGS IN GENERAL

287. As in the case of architecture, the Church admits the artistic style of every region for sacred furnishings and accepts adaptations in keeping with the genius and traditions of each people, if they fit the purpose for which the sacred furnishings are intended.<sup>85</sup>

The noble simplicity which reflects authentic art should be a major factor in selecting furnishings.

288. Besides the traditional materials for sacred furnishings, others may be chosen if they are durable, of good quality according to contemporary taste, and well adapted to sacred use. The conference of bishops will be the judge in this matter.

## III. SACRED VESSELS

289. Sacred vessels are necessary for the celebration of Mass,



and among these the chalice and paten, because of the function they serve, are particularly important.

290. Vessels should be made from solid materials which are considered suitable in each region. The conference of bishops will be the judge in this matter. Materials which do not break or deteriorate easily are to be given preference.

291. Chalices and other vessels which are intended to hold the blood of the Lord should have a cup of nonabsorbent material. The base may be of any other solid and worthy material.

292. Vessels which are intended to hold hosts, such as a paten, ciborium, pyx, monstrance, etc., may be made of other materials which are locally considered valuable and appropriate for sacred use, such as ebony or hard woods.

293. It is suitable to use one large paten for the consecration of bread for the celebrant, ministers, and faithful.

294. Vessels made from metal should ordinarily be gilded on the inside if the metal is one that oxidizes; gilding is not necessary, if the metal is precious and does not oxidize.

295. The artist may give a form to the vessels which is in keeping with the culture of the area and their purpose in the liturgy.

296. The rites in the liturgical books should be used to bless or consecrate sacred vessels.

#### IV. VESTMENTS

297. In the Body of Christ not all members have the same function, and this diversity of ministries is shown externally in worship by the diversity of vestments. At the same time, the vestments should contribute to the appearance of the rite itself.

298. The vestment common to all ministers is the alb, tied at the waist with a cincture, unless it is made to fit without a cincture. If the alb does not completely cover the ordinary clothing at the neck, an amice should be worn under it. A surplice may replace the alb, except when a chasuble or dalmatic is worn, or when a stole is used alone instead of a chasuble or dalmatic with stole.

299. The chasuble, worn over the alb and stole, is the proper vestment of the priest who celebrates Mass or other services connected with Mass, unless otherwise indicated.

300. The dalmatic, worn over the alb and stole, is the vestment proper to the deacon.

301. Ministers below the order of deacon may wear the alb or other vestment that is lawfully approved in the respective region.

302. The priest wears the stole around his neck and hanging down in front. The deacon wears it over his left shoulder, crossed and fastened at the right side.

303. The priest wears a cope in processions and other services, as indicated in the rubrics of each rite.

304. The conference of bishops may determine adaptations in the form of vestments which correspond to the needs and usages of their regions and propose these to the Apostolic See.<sup>86</sup>

305. In addition to traditional materials, vestments may be made from natural fabrics of the region or artificial fabrics in keeping with the dignity of the sacred action and the person wearing them. The conference of bishops will be the judge in this matter.<sup>87</sup>

306. The beauty of a vestment should derive from its material and form rather than from its ornamentation. Ornamentation should include only symbols, images, or pictures suitable for liturgical use, and anything unbecoming should be avoided.

307. Colors in vestments give an effective expression to the celebration of the mysteries of the faith and, in the course of the year, a sense of progress in the Christian life.

308. The traditional colors should be retained, namely:

a) White is used in the offices and Masses of the Easter and Christmas seasons; on feasts and commemorations of the Lord, other than of his passion; on feasts and memorials of Mary, the angels, saints who were not martyrs, All Saints (November 1), John the Baptist (June 24), John the Evangelist (December 27), the Chair of Peter (February 22), and the Conversion of Paul (January 25).

b) Red is used on Passion Sunday (Palm Sunday) and Good Friday, Pentecost, celebrations of the passion, birthday feasts of the apostles and evangelists, and feasts of martyrs.

c) Green is used in the offices and Masses of ordinary time.

d) Violet is used in Lent and Advent. It may also be used in offices and Masses for the dead.

e) Black may be used in Masses for the dead.

f) Rose may be used on Gaudete Sunday (Third Sunday of Advent) and Laetare Sunday (Fourth Sunday of Lent).

The conference of bishops may determine adaptations suited to the needs and customs of the people and propose these to the Apostolic See.

309. On special occasions more noble vestments may be used, even if not the color of the day.

310. Votive Masses are celebrated in the color suited to the Mass itself or in the color of the day or season. Masses for various occasions are celebrated in the color of the day or season.

## V. OTHER REQUISITES FOR CHURCH USE

311. Besides vessels and vestments for which some special material is prescribed, any other furnishing which has a liturgical use or is in any other way used in the church should be worthy and suited to its purpose.

312. Even in matters of small importance, every effort should be made to preserve an artistic appearance and to combine cleanliness, simplicity, and quality.

## CHAPTER VII

### CHOICE OF MASS TEXTS

313. The pastoral effectiveness of a celebration depends in great measure on choosing readings, prayers, and songs which correspond to the needs, spiritual preparation, and attitude of the participants. This will be achieved by an intelligent use of the options described below.

In planning the celebration, the priest should consider the spiritual good of the assembly rather than his own desires. The choice of texts is to be made in consultation with the ministers and others who have a function in the celebration, including the faithful, for the parts which belong to them.

Since a variety of options is provided, it is necessary for the deacon, readers, cantors, commentator, and choir to know beforehand the texts for which they are responsible, so that nothing shall mar the celebration. Careful planning and execution will help dispose the people to take their part in the eucharist.

#### I. CHOICE OF MASS

314. On solemnities the priest is bound to follow the calendar of the church where he is celebrating.

315. On Sundays, weekdays of Advent, the Christmas season, Lent, and the Easter season, feasts, and obligatory memorials:

a) if Mass is celebrated with a congregation, the priest should follow the calendar of the church where he is celebrating;

b) if Mass is celebrated without a congregation, the priest may choose the calendar of the church or the calendar he ordinarily follows.

316. On optional memorials:

a) On the weekdays of Advent from December 17 to December 24, during the octave of Christmas, and on the weekdays of Lent, except Ash Wednesday and Holy Week, the priest celebrates the Mass of the day, but he may take the opening prayer from a memorial listed in the general calendar for that day, except on Ash Wednesday and in Holy Week.

b) On the weekdays of Advent before December 17 and the weekdays of the Christmas and Easter seasons, the priest may choose the weekday Mass, the Mass of the saint or of one of the saints whose memorial is observed, or the Mass of a saint listed in the martyrology that day.

c) On the weekdays of ordinary time, the priest may choose the weekday Mass, the Mass of an optional memorial, the Mass of a saint listed in the martyrology for that day, a Mass for various occasions, or a votive Mass.

If he celebrates with a congregation, the priest should first consider the spiritual good of the faithful and avoid imposing his own particular tastes. In particular, he will not omit the readings in the weekday lectionary too frequently or without sufficient reason, since the Church desires that a richer portion of God's word be provided for the people.<sup>88</sup>

For similar reasons the Mass for the dead should be used sparingly. Every Mass is offered for both the living and the dead, and there is a remembrance of the dead in each eucharistic prayer.

Where the optional memorials of Mary or the saints are a part of popular piety, at least one Mass of the memorial should be celebrated.

When there is a choice between a memorial in the general calendar and one in a diocesan or religious calendar, the traditional preference should be given, all things being equal, to the memorial in the particular calendar.



## II. CHOICE OF INDIVIDUAL TEXTS

317. In the choice of texts of the several parts of Mass, the following rules are to be observed. They apply to Masses of the season and of the saints.

### Readings

318. Sundays and certain feasts have three readings, i.e., from the Old Testament, the writings of the Apostles, and the gospel. These readings teach the Christian people God's plan for salvation.

It is strongly recommended that the three readings be used, but for pastoral reasons and by decree of the conference of bishops the use of two readings is allowed in some places. In such a case, the choice between the first two readings should be based on the norms in the lectionary and the desire to lead the people to a deeper knowledge of scripture and never simply because of the brevity or simplicity of the reading.

319. In the weekday lectionary, readings are provided for each day of the year. Unless a solemnity or feast occurs, these readings are to be used regularly on the days to which they are assigned.

The continuous reading during the week, however, is sometimes interrupted by the occurrence of a feast or particular celebration. In this case the priest should consider in advance the entire week's readings and he may either combine readings so that none will be omitted or decide which readings are to be preferred.

In Masses for special groups, the priest may choose readings suitable for the group, provided they are taken from the texts of an approved lectionary.

320. The lectionary has a special selection of readings from scripture for Masses in which certain sacraments or sacramentals are celebrated and also for particular circumstances.

These selections provide the people with more suitable readings of God's word and lead them to a fuller understanding of the mystery in which they take part. In this way they are formed in a deeper love of his word.

Pastoral considerations and the permission to choose readings should determine which texts are proclaimed to the assembly.

### Prayers

321. The various prefaces of the Roman Missal develop the

theme of thanksgiving in the eucharistic prayer and bring out more clearly the different aspects of the mystery of salvation.

322. The choice of eucharistic prayer may follow these norms:

a) Eucharistic Prayer I, the Roman canon, may always be used. It is more appropriate on days when there is a special form of: In union with the whole Church, or in Masses which have a special form of: Father, accept this offering. It is also suitable on the feasts of the apostles and saints mentioned in it and on Sundays, unless for pastoral considerations another eucharistic prayer is preferred.

b) Eucharistic Prayer II has qualities which make it suitable for weekdays and special circumstances.

Although it has its own preface, it may also be used with other prefaces, especially those which present the mystery of salvation succinctly, such as the Sunday prefaces or the common prefaces.

When Mass is celebrated for a dead person, the special formula may be inserted in the place indicated.

c) Eucharistic Prayer III may be said with any preface. It is particularly suited for Sundays and feasts.

The special formula for a dead person may be used with this prayer in the place indicated.

d) Eucharistic Prayer IV has a fixed preface and provides a fuller synthesis of the history of salvation. It may be used when a Mass has no preface of its own. It is most suitable for a congregation which has a comparatively good grasp of scripture.

Because of its structure no special formula for the dead may be inserted in this prayer.

e) A eucharistic prayer which has its own preface may be used with that preface even when there is a proper seasonal preface.

323. In any Mass the prayers belonging to that Mass are used unless otherwise noted.

In Masses on a memorial, the opening prayer or collect may be from the Mass itself or from the common; the prayers over the gifts and after communion, unless they are proper, may be taken either from the common or from the weekdays of the current season.

On weekdays of ordinary time, the prayers may be taken from the preceding Sunday, from another Sunday of ordinary time, or from the prayers for various occasions given in the missal. It is always permissible to use only the opening prayer from these Masses.

This makes available a wider selection of texts and affords an opportunity to restate the themes of prayer for the liturgical assembly. It also permits adaptation of the prayer to the needs of the people, the Church, and the world. During the more important seasons of the year, however, this adaptation has already been made in the prayers appointed for weekdays in the missal.

## **Song**

324. In choosing the chants between the readings, as well as the song for the entrance, offertory, and communion processions, the guidelines given elsewhere are to be observed.

## **Special Permissions**

325. In addition to these permissions to choose more suitable texts, the conferences of bishops have the right to make further adaptations of readings for particular circumstances, provided these are taken from an approved lectionary.

# CHAPTER VIII

## **MASSES AND PRAYERS FOR VARIOUS OCCASIONS, VOTIVE MASSES AND PRAYERS, MASSES FOR THE DEAD**

### **I. MASSES AND PRAYERS FOR VARIOUS OCCASIONS AND VOTIVE MASSES AND PRAYERS**

326. For well-disposed Christians the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives through God's grace which flows from the paschal mystery.<sup>89</sup> The eucharist is the sacrament of sacraments, and so the missal supplies formularies which may be used in the various circumstances of Christian life, for the needs of the whole world, and for the needs of the Church, both local and universal.

327. Masses for various occasions should be used with moderation and only when the occasion demands, since the permission to choose readings and prayers allows adequate variety.

328. In Masses for various occasions, the weekday readings and the chants between them may be used, if these are in harmony with the celebration and no other rule prevails.

329. There are three kinds of Masses for various occasions:

a) ritual Masses, which are related to the celebration of certain sacraments or sacramentals;

b) Masses for various needs, which occur either occasionally or at fixed times;

c) votive Masses of the mysteries of the Lord or in honor of Mary and the saints, which may be freely chosen in accord with the piety of the faithful.

330. Ritual Masses are prohibited on the Sundays of Advent, Lent, and the Easter season, on solemnities, on Ash Wednesday, and in Holy Week. They are also governed by the norms in the ritual books or in the Masses themselves.

331. The competent authority may choose Masses, from the selection of Masses for various needs, for those times of prayer in the course of the year which are set aside by the conference of bishops.

332. When a serious need or pastoral advantage is present, at the direction of the local ordinary or with his permission, an appropriate Mass may be celebrated on any day except solemnities, the Sundays of Advent, Lent, and the Easter season, Ash Wednesday, and Holy Week.

333. When some genuine need or pastoral advantage requires it, an appropriate Mass may be used in a celebration with a congregation on obligatory memorials or the weekdays of Advent and the Christmas and Easter seasons when votive Masses are prohibited. The decision is left to the discretion of the rector of the church or the celebrant.

334. On weekdays of ordinary time when there is an optional memorial or the weekday office, any Mass or any prayer for various occasions may be used, except ritual Masses.

## II. MASSES FOR THE DEAD

335. The Church offers the paschal sacrifice for the dead so that, through the fellowship of all Christ's members, some obtain spiritual help for others, some obtain the consolation of hope.

336. The funeral Mass has first place among the Masses for the dead and may be celebrated on any day except solemnities which are holydays of obligation and the Sundays of Advent, Lent, and the Easter season.

337. Mass for the dead may also be celebrated on obligatory memorials and weekdays other than Ash Wednesday and Holy Week in these cases: on learning of a death, on the occasion of final burial, and on the first anniversary.



Other Masses for the dead or daily Masses may be celebrated when votive Masses are permitted, provided the Masses are actually applied for the dead.

338. At the funeral Mass there should ordinarily be a short homily but never a eulogy. The homily is also encouraged at other Masses for the dead celebrated with a congregation.

339. All the faithful, and especially the family, should be urged to receive communion at a Mass for a deceased person.

340. When the funeral Mass is directly connected with the funeral service, the concluding rite (after the prayer after communion) is omitted, and the final commendation or farewell takes place. This rite is celebrated only when the body of the dead person is present.

341. In planning and selecting the variable parts (e.g., prayers, readings, general intercessions) of the Mass for the dead, especially the funeral Mass, consideration should be given to pastoral circumstances affecting the dead person, his family, and the congregation.

On the occasion of funerals, priests, as ministers of Christ's gospel for all men, should be especially aware of their responsibility to those present, whether Catholic or non-Catholic, who never or almost never take part in the eucharist or who seem to have lost their faith.

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<sup>1</sup> See L 41; E 11; P 2, 5, 6; Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, no. 30; Decree on Ecumenism, *Unitatis redintegratio*, no. 15; SRC, EM 3e, 6: AAS 59 (1967) 542, 544-545.

<sup>2</sup> See L 10.

<sup>3</sup> See L 102.

<sup>4</sup> See P 5; L 10.

<sup>5</sup> See L 14, 19, 26, 28, 30.

<sup>6</sup> See L 47.

<sup>7</sup> See L 14.

<sup>8</sup> See L 41.

<sup>9</sup> See P 13.

<sup>10</sup> See L 59.

<sup>11</sup> See L 37-40.

<sup>12</sup> See P 5; L 33.

<sup>13</sup> Council of Trent, Session XXII, chapter 1; see Paul VI, Solemn Profession of Faith, June 30, 1968, no. 24: AAS 60 (1968) 442.

<sup>14</sup> See L 7; Paul VI, encyclical letter *Mysterium Fidei*, September 3, 1965: AAS 57 (1965) 764; SRC, EM 9: AAS 59 (1967) 547.

<sup>15</sup> See L 56; SRC, EM 10: AAS 59 (1967) 547.

<sup>16</sup> See L 48, 51; Dogmatic Constitution on Divine Revelation, *Dei Verbum*, no. 21; P 4.

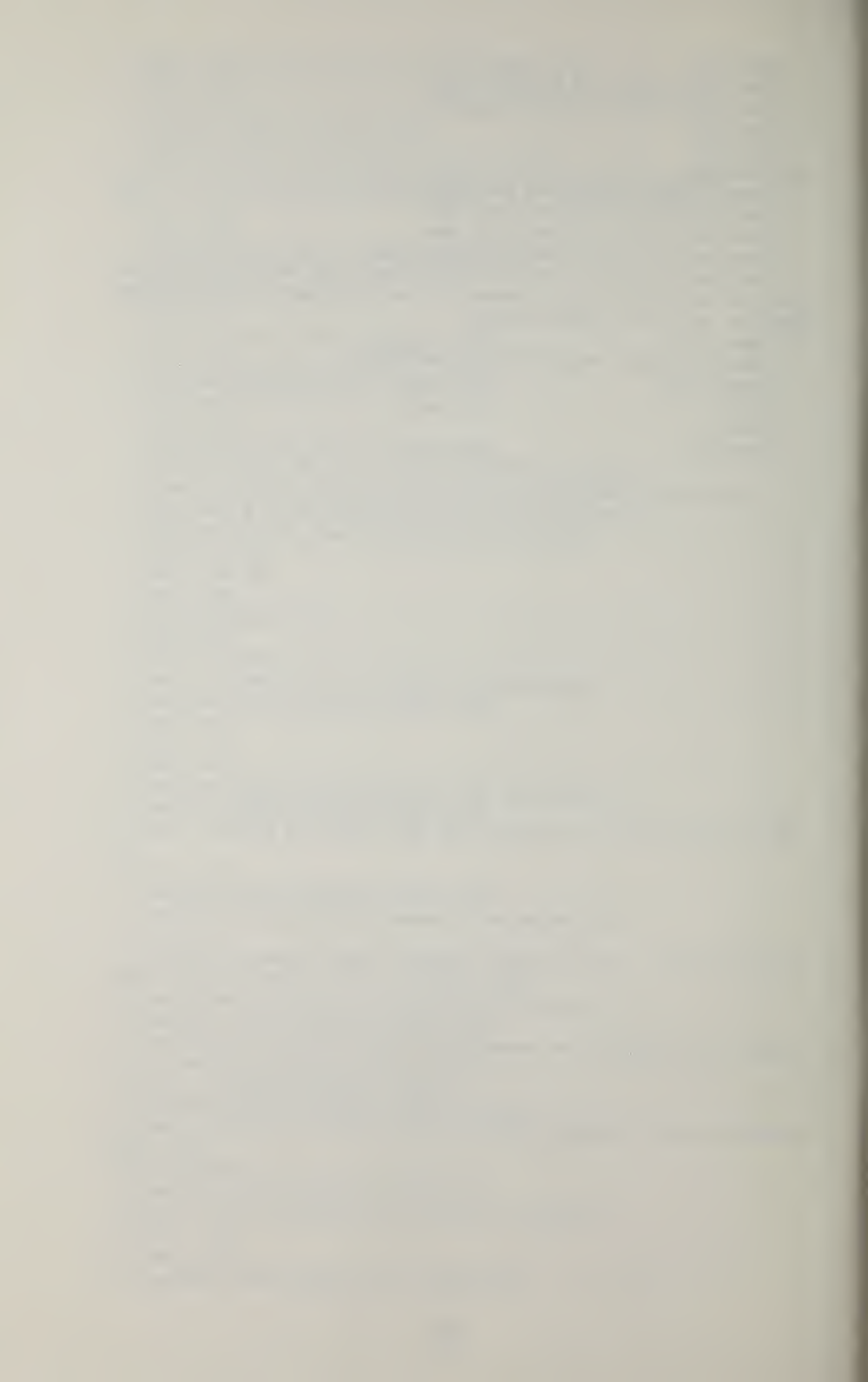
<sup>17</sup> See L 7, 33, 52.

<sup>18</sup> See L 33.

<sup>19</sup> See SRC, instruction *Musicae sacram* [=MS], March 5, 1967, no. 14: AAS 59 (1967) 304.

- <sup>20</sup> See L 26, 27; SRC, EM 3d: AAS 59 (1967) 542.
- <sup>21</sup> See L 30.
- <sup>22</sup> See SRC, MS 16a: AAS 59 (1967) 305.
- <sup>23</sup> Sermon 336, 1: PL 38, 1472.
- <sup>24</sup> See SRC, MS 7, 16: AAS 59 (1967) 302, 305.
- <sup>25</sup> See L 54: SRC, instruction *Inter Oecumenici* [=IOe], September 26, 1964, no. 59: AAS 56 (1964) 891; SRC, MS 47: AAS 59 (1967) 314.
- <sup>26</sup> See L 30.
- <sup>27</sup> See L 39.
- <sup>28</sup> See L 30; SRC, MS 17: AAS 59 (1967) 305.
- <sup>29</sup> See L 33.
- <sup>30</sup> See L 7.
- <sup>31</sup> See L 51.
- <sup>32</sup> See SRC, IOe 50: AAS 56 (1964) 889.
- <sup>33</sup> See L 52.
- <sup>34</sup> See SRC, IOe 54: AAS 56 (1964) 890.
- <sup>35</sup> See SRC, IOe 53: AAS 56 (1964) 890.
- <sup>36</sup> See L 53.
- <sup>37</sup> See SRC, IOe 56: AAS 56 (1964) 890.
- <sup>38</sup> See L 47; SRC, EM 3, a, b: AAS 59 (1967) 540-541.
- <sup>39</sup> See SRC, IOe 91: AAS 56 (1964) 898; EM 24: AAS 59 (1967) 554.
- <sup>40</sup> See L 48; P 5; SRC, EM 12: AAS 59 (1967) 548-549.
- <sup>41</sup> See SRC, EM 12, 33a: AAS 59 (1967) 549, 559.
- <sup>42</sup> *Ibid.*, 31, 32.
- <sup>43</sup> See L 14, 26.
- <sup>44</sup> See L 28.
- <sup>45</sup> See E 26, 28; L 42.
- <sup>46</sup> See L 26.
- <sup>47</sup> See P 2; E 28.
- <sup>48</sup> See L 48; SRC, EM 12: AAS 59 (1967) 548-549.
- <sup>49</sup> See SRC, MS 19: AAS 59 (1967) 306.
- <sup>50</sup> *Ibid.*, 21.
- <sup>51</sup> See L 24.
- <sup>52</sup> See L 41.
- <sup>53</sup> See L 42; SRC, EM 26: AAS 59 (1967) 555; E 28; P 5.
- <sup>54</sup> See SRC, EM 47: AAS 59 (1967) 565.
- <sup>55</sup> *Ibid.*, 26: AAS 59 (1967) 555; SRC, MS 16, 17: AAS 59 (1967) 305, 308.
- <sup>56</sup> See L 57.
- <sup>57</sup> See SRC, EM 47: AAS 59 (1967) 566.
- <sup>58</sup> See *Ritus servandus in concelebratione Missae*, no. 3.
- <sup>59</sup> *Ibid.*, 8.
- <sup>60</sup> See SRC, general decree *Ecclesiae semper*, March 7, 1965: AAS 57 (1965) 410-412; EM 47: AAS 59 (1967) 565.
- <sup>61</sup> See *Ritus servandus in concelebratione Missae*, no. 9.
- <sup>62</sup> See SRC, EM 32: AAS 59 (1967) 558.
- <sup>63</sup> See Council of Trent, Session XXI, Decree on Eucharistic Communion, c. 1-3: Denzinger 929-932 (1725-1729).
- <sup>64</sup> *Ibid.*, c. 2: Denzinger 931 (1928).
- <sup>65</sup> See SRC, EM 32: AAS 59 (1967) 558-559.
- <sup>66</sup> See L 122-124; P 5; SRC, IOe 90: AAS 56 (1964) 897; EM 24: AAS 59 (1967) 554.
- <sup>67</sup> See L 123.
- <sup>68</sup> See SRC, EM 24: AAS 59 (1967) 554.
- <sup>69</sup> See L 123, 129; SRC, IOe 13c: AAS 56 (1964) 880.
- <sup>70</sup> See L 123.
- <sup>71</sup> See L 126.
- <sup>72</sup> See SRC, IOe 97-98: AAS 56 (1964) 889.

- <sup>73</sup> *Ibid.*, 91.
- <sup>74</sup> See SRC, EM 24: AAS 59 (1967) 554.
- <sup>75</sup> See SRC, IOe 91: AAS 56 (1964) 898.
- <sup>76</sup> *Ibid.*, 93.
- <sup>77</sup> *Ibid.*, 92.
- <sup>78</sup> *Ibid.*, 96.
- <sup>79</sup> See L 2; SRC, IOe 98: AAS 56 (1964) 899.
- <sup>80</sup> See SRC, MS 23: AAS 59 (1967) 307.
- <sup>81</sup> See SRC, EM 53: AAS 59 (1967) 568.
- <sup>82</sup> See *Ibid.*, 54; IOe 95: AAS 56 (1964) 898.
- <sup>83</sup> See SRC, EM 52: AAS 59 (1967) 568; IOe 95: AAS 56 (1964) 898; Congregation for the Sacraments, instruction *Nullo umquam tempore*, May 28, 1938, no. 4: AAS 30 (1938) 199-200.
- <sup>84</sup> See L 125.
- <sup>85</sup> See L 128; SRC, EM 24: AAS 59 (1967) 854.
- <sup>86</sup> See L 128.
- <sup>87</sup> *Ibid.*
- <sup>88</sup> See L 51.
- <sup>89</sup> See L 61.





# APPENDIX TO THE GENERAL INSTRUCTION

## FOR THE DIOCESES OF THE UNITED STATES OF AMERICA

The following notes, related to the individual sections of the General Instruction of the Roman Missal (above), includes adaptations made by the National Conference of Catholic Bishops for the dioceses of the United States, as well as supplementary references.

For further documentation concerning the eucharistic celebration, see Congregation of Rites, instruction on eucharistic worship, May 25, 1967, especially "Some General Principles of Particular Importance in the Catechesis of the People on the Mystery of the Eucharist" (nos. 5-15) and "The Celebration of the Memorial of the Lord" (nos. 16-48).

The numbers at the beginning of each section below refer to the respective sections of the General Instruction. Unless otherwise indicated, decisions of the National Conference of Catholic Bishops were taken at the plenary session of November, 1969.

### **11. Introductions and Invitations**

With regard to the adaptation of words of introduction, see the circular letter of the Congregation for Divine Worship, April 27, 1973. No. 14 reads:

Among the possibilities for further accommodating any individual celebration, it is important to consider the admonitions, the homily and the general intercessions. First of all are the admonitions. These enable the people to be drawn into a fuller understanding of the sacred action, or any of its parts, and lead them into a true spirit of participation. The General Instruction of the Roman Missal entrusts the more important admonitions to the priest for preparation and use. He may introduce the Mass to the people before the celebration begins, during the liturgy of the word prior to the actual readings, and in the eucharistic prayer before the preface; he may also conclude the entire sacred action before the dismissal. The Order of Mass provides others as well, which are important to certain portions of the rite, such as during the penitential rite, or before the Lord's Prayer. By their very nature these brief admonitions do not require that everyone use them in the form in which they appear in the Missal. Provision can be

made in certain cases that they be adapted to some degree to the varying circumstances of the community. In all cases it is well to remember the nature of an admonition, and not make them into a sermon or homily; care should be taken to keep them brief and not too wordy, for otherwise they become tedious.

### 19. Singing

See the statement of the Bishops' Committee on the Liturgy, "The Place of Music in Eucharistic Celebrations" (Washington, 1968); revised ed., "Music in Catholic Worship" (Washington, 1972).

The settings for liturgical texts to be sung by the priest and ministers which are given in *The Sacramentary* are chant adaptations prepared by the International Commission on English in the Liturgy, rather than new melodies. Other settings for the ministerial chants are those approved by the National Conference of Catholic Bishops (November, 1965).

No official approbation is needed for new melodies for the Lord's Prayer at Mass or for the chants, acclamations, and other song of the congregation.

In accord with no. 55 of the instruction of the Congregation of Rites on music in the liturgy (March 5, 1967), the Conference of Bishops has determined that vernacular texts set to music composed in earlier periods may be used in liturgical services even though they may not conform in all details with the legitimately approved versions of liturgical texts (November, 1967). This decision authorizes the use of choral and other music in English when the older text is not precisely the same as the official version.

### 21. Actions and Postures

At its meeting in November, 1969, the National Conference of Catholic Bishops voted that in general the directives of the Roman Missal concerning the posture of the congregation at Mass should be left unchanged, but that no. 21 of the General Instruction should be so adapted that the people kneel beginning after the singing or recitation of the Sanctus until after the Amen of the eucharistic prayer, that is, before the Lord's Prayer.

### 26. Entrance Song

As a further alternative to the singing of the entrance antiphon and psalm of the Roman Gradual (Missal) or of the Simple Gradual, the Conference of Bishops has approved the use of other collections of psalms and antiphons in English, as supplements

to the Simple Gradual, including psalms arranged in responsorial form, metrical and similar versions of psalms, provided they are used in accordance with the principles of the Simple Gradual and are selected in harmony with the liturgical season, feast, or occasion (decree confirmed by the Consilium for the Implementation of the Constitution on the Liturgy, December 17, 1968).

With regard to texts of other sacred song from the psalter, which may be used as the entrance song, the following criterion was adopted by the Conference of Bishops in November, 1969:

The entrance rite should create an atmosphere of celebration. It serves the function of putting the assembly in the proper frame of mind for listening to the word of God. It helps people to become conscious of themselves as a worshiping community. The choice of texts for the entrance song should not conflict with these purposes.

In general, during the most important seasons of the church year, Easter time, Lent, Christmas, and Advent, it is preferable that most songs used at the entrance be seasonal in nature.

There are thus four options for the entrance song:

- (1) the entrance antiphon and psalm of the Roman Gradual;
- (2) the entrance antiphon and psalm of the Simple Gradual;
- (3) song from other collections of psalms and antiphons;
- (4) other sacred song chosen in accord with the above criterion.

The same options exist for the sacred song at the offertory and communion, but not for the chants between the readings (below).

Only if none of the above alternatives is employed and there is no entrance song, is the antiphon in the missal recited.

### **36. Chants between the Readings**

As a further alternative to (1) the singing of the psalms with its response in the lectionary, (2) the gradual in the Roman Gradual, or (3) the responsorial or alleluia psalm in the Simple Gradual, the Conference of Bishops has approved the use of other collections of psalms and antiphons in English, as supplements to the Simple Gradual, including psalms arranged in responsorial form, metrical and similar versions of psalms, provided they are used in accordance with the principles of the Simple Gradual and are selected in harmony with the liturgical season, feast, or occasion (decree confirmed by the Consilium for the Implementation of the Constitution on the Liturgy, December 17, 1968).



The choice of texts which are not from the psalter (permitted at the entrance, offertory, and communion) is not extended to the chants between the readings.

For further information concerning the use of the chants between the readings, see the foreword and the introduction (VIII) to the *Lectionary for Mass* (New York, Collegeville, Minn., 1970). In particular, see the common texts for sung responsorial psalms (nos. 174-175), which may be used in place of the text corresponding to the reading whenever the psalm is sung.

During Lent the alleluia is not sung with the verse before the gospel. Instead one of the following (or similar) acclamations may be sung before and after the verse before the gospel:

Praise and honor to you, Lord Jesus Christ,  
King of endless glory!

Praise and honor to you, Lord Jesus Christ!

Glory and praise to you, Lord Jesus Christ!

Glory to you, Word of God, Lord Jesus Christ!

If the psalm after the reading is not sung, it is recited. The alleluia or the verse before the gospel may be omitted if not sung (see no. 39 of the General Instruction). The people stand for the singing of the alleluia before the gospel (see no. 21 of the General Instruction).

#### **45. General Intercessions**

See the statement of the Bishops' Committee on the Liturgy, "General Prayer or Prayer of the Faithful," July, 1969.

#### **50. Offertory Song**

The choice of texts for the offertory song is governed by the same rule as the entrance song with the several options described above (no. 26). If there is no offertory song, the offertory antiphon is omitted.

With regard to texts not from the psalter which may be used as the offertory song, the following criterion was adopted by the National Conference of Bishops in November, 1969:

The offertory song need not speak of bread and wine or of offering. The proper function of the offertory song is rather to accompany and celebrate the communal aspects of the procession. The text, therefore, may be an appropriate song of praise or of rejoicing in keeping with the season. Those texts are not acceptable which speak of the offering completely apart from the action of Christ.



In general, during the most important seasons of the church year, Easter time, Lent, Christmas, and Advent, it is preferable that most songs used during the offertory be seasonal in character. During the remainder of the church year, however, topical songs may be used during the offertory procession, provided that these texts do not conflict with the paschal character of every Sunday (Constitution on the Liturgy, art. 102, 106).

With regard to the offertory song, the statement of the Bishops' Committee on the Liturgy of 1968 ("The Place of Music in Eucharistic Celebrations") gives additional comments:

The procession can be accompanied by song. Song is not always necessary or desirable. Organ or instrumental music is also fitting at this time. The song need not speak of bread or wine or offering. The proper function of this song is to accompany and celebrate the communal aspects of the procession. The text, therefore, can be any appropriate song of praise or of rejoicing in keeping with the season. (See approved criterion above.) The song need not accompany the entire preparation rite. (The song, if any, continues at least until the priest has placed the bread and wine on the altar, while saying the accompanying prayers quietly; see no. 50 of the General Instruction, no. 19-21 of the Order of Mass.)

If there is no singing or organ or instrumental music, this may be a period of silence (see no. 23 of the General Instruction). In fact, it is good to give the assembly a period of quiet (that is, while the gifts are prepared and placed on the altar, until the introduction to the prayer over the gifts: "Pray, brethren . . .") before demanding, at the preface, their full attention to the eucharistic prayer.

#### **56(b). Sign of Peace**

The Conference of Bishops has left the development of specific modes of exchanging the sign of peace to local usage. Neither a specific form nor specific words are determined.

#### **56(i) Communion Song**

The choice of texts for the communion song is governed by the same rule as the entrance song, with the several options described above (no. 26).

With regard to the texts not from the psalter which may be used as the communion song, the following criterion was adopted by the National Conference of Catholic Bishops in November, 1969:

The communion song should foster a sense of unity. It should be simple and not demand great effort. It gives expression to the joy of unity in the body of Christ and the fulfillment of the mystery being celebrated. Most benediction hymns, by reason of their concentration on adoration rather than on communion, are not acceptable, as indicated in the instruction on music in the liturgy, no. 36.

In general, during the most important seasons of the church year, Easter time, Lent, Christmas, and Advent, it is preferable that most songs used at the communion be seasonal in nature. During the remainder of the church year, however, topical songs may be used during the communion procession, provided these texts do not conflict with the paschal character of every Sunday (Constitution on the Liturgy, art. 102, 106).

Only if none of the above alternatives is employed and there is no communion song, is the antiphon in the missal recited. Until the publication of the complete new missal, the antiphon from the present missal is said in such cases (Congregation for Divine Worship, Instruction, October 20, 1969, no. 13).

## **59. Celebration by the Bishop**

See Congregation of Rites, instruction on the simplification of pontifical rites and insignia, June 21, 1968.

## **66. Women as Readers**

The Conference of Bishops has given the permission for women to serve as readers in accord with no.66 of the General Instruction.

In February 1971 the Bishops' Committee on the Liturgy prepared a commentary on the liturgical ministry of women:

1. With the exception of service at the altar itself, women may be admitted to the exercise of other liturgical ministries. In particular the designation of women to serve in such ministries as reader, cantor, leader of singing, commentator, director of liturgical participation, etc., is left to the judgment of the pastor or the priest who presides over the celebration, in the light of the culture and mentality of the congregation.

2. Worthiness of life and character and other qualifications are required in women who exercise liturgical ministries in the same way as for men who exercise the same ministries.

3. Women who read one or other biblical reading during the liturgy of the word (other than the gospel, which is reserved to a deacon or priest) should do so from the lectern or ambo where

the other readings are proclaimed: the reservation of a single place for all the biblical readings is more significant than the person of the reader, whether ordained or lay, whether woman or man (cf. General Instruction, no. 272).

4. Other ministries performed by women, such as leading the singing or otherwise directing the congregation, should be done either within or outside the sanctuary area, depending on circumstances or conveniences.

#### **127. Office of Deacon**

Several deacons, if they are present and wearing their vestments, may distribute the various ministries among themselves. (See Congregation of Rites, Instruction, June 21, 1968, no. 4, 5.)

#### **153. Concelebration Mass**

See the statement of the Bishops' Committee on the Liturgy, "Concelebration," *Newsletter*, June, 1966.

#### **240. Communion under Both Kinds**

See the statement of the Bishops' Committee on the Liturgy, "Communion under Both Kinds," *Newsletter*, July, 1966.

In accord with the instruction of the Congregation for Divine Worship on communion under both kinds (June 29, 1970), the National Conference of Catholic Bishops in November 1970 added the following cases:

15. other members of the faithful present on the special occasions enumerated in no. 242 of the General Instruction;

16. at funeral Masses and at Masses for a special family observance;

17. at Masses on days of special religious or civil significance for the people of the United States;

18. at Masses on Holy Thursday and at the Mass of the Easter Vigil, the norms of the instruction of June 29, 1970, being observed;

19. at weekday Masses.

#### **263. Materials for Fixed Altars**

Materials other than natural stone may be used for fixed altars, provided these are worthy, solid, and properly constructed, subject to the further judgment of the local Ordinary in doubtful cases.

## **270. Altar Cross**

Only a single cross should be carried in a procession, in order to give greater dignity and reverence to the cross. It is desirable to place the cross, which has been carried in the procession, near the altar, so that it may serve as the cross of the altar. Otherwise it should be put away during the service. (See Congregation of Rites, Instruction, June 21, 1968, no. 20.)

## **275. Musical Instruments**

The Conference of Bishops has decreed that musical instruments other than the organ may be used in liturgical services, provided they are played in a manner that is suitable to public worship (November, 1967; see Constitution on the Liturgy, art. 120). This decision deliberately refrains from singling out specific instruments. Their use depends on circumstances, the nature of the congregation, etc. In particular cases, if there should be doubt as to the suitability of the instruments, it is the responsibility of the diocesan bishop, in consultation with the diocesan liturgical and music commissions, to render a decision.

## **288. Materials for Sacred Furnishings**

Materials other than the traditional ones may be used for sacred furnishings, provided they are suitable for liturgical use, subject to the further judgment of the local Ordinary in doubtful cases.

## **305. Materials for Vestments**

Fabrics, both natural and artificial, other than the traditional ones may be used for sacred vesture, provided they are suitable for liturgical use, subject to the further judgment of the local Ordinary in doubtful cases.

## **308. Color of Vestments**

White, violet, or black vestments may be worn at funeral services and at other offices and Masses for the dead (November, 1970).

## **318. Readings on Sundays and Feasts**

According to the decision of the National Conference of Catholic Bishops, the complete pattern of three readings for Sundays and feast days should be completely implemented.



### 331. Days of Prayer

The Conference of Bishops has decreed that there be observed in the dioceses of the United States, at times to be designated by the local Ordinary in consultation with the diocesan liturgical commission, days or periods of prayer for the fruits of the earth, prayer for human rights and equality, prayer for world justice and peace, and penitential observance outside Lent (November, 1971). This is in addition to observances customary on certain civic occasions such as Independence Day, Labor Day, and Thanksgiving Day, for which either proper text or texts of *The Sacramentary* and *Lectionary for Mass* are provided.

The Bishops' Committee on the Liturgy presented the above decision in these terms: The expression of such days or periods of prayer should be left as general as possible, so that the time, length, occasion, and more specific intentions of prayer should be determined locally rather than nationally. In this way no arbitrary rule is imposed until it becomes evident that a pattern of such supplications is emerging from practice. See also General Norms for the Liturgical Year and the Calendar, nos. 45-47.

### 340. Funeral Mass

Although the rite of final commendation at the catafalque or pall is excluded, it is permitted to celebrate the funeral service, including the commendations, in those cases where it is physically or morally impossible for the body of the deceased person to be present (November, 1970).

For other adaptations in the funeral Mass and service, see the *Rite of Funerals* (1971); *Newsletter of the Bishops' Committee on the Liturgy*, April-May, 1971. The following refer directly to the eucharistic celebration:

It is appropriate that the paschal candle be carried in the entrance procession.

If the introductory rites have taken place at the church door, the priest venerates the altar and goes to his chair. The penitential rite is omitted, and the priest says or sings the opening prayer.

It is desirable that the first and second readings be read by relatives or friends of the deceased person.

The homily may properly include an expression of praise and gratitude to God for his gifts, particularly the gift of a Christian life, to the deceased person. The homily should relate Christian death to the paschal mystery of the Lord's victorious death and resurrection and to the hope of eternal life.

It is desirable that members of the family or friends of the deceased person participate in the usual offering of the bread and wine for the celebration of the eucharist, together with other gifts for the needs of the church and of the poor.

If incense is used, the priest, after incensing the gifts and the altar, may incense the body. The deacon or another minister then incenses the priest and people.

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