



# BULLETIN

## of the National Commission on Liturgy

Canada - English Section

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April 7, 1965

CANADIAN CATHOLIC CONFERENCE  
CONFÉRENCE CATHOLIQUE CANADIENNE  
*Administration*

National Commission on Liturgy  
90 Parent Avenue, Ottawa 2, Ont.

1.



# THIRD DECREE of THE CANADIAN EPISCOPATE concerning use of the vernacular in the Liturgy

In accordance with the provisions of the Conciliar Constitution on the Liturgy (art. 22, para. 2, art. 36, par. 2, 3 and 4, art. 61 c), and of the Instruction of September 26, 1964 (art. 23, 86-88);

According to the recommendation made by the Episcopal Commission for the Liturgy, French Sector and English Sector (Instr., n. 45);

The General Assembly of the Episcopate, meeting April 16, 1964, made the following decisions, confirmed by the Holy See on June 15, 1964:

## Article I

### Holy Week

1—Use of the vernacular is authorized for all texts and chants of the following ceremonies of Holy Week:

- a) The blessing and procession of palms, the second Sunday of Passiontide;
- b) The blessing of holy oils, at the Mass of the Chrism on Holy Thursday;
- c) The washing of the feet and the procession of the Blessed Sacrament at the Mass *in Cena Domini* on Holy Thursday;
- d) The Office of Good Friday in honour of the Passion and Death of the Lord;
- e) The Easter Vigil, from the beginning to the end of the litanies, and the office of lauds inserted after the Communion.

2—For this purpose, the official translations contained in the following books will be used:

- a) *For the French Sector:*

1—*The Latin-French Roman Missal*, Desclée - Dessain - Mame, 1965, volume 2, including the supplement;

2—*Le Lectionnaire français pour tous les jours, selon le Missel Romain*, Desclée - Dessain - Mame, 1964.

b) *For the English Sector:*

1—The *Roman Missal*, Benziger Bros., 1964, approved by the Canadian Episcopate;

2—*The Lectionary*, Catholic Book Publ. Co., 1964;

3—For the Masses themselves for the second Sunday of Passontide, Holy Thursday, and the Easter Vigil, the rules established in the second Decree of the Episcopate will be observed.

## Article II

### Blessings and Processions

1—Use of the vernacular is authorized for all the texts and chants of the following ceremonies:

- a) Blessing and procession of candles (February 2);
- b) Blessing and imposition of Ashes (Ash Wednesday);
- c) The processions of April 25 and of the rogations days.

2—For this purpose, the official translations contained in the following books may be used:

a) *For the French Sector*: The *Latin-French Roman Missal*, Desclée - Dessain - Mame, volume 1, 1964; volume 2, 1965.

b) *For the English Sector*: The *Roman Missal*, Benziger Bros., approved by the Canadian Episcopate.

3—For the texts not translated in these books, provisional use may be made of the translations in the daily missals listed in annexes I and II.

## Article III

### Benediction of the Blessed Sacrament and Forty Hours

1—The vernacular is authorized for:

- a) The liturgical part of the Benediction of the Blessed Sacrament (*Tantum ergo*, verses and prayer);
- b) The Forty Hours Devotion.

2—Provisional use may be made of the translations in the daily missals listed in annexes I and II.

## Article IV

### Divine Office

For the recitation of the Divine Office in the vernacular, in the cases cited in article 101 § 1 of the Constitution, use may be made of the following editions, in addition to the editions approved in the First Decree:

a) *For the French Sector*

*Le Diurnal latin-français*, Desclée et Cie, 1962.

*Le Psautier de la Bible de Jérusalem*, Cerf, 1961.

b) *For the English Sector*

The English translations of the Roman Breviary published by Liturgical Press, Collegeville, Minn., and Benziger Brothers Inc. N.Y.

The Canadian Catholic Conference,

+ George B. FLAHIFF, C.S.B.,

*Archbishop of Winnipeg*

*Chairman*

By order of His Grace, the Most Reverend Chairman.

Rev. Charles E. Mathieu

*General Secretary of the Episcopate.*

Ottawa, April 1, 1965.

**Annexe**

I

- Missel biblique  
Missel de Clairvaux - Hautecombe  
Missel des fidèles (Feder)  
Missel de Dom Lefebvre  
Missel Morin  
Missel de Maredsous  
Missel du Mont-César

II

- St Mary's Missal  
St Joseph Missal  
St Andrew Missal  
The Bible Missal  
Maryknoll Missal  
Layman's Daily Missal  
J.M.J. Missal  
Fulton J. Sheen Missal  
New Marian Missal  
Cathedral Daily Missal  
Living with Christ

## **2. Variations for Holy Week**

### **Introduction**

By decree of the Congregation of Rites, dated March 7, 1965, Pope Paul VI directed that certain changes be introduced into the Holy Week services, beginning with this year:

- (a) Mass of the Chrism on Holy Thursday — in order to make the texts of the Mass more suitable for concelebration by the Bishop and priests, and in order to provide a preliminary simplification of the blessing of the holy oils.
- (b) Solemn Prayer of the Faithful on Good Friday — in order to bring these prayers into harmony with the ecumenical spirit and decrees of the Council.

The texts are contained in a booklet, *Variationes in Ordinem Hebdomadae Sanctae Inducenda*, published by the Vatican Press and distributed by the Libreria Editrice Vaticana.

The rite of concelebration is not given in this booklet, but reference is made to it for the Mass of the Chrism. The actual rite of concelebration, not only for the Holy Thursday Masses but for all occasions when it is permitted, is published in a separate booklet, which also contains the rite and norms for Communion under both kinds.

## I — Changes in the Holy Week Rubrics

Note: The following variations in the rubrics of Holy Week are a result of the changes introduced by the Instruction of September 26, 1964, and the new Ordinary of the Mass and *Ritus servandus in celebratione Missæ* (January 27, 1965). They are among a number of changes in the Proper of the Roman Missal which were communicated to the pontifical publishers by the Congregation of Rites on February 15, 1965 (Prot. N.R. 11/965).

### A. Second Sunday of Passiontide (Palm Sunday)

Rubric no. 18: The last gospel (Matt. 21:1-9), which is provided in the missal for Masses other than the principal Mass of this day, is now to be omitted.

### B. Good Friday

1. Rubrics no. 7 and 7a: The first lesson is read by a lector (or, in the absence of a lector, by the celebrant) in the place where the Epistle is ordinarily proclaimed (that is, not at the "uncovered lectern in the center of the presbytery," as the rubrics direct).

2. Rubric no. 8 now concludes: "after the deacon rises and says *Levate*, all rise, and the celebrant says the collect." The phrase, "manibus iunctis ac in tono feriali," is suppressed.

In every instance where the rubrics refer to the period of silent prayer after *Flectamus genua*, the direction is changed so that, after the prayer in silence, the deacon (or celebrant) first rises and then chants or recites *Levate*, whereupon all stand for the collect.

3. Rubrics no. 9 and 9a: The second lesson is read in the place where the Epistle is ordinarily proclaimed (see 2a above).

4. Rubric no. 10a: If the celebrant reads the Passion, he does so at an uncovered lectern or at the ambo. If, in the absence of a lector, he has read the preceding lesson (or lessons), he says *Munda cor meum* in the same place where he reads the lesson, but he turns toward the altar.

5. Rubric no. 12: For the prayer of the faithful the celebrant may remain at the seat with the ministers. In this case the acolytes spread a cloth upon the altar toward the end of the veneration of the cross.

6. Rubric no. 26: The paragraph beginning "Totum vero Pater noster" (which requires the Lord's Prayer to be said in Latin) is suppressed.

The celebrant holds his hands extended during the Lord's Prayer.

*Amen* is omitted at the end of the Lord's Prayer.

7. Rubric no. 31: The communicants (and not merely the deacon) say the Confiteor (in the vernacular) before Communion.
8. Rubric no. 32: The communicants (instead of the celebrant) say the threefold "Lord, I am not worthy."

### C. *Easter Vigil*

1. Rubrics no. 13 and 13a: If it is more convenient, the Easter *præconium* (*Exsultet*) may also be proclaimed from the ambo.
2. In the *præconium* the words *Per omnia sæcula sæculorum* are to be joined to the preceding *Spiritus Sancti, Deus*, with the notes "sol, la, la" placed above the words *per omnia*.
3. Rubrics no. 15 and 15a: The lessons are read in the same place where the Epistle is ordinarily read (instead of at the lectern before the paschal candle).
4. Rubric no. 16a: If, in the absence of a lector, the celebrant reads the lessons, he chants the collects in the same place where he proclaimed the lessons (that is, not at the lectern before the paschal candle).
5. In the blessing of the baptismal water, the words, *Per omnia sæcula sæculorum R. Amen*, of the prayer *Omnipotens sempiterne Deus, adesto* are to be united to the preceding words and sung without the melody indicated in the missal.

## II — Decree of the Sacred Congregation of Rites

A great many Bishops have asked the Holy See that they be allowed to concelebrate the Mass of the Chrism this coming Thursday of the Lord's Supper. Priests from different parts of the diocese would thus be gathered about the Bishop and would be joined with him in celebrating the Eucharist and in blessing the holy Oils. This would very fittingly underline the unity of the priests with the Bishop, and also the importance in the liturgical life of the diocese of the Bishop himself, who, in the words of the Constitution on the Sacred Liturgy, "is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent" (art. 41).

Seeing that the Constitution on the Sacred Liturgy (art. 57, 1, a) grants each Bishop permission to concelebrate the Mass of the Chrism, the rite of concelebration having been published, advantage has been taken of this to make certain changes in the texts of the Mass in order that they be more in harmony with the nature of this particular Mass. At the same time the rite for the blessing of the Oils has been simplified, even though a definitive revision of this rite along with a complete revision of the Roman Pontifical is yet to come. The aim of this simplification is better to integrate the blessing in this day's celebration and to render active participation by the faithful easier.

Moreover, this has seemed a good time, when a number of changes are being introduced into the Ordo of Holy Week, to rephrase a few passages in the solemn prayers of the Friday of the Passion and Death of the Lord, in order to bring them into harmony with the ecumenical decrees and spirit of the Second Holy Vatican Council.

Consequently, by order of the Holy Father, the Consilium for the Implementation of the Constitution on the Sacred Liturgy has carefully considered and prepared these changes for the Ordo of Holy Week, and this Sacred Congregation of Rites, with the approval of the said Holy Father,

has decreed that these changes be published, and that they be carefully put into practice as of Holy Week of this year.

All things to the contrary notwithstanding.

March 7th, 1965.

+ JAMES Cardinal LERCARO ARCADIUS M. Cardinal LARRAONA  
*Archbishop of Bologna* *Prefect of S.C.R.*  
*President of the Consilium for the*  
*Implementation of the Constitution* FERDINAND ANTONELLI, O.F.M.  
*on the Sacred Liturgy.* *Secretary of S.C.R.*

### **III — Good Friday — Prayer of the Faithful — Latin**

The solemn prayers in the liturgical service of Good Friday are said as in the Roman Missal, with the following exceptions:

#### **1. Pro sancta Ecclesia**

Oremus, dilectissimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare et custodire dignetur toto orbe terrarum: detque nobis, quietam et tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem.

Oremus. Flectamus genua. Levate.

Omnipotens sempiterne Deus, qui gloriam tuam omnibus in Christo gentibus revelasti: custodi opera misericordiae tuae; ut Ecclesia tua, toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eundem Dominum nostrum.

Omnes R. Amen.

#### **7. Pro unitate Christianorum**

Oremus et pro universis fratribus in Christum credentibus: ut Deus et Dominus noster eos, veritatem facientes, in una Ecclesia sua congregare et custodire dignetur.

Oremus. Flectamus genua. Levate.

Omnipotens sempiterne Deus, qui dispersa congregas: respice ad oves gregis tui; ut, quos unum baptisma sacravit, eos et fidei iungat integritas et vinculum caritatis. Per Dominum.

Omnes R. Amen.

#### **8. Pro Iudeis**

Oremus et pro Iudeis: ut Deus et Dominus noster faciem suam super eos illuminare dignetur; ut et ipsi agnoscent omnium Redemptorem, Iesum Christum Dominum nostrum.

Oremus. Flectamus genua. Levate.

Omnipotens sempiterne Deus, qui promissiones tuas Abrahæ et semini eius contulisti: Ecclesiæ tuæ preces clementer exaudi; ut populus acquisitionis antiquæ ad Redemptionis mereatur plenitudinem pervenire. Per Dominum.

Omnes R. Amen.

#### **9. Pro nondum in Christum credentibus**

Oremus et pro nondum in Christum credentibus: ut, Sancti Spiritus luce repleti, et ipsi viam salutis valeant introire.

Oremus. Flectamus genua. Levate.

Omnipotens sempiterne Deus, qui omnes gentes Filio tuo dilecto tradidisti: cunctorum Ecclesiæ tuæ aggrega familias populorum; ut, veritatis lumen inquirentes, ad te, Deum verum et unicum, pervenire mereantur. Per Dominum.

Omnes R. Amen.

**III — Good Friday — Prayer of the Faithful — English****1. For the Holy Church.**

Let us pray, dearly beloved, for God's holy Church, that our Lord and God may graciously grant her peace and unity and protect her throughout the world; and that he may grant us to lead a quiet and peaceful life to glorify God, the Father almighty.

Let us pray. Let us kneel.

Arise.

Almighty, eternal God, who, in Christ have revealed your glory to all peoples, watch over the works of your mercy, so that your Church everywhere in the world may with unwavering faith continue to bear witness to your name. Through the same.

All: Amen.

**7. For the Unity of Christians.**

Let us pray, also, for all our brethren who believe in Christ, that our God and Lord may deign that they, acting in truth, be gathered and kept by him in his one Church.

Let us pray. Let us kneel.

Arise.

Almighty, eternal God, who gather together those who are scattered, look upon the sheep of your flock, so that those whom one baptism has consecrated, the fulness of faith and the bond of charity may join together. Through our Lord.

All: Amen.

**8. For the Jewish people.**

Let us pray, also, for the Jewish people, that our God and Lord may deign to let his face shine upon them, so that they too may acknowledge the Redeemer of all men, Jesus Christ, our Lord.

Let us pray. Let us kneel.

Arise.

Almighty, eternal God, who gave your promises to Abraham and his descendants, listen mercifully to the prayers of your Church, so that the people who were your very own may be brought to the fulness of the Redemption. Through our Lord.

All: Amen.

**9. For those who do not yet believe in Christ.**

Let us pray, also, for those who do not yet believe in Christ, that filled with the light of the Holy Spirit, they too may enter the way of salvation.

Let us pray. Let us kneel.

Arise.

Almighty, eternal God, who have given over all peoples to your beloved Son, bring to your Church all the families of nations, so that seeking the light of truth they may come to you, the one true God. Through our Lord.

All: Amen.

### **3. Decree: reading of the Gospel of the Passion and Death of the Lord**

The following is the Latin text and the translation of the decree, issued by the Congregation of Rites on March 25, 1965, permitting clerics below the order of deacon or even laymen — vested in albs — to proclaim the Gospel of the Passion during Holy Week.

#### **Sacra Congregatio Rituum**

##### **Urbi et Orbi**

Plures locorum Ordinarii ab Apostolica Sede petierunt ut, attenta difficultate habendi tres diaconos vel tres sacerdotes qui, ad normam artt. 50 et 51 *Instructionis diei* 26 Septembris 1964, Evangelium Passionis et Mortis Domini legerent, assumi possent, pro necessitate, etiam tres lectores vel indonei ministrantes.

Et Sacra hæc Rituum Congregatio, utendo facultatibus sibi a SS.mo Domino nostro Paulo Papa VI tributis, indulget ut, deficientibus uno, vel duobus vel etiam tribus diaconibus vel sacerdotibus, Evangelium Passionis et Mortis Domini legi possit ab aliis clericis, vel etiam laicis, alba tamen indutis.

Contrariis quibuslibet minime obstantibus.

Die 25 Martii 1965.

**ARCADIUS MARIA Card. LARRAONA**

*S. R. C. Praefectus*

**FERDINANDUS ANTONELLI**

*S. R. C. a Secretis*

## CONGREGATION OF RITES

Many local Ordinaries have asked the Apostolic See that, in view of the difficulty in obtaining three deacons or three priests to read the Gospel of the Passion and Death of the Lord, in accordance with the norm of art. 50 and 51 of the Instruction of Sept. 26, 1964, three lectors or qualified servers might be used in case of need.

This Sacred Congregation of Rites, employing faculties granted to it by His Holiness Pope Paul VI, grants that, in the absence of one or two or even three deacons or priests, the Gospel of the Passion and Death of the Lord may be read by other clerics or even laymen, vested in albs.

All things to the contrary notwithstanding.

March 25, 1965.

Arcadio Maria Cardinal Larraona  
*Prefect, Sacred Congregation of Rites.*  
Ferdinando Antonelli  
*Secretary, Sacred Congregation of Rites.*