

## Instruction for the Implementation of the Vatican Council Constitution on the Sacred Liturgy

An Instruction prepared by the *Consilium ad Exsequendam Constitutionem de Sacra Liturgia* was issued by the Sacred Congregation of Rites (26 September 1964) to put into effect certain minor changes in the rite of Mass, etc. — pending the publication of a new edition of the liturgical books — to come into force on 7 March 1965 (the first Sunday of Lent). The following are the changes that affect THE CELEBRATION OF MASS. The figures in parentheses indicate the pages of the book which are affected by the Instruction.

1. The celebrant at Mass does not recite privately texts which are sung or said by other sacred ministers, by the schola, a lector, or the people §§ 32, 33, 48a (pp. 400, 469, 471, 475, 485, 505, 537).

2. *Simplification of certain rites:*

a) the celebrant and sacred ministers salute the clergy in choir only at the beginning and end of a sacred function, § 36a (pp. 405, 473, 474, 479, 480, 487);

b) except for a bishop, the incensation of the clergy in choir is done by one triple incensation for each part of the choir, § 36b (p. 426 ff.);

c) only the altar at which a sacred function is taking place is incensed, § 36c (pp. 420 ff., 467, 518, 530, 558, 577, 600);

d) the ceremonial kissing of the hand and of objects which are presented or received is to be omitted, § 36d (pp. 355, 399, 402, 404, 405, 408, 464, 536, 555, 576, 578).

3. The celebrant may sing or recite with the schola or people parts of the Ordinary of Mass, § 48b (pp. 399, 443).

4. At the beginning of Mass psalm 42 is no longer said. All the prayers at the foot of the altar are omitted if another liturgical act immediately precedes Mass, § 48c (pp. 105, 228, 466, 517).

5. At solemn Mass the paten is no longer held by the subdeacon, but left on the altar, § 48d (pp. 491–492, 496, 498–499, 504, 523–524).

6. The Secret is to be sung in a high Mass,\* recited aloud in a low Mass, § 48e (pp. 254, 498).

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\* "High Mass" (*Missa in cantu*) comprises solemn Mass and sung Mass.

7. The doxology at the conclusion of the Canon (from *Per ipsum* to *Amen*) is to be sung or said aloud. During the entire doxology the celebrant holds the chalice with the Host raised a little; he omits the signs of the cross, and at the end genuflects only after the people have answered *Amen*, § 48f (p. 273).

8. In low Masses *Pater noster* may be recited, in the vernacular, by the people with the celebrant. At high Masses the people may sing it in Latin with the celebrant, and, if the ecclesiastical authority for the territory permits, also in the vernacular to melodies approved by this authority, § 48g (pp. 275, 444).

9. The Embolism (*Libera*) after *Pater noster* is to be sung or said aloud, § 48h (pp. 276, 504).

10. In giving Holy Communion the form *Corpus Christi* is to be used. The celebrant while saying these words shows the Host, slightly raised over the ciborium, to the communicant, who answers *Amen*. The celebrant, omitting the sign of the cross with the Host, then communicates him, § 48i (pp. 313, 317).

11. The last Gospel is omitted and the Leonine prayers are suppressed, § 48j (pp. 121, 297, 314, 345, 351, 362, 376, 456, 526, 531–532, 539, 562, 575, 586, 602, 606, 609).

12. It is permissible to celebrate solemn Mass with only a deacon as sacred minister, § 48k (p. 398).

13. Bishops, in case of necessity, may celebrate high Mass in the manner in which it is celebrated by a priest, § 48l.

#### 14. *Lessons at Mass*

##### (A) *The minister for lessons:*

(i) In Masses celebrated with the people, the Lessons, Epistle, and Gospel are to be read or sung, facing the people:

a) in the ambo or at the altar rails at a solemn Mass;

b) at a sung Mass or a low Mass, if they are sung or read by the celebrant this is to be done either from the altar or in the ambo or at the altar rails, whichever is the most convenient; if they are read or sung by anyone else, this is to be done in the ambo or at the altar rails, § 49a (pp. 235, 237, 241, 474, 476 ff., 520–521, 565, 571, 579).

(ii) In non-solemn Masses celebrated with the people, the Lessons and Epistle, as well as the chants occurring between them, may be read by a suitable reader or server, while the celebrant is seated and

listens; the Gospel, however, may be read by a deacon or by another priest, who says *Munda cor meum*, seeks a blessing, and at the end of the reading presents the book of the Gospels to the celebrant to kiss, § 50.

(B) *The Ceremonial for the lessons:*

- (i) At a solemn Mass, the celebrant seated listens to the Lessons and Epistle and the chants occurring between them. When the Epistle has been sung or read the subdeacon goes to the celebrant and is blessed by him. Then the celebrant, seated, puts incense in and blesses it. While *Alleluia* with its verse is being sung (or toward the end of other chants after the Epistle) the celebrant rises to bless the deacon, listens at the sedilia to the Gospel, kisses the book of the Gospels, and, after the homily, intones the Creed, if it is to be sung. When this is finished he returns with the ministers to the altar, unless he is to direct the saying of the Prayer of the Faithful, § 52a.
- (ii) In sung or low Masses, in which the Lessons, Epistle, chants, and Gospel are sung or read by a minister (as in § 50 above) the celebrant acts in the same manner, § 52b.
- (iii) In sung or low Masses, in which the Gospel is sung or read by the celebrant, while *Alleluia* with its verse is sung or said (or towards the end of other chants after the Epistle), he goes to the foot of the altar and, deeply bowed, recites there *Munda cor meum*; he then goes to the ambo or to the altar rails to sing or read the Gospel, § 52c.
- (iv) If, however, at a sung or low Mass, all the lessons are sung or read by the celebrant himself in the ambo or at the altar rails, standing there he reads also, if necessary, the chants occurring after the Lessons and Epistle, and, turned towards the altar, says *Munda cor meum*, § 52d (pp. 235, 237, 241, 474, 476 ff., 483, 485, 520–521, 565, 571, 579, 580).

(C) In high Masses, if the Lessons, Epistle, and Gospel are proclaimed in the venacular, they may be recited without chant, § 51.

15. In places where the custom exists of saying the common prayer or the prayer of the Faithful (the Bidding Prayer) before the Offertory, after *Oremus*, the formula used in each place is to be used for the moment. The celebrant is to direct this either from the sedilia or from the ambo or altar rails. The intentions or petitions may be sung by the deacon or a chanter or other suitable server: but the celebrant says (sings) the introductory words and the concluding prayer which will be usually *Deus, refugium noster et*

*virtus* (Missal, *Orationes Diversae*, No. 20), or a prayer more suitable for some special need. In places where the Prayer of the Faithful is not in use, the competent territorial authority may direct that it be said, in the manner indicated above, and by a formula approved by it for the moment, § 56, cf. §§ 37, 74c.

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The use of the mother tongue in Mass is dealt with in the Constitution on the Liturgy, articles 36, 39, 54, and in the Instruction in §§ 30, 31, 37, 40, 48g, 51, 57–59 (p. 595).

WITH ECCLESIASTICAL PERMISSION

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