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SACRED CONGREGATION FOR
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LETTER TO THE PRESIDENTS
OF THE
NATIONAL CONFERENCES
OF
BISHOPS CONCERNING
DIRECTORY FOR MASSES
WITH CHILDREN

Directorium de Missis cum Pueris

November 1, 1973

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Children - religious life

CONTENTS

	Page
Introduction	1
Chapter I	
The Introduction of Children to the Eucharistic Celebration	2
Chapter II	
Masses with Adults in Which Children Also Participate	4
Chapter III	
Masses with Children in Which Only a Few Adults Participate	4
Offices and Ministries in the Celebration	5
Place and Time of Celebration	6
Preparation For the Celebration	6
Singing and Music	6
Gestures and Actions	7
Visual Elements	7
Silence	7
The Parts of the Mass	8
a) Introductory Rite	8
b) Reading and Explanation of the Word of God	8
c) Presidential Prayers	9
d) Rites before Communion	10
e) Communion and the Following Rites	10
Conclusion	10

Translation Prepared By
International Committee on English in the Liturgy

DIRECTORY FOR MASSES WITH CHILDREN

INTRODUCTION

1. The Church shows special concern for 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. Today the circumstances in which children grow up are not favorable to their spiritual progress.¹ In addition, sometimes parents barely fulfill the obligations of Christian education which they undertake at the baptism of their children.

2. In bringing up children in the Church a special difficulty arises from the fact that liturgical celebrations, especially the eucharist, cannot fully exercise their innate pedagogical force upon children.² Although the mother tongue may now be used at Mass, still the words and signs have not been sufficiently adapted to the capacity of children.

In fact, even in daily life children cannot always understand everything that they experience with adults, and they easily become weary. It cannot be expected, moreover, that everything in the liturgy will always be intelligible to them. Nonetheless, we may fear spiritual harm if over the years children repeatedly experience in the Church things that are scarcely comprehensible to them: recent psychological study has established how profoundly children are formed by the religious experience of infancy and early childhood, according to their individual religious capacity.³

3. The Church follows its Master, who “put his arms around the children . . . and blessed them” (Mark 10:16). It cannot leave children to themselves. The Second Vatican Council had spoken in the Constitution on the Liturgy about the need of liturgical adaptation for various groups.⁴ Soon afterwards, especially in the first Synod of Bishops held in Rome in 1967, the Church began to consider how participation of children could be made easier. On the occasion of the Synod the president of the Consilium for the Implementation of the Constitution on the Liturgy said explicitly that it could not be a matter of “creating some entirely special rite but rather of retaining, shortening, or omitting some elements or of making a better selection of texts.”⁵

4. All the details of eucharistic celebration with a congregation were determined in the General Instruction of the revised *Roman Missal*, published in 1969. Then this congregation began to prepare a special directory for Masses with children, as a supplement to the instruction. This was done in response to repeated petitions from the entire Catholic world and with the cooperation of men and women specialists from almost every nation.

5. Like the General Instruction, this directory reserves some adaptations to conferences of bishops or individual bishops.⁶

With regard to adaptations of the Mass which may be necessary for children in a given country but which cannot be included in this general directory, the conferences of bishops should submit proposals to the Apostolic See, in accord with article 40 of the Constitution on the Liturgy. These adaptations are to be introduced only with the consent of the Apostolic See.

6. The directory is concerned with children who have not yet entered the period of pre-adolescence. It does not speak directly of children who are physically or mentally retarded because a broader adaptation is sometimes necessary for them.⁷ Nevertheless, the following norms may also be applied to the retarded, with the necessary changes.

7. The first chapter of the directory (nos. 8-15) gives a kind of foundation by considering the different ways in which children are introduced to the eucharistic liturgy. The second chapter briefly treats Masses with adults, in which children also take part (nos. 16-19). Finally, the third chapter (nos. 20-54) treats at greater length Masses with children, in which only some adults take part.

CHAPTER I

The Introduction of Children to the Eucharistic Celebration

8. A fully Christian life cannot be conceived without participation in the liturgical services in which the faithful, gathered into a single assembly, celebrate the paschal mystery. Therefore, the religious initiation of children must be in harmony with this purpose.⁸ By baptizing infants, the Church expresses its confidence in the gifts received from this sacrament; thus it must be concerned that the baptized grow in communion with Christ and the brethren. Sharing in the eucharist is the sign and pledge of this very communion. Children are prepared for eucharistic communion and introduced more deeply into its meaning. It is not right to separate such liturgical and eucharistic formation from the general human and Christian education of children. Indeed it would be harmful if liturgical formation lacked such a foundation.

9. For this reason all who have a part in the formation of children should consult and work together. In this way even if children already have some feeling for God and the things of God, they may also experience the human values which are found in the eucharistic celebration, depending upon their age and personal progress. These values are the activity of the community, exchange of greetings, capacity to listen and to seek and grant pardon, expression of gratitude, experience of symbolic actions, a meal of friendship, and festive celebration.⁹

Eucharistic catechesis, which is mentioned in no. 12, should go beyond such human values. Thus, depending on their age, psychological condition, and social situation, children may gradually open their minds to the perception of Christian values and the celebration of the mystery of Christ.¹⁰

10. The Christian family has the greatest role in teaching these Christian and human values.¹¹ Thus Christian education, provided by parents and other educators, should be strongly encouraged in relation to liturgical formation of children as well.

By reason of the responsibility freely accepted at the baptism of their children, parents are bound in conscience to teach them gradually to pray. This they do by praying with them each day and by introducing them to prayers said privately.¹² If children are prepared in this way, even from their early years, and do take part in the Mass with their family when they wish, they will easily begin to sing and to pray in the liturgical community, indeed they will have some kind of foretaste of the eucharistic mystery.

If the parents are weak in faith but still wish their children to receive Christian formation, at least they should be urged to share the human values mentioned above with their

children. On occasion, they should be encouraged to participate in meetings of parents and in non-eucharistic celebrations with their children.

11. The Christian communities to which the individual families belong or in which the children live also have a responsibility toward children baptized in the Church. By giving witness to the Gospel, living fraternal charity, actively celebrating the mysteries of Christ, the Christian community is the best school of Christian and liturgical formation for the children who live in it.

Within the Christian community, godparents and others with special concern who are moved by apostolic zeal can help greatly in the necessary catechesis of children of families which are unable to fulfill their own responsibility in Christian education.

In particular these ends can be served by preschool programs, Catholic schools, and various kinds of classes for children.

12. Even in the case of children, the liturgy itself always exerts its own proper didactic force.¹³ Yet within programs of catechetical, scholastic, and parochial formation, the necessary importance should be given to catechesis on the Mass.¹⁴ This catechesis should be directed to the child's active, conscious, and authentic participation.¹⁵ "Clearly accommodated to the age and mentality of the children, it should attempt, through the principal rites and prayers, to convey the meaning of the Mass, including a participation in the whole life of the Church."¹⁶ This is especially true of the text of the eucharistic prayer and of the acclamations with which the children take part in this prayer.

Special mention should be made of the catechesis through which children are prepared for first communion. Not only should they learn the truths of faith concerning the eucharist, but they should also understand how from first communion on—prepared by penance according to their need and fully initiated into the body of Christ—they may actively participate in the eucharist with the people of God and have their place at the Lord's table and in the community of the brethren.

13. Various kinds of celebrations may also play a major role in the liturgical formation of children and in their preparation for the Church's liturgical life. By the very fact of celebration children easily come to appreciate some liturgical elements, for example, greetings, silence, and common praise (especially when this is sung in common). Such celebrations, however, should avoid having too didactic a character.

14. Depending on the capacity of the children, the word of God should have a greater and greater place in these celebrations. In fact, as the spiritual capacity of children develops, celebrations of the word of God in the strict sense should be held frequently, especially during Advent and Lent.¹⁷ These will help greatly to develop in the children an appreciation of the word of God.

15. Over and above what has been said already, all liturgical and eucharistic formation should be directed toward a greater and greater response to the Gospel in the daily life of the children.

CHAPTER II

Masses with Adults in Which Children Also Participate

16. Parish Masses are celebrated in many places, especially on Sundays and holydays, with a large number of adults and a smaller number of children. On such occasions the witness of adult believers can have a great effect upon the children. Adults can also benefit spiritually from experiencing the part which the children have within the Christian community. If children take part in these Masses together with their parents and other members of their family, this should be of great help to the Christian spirit of families.

Infants who as yet are unable or unwilling to take part in the Mass may be brought in at the end of Mass to be blessed together with the rest of the community. This may be done, for example, if parish helpers have been taking care of them in a separate area.

17. Nevertheless, in Masses of this kind it is necessary to take great care that the children do not feel neglected because of their inability to participate or to understand what happens and what is proclaimed in the celebration. Some account should be taken of their presence, for example, by speaking to them directly in the introductory comments (as at the beginning and the end of Mass) and in part of the homily.

Sometimes, moreover, it will perhaps be appropriate, if the physical arrangements and the circumstances of the community permit, to celebrate the liturgy of the word, including a homily, with the children in a separate area that is not too far removed. Then, before the eucharistic liturgy begins, the children are led to the place where the adults have meanwhile been celebrating their own liturgy of the word.

18. It may also be very helpful to give some tasks to the children. They may, for example, bring forward the gifts or sing one or other of the parts of Mass.

19. Sometimes, if the number of children is large, it may be suitable to plan the Masses so that they correspond better to the needs of the children. In this case the homily should be directed to the children but in such a way that adults may also benefit from it. In addition to the adaptations now in the Order of Mass, one or other of the special adaptations described below may be employed in a Mass celebrated with adults in which children also participate, where the bishop permits such adaptations.

CHAPTER III

Masses with Children in Which Only a Few Adults Participate

20. In addition to the Masses in which children take part with their parents and other members of their family (which are not always possible everywhere), Masses with children in which only some adults take part are recommended, especially during the week. From the beginning of the liturgical restoration it has been clear to everyone that some adaptations are necessary in these Masses.¹⁸

Such adaptations, but only those of a more general kind, will be considered below (nos. 38-54).

21. It is always necessary to keep in mind that through these eucharistic celebrations children must be led toward the celebration of Mass with adults, especially the Masses in which

the Christian community comes together on Sundays.¹⁹ Thus, apart from adaptations which are necessary because of the children's age, the result should not be entirely special rites which differ too greatly from the Order of Mass celebrated with a congregation.²⁰ The purpose of the various elements should always correspond with what is said in the General Instruction of the *Roman Missal* on individual points, even if at times for pastoral reasons an absolute *identity* cannot be insisted upon.

OFFICES AND MINISTRIES IN THE CELEBRATION

22. The principles of active and conscious participation are in a sense even more valid for Masses celebrated with children. Every effort should be made to increase this participation and to make it more intense. For this reason as many children as possible should have special parts in the celebration, for example: preparing the place and the altar (see no. 29), acting as cantor (see no. 24), singing in a choir, playing musical instruments (see no. 32), proclaiming the readings (see nos. 24 and 47), responding during the homily (see no. 48), reciting the intentions of the general intercessions, bringing the gifts to the altar, and performing similar activities in accord with the usage of various communities (see no. 34).

To encourage participation it will sometimes be helpful to have several additions, for example, the insertion of motives for giving thanks before the priest begins the dialogue of the preface.

In all this one should keep in mind that external activities will be fruitless and even harmful if they do not serve the internal participation of the children. Thus religious silence has its importance even in Masses with children (see no. 37). The children should not be allowed to forget that all the forms of participation reach their high point in eucharistic communion when the body and blood of Christ are received as spiritual nourishment.²¹

23. It is the responsibility of the priest who celebrates with children to make the celebration festive, fraternal, meditative.²² Even more than in Masses with adults, the priest should try to bring about this kind of spirit. It will depend upon his personal preparation and his manner of acting and speaking with others.

Above all, the priest should be concerned about the dignity, clarity, and simplicity of his actions and gestures. In speaking to the children he should express himself so that he will be easily understood, while avoiding any childish style of speech.

The free use of introductory comments²³ will lead children to a genuine liturgical participation, but these explanations should not be merely didactic.

It will help in reaching the hearts of the children if the priest sometimes uses his own words when he gives invitations, for example, at the penitential rite, the prayer over the gifts, the Lord's Prayer, the sign of peace, and communion.

24. Since the eucharist is always the action of the entire Church community, the participation of at least some adults is desirable. These should be present not as monitors but as participants, praying with the children and helping them to the extent necessary.

With the consent of the pastor or the rector of the church, one of the adults may speak to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of the children. In this matter the norms of the Congregation for the Clergy should be observed.

The diversity of ministries should also be encouraged in Masses with children so that the Mass may be evidently the celebration of a community.²⁴ For example, readers and cantors, whether children or adults, should be employed. In this way variety will keep the children from becoming tired because of the sameness of voices.

PLACE AND TIME OF CELEBRATION

25. The primary place for the eucharistic celebration for children is the church. Within the church, however, a space should be carefully chosen, if available, which will be suited to the number of participants. It should be a place where the children can conduct themselves freely according to the demands of a living liturgy that is suited to their age.

If the church does not satisfy these demands, it will sometimes be suitable to celebrate the eucharist with children outside a sacred place. Then the place chosen should be appropriate and worthy.²⁵

26. The time of day chosen for Masses with children should correspond with the circumstances of their lives so that they may be most open to hearing the word of God and to celebrating the eucharist.

27. Weekday Mass in which children participate can certainly be celebrated with greater effect and less danger of weariness if it does not take place every day (for example, in boarding schools). Moreover, preparation can be more careful if there is a longer interval between celebrations.

Sometimes it is preferable to have common prayer to which the children may contribute spontaneously, either a common meditation or a celebration of the word of God. These celebrations continue the eucharist and lead to deeper participation in later eucharistic celebrations.

28. When the number of children who celebrate the eucharist together is very great, attentive and conscious participation becomes more difficult. Therefore, if possible, several groups should be formed; these should not be set up rigidly according to age but with regard to the progress of religious formation and catechetical preparation of the children.

During the week such groups may be invited to the sacrifice of the Mass on different days.

PREPARATION FOR THE CELEBRATION

29. Each eucharistic celebration with children should be carefully prepared beforehand, especially with regard to prayers, songs, readings, and intentions of the general intercessions. This should be done in discussion with the adults and with the children who will have a special ministry in these Masses. If possible, some of the children should take part in preparing and ornamenting the place of celebration and preparing the chalice with the paten and the cruets. Over and above the appropriate internal participation, such activity will help to develop the spirit of community celebration.

SINGING AND MUSIC

30. Singing is of great importance in all celebrations, but it is to be especially encouraged in every way for Masses celebrated with children, in view of their special affinity for music.²⁶ The culture of various groups and the capabilities of the children present should be taken into account.

If possible the acclamations should be sung by the children rather than recited, especially the acclamations which are a part of the eucharistic prayer.

31. To facilitate the children's participation in singing the Gloria, profession of faith, Sanctus, and Agnus Dei, it is permissible to use music set to appropriate vernacular texts, accepted by the competent authority, even if these do not agree completely with the liturgical texts.²⁷

32. The use of “musical instruments may be of great help” in Masses with children, especially if they are played by the children themselves.²⁸ The playing of instruments will help to support the singing or to encourage the reflection of the children; sometimes by themselves instruments express festive joy and the praise of God.

Care should always be taken, however, that the music does not prevail over the singing or become a distraction rather than a help to the children. Music should correspond to the purpose which is attached to the different periods for which it is introduced into the Mass.

With these precautions and with special and necessary concern, music that is technically produced may be also used in Masses with children, in accord with norms established by the conferences of bishops.

GESTURES AND ACTIONS

33. The development of gestures, postures, and actions is very important for Masses with children in view of the nature of the liturgy as an activity of the entire man and in view of the psychology of children. This should be done in harmony with the age and local usage. Much depends not only on the actions of the priest,²⁹ but also on the manner in which the children conduct themselves as a community.

If a conference of bishops, in accord with the norm of the General Instruction of the *Roman Missal*³⁰ adapts the actions of the Mass to the mentality of the people, it should give consideration to the special condition of children or should determine such adaptations for children only.

34. Among the actions which are considered under this heading, processions deserve special mention as do other activities which involve physical participation.

The processional entrance of the children with the priest may help them to experience a sense of the communion that is thus constituted.³¹ The participation of at least some children in the procession with the book of gospels makes clear the presence of Christ who announces his word to the people. The procession of children with the chalice and the gifts expresses clearly the value and meaning of the preparation of gifts. The communion procession, if properly arranged, helps greatly to develop the piety of the children.

VISUAL ELEMENTS

35. The liturgy of the Mass contains many visual elements, and these should be given great prominence with children. This is especially true of the particular visual elements in the course of the liturgical year, for example, the veneration of the cross, the Easter candle, the lights on the feast of the Presentation of the Lord, and the variety of colors and liturgical ornaments.

In addition to the visual elements that belong to the celebration and to the place of celebration, it is appropriate to introduce other elements which will permit children to perceive visually the great deeds of God in creation and redemption and thus support their prayer. The liturgy should never appear as something dry and merely intellectual.

36. For the same reason the use of pictures prepared by the children themselves may be useful, for example, to illustrate a homily, to give a visual dimension to the intentions of the general intercessions, or to inspire reflection.

SILENCE

37. Even in Masses with children “silence should be observed at the proper time as a part of the celebration”³² lest too great a role be given to external action. In their own way children

are genuinely capable of reflection. They need, however, a kind of introduction so that they will learn how to reflect within themselves, meditate briefly, or praise God and pray to him in their hearts³³ for example after the homily or after communion.³⁴

Besides this, with even greater care than in Masses with adults, the liturgical texts should be spoken intelligibly and unhurriedly, with the necessary pauses.

THE PARTS OF MASS

38. The general structure of the Mass, which "in some sense consists of two parts, namely, the liturgy of the word and the liturgy of the eucharist," should always be maintained as should some rites to open and conclude the celebration.³⁵ Within individual parts of the celebration the adaptations which follow seem necessary if children are truly to experience, in their own way and according to the psychological patterns of childhood, "the mystery of faith . . . by means of rites and prayers."³⁶

39. Some rites and texts should never be adapted for children lest the difference between Masses with children and the Masses with adults become too great.³⁷ These are "the acclamations and the responses of the faithful to the greetings of the priest,"³⁸ the Lord's Prayer, and the trinitarian formula at the end of the blessing with which the priest concludes the Mass. It is urged, moreover, that children should become accustomed to the Nicene Creed little by little, while the use of the Apostles' Creed mentioned in no. 49 is permitted.

a) *Introductory Rite*

40. The introductory rite of Mass has the purpose "that the faithful, assembling in unity, should constitute a communion and should prepare themselves properly for hearing the word of God and celebrating the eucharist worthily"³⁹ Therefore every effort should be made to create this disposition in the children and to avoid any excess of rites in this part of Mass.

It is sometimes proper to omit one or other element of the introductory rite or perhaps to enlarge one of the elements. There should always be at least some introductory element, which is completed by the opening prayer or collect. In choosing individual elements one should be careful that each one be used at times and that none be entirely neglected.

b) *Reading and Explanation of the Word of God*

41. Since readings taken from holy scripture constitute "the principal part of the liturgy of the word,"⁴⁰ biblical reading should never be omitted even in Masses celebrated with children.

42. With regard to the number of readings on Sundays and feast days, the decrees of the conferences of bishops should be observed. If three or even two readings on Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the reading of the gospel should never be omitted.

43. If all the readings assigned to the day seem to be unsuited to the capacity of the children, it is permissible to choose readings or a reading either from the *Lectionary for Mass* or directly from the Bible, taking into account the liturgical seasons. It is urged, moreover, that the individual conferences of bishops prepare lectionaries for Masses with children.

If because of the limited capabilities of the children it seems necessary to omit one or other verse of a biblical reading, this should be done cautiously and in such a way "that the meaning of the texts or the sense and, as it were, style of the scriptures are not mutilated."⁴¹

44. In the choice of readings the criterion to be followed is the quality rather than the

quantity of the texts from the scriptures. In itself a shorter reading is not always more suited to children than a lengthy reading. Everything depends upon the spiritual advantage which the reading can offer to children.

45. In the biblical texts "God speaks to his people . . . and Christ himself is present through his word in the assembly of the faithful."⁴² Paraphrases of scripture should therefore be avoided. On the other hand, the use of translations which may already exist for the catechesis of children and which are accepted by the competent authority is recommended.

46. Verses of psalms, carefully selected in accord with the understanding of children, or singing in the form of psalmody or the alleluia with a simple verse should be sung between the readings. The children should always have a part in this singing, but sometimes a reflective silence may be substituted for the singing.

If only a single reading is chosen, there may be singing after the homily.

47. All the elements which will help to understand the readings should be given great consideration so that the children may make the biblical readings their own and may come more and more to appreciate the value of God's word.

Among these elements are the introductory comments which may precede the readings⁴³ and help the children to listen better and more fruitfully, either by explaining the context or by introducing the text itself. In interpreting and illustrating the readings from the scriptures in the Mass on a saint's day, an account of the life of the saint may be given not only in the homily but even before the readings in the form of a commentary.

Where the text of the readings suggest, it may be helpful to have the children read it with parts distributed among them, as is provided for the reading of the Lord's Passion during Holy Week.

48. The homily in which the word of God is unfolded should be given great prominence in all Masses with children. Sometimes the homily intended for children should become a dialogue with them, unless it is preferred that they should listen in silence.

49. If the profession of faith occurs at the end of the liturgy of the word, the Apostles' Creed may be used with children, especially because it is part of their catechetical formation.

c) *Presidential Prayers*

50. The priest is permitted to choose from the *Roman Missal* texts of presidential prayers more suited to children, keeping in mind the liturgical season, so that he may truly associate the children with himself.

51. Sometimes this principle of selection is insufficient if the children are to consider the prayers as the expression of their own lives and their own religious experience, since the prayers were composed for adult Christians.⁴⁴ In this case the text of prayers of the *Roman Missal* may be adapted to the needs of children, but this should be done in such a way that, preserving the purpose of the prayer and to some extent its substance as well, the priest avoids anything that is foreign to the literary genre of a presidential prayer, such as moral exhortations or a childish manner of speech.

52. The eucharistic prayer is of the greatest importance in the eucharist celebrated with children because it is the high point of the entire celebration.⁴⁵ Much depends upon the manner

in which the priest proclaims this prayer⁴⁶ and in which the children take part by listening and making their acclamations.

The disposition of mind required for this central part of the celebration, the calm and reverence with which everything is done, should make the children as attentive as possible. They should be attentive to the real presence of Christ on the altar under the species of bread and wine, to his offering, to the thanksgiving through him and with him and in him, and to the offering of the Church which is made during the prayer and by which the faithful offer themselves and their lives with Christ to the eternal Father in the Holy Spirit.

For the present, the four eucharistic prayers approved by the supreme authority for Masses with adults are to be employed and kept in liturgical use until the Apostolic See makes other provision for Masses with children.

d) *Rites before Communion*

53. At the end of the eucharistic prayer, the Lord's Prayer, the breaking of bread, and the invitation to communion should always follow.⁴⁷ These elements have the principal significance in the structure of this part of the Mass.

e) *Communion and the Following Rites*

54. Everything should be done so that the children who are properly disposed and who have already been admitted to the eucharist may go to the holy table calmly and with recollection, so that they may take part fully in the eucharistic mystery. If possible there should be singing, accommodated to the understanding of children, during the communion procession.⁴⁸

The invitation which precedes the final blessing⁴⁹ is important in Masses with children. Before they are dismissed they need some repetition and application of what they heard, but this should be done in a very few words. In particular, this is the appropriate time to express the connection between the liturgy and life.

At least sometimes, depending on the liturgical seasons and the different circumstances in the life of the children, the priest should use the richer forms of blessing, but he should always retain the trinitarian formula with the sign of the cross at the end.⁵⁰

55. The contents of the directory are intended to help children quickly and joyfully to encounter Christ together in the eucharistic celebration and to stand in the presence of the Father with him.⁵¹ If they are formed by conscious and active participation in the eucharistic sacrifice and meal, they should learn day by day, at home and away from home, to proclaim Christ to others among their family and among their peers, by living the "faith, which expresses itself through love" (Galatians 5:6).

This directory was prepared by the Congregation for Divine Worship. On October 22, 1973, the Supreme Pontiff, Paul VI, approved and confirmed it and ordered that it be made public.

From the office of the Congregation for Divine Worship, November 1, 1973, the solemnity of All Saints.

By special mandate of the Supreme Pontiff.

Jean Card. Villot
Secretary of State
+H. Bugnini
Titular Archbishop of Diocletiana
Secretary of the Congregation for Divine Worship

NOTES

1. See Congregation for the Clergy, *Directorium Catechisticum Generale* [=DCG], no. 5: *AAS*, 64 (1972) 101-102.
2. See Vatican Council II, Constitution on the Liturgy, *Sacrosanctum Concilium* [=L], no. 33.
3. See DCG 78: *AAS*, 64 (1972) 146-147.
4. See L 38; also Congregation for Divine Worship, instruction *Actio pastoralis*, May 15, 1969: *AAS*, 61 (1969) 806-811.
5. First Synod of Bishops, Liturgy: *Notitiae*, 3 (1967) 368.
6. See below, nos. 19, 32, 33.
7. See Order of Mass with children who are deafmutes for German-speaking countries, confirmed June 26, 1970, by this congregation (prot. no. 1546/70).
8. See L 14, 19.
9. See DCG 25: *AAS*, 64 (1972) 114.
10. See Vatican Council II, Declaration on Christian Education, *Gravissimum educationis*, no. 2.
11. See *Ibid.*, 3.
12. See DCG 78: *AAS*, 64 (1972) 147.
13. See L 33.
14. See Congregation of Rites, instruction *Eucharisticum mysterium* [=EM], May 25, 1967, no. 14: *AAS*, 59 (1967) 550.
15. See DCG 25: *AAS*, 64 (1972) 114.
16. See EM 14: *AAS*, 59 (1967) 550; also DCG 57: *AAS*, 64 (1972) 131.
17. See L 35, 4.
18. See above, no. 3.
19. See L 42, 106.
20. See first Synod of Bishops, Liturgy: *Notitiae*, 3 (1967) 368.
21. See General Instruction of the Roman Missal [=IG], no. 56.
22. See below, no. 37.

23. See IG 11.
24. See L 28.
25. See IG 253.
26. See IG 19.
27. See Congregation of Rites, instruction *Musicam sacram*, March 5, 1967, no. 55: *AAS*, 59 (1967) 316.
28. *Ibid.*, 62: *AAS*, 59 (1967) 318.
29. See above, no. 23.
30. See IG 21.
31. See IG 24.
32. See IG 23.
33. See instruction *Eucharisticum mysterium*, no. 38: *AAS*, 59 (1967) 562.
34. See IG 23.
35. See IG 8.
36. See L 48.
37. See above, no. 21.
38. IG 15.
39. IG 24.
40. IG 38.
41. See *Lectionary for Mass*, introduction, no. 7d.
42. IG 33.
43. See IG 11.
44. See Consilium for the Implementation of the Constitution on the Liturgy, Instruction on Translation of Liturgical Texts, January 25, 1969, no. 20: *Notitiae*, 5 (1969) 7.
45. See IG 54.
46. See above, nos. 23, 37.

47. See above, no. 23.
48. See instruction *Musiam sacram*, no. 32: *AAS*, 59 (1967) 309.
49. See IG 11.
50. See above, no. 39.
51. See Eucharistic Prayer II.

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