

GUIDELINES FOR THE PUBLICATION OF LITURGICAL BOOKS

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Prior to the Second Vatican Council the moderation of the liturgy, including the publication and supervision of liturgical books, was the responsibility of the Apostolic See and the local bishop. The Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (December 4, 1963), extended this responsibility also to Conferences of Bishops for their respective territories, to the extent determined in church discipline and law (cf. canon 838 §3 of the *Code of Canon Law*).

As a part of its responsibility, the Committee on Divine Worship, a standing committee of the United States Conference of Catholic Bishops, has authorized the following guidelines for the use and publication of liturgical materials. The Committee, assisted by its Secretariat, wishes to cooperate as fully as possible with all publishers, editors, writers, and composers involved in the development, production and distribution of liturgical materials, from approved books to popular participation aids, in the hope of encouraging excellence in celebration. The Committee remains open to addressing issues that might develop as the *Roman Missal* reaches the final stages of publication.

Introduction

1. The role of the national episcopal conference and its episcopal liturgical commission (in this country the Committee on Divine Worship) has been defined in the Constitution on the Sacred Liturgy (nos. 22, 36, 39-40, 44) and the Instruction *Inter œcumenici*, On the Orderly Carrying Out of the Constitution on the Liturgy (Consilium and the Sacred Congregation for Rites, September 26, 1964, nos. 44-45). The authority, exercised by the Apostolic See for Latin liturgical books and now by the episcopal conferences for the vernacular liturgical books, was further specified in the decree of the Congregation of Rites, January 27, 1966. (See also the decree of the Conference of Bishops of the United States, April 2, 1964, concerning the examination and control of liturgical translations.) *Liturgiam authenticam*, the Fifth Instruction on Vernacular Translations of the Roman Liturgy (issued by the Congregation for Divine Worship and the Discipline of the Sacraments on March 28, 2001), further specifies the role of the Conference of Bishops:

As regards the publication of liturgical books translated into the vernacular which are the property of a given Conference of Bishops, the right of publication is reserved to those editors to whom the Conference of Bishops shall have given this right by contract, with due regard for the requirements both of civil law and juridical custom prevailing in each country for the publication of books. (no. 115)

The Committee on Divine Worship, therefore, has the responsibility of regulating pastoral-liturgical actions under the authority of the United States Conference of Catholic Bishops. This includes the supervision of the publication of approved liturgical books, participation aids, and those prayerbooks which contain liturgical materials. Supervision of the publication of books wholly comprising devotional materials does not fall within the scope of the Committee on Divine Worship and rests with the local Ordinary of the place in which they are published (cf. canon 826 §3 of the *Code of Canon Law*).

2. The purpose of this national episcopal responsibility – and of the present guidelines – is not only to assert authoritative control but to encourage, and collaborate in, the production and publication of the most effective and excellent liturgical books and other materials. The guidelines have been prepared so that all who participate in any form of liturgical publishing may be assured of the willingness of the Committee on Divine Worship to assist and cooperate.
3. The statements of principles and regulations in these guidelines apply to all kinds of liturgical publications issued or distributed in the dioceses of the United States, that is, within the territory subject to the ecclesiastical jurisdiction of the United States Conference of Catholic Bishops.
4. Special attention should be given to the high quality of books used for reading the liturgical texts to the people in the vernacular, so that even the book's appearance may prompt greater reverence for the word of God and for sacred objects (see *Liturgiam authenticam*, no. 120, and the Instruction *Inter œcumenici*, no. 40e.). They should be clear in their arrangement and typography, worthy in appearance and quality of paper and binding, supplemented by such catechetical and other comments as will encourage effective and dignified celebration, and be faithful to the goals of the liturgical reform. In particular, from the approved liturgical books to the simplest participation aids, publications should provide the greatest possible diversity and options, as expected by the liturgical reform. No publication should limit, directly or indirectly, the breadth of choice open to the priest and other ministers, the leaders of song, parish and community worship committees, or others who participate in planning liturgical celebration. Similarly, no explanation or arrangement of text or rites should misrepresent or distort the approved ritual, as found in the vernacular typical editions approved by the United States Conference of Catholic Bishops and confirmed by the Apostolic See.
5. In these guidelines the term “publisher” is applicable to any person or group, public or private, for-profit or not-for-profit, ecclesiastical, religious, or lay, engaged in the production of liturgical materials for distribution to others. “Publications” refer to such materials by whatever process they may be produced or reproduced, whether for sale or for distribution without charge.
6. For typical vernacular editions, the *recognitio* granted by the Apostolic See is to be indicated in the printed editions together with the *concordat cum originali* signed by the chairman of the liturgical Commission of the Conference of Bishops, as well as the *imprimatur* undersigned by the President of the same Conference (*Liturgiam authenticam*, no. 81).
7. The publication of liturgical texts *iuxta typicam*, that is reproductions of all or part of liturgical texts in other forms such as in participation aids, is governed by a separate canonical norm, canon 826 §2. The requisite attestation that a liturgical book is in conformity with the approved typical edition (in this case, the typical vernacular edition) is supplied by the Ordinary of the place where the liturgical book is published.
8. In addition, it is the responsibility of the publisher to obtain the necessary permission or contract from the copyright holder of any liturgical or other text which is included in a

publication. Such permission should be sought as soon as the material has been chosen and always prior to its publication. Any conditions or requirements established by copyright holders are in addition to these guidelines, including the payment of royalties or other fees, and have their own force.

9. Publishers are reminded that the appropriate copyright notice is to be made, as specified by the copyright holder.

In the case of texts prepared by the International Commission on English in the Liturgy (ICEL), as in the case of the *Roman Missal*, the copyright notice reads:

Copyright © (year or years of publication), International Committee on English in the Liturgy, Inc. All rights reserved.

In the case of texts from the *New American Bible* or the *Lectionary for Mass*, the copyright notice reads:

from the *Lectionary for Mass*:

Excerpts from the *Lectionary for Mass for Use in the Dioceses of the United States of America*, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner.

from the *New American Bible*:

Scripture texts in this work are taken from the *New American Bible with Revised New Testament and Revised Psalms* © 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C. and are used by permission of the copyright owner. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

or:

Scripture texts in this work are taken from the *New American Bible with Revised New Testament* © 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C. and are used by permission of the copyright owner. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

10. Ordinarily the authorization to publish or the directions described below apply to both first and subsequent printings, but in every case the Secretariat of Divine Worship should be informed of new printings so that necessary changes or corrections can be incorporated.
11. Any inquiries concerning these guidelines and all other communications should be addressed to the Committee on Divine Worship through its Secretariat (3211 Fourth Street, NE, Washington, DC 20017). Any doubts concerning the application of the guidelines should be resolved in sufficient time before publication.
12. Publishers are requested to place the Secretariat of Divine Worship on their mailing lists so that copies of all publications, releases, advertising and promotional material, *etc.* will be available to the Committee.

Books containing liturgical texts fall into one of three categories:

A. Approved Liturgical Books

13. “Approved liturgical books” are complete or excerpted editions of the vernacular translations of the Latin *editiones typicae* which have been duly approved for liturgical use in the dioceses of the United States of America by the United States Conference of Catholic Bishops. They are books or excerpts from books which are intended for use by the celebrant or ministers in the celebration of Mass, the sacraments, or other liturgical rites.
14. The Committee on Divine Worship, in consultation with publishers, will determine whether a liturgical book will be published exclusively by a single publisher or will be made available to publishers non-exclusively. In the United States of America, the revised edition of the *Roman Missal* is available to publishers on a non-exclusive basis. Authorization must be obtained in the case of each book but will not be unreasonably withheld from any publisher who complies with the conditions and requirements of the Committee on Divine Worship.
15. When the ICEL texts are available and their approbation for use in the United States is anticipated, the Committee on Divine Worship will inform publishers and invite them to apply for authorization to publish an approved edition. The projected contents, format, size, number of copies to be printed, estimated selling price, and date of publication should be submitted with the application.
16. The Committee will provide authorized publishers with all necessary adaptations and directives upon approval of the liturgical texts by the episcopal conference and confirmation by the Apostolic See.
17. No publisher may alter the approved text, prescribed arrangement, or required format in any way. The publisher is free to select typefaces, page and book design, and the like which are compatible with the purpose and use of the publication. Publishers are invited to propose rearrangements of texts, additions of supplementary material, graphic designs, *etc.*; however, these may be adopted only with permission of the Committee on Divine Worship.
18. Publishers must submit for the examination of the Secretariat staff of the Committee on Divine Worship three copies of either the complete manuscript or the first galley proofs of the proposed publication, allowing six to eight weeks for review. After the incorporation of changes, corrections, and the like required by the Committee on Divine Worship, a further set of proofs is to be submitted.
19. Final authorization to print will be given in written form only upon the submission of three copies of the final proof pages in which all changes have been incorporated.
20. In the case of a complete edition of an approved liturgical book the Chairman of the Committee on Divine Worship will issue the publisher a formal written authorization to publish.

21. The acknowledgment page of such publications shall include a mention of the approbation and confirmation of the liturgical book; the copyright page shall state:

Published by authority of the Committee on Divine Worship,
United States Conference of Catholic Bishops

22. In consultation with all publishers authorized to publish an edition of a newly approved liturgical book, dates of publication and distribution will be set by the Committee on Divine Worship.
23. Immediately upon printing and binding, and prior to distribution, five copies are to be sent to the Secretariat for its use, together with two copies for transmission to the Congregation for Divine Worship and the Discipline of the Sacraments.
24. Royalties payable to the United States Conference of Catholic Bishops and to the Apostolic See through the United States Conference of Catholic Bishops have been treated separately in the USCCB policy on royalties.
25. Copies of all promotional and advertising material related to approved liturgical books are to be submitted prior to printing and distribution to dealers, publications, subscribers, *etc.*
26. See Appendix I: Editorial Requirements for Granting the *Concordat cum originali*, regarding requirements of format and other details of published liturgical books.

B. Other Liturgical Publications

27. The term, “other liturgical publications,” has been adopted to cover editions of the contents of the above approved books in forms which are not primarily or directly intended for the use of the celebrant and ministers during the actual celebration or as “participation aids” for congregations. Study editions useful in preparation for rites, home or school editions, such as hand missals or other publications which incorporate an entire rite are included in this category of texts *iuxta typicam*. Because such publications are offered to the public as editions containing an entire rite, and because on occasion such books may be employed in place of approved liturgical books, publishers are expected to follow these guidelines.
28. Publishers should provide the Committee on Divine Worship with complete information concerning such projected publications. This should include a definitive outline of the contents and the name of the local Ordinary of the place where the work is to be published. It is the local Ordinary who, in accord with canon 826 §2 of the *Code of Canon Law*, grants the *imprimatur*.
29. The complete manuscript or first galley proofs should be submitted promptly to the Committee, which will communicate any corrections, observations, and the like.

30. When the liturgical texts, upon examination, have been found to be in conformity with the typical edition, the Committee on Divine Worship will inform the publisher and the appropriate local Ordinary.

Such publications may include a notice that the liturgical texts and rites have been approved and confirmed, but not that the publication itself has been authorized or approved by the Committee on Divine Worship.

31. Since the publication of study editions, excerpted portions, and the like must not jeopardize the introduction or use of approved books, after consultation with the concerned publishers, dates of publication and distribution will be set by the Committee on Divine Worship.
32. Five copies of such publications are to be sent to the Secretariat.

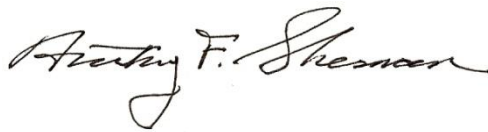
C. Participation Materials

33. Publications such as hymnals and popular participation aids which promote and facilitate participation of the people in the liturgy by providing the necessary texts and music to fulfill their active role are included in this third category of texts *iuxta typicam*. Participation materials of this kind are distinct from the approved liturgical books used by the ministers of the liturgy. Because of the impact of such materials upon liturgical celebration, publishers of participation aids are asked to observe the following guidelines. In addition, publishers of participation aids are to observe the special requirements noted in Appendix II: Guidelines for Publication of Participation Aids, also approved by the Committee on Divine Worship of the United States Conference of Catholic Bishops.
34. New liturgical texts, including future revisions of existing liturgical texts, will be supplied by the Committee on Divine Worship to all interested publishers of participation aids in such a way and time so as not to jeopardize the introduction and use of the approved liturgical book.
35. At times the Committee on Divine Worship will provide not only the approved liturgical texts but also a suggested format for popular publications. The latter may include such elements as subheads, running directions or commentary, suggested introductory material, indications of needed supplementary material such as song texts, *etc.* However, it is most desirable that such supplementary material be prepared by editors and publishers themselves.
36. The reformed liturgy offers a variety of options, encourages ministerial creativity, and at times admits a diversity of forms. The participation aid should be so designed as not to establish, once and for all, a single or rigid pattern of liturgical celebration.
37. The arrangement or selection of liturgical texts must not result in the suppression of alternatives and options for the congregation (or for the celebrant and other ministers, as applicable). When a difficulty arises, namely, when the number of options is large, the selection of the minimal options to be included will be made by the Committee on Divine Worship, which should be consulted beforehand. The publisher does not have the authority to make unilateral selection of liturgical texts among the options available.

38. Musical settings should be provided within participation aids. If the aid is to be used over an extended period or by various groups, the music should be arranged in such a way as not to limit other suitable musical selections.
39. Publishers of popular publications are asked to submit to the Committee on Divine Worship completed manuscripts or at least page proofs of all new publications, together with the name of the ecclesiastical authority from which permission to publish will be sought. These proofs or manuscripts are in addition to those required by copyright holders whose requirements must also be met by publishers.
40. The Committee on Divine Worship will return the manuscripts or proofs to the publishers with a report of (a) corrections to be made because of errors in the texts and/or rites, and (b) indications of corrections needed because of inadequacies, unsatisfactory commentary, or the like. Copies of the report will be sent to the appropriate ecclesiastical authority and the copyright holders of texts.
41. Only in the case of error or violation of the approved form of texts or rites will ICEL or other proprietors of copyrighted texts be asked by the Committee on Divine Worship to withhold license to publish. In all other cases the determination will continue to be made by the local ecclesiastical authority.
42. Publishers are reminded of the need of copyright permissions for the publication of participation aids. This refers not only to the English translation of the various texts but also to all musical compositions and settings.
43. The local Ordinary, in accord with canon 826 §2 of the *Code of Canon Law*, grants the *imprimatur*.
44. See Appendix II: Guidelines for the Publication of Participation Aids, regarding specific requirements for formatting, texts, and other details.



Most Reverend Arthur J. Serratelli
Bishop of Paterson
Chairman, Committee on Divine Worship



Rev. Msgr. Anthony F. Sherman
Executive Director, Secretariat of Divine Worship

April 23, 2009

Appendix I: Editorial Requirements for Granting the *Concordat cum originali*

“The books from which the liturgical texts are recited in the vernacular with or on behalf of the people should be marked by such a dignity that the exterior appearance of the book itself will lead the faithful to a greater reverence for the word of God and for sacred realities” (Liturgiam authenticam, no. 120).

In fulfillment of its obligation to ensure that each published edition of the *Roman Missal* is worthy of its role in the sacred liturgy, the Committee on Divine Worship, through its Secretariat, requires that certain conditions be met before approval is given for publication. Each of these requirements is set forth in the interest of maintaining the integrity of the scriptural text and in order that each edition might reflect the dignity of the word of God.

1. The full and integral typical text (including all front matter) must be included in each edition.
2. Sense lines, as exemplified by the typical edition, must be observed in all cases.
3. When eucological texts (prayers) are printed, page breaks must allow each oration to be proclaimed in full, without page turns, to the extent this is possible.
4. The format as it appears in the typical edition is to be followed. Any exception is to be given prior approval by the Secretariat of Divine Worship.
5. Rubrics and editorial materials are to be printed in appropriate colors designating them as explanatory material. Texts intended for proclamation must be printed in a color, font and size suitable for proclamation. Samples of such text should be submitted to the Secretariat at an early stage in the development of the revised edition of the *Roman Missal*.
6. The paper and binding of each edition of the *Roman Missal* must be of an appropriate quality and durability. Traditional stitching or other means of binding should be used that guarantee that the spine will not split or drop pages. “Ideally, the paper of a ritual book designed for cathedral use should be at least 70 lb. stock and resistant to wrinkling and curling. In addition, the weight of each page, as it is turned, should allow it to draw naturally to the left side of the center gutter to help complete turning with little effort. Ink is best which resists fading and smearing, should it come into contact with fingered or with materials used in certain rites such as blessed oils, water, wine, lemon juice, bread and the like. Inks whose color fades or changes when routinely exposed to bright light are also to be avoided. It is important for immediate readability that red ink result in vivid though not garish red print rather than shades of orange or brown” (*Ratio Translationis for the English Language*, Annexe: Physical Elements of Style, no. 13).
7. “Ribbons are best added to a liturgical book by being sewn to the inside binding on the spine; this will help to secure them from being otherwise loosened by the frequent pulling needed to place them correctly.” Tabs can help celebrants locate the most frequently used texts. Such tabs should be used on pages “which mark the principal parts of the Order of Mass,

especially Eucharistic Prayers I-IV, the beginning of Mass, the Creed, the prayers found in the Preparation of the Gifts, the Our Father and the sections relating to the Blessing.” Multiplying the tabs beyond these essentials will reduce their effectiveness and add to the cost of publication (Ratio Translationis *for the English Language*, Annexe: Physical Elements of Style, no. 15).

8. “The placement of art opposite the title pages of liturgical books, notably at the beginning of the Roman Canon, is a long established and commendable practice. To be avoided is the overuse of decorative elements so that a liturgical book becomes weighed down with graphics that distract or clutter the page” (Ratio Translationis *for the English Language*, Annexe: Physical Elements of Style, no. 11).
9. Final judgments regarding suitability of a manuscript for approval by the Committee on Divine Worship rest with the USCCB Secretariat of Divine Worship.
10. Three copies of each manuscript for which a publisher seeks the *concordat* must be submitted to the USCCB Secretariat of Divine Worship at least six weeks prior to the date the manuscript is needed by the publisher for printing.

Appendix II: Guidelines for the Publication of Participation Aids

In fulfillment of its responsibility to oversee the publication of the liturgical books and in order to foster the active participation of all the faithful in liturgical celebrations, the USCCB Committee on Divine Worship first issued guidelines for the publication of participation aids in May 1975. They were revised in 1998, and in light of the publication of the third edition of the Roman Missal, the Committee on Divine Worship approved the following revision of these guidelines in April 2009. The guidelines – which take effect with the implementation of the third edition of the Roman Missal – will be used by the Secretariat of Divine Worship as a guide in granting approval for the publication of all participation aids.

Introduction

The USCCB Committee on Divine Worship has been charged with the responsibility of overseeing the publication of the liturgical books which describe and guide the reformed rites which were developed in the years since the Second Vatican Council. Likewise, the Committee has sought ways to foster the effective implementation of this reform in the fulfillment of its responsibility to regulate pastoral-liturgical action in the dioceses of the United States of America.

It is in the light of this responsibility that these guidelines have been developed for publishers of popular participation materials. The guidelines were first issued in May 1975 and subsequently revised on several occasions, most recently in April 2009. The purpose is not to suppress initiative on the part of publishers, but to encourage the publication of effective participation aids and to foster that “full, conscious and active participation which is demanded by the very nature of the liturgy” (*Sacrosanctum Concilium*, no. 14).

Approval of the Secretariat for Divine Worship

Before copyrights will be released by USCCB, CCD, or ICEL for participation aids, the approval of the USCCB Secretariat of Divine Worship is required. The Secretariat acts on behalf of the Committee on Divine Worship in assuring conformity with these guidelines.

Previous publishers of participation aids should submit a copy of the manuscript from a forthcoming edition of their publication to the Secretariat of Divine Worship for its review and approval. Once a letter of approval has been received, such approval may be presumed for forthcoming editions of the same publication, provided that no changes concerning these guidelines have been made.

A single subscription to each participation aid should be sent to the Secretariat of Divine Worship.

Order of Mass

In General

Questions of format in presenting the Order of Mass may differ with different publications. However, an effort should always be made to accurately present the prayers, responses, acclamations, and musical selections in such a way as to foster the participation of the entire assembly.

- Publishers may use only those liturgical books which have been approved by the United States Conference of Catholic Bishops and confirmed by the Apostolic See for use in the dioceses of the United States of America.
- While it is not necessary for participation aids to include presidential prayers or biblical readings, when such texts are printed, all legitimate options must be included.
- Any commentary should be clearly set apart from the liturgical texts and rubrics by size and typeface.
- The terminology given in the liturgical books is to be followed. Note that the word “presider” is not to be used as it is not used in the *Roman Missal*.
- Indications of postures should be based upon the norms contained in the *General Instruction of the Roman Missal (GIRM)*, numbers 42-43.

Introductory Rites

Entrance Chant

Greeting

All three greetings must be printed, and no selection may be made.

Rite of Blessing and Sprinkling of Holy Water

If the prayer of blessing is printed, all options must be given (A, B and C during the Easter season, or A and B for the rest of the year). If the people’s part is printed, it is sufficient to print one of the antiphons with musical notation or another appropriate song.

Penitential Act

If the introduction is printed, all options must be given (A, B and C). There should be some indication that other words of introduction may be used.

- All three forms of the Act of Penitence must be printed (A, B and C). For Rite C, the three responses (*Lord, have mercy, Christ, have mercy, Lord, have mercy*) may be printed without the variable tropes since the *Roman Missal* provides so many examples.

Kyrie

When the *Kyrie* is printed, both English and Greek forms should be provided, as in the *Roman Missal*.

Gloria

The typical text is to be printed in the approved sense line format. A rubric may be added to indicate the days on which the *Gloria* is used.

Collect Prayer

If the Collect is to be included, it must be printed in full, in the typical sense line format. If two options are given for the Collect, both must be included.

- A rubric should be included which indicates that the people respond “Amen” to the prayer. However, if the prayer is printed, the simple “Amen” is sufficient.

Liturgy of the Word

First Reading, Second Reading, Gospel

By means of the word of God proclaimed at Mass, the Holy Spirit “makes what we hear outwardly have its effect inwardly” (Introduction to the *Lectionary for Mass* [Introduction], no. 9). This, however, can only take place when the readings are proclaimed in “[a] speaking style on the part of the readers that is audible, clear, and intelligent” (Introduction, no. 14), and when sufficient amplification is provided (Introduction, no. 34). It is clearly preferable that the word of God be clearly heard by all who participate in the liturgy, for “[i]n the hearing of God’s word the Church is built up and grows” (Introduction, no. 7).

- While it is not a requirement, some participation aids include the texts of readings and presidential prayers.
- The official *Liturgical Calendar for the Dioceses of the United States of America*, published each year by the Secretariat of Divine Worship, is to be used in choosing the readings for each day.
- When several options exist for the readings (*i.e.*, Christmas, the vigil of Pentecost, *etc.*), no preference may be indicated unless such a preference is printed in the *Lectionary for Mass*. When more than two options are given for a reading, only one reading must be printed in full. All other optional readings should be listed by their biblical references and *tituli*.
- Optional shorter and longer forms of readings must be printed in the order given in the *Lectionary for Mass*. The shorter form of the reading may be bracketed within the longer form.
- The arrangement of readings in the typical sense lines provided in the *Lectionary for Mass* is optional. When the sense lines of the *Lectionary* are not observed, the sense lines of the *New American Bible* must be followed.

Responsorial Psalm

The responsorial psalm is to be printed, preferably with musical notation for the response. In addition, it is recommended that a seasonal antiphon be provided (cf. *Lectionary for Mass*, no. 173).

- While it is sufficient to print only the refrain of the responsorial psalm, the verses may also be printed.
- When there are various options in the *Lectionary* (e.g., in the Commons where responsorial psalms are grouped together rather than related to specific first readings), a selection may be made of at least one responsorial psalm, but there must be an indication that there are other options.
- The sense lines of the approved text as it appears in the *Lectionary for Mass* are to be followed.

Sequence

On the days when the Sequence is provided in the *Lectionary for Mass*, it should be included in the same way other texts of the *Lectionary* are included, along with a rubric indicating whether the Sequence is prescribed or optional, as indicated in the *Lectionary*.

Gospel Acclamation

The *Alleluia* or Gospel Acclamation is to be printed, preferably with musical notation for the response.

- This acclamation belongs to the Gospel reading and is not a response to the preceding readings. This differentiation should be clearly indicated by the format.
- The musical settings for this acclamation should be varied for the sake of the local community. A rubric should be included stating that, if the *Alleluia* or the Lenten Gospel acclamation cannot be sung, it is to be omitted.

Profession of Faith

The typical text of the Nicene Creed is to be printed in the approved sense line format. In addition to the Nicene Creed, the typical text of the Apostles' Creed may be printed as well; if it is printed, it too is to be printed in the approved sense line format and a rubric should be added to indicate that it may be used instead of the Nicene Creed, "especially during Lent and Easter time" (*Ordo Missæ*, no. 19).

Universal Prayer (Prayer of the Faithful)

In the interest of encouraging the local composition of the intercessions of the Universal Prayer, none of the parts of this prayer (introduction, intercessions, concluding prayer) may be printed, even as examples. At least the most common of the responses ("Lord, hear our prayer") should be printed; others may be indicated, and it is appropriate to give musical notation for these.

Liturgy of the Eucharist

Presentation of the Gifts and Preparation of the Altar

The prayers to be said inaudibly by the priest should not be printed.

Prayer over the Offerings

If the Prayer over the Offerings is to be included, all options (if provided) must be printed in full, in the typical sense line format. A rubric should be included which indicates that the people respond “Amen” to the prayer. However, if the prayer is printed, the simple “Amen” is sufficient.

Eucharistic Prayer

No preference should be indicated among the four principal Eucharistic Prayers. If one is printed, all must be included. The prefaces of Eucharistic Prayers II and IV must appear as parts of the respective prayers.

- It should be clear from the typographical arrangement that the preface is an integral part of the Eucharistic Prayer, whether or not the texts are printed.
- If the prefaces are given, no selection may be made among the prefaces for Advent, Christmas, Lent, and Easter, and any strictly proper preface or prefaces (*e.g.*, for a specific Sunday or feast day) must be included. In Ordinary Time, it is sufficient to give three Sunday and three weekday prefaces; the selections should be varied. The possibility of other options should be clearly indicated.
- The *Sanctus*, the acclamation of the Mystery of Faith, and *Amen* are to be printed with musical notation. No preference should be indicated among the acclamations of the Mystery of Faith. No other acclamations within the Eucharistic Prayers may be printed.
- The Eucharistic Prayers for Masses of Reconciliation may be printed in place after the four principal Eucharistic Prayers. If one of these texts is printed, however, both must be given. The prefaces must appear as parts of the respective prayers.
- A rubric is to be included indicating that on some occasions the priest may use the authorized Eucharistic Prayers for Masses for Various Needs and Intentions.

Communion Rite

- If the introduction to the Lord’s Prayer is printed, all options must be given. It is appropriate to give musical notation for the prayer and the doxology which follows the embolism.
- The prayers said inaudibly by the priest are not to be printed.
- It should be made clear from the typographical arrangement that the *Agnus Dei* accompanies the breaking of the bread and should be repeated until the breaking of the bread is finished. Musical settings for the *Agnus Dei* should be provided.
- The period after communion should not be designated “thanksgiving,” nor should thanksgiving or litany prayers be included. It may be noted, however, that a “psalm or other canticle of praise or a hymn may also be sung by the entire congregation” (See *GIRM*, no. 88).

Prayer after Communion

If the Prayer after Communion is to be included, all options (if provided) must be printed in full, in the typical sense line format. A rubric should be included which indicates that the people respond “Amen” to the prayer. However, if the prayer is printed, the simple “Amen” is sufficient.

Concluding Rite

- The simple form of the blessing may be printed, as in the *Roman Missal*.
- The solemn blessing or prayer over the people may be printed according to the selection made in the *Missal* for the principal seasons, but there should be an indication that other texts may be chosen.
- No preference among the optional texts for the solemn blessing or prayer over the people for the Sundays in Ordinary Time may be made, but there should be an indication that there are various options.
- In all cases the responses of the people should be indicated.
- No preference should be indicated among the options for the dismissal.

Other Questions

Guidelines for Receiving Communion

The following *Guidelines for Receiving Communion* must be included in a prominent place in all participation aids in the same type used for the responses of the assembly:

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For Other Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For Those Not Receiving Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For Non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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Other Mass Texts

If votive Masses, Masses for Various Needs and Intentions, *etc.*, are printed, the *Roman Missal* is to be followed, with the usual indication of options. If a ritual Mass is printed, one set of texts may be selected, with the usual indication of options. The appropriate ritual book is to be followed.

Rite of Penance

Sacramental celebrations of the reconciliation of several penitents with individual confession and absolution (Rite II) must be taken from chapters 2 and 4, and Appendix II of the *Rite of Penance*. Settings for such celebrations require the approval of the Secretariat of Divine Worship prior to their publication in a participation aid.

Eucharistic Adoration

The most recent edition of the ritual *Holy Communion and Worship of the Eucharist Outside Mass* must be followed in any directions or rubrics.

- An introductory note should state that, since eucharistic exposition may not be held merely to give the eucharistic blessing, Benediction must always be preceded by a suitable period for reading of the word of God, song, prayers, and sufficient time for silent prayer.
- Suitable songs, hymns, or psalms should be provided for the opening of any liturgy of Eucharistic Adoration.
- During the period of adoration, readings from Scripture should be indicated together with appropriate prayers and songs.
- A hymn or other eucharistic song or songs should be given to immediately precede Benediction. A rubric should mention the prayer of the priest/deacon and the eucharistic blessing. If the prayer of the priest/deacon is printed, there should be the usual indication of the options contained in the *Roman Ritual*.
- A song or acclamation may be printed for use during reposition. The Divine Praises may also be used. A rubric should indicate that other acclamations or songs may be used.

Other Liturgical Celebrations

Care should be taken to follow the *Roman Missal* regarding the special rites (*i.e.*, the blessing of candles on the feast of the Presentation of the Lord, the blessing and distribution of ashes on Ash Wednesday, *etc.*) and rubrics (*i.e.*, the requirement to genuflect at the words “and by the Holy Spirit was incarnate of the Virgin Mary, and became man” of the Nicene Creed on Christmas and the Annunciation) which mark particular liturgical celebrations.

- If provision is made for Sunday celebrations in the absence of a priest, the ritual book *Sunday Celebrations in the Absence of a Priest* should be followed, with the usual indication of options.
- If any texts of the *Liturgy of the Hours* are printed, both Morning and Evening Prayer should be included. A selection of hymnody and psalmody for the various hours may be made, but always with an indication that other texts may be chosen. The headings given in the Ordinary of the *Liturgy of the Hours* are to be followed. When psalm prayers are given, they should be chosen from among those given in the *Liturgy of the Hours*.
- Nonsacramental penitential celebrations should follow the structure of a Liturgy of the Word, as in the *Rite of Penance*. It should be clearly indicated that such celebrations are not to be used in place of the Sacrament of Penance.
- If other celebrations (for example, prayer services with special themes, *etc.*) are added, both typographical arrangement and explicit rubrics should indicate that these are not official texts or rites.
- An original setting should not be printed if an approved rite already exists (*i.e.*, Order of Crowning an Image of the Blessed Virgin Mary, Proclamation of the Birth of Christ, *etc.*). When such rites are printed, the approved text should be followed, with the usual provision for options.
- Devotional or personal prayers may be printed in participation aids. When a prayer exists in several versions, preference should be given to the versions printed in the *Manual of Indulgences* and *Catholic Household Blessings and Prayers*, revised edition.

Participation Aids in Other Languages

When a ritual text in a language other than English has been approved by the United States Conference of Catholic Bishops for use in the dioceses of the United States and confirmed by the Apostolic See, that ritual text must be used. If no ritual text has been approved by the USCCB in a given language, then translations approved by other Conferences of Bishops and confirmed by the Apostolic See in languages other than English may be used in the celebration of the liturgy. This was issued by decree of the National Conference of Catholic Bishops on April 2, 1964. The above guidelines apply equally to the publication of participation aids in Spanish and other languages for use in the dioceses of the United States of America.

Regarding the use of Spanish, the National Conference of Catholic Bishops, at its November 2000 meeting, authorized that in the future, translations of Sacred Scripture in Spanish language liturgical books for the dioceses of the United States of America be taken from the translation employed by the Mexican *Lectionary for Mass. A Leccionario* for use in the dioceses of the United States of America is in preparation. Publishers should consult the Secretariat of Divine Worship concerning various approved liturgical translations in languages other than English.