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SACRED CONGREGATION  
OF RITES

A FURTHER  
INSTRUCTION  
ON THE CORRECT  
IMPLEMENTATION  
OF THE  
CONSTITUTION ON THE  
SACRED LITURGY

May 4, 1967

UNITED STATES CATHOLIC CONFERENCE

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A New Translation

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A FURTHER  
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Three years ago, through the Instruction *Inter Oecumenici*, issued by this Sacred Congregation of Rites on September 26, 1964, various changes were introduced into the liturgical services. These changes, which came into effect on March 7, 1965, were the first fruits of the general liturgical renewal called for by the conciliar Constitution on the Liturgy.

The abundant benefits that have begun to be reaped from this are sufficiently shown in many reports from the Bishops. It is clear from these reports that the conscious and active participation of the Christian faithful in the sacred liturgy has greatly increased in all parts of the world, particularly with regard to the holy sacrifice of the Mass.

In order to develop this participation and to achieve a greater intelligibility and understanding of the liturgical rites, especially of the Mass, the same Bishops have proposed certain other changes. Presented first of all to the Consilium for the Implementation of the Constitution on the Liturgy, these changes were carefully examined and considered by the Consilium and by this Sacred Congregation of Rites.

Although not everything that was proposed can be accepted at present, some things that are recommended by pastoral motives and do not appear to impede the future and definitive liturgical reform may well be put into practice immediately. On the one hand they are judged to be useful in the gradual introduction of the liturgical renewal, and on the other they can be applied through

rubrical directions which do not demand changes in the liturgical books now in use.

Given this occasion, it seems necessary to recall to everyone's attention that important principle of ecclesiastical discipline which was solemnly confirmed by the Constitution on the Sacred Liturgy, namely: "The regulation of the sacred liturgy depends solely on the authority of the Church. . . . Therefore no other person, even if he be a priest, may add, remove or change anything in the liturgy on his own authority" (Constitution on the Liturgy, art. 23, § 1 and 3).

Ordinaries, both local and religious, will remember their grave duty before the Lord of ensuring that this law, which is of such importance for the Church's life and structures, be fully observed. But all ministers of sacred rites and all the faithful should conform themselves with a willing spirit to this necessary norm.

This is required both for the spiritual good and development of individuals and also for harmonious cooperation in the Lord and mutual good example among the faithful of the same local community. It is demanded moreover by the serious duty of each individual community to work for the good of the Church throughout the world. This is especially true at the present day, when whatever good or evil arises in local communities quickly affects the entire family of God.

All should bear in mind the warning of the Apostle: "For God is not a God of confusion, but of peace" (1 Cor. 14:33).

In order that the liturgical renewal may be more closely realized and make further progress, the following adaptations and changes are laid down:

## I. The Choice of Mass Formulas

1. On class III liturgical days outside Lent, either the Mass of the Office of the day or the Mass of the commemoration made at Lauds may be celebrated. In the latter Mass, the color of the

Office of the day may be used, according to no. 323 of the Code of Rubrics.

2. The weekday lectionary, if allowed by the Conference of Bishops in their own territory for Masses celebrated with a congregation, may also be used in Masses which are celebrated without a congregation; in this case the use of the vernacular is permitted for the readings.

This weekday lectionary may be used on certain class II days which are indicated in the lectionary itself and in all Masses of class III or IV, whether Masses of the season, of a saint, or votive Masses, which do not have their own strictly proper readings, that is, readings in which mention is made of the mystery or person being celebrated.

3. On weekdays through the year (*per annum*), when the Mass of the preceding Sunday is used, instead of the Sunday prayers, one of the prayers for particular intentions (*ad diversa*), which are given in the Missal, may be used, or the prayers from one of the votive Masses for particular intentions (*ad diversa*) to be found in the Missal.

## II. Prayers in the Mass

4. In the Mass only one prayer (*oratio*) is to be said. However, according to the rubrics, following the Prayer of the Mass and under a single conclusion, there is added:

a)—a Prayer particular to the rite (*oratio ritualis*) (Code of Rubrics, no. 447);

—the Prayer of the votive Mass in the profession of men or women religious, where this Mass has been displaced by the Mass of the day (special rubrics of the Missal);

—the Prayer of the votive Mass *pro sponsis*, where this Mass has been displaced by the Mass of the day (Code of Rubrics, no. 380);

b)—the Prayer in a votive Mass of thanksgiving (Code of

- Rubrics, no 342, and special rubrics of the Missal);
- the Prayer on the anniversaries of the Pope and the Bishop (Code of Rubrics, no. 449-450);
- the Prayer on the anniversary of the priest's own ordination to the priesthood (Code of Rubrics, no. 451-452).

5. If in the same Mass there are several Prayers to be said under one conclusion, then only one is in fact added. This should be the one most in keeping with the celebration.

6. In place of the Prayer to be said for a particular intention (*oratio imperata*), the Bishop may insert in the Prayer of the Faithful one or other intention for particular needs.

Similarly, the competent territorial authority may decree the insertion of intentions in the Prayer of the Faithful. These may be directed to be said for governments and rulers in different ways in various places, in addition to special intentions for the needs of the entire nation or region.

### III. Changes in the Order of the Mass

7. The celebrant genuflects only:

a) when he goes to and comes away from the altar, if the Blessed Sacrament is present in the tabernacle;

✓ b) after the elevation of the host and after the elevation of the chalice;

✓ c) after the doxology at the end of the Canon;

✓ d) at the Communion, before he says *Panem caelestem accipiam*; *1<sup>st</sup> after 3<sup>rd</sup> Communion Prayer*

e) after the Communion of the faithful, when any hosts which may be left over have been placed in the tabernacle.

All other genuflections are omitted.

8. The celebrant kisses the altar only at the beginning of Mass, when he says the prayer *Oramus te, Domine*; or when he

goes to the altar, if the prayers at the foot of the altar are omitted; and at the end of Mass before he blesses and dismisses the people.

All other kisses of the altar are omitted.

9. At the offertory, after the offering of the bread and wine, the celebrant places both the paten (with the host on it) and the chalice on the corporal, omitting the signs of the cross with the paten and with the chalice.

Host  
on  
paten

The paten, with the host on it, is left on the corporal both before and after the consecration.

always

10. In Masses celebrated with the people, even when not concelebrated, the celebrant may recite the Canon aloud, if it seems opportune. In sung Masses (*Missae in cantu*) those parts of the Canon may be sung which may be sung in a concelebrated Mass.

11. In the Canon, the celebrant:

a) begins the *Te igitur* standing upright and with his hands extended;

b) makes one sign of the cross over the offerings: at the words *benedicas + haec dona, haec munera, haec sancta sacrificia illibata*, in the prayer *Te igitur*. All other signs of the cross over the offerings are omitted.

Once  
in  
Te igitur

12. After the consecration, the celebrant need not join his thumbs and forefingers; if there is any fragment of the host on his fingers, he purifies his fingers over the paten.

13. The rites for the Communion of the priest and the faithful shall be arranged in the following way: after saying *Panem caelestem accipiam*, the celebrant takes the host and, standing facing the people, raises it saying, *Behold the Lamb of God*; then he adds, *Lord, I am not worthy*, three times with the faithful. He next receives the host and drinks from the chalice, omitting the signs of the cross; then he distributes Communion to the faithful in the usual way.

no + with  
receiving  
under bread  
in the  
chalice

14. The faithful who go to Communion at the Mass of the Chrism on Holy Thursday may receive Communion again at the evening Mass of the same day.

15. Before the postcommunion in Masses celebrated with the people, if it seems opportune, either a period of silence may be observed or a psalm or canticle of praise may be said or sung, e.g., Ps. 33 *Benedicam Domino*; Ps. 150 *Laudate Dominum in sanctuario eius*; the canticles *Benedicite*, *Benedictus es*.

16. At the end of the Mass the blessing is given immediately before the dismissal. It is praiseworthy for the priest to recite the *Placeat* to himself as he leaves the altar.

Blessing  
Dismissal

In Masses for the dead also, the blessing and dismissal (*The Mass is ended. Go in peace.*) are given in the usual way, unless the absolution follows immediately; in this case, *Let us bless the Lord* is said, the blessing is omitted, and the celebrant proceeds to give the absolution.

## IV. Special Circumstances

N.B.  
W...  
17. In the Mass *pro sponsis*, the celebrant does not say the prayers *Propitiare* and *Deus, qui potestate* between the Lord's Prayer and its embolism, but after the host has been broken and the particle dropped into the chalice, immediately before the *Agnus Dei*.

Special Blessing

If the Mass is celebrated facing the people and it seems convenient, having put the particle into the chalice the celebrant genuflects, approaches the married couple, and says the prayers mentioned above. He then returns to the altar, genuflects, and continues the Mass in the usual way.

18. A Mass celebrated by a priest who is sick or whose sight is failing and who has the indult to say a votive Mass, may be arranged as follows:

a) the priest says the prayers and the preface of the votive Mass;

b) another priest, or a deacon, lector, or server shall read the lessons from the Mass of the day or from the weekday lectionary. If there is only a lector or a server, he is granted the faculty to read the gospel. In this case, the *Munda cor meum*, *Iube domne, benedicere*, and *Dominus sit in corde meo* are omitted; the celebrant says, *The Lord be with you*, before the reading of the gospel and kisses the book at the end;

c) the choir, the people, or even the reader himself may read the introit, offertory, and communion antiphons, and the songs between the readings.

## V. Variations in the Divine Office

19. Until the general reform of the Divine Office, on class I and II liturgical days, which have Matins with three nocturns, it is permissible to say one nocturn only. The hymn *Te Deum* is said at the end of the third reading, in accordance with the rubrics. The rubrics given for the *Triduum Sacrum* in the Roman Breviary remain unaltered.

20. In individual recitation, the <sup>1</sup>absolution and <sup>2</sup>blessings before the readings and the conclusion Tu autem are omitted.

21. When Lauds and Vespers are celebrated together with the people, a longer Scripture reading may be used in place of the chapter. It may be taken, for example, from the Matins or the Mass of the day, or from the weekday lectionary, and followed, if convenient, by a short homily. Unless Mass follows immediately, the Prayer of the Faithful may be said before the concluding Prayer.

When such additions are made, only three psalms need be said: at Lauds any one of the first three Psalms may be selected, to be said together with the canticle and the last psalm; at Vespers any three of the five psalms may be selected.

22. When Compline is celebrated together with the people, the Sunday psalms may always be used.

## VI. Variations in the Rites for the Dead

23. Violet vestments may be used for the Masses and rites for the dead. However, the Conference of Bishops may determine another color which is suited to the mentality of the people and does not offend against personal grief, while expressing that Christian hope which is founded on the paschal mystery.

24. At the absolution, the responsory *Libera me, Domine* may be replaced with others taken from Matins for the dead, namely, *Credo quod Redemptor meus vivit; Qui Lazarum resuscitasti; Memento mei, Deus; Libera me, Domine, de viis inferni.*

## VII. Liturgical Vestments

25. The maniple need not be worn at any time.

26. A chasuble may be worn for the *Asperges* before Mass on Sundays, for the blessing and giving of ashes at the beginning of Lent, and for the absolution after Masses for the dead.

27. At concelebrated Masses, each concelebrant must wear those vestments which he is obliged to wear when he is the only celebrant (*Ritus servandus in Concelebratione Missae, no. 12*).

Nevertheless, where there is a serious reason, for example, a large number of concelebrants and a lack of vestments, the concelebrants—always with the exception of the principal celebrant—need not wear a chasuble, but must always wear an alb and stole.

## VIII. Use of the Vernacular

28. The competent territorial authority, observing art. 36, § 3 and 4, of the Constitution on the Sacred Liturgy, may decree that in liturgical celebrations with the people present the vernacular may also be used:

- a) in the Canon of the Mass;
- b) in all the rites of holy orders;
- c) in the lessons of the Divine Office, even in choral celebration.

In the audience granted on April 13, 1967, to the undersigned Arcadio Maria Cardinal Larraona, Prefect of the Sacred Congregation of Rites, His Holiness, Pope Paul VI, by his authority approved and confirmed the present Instruction in all its parts, ordered that it should be published and carefully observed by all to whom it pertains, beginning June 29, 1967.

Rome, May 4, 1967, the Feast of the Ascension of our Lord.

Giacomo Cardinal Lercaro  
Archbishop of Bologna  
President of the Consilium  
for the Implementation of  
the Constitution on the Liturgy.

Arcadio M. Cardinal Larraona  
Prefect of S.R.C.

+ Ferdinando Antonelli  
Titular Archbishop of Idicra  
Secretary of S. R. C.

