

RECENT ADAPTATIONS BY THE HOLY SEE

to facilitate the “Dialogue Mass” in the parish setting

Decisions of the Pontifical Commission “ECCLESIA DEI”
Concerning Celebrations of the 1962 MISSALE ROMANUM

No. 24/92 Rome • 7 JUNE 1993

IN CELEBRATING the Solemn High Mass according to the 1962 Roman Missal it is necessary to follow the rubrics of that Missal. In the past the employment of a person who had received the ministry of acolyte acting as subdeacon was tolerated. In that case, the acolyte acting as subdeacon did not wear the maniple. This usage may continue to be tolerated.

It is permissible for those serving Mass to wear amice, alb, and cincture if this is what is ordinarily worn by the servers in the parish where the Mass is celebrated.

With regard to the celebration of the Masses of saints canonized since 1962, the Latin orations published in the Missal of Pope Paul VI and those subsequently published by the Congregation for Divine Worship and the Discipline of the Sacraments should be used, taking the remaining parts from the Common.

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THIS PONTIFICAL COMMISSION sees no difficulty in the celebrant’s reading an approved vernacular translation of the Epistle and Gospel proper to the 1962 Missal while otherwise adhering to the rubrics laid down in the *Ritus Servandus*.

Concerning the celebration of Solemn Pontifical and Solemn Masses:

(1) This Pontifical Commission sees no difficulty in the celebrant and ministers joining in the singing of the plainchant Gloria and Credo together with the schola cantorum and the congregation **instead of reading them privately** as directed by the *Ritus Servandus*. This usage was already admitted by the Church a relatively short time after the publication of the 1962 Roman Missal. The same holds true, *mutatis mutandis* for the Missa Cantata.

(2) This Pontifical Commission sees no difficulty in the entire congregation’s **SINGING** of the *Pater Noster* in all sung Masses.

With regard to all of the above matters, this Pontifical Commission has already made similar provision for the Conventual Masses celebrated in the Benedictine abbeys in France (see below) which have been granted the use of the liturgical books in force in 1962. We believe that it may be readily applied to parochial situations as well.

(3) This Pontifical Commission sees no difficulty in the use of the Prefaces which Your Lordship indicated, since they were once permitted by indults of the Congregation of Rites. Furthermore, the very rich prefaces of the Missal of Pope Paul VI could equally be used for the appropriate Masses in the 1962 Roman Missal. [*What is being spoken of here are the mysterious Prefaces added to the 1965 Missal, which has been placed online.*] Even though the original indult *Quattuor Abhinc Annos* of 3 October 1984 insisted that “there must be no interchanging of texts and rites of the two Missals,” this Pontifical Commission has consistently argued—in the light of the “wide and generous application of the directives already issued for the use of the Roman Missal according to the typical edition of 1962” (*Ecclesia Dei* 6, c)—such usage would be fully acceptable.

[The English translation for the following—given in red ink—is an unofficial approximation and should not be relied upon in a serious way.]

PROVISION for the celebration of the Sung Conventual Mass of the Benedictine Communities in France using the 1962 liturgical books :

Quando Missa conventualis sequitur aliquam partem Divini Officii, inchoetur cum cantu Introitus, omissis precibus ad initium Missae. — When Mass follows the Divine Office, the Introit begins the Mass, and the Prayers at the foot of the Altar can be omitted.

Liturgia Verbi celebretur ad sedile. —Liturgy of the Word can be celebrated at the chair.

Lectiones proferentur versus populum, sive lingua latina sive vernacula; celebrans non repetit nec lectiones nec cantus chori aut populi. —The readings can be done facing the people in the vernacular without being repeated by the celebrant.

Proprio loco, id est post “Oremus” ante Offertorium, adhiberi possunt Preees universales juxta formulas in libris liturgicis contentas, aut aliter rite approbatas. —The Prayer of the Faithful can be done.

Oratio super oblata cantetur. —The “Secret” may be sung.

Doxologia “Per ipsum” a sacerdote celebrante cantetur, dum ipse ealicem cum hostia super altare elevat, usque ad finem doxologiae, choro respondente “Amen”. —The doxology may be sung, and the people may answer “Amen.”

Pater noster ab omnibus simul cum celebrante cantetur. —All may sing the Lord’s Prayer with the celebrant.

Benedictio finalis cantetur, post quam omittitur lectio initii Evangelii secundum Joannem. —The final blessing may be sung and the Last Gospel may be omitted.