

## CONSTITUTION ON THE SACRED LITURGY

1. This Sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions that are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of humanity into the household of the Church. The council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

2. For the liturgy, "making the work of our redemption a present actuality,"<sup>1</sup> most of all in the divine sacrifice of the eucharist, is the outstanding means whereby the faithful may express in their lives and manifest to others the mystery of Christ and the real nature of the true Church. It is of the essence of the Church to be both human and divine, visible yet endowed with invisible resources, eager to act yet intent on contemplation, present in this world yet not at home in it; and the Church is all these things in such wise that in it the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come which we seek.<sup>2</sup> While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit,<sup>3</sup> to the mature measure of the fullness of Christ,<sup>4</sup> at the same time it marvelously strengthens their power to preach Christ and thus shows forth the Church to those who are outside as a sign lifted up among the nations,<sup>5</sup> under which the scattered children of God may be gathered together,<sup>6</sup> until there is one sheepfold and one shepherd.<sup>7</sup>

3. Wherefore the Council judges that the following principles concerning the promotion and reform of the liturgy should be called to mind and practical norms established.

Among these principles and norms there are some that can and should be applied both to the Roman Rite and also to all the other rites. The practical norms that follow, however, should be taken as applying only to the Roman Rite, except for those that, in the very nature of things, affect other rites as well.

4. Lastly, in faithful obedience to tradition, the Council declares that

the Church holds all lawfully acknowledged rites to be of equal right and dignity and wishes to preserve them in the future and to foster them in every way. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition and that they be given new vigor to meet the circumstances and needs of modern times.

## CHAPTER I

### GENERAL PRINCIPLES FOR THE REFORM AND PROMOTION OF THE SACRED LITURGY

#### I. NATURE OF THE LITURGY AND ITS IMPORTANCE IN THE CHURCH'S LIFE

5. God who “wills that all be saved and come to the knowledge of the truth” (1 Tm 2:4), “who in many and various ways spoke in times past to the fathers by the prophets” (Heb 1:1), when the fullness of time had come sent his Son, the Word made flesh, anointed by the Holy Spirit, to preach the Gospel to the poor, to heal the contrite of heart;<sup>8</sup> he is “the physician, being both flesh and of the Spirit,”<sup>9</sup> the mediator between God and us.<sup>10</sup> For his humanity, united with the person of the Word, was the instrument of our salvation. Therefore in Christ “the perfect achievement of our reconciliation came forth and the fullness of divine worship was given to us.”<sup>11</sup>

The wonderful works of God among the people of the Old Testament were a prelude to the work of Christ the Lord. He achieved his task of redeeming humanity and giving perfect glory to God, principally by the paschal mystery of his blessed passion, resurrection from the dead, and glorious ascension, whereby “dying, he destroyed our death and, rising, he restored our life.”<sup>12</sup> For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth the sublime sacrament of the whole Church.<sup>13</sup>

6. As Christ was sent by the Father, he himself also sent the apostles, filled with the Holy Spirit. Their mission was, first, by preaching the Gospel to every creature,<sup>14</sup> to proclaim that by his death and resurrection Christ has freed us from Satan's grip<sup>15</sup> and brought us into the Father's kingdom. But the work they preached they were also to bring into effect through the sacrifice and the sacraments, the center of the whole liturgical life. Thus by baptism all are plunged into the paschal mystery of Christ: they die with him, are buried with him, and rise with him,<sup>16</sup> they receive the spirit of adoption as children “in which we cry: Abba, Father” (Rom 8:15), and thus become true adorers whom the Father seeks.<sup>17</sup> In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until he comes.<sup>18</sup> For that reason, on the very day of

Pentecost when the Church appeared before the world, “those who received the word” of Peter “were baptized.” And “they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers . . . praising God and being in favor with all the people” (Acts 2:41–47). From that time onward the Church has never failed to come together to celebrate the paschal mystery: reading those things “which were in all the Scriptures concerning him” (Lk 24:27); celebrating the eucharist, in which “the victory and triumph of his death are again made present”;<sup>19</sup> and at the same time giving thanks “to God for his inexpressible gift” (2 Cor 9:15) in Christ Jesus, “in praise of his glory” (Eph 1:12), through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always present in his Church, especially in its liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of his minister, “the same now offering, through the ministry of priests, who formerly offered himself on the cross,”<sup>20</sup> but especially under the eucharistic elements. By his power he is present in the sacraments, so that when a man baptizes it is really Christ himself who baptizes.<sup>21</sup> He is present in his word, since it is he himself who speaks when the holy Scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for he promised: “Where two or three are gathered together in my name, there am I in the midst of them” (Mt 18:20).

Christ always truly associates the Church with himself in this great work wherein God is perfectly glorified and the recipients made holy. The Church is the Lord's beloved Bride who calls to him and through him offers worship to the eternal Father.

Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy, by means of signs perceptible to the senses, human sanctification is signified and brought about in ways proper to each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members.

From this it follows that every liturgical celebration, because it is an action of Christ the Priest and of his Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its effectiveness by the same title and to the same degree.

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle;<sup>22</sup> we sing a hymn to the Lord's glory with the whole company of heaven; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the

Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory.<sup>23</sup>

9. The liturgy does not exhaust the entire activity of the Church. Before people can come to the liturgy they must be called to faith and to conversion: "How then are they to call upon him in whom they have not yet believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?" (Rom 10:14–15).

Therefore the Church announces the good tidings of salvation to those who do not believe, so that all may know the true God and Jesus Christ whom he has sent and may be converted from their ways, doing penance.<sup>24</sup> To believers, also, the Church must ever preach faith and penance, prepare them for the sacraments, teach them to observe all that Christ has commanded,<sup>25</sup> and invite them to all the works of charity, worship, and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father in the eyes of all.

10. Still, the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all the Church's power flows. For the aim and object of apostolic works is that all who are made children of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the sacrifice, and to eat the Lord's Supper.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments," to be "one in holiness";<sup>26</sup> it prays that "they may hold fast in their lives to what they have grasped by their faith";<sup>27</sup> the renewal in the eucharist of the covenant between the Lord and his people draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, particularly the eucharist, grace is poured forth upon us as from a fountain; the liturgy is the source for achieving in the most effective way possible human sanctification and God's glorification, the end to which all the Church's other activities are directed.

11. But in order that the liturgy may possess its full effectiveness, it is necessary that the faithful come to it with proper dispositions, that their minds be attuned to their voices, and that they cooperate with divine grace, lest they receive it in vain.<sup>28</sup> Pastors must therefore realize that when the liturgy is celebrated something more is required than the mere observance of the laws governing valid and lawful celebration; it is also their duty to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

12. The spiritual life, however, is not limited solely to participation in

the liturgy. Christians are indeed called to pray in union with each other, but they must also enter into their chamber to pray to the Father in secret;<sup>29</sup> further, according to the teaching of the Apostle, they should pray without ceasing.<sup>30</sup> We learn from the same Apostle that we must always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame.<sup>31</sup> This is why we ask the Lord in the sacrifice of the Mass that "receiving the offering of the spiritual victim," he may fashion us for himself "as an eternal gift."<sup>32</sup>

13. Popular devotions of the Christian people are to be highly endorsed, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to particular Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

But these devotions should be so fashioned that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since, in fact, the liturgy, by its very nature far surpasses any of them.

## II. PROMOTION OF LITURGICAL INSTRUCTION AND ACTIVE PARTICIPATION

14. The Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Pt 2:9; see 2:4–5) is their right and duty by reason of their baptism.

In the reform and promotion of the liturgy, this full and active participation by all the people is the aim to be considered before all else. For it is the primary and indispensable source from which the faithful are to derive the true Christian spirit and therefore pastors must zealously strive in all their pastoral work to achieve such participation by means of the necessary instruction.

Yet it would be futile to entertain any hopes of realizing this unless, in the first place, the pastors themselves become thoroughly imbued with the spirit and power of the liturgy and make themselves its teachers. A prime need, therefore, is that attention be directed, first of all, to the liturgical formation of the clergy. Wherefore the Council has decided to enact what follows.

15. Professors appointed to teach liturgy in seminaries, religious houses

of study, and theological faculties must be thoroughly trained for their work in institutes specializing in this subject.

16. The study of liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and canonical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way that will clearly bring out the connection between their subjects and the liturgy, as also the underlying unity of all priestly training. This consideration is especially important for professors of dogmatic, spiritual, and pastoral theology and for professors of holy Scripture.

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. The means for this are: proper guidance so that they may be able to understand the sacred rites and take part in them wholeheartedly; the actual celebration of the sacred mysteries and of other, popular devotions imbued with the spirit of the liturgy. In addition they must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly permeated by the spirit of the liturgy.

18. Priests, both secular and religious, who are already working in the Lord's vineyard are to be helped by every suitable means to understand ever more fully what it is they are doing in their liturgical functions; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience pastors must promote the liturgical instruction of the faithful and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and their stage of religious development. By doing so, pastors will be fulfilling one of their chief duties as faithful stewards of the mysteries of God; and in this matter they must lead their flock not only by word but also by example.

20. Radio and television broadcasts of sacred rites must be marked by discretion and dignity, under the leadership and direction of a competent person appointed for this office by the bishops. This is especially important when the service to be broadcast is the Mass.

### III. THE REFORM OF THE SACRED LITURGY

21. In order that the Christian people may more surely derive an abundance of graces from the liturgy, the Church desires to undertake with great care a general reform of the liturgy itself. For the liturgy is made up of immutable elements, divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become pointless.

In this reform both texts and rites should be so drawn up that they express clearly the holy things they signify and that the Christian people, as far as possible, are able to understand them with ease and to take part in the rites fully, actively, and as befits a community.

Wherefore the Council establishes the general norms that follow.

#### *A. General Norms*

22. § 1. Regulation of the liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, accordingly as the law determines, on the bishop.

§ 2. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops lawfully established.

§ 3. Therefore, no other person, not even if he is a priest, may on his own add, remove, or change anything in the liturgy.

23. That sound tradition may be retained and yet the way remain open to legitimate progress, a careful investigation is always to be made into each part of the liturgy to be revised. This investigation should be theological, historical, and pastoral. Also the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indulgences conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; care must be taken that any new forms adopted should in some way grow organically from forms already existing.

As far as possible, marked differences between the rites used in neighboring regions must be carefully avoided.

24. Sacred Scripture is of the greatest importance in the celebration of the liturgy. For it is from Scripture that the readings are given and explained in the homily and that psalms are sung; the prayers, collects,

and liturgical songs are scriptural in their inspiration; it is from the Scriptures that actions and signs derive their meaning. Thus to achieve the reform, progress, and adaptation of the liturgy, it is essential to promote that warm and living love for Scripture to which the venerable tradition of both Eastern and Western rites gives testimony.

25. The liturgical books are to be revised as soon as possible; experts are to be employed in this task and bishops from various parts of the world are to be consulted.

*B. Norms Drawn from the Hierarchic and Communal Nature of the Liturgy*

26. Liturgical services are not private functions, but are celebrations belonging to the Church, which is the "sacrament of unity," namely, the holy people united and ordered under their bishops.<sup>33</sup>

Therefore liturgical services involve the whole Body of the Church; they manifest it and have effects upon it; but they also concern the individual members of the Church in different ways, according to their different orders, offices, and actual participation.

27. Whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, it is to be stressed that this way of celebrating them is to be preferred, as far as possible, to a celebration that is individual and, so to speak, private.

This applies with special force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social character.

28. In liturgical celebrations each one, minister or layperson, who has an office to perform, should do all of, but only, those parts which pertain to that office by the nature of the rite and the principles of liturgy.

29. Servers, readers, commentators, and members of the choir also exercise a genuine liturgical function. They ought to discharge their office, therefore, with the sincere devotion and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently, they must all be deeply imbued with the spirit of the liturgy, in the measure proper to each one, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bearing. And at the proper times all should observe a reverent silence.

31. The revision of the liturgical books must ensure that the rubrics make provision for the parts belonging to the people.

32. The liturgy makes distinctions between persons according to their liturgical function and sacred orders and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

*C. Norms Based on the Teaching and Pastoral Character of the Liturgy*

33. Although the liturgy is above all things the worship of the divine majesty, it likewise contains rich instruction for the faithful.<sup>34</sup> For in the liturgy God is speaking to his people and Christ is still proclaiming his gospel. And the people are responding to God by both song and prayer.

Moreover, the prayers addressed to God by the priest, who presides over the assembly in the person of Christ, are said in the name of the entire holy people and of all present. And the visible signs used by the liturgy to signify invisible divine realities have been chosen by Christ or the Church. Thus not only when things are read "that were written for our instruction" (Rom 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer him their worship as intelligent beings and receive his grace more abundantly.

In the reform of the liturgy, therefore, the following general norms are to be observed.

34. The rites should be marked by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension and as a rule not require much explanation.

35. That the intimate connection between words and rites may stand out clearly in the liturgy:

1. In sacred celebrations there is to be more reading from holy Scripture and it is to be more varied and apposite.

2. Because the spoken word is part of the liturgical service, the best place for it, consistent with the nature of the rite, is to be indicated even in the rubrics; the ministry of preaching is to be fulfilled with exactitude and fidelity. Preaching should draw its content mainly from scriptural and liturgical sources, being a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever present and active within us, especially in the celebration of the liturgy.

3. A more explicitly liturgical catechesis should also be given in a variety of ways. Within the rites themselves provision is to be made for brief comments, when needed by the priest or a qualified minister; they should occur only at the more suitable moments and use a set formula or something similar.

4. Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and holy days. They are particularly to be recommended in places where no priest is available; when this is the case, a deacon or some other person authorized by the bishop is to preside over the celebration.

36. § 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

§ 2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its use may be extended. This will apply in the first place to the readings and instructions and to some prayers and chants, according to the regulations on this matter to be laid down for each case in subsequent chapters.

§ 3. Respecting such norms and also, where applicable, consulting the bishops of nearby territories of the same language, the competent, territorial ecclesiastical authority mentioned in art. 22, § 2 is empowered to decide whether and to what extent the vernacular is to be used. The enactments of the competent authority are to be approved, that is, confirmed by the Holy See.

§ 4. Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent, territorial ecclesiastical authority already mentioned.

#### *D. Norms for Adapting the Liturgy to the Culture and Traditions of Peoples*

37. Even in the liturgy the Church has no wish to impose a rigid uniformity in matters that do not affect the faith or the good of the whole community; rather, the Church respects and fosters the genius and talents of the various races and peoples. The Church considers with sympathy and, if possible, preserves intact the elements in these peoples' way of life that are not indissolubly bound up with superstition and error. Sometimes in fact the Church admits such elements into the liturgy itself, provided they are in keeping with the true and authentic spirit of the liturgy.

38. Provisions shall also be made, even in the revision of liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided the substantial unity of the

Roman Rite is preserved; this should be borne in mind when rites are drawn up and rubrics devised.

39. Within the limits set by the *editio typica* of the liturgical books, it shall be for the competent, territorial ecclesiastical authority mentioned in art. 22, § 2 to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music, and the arts. This, however, is to be done in accord with the fundamental norms laid down in this Constitution.

40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed and this entails greater difficulties. Wherefore:

1. The competent, territorial ecclesiastical authority mentioned in art. 22, § 2, must, in this matter, carefully and prudently weigh what elements from the traditions and culture of individual peoples may be appropriately admitted into divine worship. They are to propose to the Apostolic See adaptations considered useful or necessary that will be introduced with its consent.

2. To ensure that adaptations are made with all the circumspection they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to permit and to direct, as the case requires, the necessary preliminary experiments within certain groups suited for the purpose and for a fixed time.

3. Because liturgical laws often involve special difficulties with respect to adaptation, particularly in mission lands, experts in these matters must be employed to formulate them.

#### IV. PROMOTION OF LITURGICAL LIFE IN DIOCESE AND PARISH

41. The bishop is to be looked on as the high priest of his flock, the faithful's life in Christ in some way deriving from and depending on him.

Therefore all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church; they must be convinced that the preeminent manifestation of the Church is present in the full, active participation of all God's holy people in these liturgical celebrations, especially in the same eucharist, in a single prayer, at one altar at which the bishop presides, surrounded by his college of priests and by his ministers.<sup>35</sup>

42. But because it is impossible for the bishop always and everywhere to preside over the whole flock in his Church, he cannot do otherwise than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor taking the place of the bishop, are most important:

in some manner they represent the visible Church established throughout the world.

And therefore both in attitude and in practice the liturgical life of the parish and its relationship to the bishop must be fostered among the faithful and clergy; efforts must also be made toward a lively sense of community within the parish, above all in the shared celebration of the Sunday Mass.

#### V. PROMOTION OF PASTORAL-LITURGICAL ACTION

43. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, a movement of the Holy Spirit in his Church. Today it is a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, the Council decrees what follows.

44. It is advisable that the competent, territorial ecclesiastical authority mentioned in art. 22, § 2 set up a liturgical commission, to be assisted by experts in liturgical science, music, art, and pastoral practice. As far as possible the commission should be aided by some kind of institute for pastoral liturgy, consisting of persons eminent in these matters and including the laity as circumstances suggest. Under the direction of the aforementioned territorial ecclesiastical authority, the commission is to regulate pastoral-liturgical action throughout the territory and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See.

45. For the same reason every diocese is to have a commission on the liturgy, under the direction of the bishop, for promoting the liturgical apostolate.

Sometimes it may be advisable for several dioceses to form among themselves one single commission, in order to promote the liturgy by means of shared consultation.

46. Besides the commission on the liturgy, every diocese, as far as possible, should have commissions for music and art.

These three commissions must work in closest collaboration; indeed it will often be best to fuse the three of them into one single commission.

## CHAPTER II THE MOST SACRED MYSTERY OF THE EUCHARIST

47. At the Last Supper, on the night he was betrayed, our Savior instituted the eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the cross throughout the centuries until he should come again, and in this way to entrust to his beloved Bride, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity,<sup>36</sup> a paschal banquet "in which Christ is eaten, the heart is filled with grace, and a pledge of future glory given to us."<sup>37</sup>

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred service conscious of what they are doing, with devotion and full involvement. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the immaculate Victim, not only through the hands of the priest, but also with him, they should learn to offer themselves as well; through Christ the Mediator,<sup>38</sup> they should be formed day by day into an ever more perfect unity with God and with each other, so that finally God may be all in all.

49. Thus, mindful of those Masses celebrated with assistance of the faithful, especially on Sundays and holy days of obligation, the Council makes the following decrees in order that the sacrifice of the Mass, even in its ritual forms, may become pastorally effective to the utmost degree.

50. The Order of Mass is to be revised in a way that will bring out more clearly the intrinsic nature and purpose of its several parts, as also the connection between them, and will more readily achieve the devout, active participation of the faithful.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements that, with the passage of time, came to be duplicated or were added with but little advantage are now to be discarded; other elements that have suffered injury through accident of history are now, as may seem useful or necessary, to be restored to the vigor they had in the traditions of the Fathers.

51. The treasures of the Bible are to be opened up more lavishly, so that a richer share in God's word may be provided for the faithful. In this way a more representative portion of holy Scripture will be read to the people in

the course of a prescribed number of years.

52. By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the liturgical year; as part of the liturgy itself therefore, the homily is strongly recommended; in fact, at Masses celebrated with the assistance of the people on Sundays and holy days of obligation it is not to be omitted except for a serious reason.

53. Especially on Sundays and holy days of obligation there is to be restored, after the gospel and the homily, “the universal prayer” or “the prayer of the faithful.” By this prayer, in which the people are to take part, intercession shall be made for holy Church, for the civil authorities, for those oppressed by various needs, for all people, and for the salvation of the entire world.<sup>39</sup>

54. With art. 36 of this Constitution as the norm, in Masses celebrated with the people a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and “the universal prayer,” but also, as local conditions may warrant, to those parts belonging to the people.

Nevertheless steps should be taken enabling the faithful to say or to sing together in Latin those parts of the Ordinary of the Mass belonging to them.

Wherever a more extended use of the mother tongue within the Mass appears desirable, the regulation laid down in art. 40 of this Constitution is to be observed.

55. That more complete form of participation in the Mass by which the faithful, after the priest’s communion, receive the Lord’s body from the sacrifice, is strongly endorsed.

The dogmatic principles laid down by the Council of Trent remain intact.<sup>40</sup> In instances to be specified by the Apostolic See, however, communion under both kinds may be granted both to clerics and religious and to the laity at the discretion of the bishops, for example, to the ordained at the Mass of their ordination, to the professed at the Mass of their religious profession, to the newly baptized at the Mass following their baptism.

56. The two parts that, in a certain sense, go to make up the Mass, namely, the liturgy of the word and the liturgy of the eucharist, are so closely connected with each other that they form but one single act of worship. Accordingly this Council strongly urges pastors that in their catechesis they insistently teach the faithful to take part in the entire Mass, especially on Sundays and holy days of obligation.

57. §1. Concelebration, which aptly expresses the unity of the priesthood, has continued to this day as a practice in the Church of both East and West. For this reason it has seemed good to the Council to extend permission for concelebration to the following cases:

1. a. on Holy Thursday, both the chrism Mass and the evening Mass;

b. Masses during councils, bishops’ conferences, and synods;

c. the Mass at the blessing of an abbot.

2. Also, with permission of the Ordinary, who is the one to decide whether concelebration is opportune, to:

a. the conventual Mass and the principal Mass in churches, when the needs of the faithful do not require that all the priests on hand celebrate individually;

b. Masses celebrated at any kind of meeting of priests, whether the priests be secular or religious.

§2. 1. The regulation, however, of the discipline of concelebration in the diocese pertains to the bishop.

2. This, however, does not take away the option of every priest to celebrate Mass individually, not, however, at the same time and in the same church as a concelebrated Mass or on Holy Thursday.

58. A new rite for concelebration is to be drawn up and inserted into the Roman Pontifical and Roman Missal.

### CHAPTER III THE OTHER SACRAMENTS AND THE SACRAMENTALS

59. The purpose of the sacraments is to make people holy, to build up the Body of Christ, and, finally, to give worship to God; but being signs they also have a teaching function. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called “sacraments of faith.” They do indeed impart grace, but, in addition, the very act of celebrating them disposes the faithful most effectively to receive this grace in a fruitful manner, to worship God rightly, and to practice charity.

It is therefore of the highest importance that the faithful should really understand the sacramental signs and should with great eagerness frequent those sacraments that were instituted to nourish the Christian life.

60. The Church has, in addition, instituted sacramentals. These are



sacred signs bearing a kind of resemblance to the sacraments: they signify effects, particularly of a spiritual kind, that are obtained through the Church's intercession. They dispose people to receive the chief effect of the sacraments and they make holy various occasions in human life.

61. Thus, for well-disposed members of the faithful, the effect of the liturgy of the sacraments and sacramentals is that almost every event in their lives is made holy by divine grace that flows from the paschal mystery of Christ's passion, death, and resurrection, the fount from which all sacraments and sacramentals draw their power. The liturgy means also that there is hardly any proper use of material things that cannot thus be directed toward human sanctification and the praise of God.

62. With the passage of time, however, certain features have crept into the rites of the sacraments and sacramentals that have made their nature and purpose less clear to the people of today; hence some changes have become necessary as adaptations to the needs of our own times. For this reason the Council decrees what follows concerning the revision of these rites.

63. Because the use of the mother tongue in the administration of the sacraments and sacramentals can often be of considerable help for the people, this use is to be extended according to the following norms:

a. With art. 36 as the norm, the vernacular may be used in administering the sacraments and sacramentals.

b. Particular rituals in harmony with the new edition of the Roman Ritual shall be prepared without delay by the competent, territorial ecclesiastical authority mentioned in art. 22, § 2 of this Constitution. These rituals are to be adapted, even in regard to the language employed, to the needs of the different regions. Once they have been reviewed by the Apostolic See, they are to be used in the regions for which they have been prepared. But those who draw up these rituals or particular collections of rites must not leave out the prefatory instructions for the individual rites in the Roman Ritual, whether the instructions are pastoral and rubrical or have some special social bearing.

64. The catechumenate for adults, divided into several stages, is to be restored and put into use at the discretion of the local Ordinary. By this means the time of the catechumenate, which is intended as a period of well-suited instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time.

65. With art. 37–40 of this Constitution as the norm, it is lawful in mission lands to allow, besides what is part of Christian tradition, those

initiation elements in use among individual peoples, to the extent that such elements are compatible with the Christian rite of initiation.

66. Both of the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, with proper attention to the restored catechumenate. A special Mass "On the Occasion of a Baptism" is to be incorporated into the Roman Missal.

67. The rite for the baptism of infants is to be revised and it should be suited to the fact that those to be baptized are infants. The roles as well as the obligations of parents and godparents should be brought out more clearly in the rite itself.

68. The baptismal rite should contain alternatives, to be used at the discretion of the local Ordinary, for occasions when a very large number are to be baptized together. Moreover, a shorter rite is to be drawn up, especially in mission lands, for use by catechists, but also by the faithful in general, when there is danger of death and neither a priest nor a deacon is available.

69. In place of the rite called the "Order of Supplying What Was Omitted in the Baptism of an Infant," a new rite is to be drawn up. This should manifest more clearly and fittingly that an infant who was baptized by the short rite has already been received into the Church.

Similarly, a new rite is to be drawn up for converts who have already been validly baptized; it should express that they are being received into the communion of the Church.

70. Except during the Easter season, baptismal water may be blessed within the rite of baptism itself by use of an approved, shorter formulary.

71. The rite of confirmation is also to be revised in order that the intimate connection of this sacrament with the whole of Christian initiation may stand out more clearly; for this reason it is fitting for candidates to renew their baptismal promises just before they are confirmed.

Confirmation may be conferred within Mass when convenient; as for the rite outside Mass, a formulary is to be composed for use as an introduction.

72. The rite and formularies for the sacrament of penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

73. "Extreme unction," which may also and more properly be called "anointing of the sick," is not a sacrament for those only who are at the

point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for that person to receive this sacrament has certainly already arrived.

74. In addition to the separate rites for anointing of the sick and for viaticum, a continuous rite shall be drawn up, structured so that the sick person is anointed after confessing and before receiving viaticum.

75. The number of the anointings is to be adapted to the circumstances; the prayers that belong to the rite of anointing are to be so revised that they correspond to the varying conditions of the sick who receive the sacrament.

76. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the vernacular.

When a bishop is consecrated, all the bishops present may take part in the laying on of hands.

77. The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that it more clearly signifies the grace of the sacrament and imparts a knowledge of the obligation of spouses.

“If any regions follow other praiseworthy customs and ceremonies when celebrating the sacrament of marriage, the Council earnestly desires that by all means these be retained.”<sup>41</sup>

Moreover, the competent, territorial ecclesiastical authority mentioned in art. 22, § 2 of this Constitution is free to draw up, in accord with art. 63, its own rite, suited to the usages of place and people. But the rite must always conform to the law that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties.

78. Marriage is normally to be celebrated within Mass, after the reading of the gospel and the homily and before “the prayer of the faithful.” The prayer for the bride, duly emended to remind both spouses of their equal obligation to remain faithful to each other, may be said in the vernacular.

But if the sacrament of marriage is celebrated apart from Mass, the epistle and gospel from the nuptial Mass are to be read at the beginning of the rite and the blessing is always to be given to the spouses.

79. The sacramentals are to be reviewed in the light of the primary criterion that the faithful participate intelligently, actively, and easily; the conditions of our own days must also be considered. When rituals are revised, in accord with art. 63, new sacramentals may also be added as the need for them becomes apparent.

Reserved blessings shall be very few; reservations shall be in favor only of bishops and Ordinaries.

Let provision be made that some sacramentals, at least in special circumstances and at the discretion of the Ordinary, may be administered by qualified laypersons.

80. The rite for the consecration to a life of virginity as it exists in the Roman Pontifical is to be revised.

A rite of religious profession and renewal of vows shall be drawn up with a view to achieving greater unity, simplicity, and dignity. Apart from exceptions in particular law, this rite should be adopted by those who make their profession or renewal of vows within Mass.

Religious profession should preferably be made within Mass.

81. The rite of funerals should express more clearly the paschal character of Christian death and should correspond more closely to the circumstances and traditions of various regions. This applies also to the liturgical color to be used.

82. The rite for the burial of infants is to be revised and a special Mass for the occasion provided.

#### CHAPTER IV DIVINE OFFICE

83. Christ Jesus, High Priest of the new and eternal covenant, taking human nature, introduced into this earthly exile the hymn that is sung throughout all ages in the halls of heaven. He joins the entire human community to himself, associating it with his own singing of this canticle of divine praise.

For he continues his priestly work through the agency of his Church, which is unceasingly engaged in praising the Lord and interceding for the salvation of the whole world. The Church does this not only by celebrating the eucharist, but also in other ways, especially by praying the divine office.

84. By tradition going back to early Christian times, the divine office is so arranged that the whole course of the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputed for this purpose by the Church's ordinance or by the faithful praying together with the priest in the approved form, then it is truly the voice of a bride addressing her bridegroom; it is the very prayer that Christ himself, together with his Body, addresses to the Father.

85. Hence all who render this service are not fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's Bride, for by offering these praises to God they are standing before God's throne in the name of the Church, their Mother.

86. Priests engaged in the sacred pastoral ministry will offer the praises of the hours with greater fervor the more vividly they realize that they must heed St. Paul's exhortation: "Pray without ceasing" (1 Thes 5:17). For the work in which they labor will effect nothing and bring forth no fruit except by the power of the Lord who said: "Without me you can do nothing" (Jn 15:5). That is why the apostles, instituting deacons, said: "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4).

87. In order that the divine office may be better and more completely carried out in existing circumstances, whether by priests or by other members of the Church, the Council, carrying further the restoration already so happily begun by the Apostolic See, has seen fit to decree what follows concerning the office of the Roman Rite.

88. Because the purpose of the office is to sanctify the day, the traditional sequence of the hours is to be restored so that once again they may be genuinely related to the hour of the day when they are prayed, as far as it is possible. Moreover, it will be necessary to take into account the modern conditions in which daily life has to be lived, especially by those who are called to labor in apostolic works.

89. Therefore, when the office is revised, these norms are to be observed:

a. By the venerable tradition of the universal Church, lauds as morning prayer and vespers as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and celebrated as such.

b. Compline is to be so composed that it will be a suitable prayer for the end of the day.

c. The hour known as matins, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings.

d. The hour of prime is to be suppressed.

e. In choir the minor hours of terce, sext, and none are to be observed. But outside choir it will be lawful to choose whichever of the three best suits the hour of the day.

90. The divine office, because it is the public prayer of the Church, is a

source of devotion and nourishment also for personal prayer. Therefore priests and all others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it. The better to achieve this, let them take steps to improve their understanding of the liturgy and of the Bible, especially the psalms.

In revising the Roman office, its ancient and venerable treasures are to be so adapted that all those to whom they are handed on may more fully and readily draw profit from them.

91. So that it may really be possible in practice to observe the course of the hours proposed in art. 89, the psalms are no longer to be distributed over just one week, but over some longer period of time.

The work of revising the psalter, already happily begun, is to be finished as soon as possible and is to take into account the style of Christian Latin, the liturgical use of psalms, including their being sung, and the entire tradition of the Latin Church.

92. As regards the readings, the following shall be observed:

a. Readings from sacred Scripture shall be arranged so that the riches of God's word may be easily accessible in more abundant measure.

b. Readings excerpted from the works of the Fathers, doctors, and ecclesiastical writers shall be better selected.

c. The accounts of the martyrdom or lives of the saints are to be made to accord with the historical facts.

93. To whatever extent may seem advisable, hymns are to be restored to their original form and any allusion to mythology or anything that conflicts with Christian piety is to be dropped or changed. Also, as occasion arises, let other selections from the treasury of hymns be incorporated.

94. That the day may be truly sanctified and the hours themselves recited with spiritual advantage, it is best that each of them be prayed at a time most closely corresponding to the true time of each canonical hour.

95. In addition to the conventual Mass, communities obliged to choral office are bound to celebrate the office in choir every day. In particular:

a. Orders of canons, of monks and of nuns, and of other regulars bound by law or constitutions to choral office must celebrate the entire office.

b. Cathedral or collegiate chapters are bound to recite those parts of the office imposed on them by general or particular law.

c. All members of the above communities who are in major orders

or are solemnly professed, except for lay brothers, are bound individually to recite those canonical hours which they do not pray in choir.

96. Clerics not bound to office in choir, if they are in major orders, are bound to pray the entire office every day, either in common or individually, following the norms in art. 89.

97. Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the divine office.

In particular cases and for just a reason Ordinaries may dispense their subjects wholly or in part from the obligation of reciting the divine office or may commute it.

98. Members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office are thereby performing the public prayer of the Church.

They too perform the public prayer of the Church who, in virtue of their constitutions, recite any little office, provided this has been drawn up after the pattern of the divine office and duly approved.

99. Since the divine office is the voice of the Church, that is, of the whole Mystical Body publicly praising God, those clerics who are not obligated to office in choir, especially priests who live together or who meet together for any purpose, are urged to pray at least some part of the divine office in common.

All who pray the divine office, whether in choir or in common, should fulfill the task entrusted to them as perfectly as possible: this refers not only to the internal devotion of their minds but also to their external manner of celebration.

It is advantageous, moreover, that the office in choir and in common be sung when there is an opportunity to do so.

100. Pastors should see to it that the chief hours, especially vespers, are celebrated in common in church on Sundays and the more solemn feasts. The laity, too, are encouraged to recite the divine office either with the priests, or among themselves, or even individually.

101. § 1. In accordance with the centuries-old tradition of the Latin rite, clerics are to retain the Latin language in the divine office. But in individual cases the Ordinary has the power of granting the use of a vernacular translation, prepared in accord with art. 36, to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the office properly.

§ 2. The competent superior has the power to grant the use of the vernacular in the celebration of the divine office, even in choir, to nuns and to members of institutes dedicated to acquiring perfection, both men who are not clerics and women. The version, however, must be one that has been approved.

§ 3. Any cleric bound to the divine office fulfills his obligation if he prays the office in the vernacular together with a group of the faithful or with those mentioned in § 2, provided the text of the translation has been approved.

## CHAPTER V THE LITURGICAL YEAR

102. The Church is conscious that it must celebrate the saving work of the divine Bridegroom by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which the Church has called the Lord's Day, it keeps the memory of the Lord's resurrection, which it also celebrates once in the year, together with his blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, the Church unfolds the whole mystery of Christ, from his incarnation and birth until his ascension, the day of Pentecost, and the expectation of blessed hope and of the Lord's return.

Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of the Lord's powers and merits, so that these are in some way made present in every age in order that the faithful may lay hold on them and be filled with saving grace.

103. In celebrating this annual cycle of Christ's mysteries, the Church honors with special love Mary, the Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent effect of the redemption and joyfully contemplates, as in a flawless image, that which the Church itself desires and hopes wholly to be.

104. The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us. By celebrating their passage from earth to heaven the Church proclaims the paschal mystery achieved in the saints, who have suffered and been glorified with Christ; it proposes them to the faithful as examples drawing all to the Father through Christ and pleads through their merits for God's favors.

105. Finally, in the various seasons of the year and according to its traditional discipline, the Church completes the formation of the faithful by means of devout practices for soul and body, by instruction, prayer, and works of penance and of mercy.

Accordingly the sacred Council has seen fit to decree what follows.

106. By a tradition handed down from the apostles and having its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, which, with good reason, bears the name of the Lord's Day or Sunday. For on this day Christ's faithful must gather together so that, by hearing the word of God and taking part in the eucharist, they may call to mind the passion, the resurrection, and the glorification of the Lord Jesus and may thank God, who "has begotten them again unto a living hope through the resurrection of Jesus Christ from the dead" (1 Pt 1:3). Hence the Lord's Day is the first holy day of all and should be proposed to the devotion of the faithful and taught to them in such a way that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday, the foundation and core of the whole liturgical year.

107. The liturgical year is to be so revised that the traditional customs and usages of the sacred seasons are preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the devotion of the faithful who celebrate the mysteries of Christian redemption and above all the paschal mystery. If certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with the provisions of art. 39 and 40.

108. The minds of the faithful must be directed primarily toward those feasts of the Lord on which the mysteries of salvation are celebrated in the course of the year. Therefore, the Proper of Seasons shall be given the precedence due to it over the feasts of the saints, in order that the entire cycle of the mysteries of salvation may be celebrated in the measure due to them.

109. Lent is marked by two themes, the baptismal and the penitential. By recalling or preparing for baptism and by repentance, this season disposes the faithful, as they more diligently listen to the word of God and devote themselves to prayer, to celebrate the paschal mystery. The baptismal and penitential aspects of Lent are to be given greater prominence in both the liturgy and liturgical catechesis. Hence:

a. More use is to be made of the baptismal features proper to the Lenten liturgy; some of those from an earlier era are to be restored as may seem advisable.

b. The same is to apply to the penitential elements. As regards catechesis, it is important to impress on the minds of the faithful not only the social consequences of sin but also the essence of the virtue of penance, namely, detestation of sin as an offense against God; the role of the Church in penitential practices is not to be neglected and the people are to be exhorted to pray for sinners.

110. During Lent penance should be not only inward and individual, but also outward and social. The practice of penance should be fostered, however, in ways that are possible in our own times and in different regions and according to the circumstances of the faithful; it should be encouraged by the authorities mentioned in art. 22.

Nevertheless, let the paschal fast be kept sacred. Let it be observed everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, as a way of coming to the joys of the Sunday of the resurrection with uplifted and welcoming heart.

111. The saints have been traditionally honored in the Church and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful works of Christ in his servants and display to the faithful fitting examples for their imitation.

Lest the feasts of the saints take precedence over the feasts commemorating the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or religious family; those only should be extended to the universal Church that commemorate saints of truly universal significance.

## CHAPTER VI SACRED MUSIC

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this preeminence is that, as sacred song closely bound to the text, it forms a necessary or integral part of the solemn liturgy.

Holy Scripture itself has bestowed praise upon sacred song<sup>92</sup> and the same may be said of the Fathers of the Church and of the Roman pontiffs, who in recent times, led by St. Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore sacred music will be the more holy the more closely it is joined to the liturgical rite, whether by adding delight to prayer, fostering oneness of spirit, or investing the rites with greater solemnity. But the Church approves of all forms of genuine art possessing the qualities required and admits them into divine worship.

Accordingly, the Council, keeping the norms and precepts of ecclesiastical tradition and discipline and having regard to the purpose of sacred music, which is the glory of God and the sanctification of the faithful, decrees what follows.

113. A liturgical service takes on a nobler aspect when the rites are celebrated with singing, the sacred ministers take their parts in them, and the faithful actively participate.

As regards the language to be used, the provisions of art. 36 are to be observed; for the Mass, those of art. 54; for the sacraments, those of art. 63; for the divine office those of art. 101.

114. The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently developed, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that whenever a liturgical service is to be celebrated with song, the whole assembly of the faithful is enabled, in keeping with art. 28 and 30, to contribute the active participation that rightly belongs to it.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, those in charge of teaching sacred music are to receive thorough training.

It is recommended also that higher institutes of sacred music be established whenever possible.

Musicians and singers, especially young boys, must also be given a genuine liturgical training.

116. The Church acknowledges Gregorian chant as distinctive of the Roman liturgy; therefore, other things being equal, it should be given pride of place in liturgical services.

But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, provided they accord with the spirit of the liturgical service, in the way laid down in art. 30.

117. The *editio typica* of the books of Gregorian chant is to be completed and a more critical edition is to be prepared of those books already published since the reform of St. Pius X.

It is desirable also that an edition be prepared containing the simpler melodies for use in small churches.

118. The people's own religious songs are to be encouraged with care so that in sacred devotions as well as during services of the liturgy itself, in

keeping with rubrical norms and requirements, the faithful may raise their voices in song.

119. In certain parts of the world, especially mission lands, people have their own musical traditions and these play a great part in their religious and social life. Thus, in keeping with art. 39 and 40, due importance is to be attached to their music and a suitable place given to it, not only in forming their attitude toward religion, but also in adapting worship to their native genius.

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of the people, both in schools and in sacred services, as far as may be practicable.

120. In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument that adds a wonderful splendor to the Church's ceremonies and powerfully lifts up the spirit to God and to higher things.

But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority and in conformity with art. 22, § 2, art. 37 and art. 40. This applies, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, are in accord with the dignity of the place of worship, and truly contribute to the uplifting of the faithful.

121. Composers, filled with the Christian spirit, should feel that their vocation is to develop sacred music and to increase its store of treasures.

Let them produce compositions having the qualities proper to genuine sacred music, not confining themselves to works that can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful.

The texts intended to be sung must always be consistent with Catholic teaching; indeed they should be drawn chiefly from holy Scripture and from liturgical sources.

CHAPTER VII  
SACRED ART AND SACRED FURNISHINGS

122. The fine arts are deservedly ranked among the noblest activities of human genius and this applies especially to religious art and to its highest achievement, sacred art. These arts, by their very nature, are oriented toward the infinite beauty of God, which they attempt in some way to portray by the work of human hands. They are dedicated to advancing God's praise and glory to the degree that they center on the single aim of turning the human spirit devoutly toward God.

The Church has therefore always been the friend of the fine arts, has ever sought their noble help, and has trained artists with the special aim that all things set apart for use in divine worship are truly worthy, becoming, and beautiful, signs and symbols of the supernatural world. The Church has always regarded itself as the rightful arbiter of the arts, deciding which of the works of artists are in accordance with faith, with reverence, and with honored traditional laws and are thereby suited for sacred use.

The Church has been particularly careful to see that sacred furnishings worthily and beautifully serve the dignity of worship and has admitted changes in materials, design, or ornamentation prompted by the progress of the technical arts with the passage of time.

Wherefore it has pleased the Fathers to issue the following decrees on these matters.

123. The Church has not adopted any particular style of art as its very own but has admitted styles from every period, according to the proper genius and circumstances of peoples and the requirements of the many different rites in the Church. Thus, in the course of centuries, the Church has brought into being a treasury of art that must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given free scope in the Church, on condition that it serves the places of worship and sacred rites with the reverence and honor due to them. In this way contemporary art can add its own voice to that wonderful chorus of praise sung by the great masters of past ages of Catholic faith.

124. In encouraging and favoring art that is truly sacred, Ordinaries should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and appointments.

Let bishops carefully remove from the house of God and from other places of worship those works of artists that are repugnant to faith and morals and to Christian devotion and that offend true religious sense

either by their grotesqueness or by the deficiency, mediocrity, or sham in their artistic quality.

When churches are to be built, let great care be taken that they are well suited to celebrating liturgical services and to bringing about the active participation of the faithful.

125. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless there is to be restraint regarding their number and prominence so that they do not create confusion among the Christian people or foster religious practices of doubtful orthodoxy.

126. When deciding on works of art, local Ordinaries shall give hearing to the diocesan commission on sacred art, and if need be, to others who are especially expert, as well as to the commissions referred to in art. 44, 45, and 46. Ordinaries must be very careful to see that sacred furnishings and valuable works of art are not disposed of or damaged, for they are the adornment of the house of God.

127. Bishops should have a special concern for artists, so as to imbue them with the spirit of sacred art and liturgy. This they may do in person or through competent priests who are gifted with a knowledge and love of art.

It is also recommended that schools or academies of sacred art to train artists be founded in those parts of the world where they seem useful.

All artists who, prompted by their talents, desire to serve God's glory in holy Church, should ever bear in mind that they are engaged in a kind of sacred imitation of God the Creator and are concerned with works intended to be used in Catholic worship, to uplift the faithful, and to foster their devotion and religious formation.

128. Along with the revision of the liturgical books, as laid down in art. 25, there is to be an early revision of the canons and ecclesiastical statutes regulating the supplying of material things involved in sacred worship. This applies in particular to the worthy and well-planned construction of places of worship, the design and construction of altars, the nobility, placement, and security of the eucharistic tabernacle, the practicality and dignity of the baptistry, the appropriate arrangement of sacred images and church decorations and appointments. Laws that seem less suited to the reformed liturgy are to be brought into harmony with it or else abolished; laws that are helpful are to be retained if already in use or introduced where they are lacking.

With art. 22 of this Constitution as the norm, the territorial bodies of

bishops are empowered to make adaptations to the needs and customs of their different regions; this applies especially to the material and design of sacred furnishings and vestments.

129. During their philosophical and theological studies, clerics are to be taught about the history and development of sacred art and about the sound principles on which the production of its works must be grounded. In consequence they will be able to appreciate and preserve the Church's treasured monuments and be in a position to offer good advice to artists who are engaged in producing works of art.

130. It is fitting that the use of pontifical insignia be reserved to those ecclesiastical persons who have either episcopal rank or some definite jurisdiction.



## NOTES

1. Prayer over the gifts, Holy Thursday and 2d Sunday in Ordinary Time.
2. See Heb 13:14.
3. See Eph 2:21–22.
4. See Eph 4:13.
5. See Is 11:12.
6. See Jn 11:52.
7. See Jn 10:16.
8. See Is 61:1; Lk 4:18.
9. Ignatius of Antioch, *To the Ephesians* 7, 2.
10. See Tm 2:5.
11. *Sacramentarium Veronese* (ed Mohlberg), no. 1265.
12. Easter preface, Roman Missal.
13. Prayer after the seventh reading, Easter Vigil.
14. See Mk 16:15.
15. See Acts 26:18.
16. See Rom 6:4; Eph 2:6; Col 3:1.
17. See Jn 4:23.
18. See 1 Cor 11:26.
19. Council of Trent, sess. 13, 11 Oct 1551, Decree on the Holy Eucharist, chap. 5.
20. Council of Trent, sess. 22, 17 Sept 1562, Doctrine on the Holy Sacrifice of the Mass, chap. 2.
21. See Augustine, *In Ioannis Evangelium Tractatus* 6, chap. 1, n. 7.
22. See Rv. 21:2; Col 3:1; Heb 8:2.
23. See Phil 3:20; Col 3:4.
24. See Jn 17:3; Lk 24:47; Acts 2:38.
25. See Mt 28:20.
26. Prayer after communion, Easter Vigil.
27. Opening prayer, Mass for Monday of Easter Week.
28. See 2 Cor 6:1.
29. See Mt 6:6.
30. See 1 Thes 5:17.
31. See 2 Cor 4:10–11.
32. Prayer over the gifts, Saturday after the 2d, 4th, and 6th Sundays of Easter.
33. Cyprian, *On the Unity of the Catholic Church* 7; see *Letter* 66, n. 8, 3.
34. See Council of Trent, sess. 22, 17 Sept 1562, Doctrine on the Holy Sacrifice of the Mass, chap. 8.
35. See Ignatius of Antioch, *To the Magnesians*, 7; *To the Philadelphians*, 4; *To the Smyrians*, 8.
36. See Augustine, *In Ioannis Evangelium Tractatus* 36, chap. 6, n. 13.
37. Roman Breviary, antiphon for the Magnificat, second vespers, feast of Corpus Christi.
38. See Cyril of Alexandria, *Commentary on the Gospel of John*, book 11, chap. 11–12.
39. See 1 Tm 2:1–2.
40. Council of Trent, sess. 21, 16 July 1562, Doctrine on Communion under Both Species, chap. 1–3.
41. Council of Trent, sess. 24, 11 Nov 1563, Decree on Reform, chap. 1. See also Roman Ritual, title 8, chap. 2, n. 6.
42. See Eph 5:19; Col 3:16.