

DOCUMENTATION

THE NEW "ORDO MISSAE"

By the Apostolic Constitution "Missale Romanum", dated Holy Thursday, April 3, 1969, the Holy Father has approved and commanded to be promulgated the new Missal revised on the basis of the directives of the Second Vatican Council.

Now, by a Decree of the Sacred Congregation of Rites, dated April 6, 1969, there appears the volume which contains the *Ordo Missae* and the general norms, brought together into the document entitled "Institutio Generalis Missalis Romani". The *Ordo Missae* and the general norms come into force on the first Sunday of next Advent, November 30, 1969.

I

The *Ordo Missae* in its new form marks the goal of the reform of the Mass, after the intermediary stages reached with the Instructions of the Sacred Congregation of Rites of September 26, 1964, and of May 4, 1967.

The points that have been altered are the following:

1. *Introductory rites.* The prayers at the foot of the altar are suppressed in their present form, and the celebration opens with the singing of the introit, while the celebrant goes to the altar and then goes to the seat. Then, at the seat, the celebrant makes the sign of the cross together with the people, and greets the assembly. Certain formulae of greeting derived from St. Paul's Letters can be used (for instance, "The love of God the Father, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit be with you"), or the traditional "The Lord be with you" or "and also with you." In every case the people reply: "And with your spirit". Then comes the penitential act, which can take different forms, and before which the priest may speak some words to the faithful as an introduction to the celebration beginning. The rite then continues with the *Kyrie* and the *Gloria*.

2. *Offertory rites.* This part of the celebration, left completely untouched in the preceding reforms, is now rearranged to correspond better to its true meaning. The formulae accompanying the placing of the bread and wine on the altar have been changed, so as not to anticipate the true offering of the sacrifice, which will be done in the Canon. Use had been made of expressions of blessing traditional in the Bible, stressing the creative action of God and

man's participation in the offering of the elements that will serve for the sacrifice: "You are blessed, Lord God of the universe. From your generosity we have received the bread which we present to you. It is the fruit of the earth and of man's labour. And from it will come to us the bread of life." A similar formula, with the necessary changes, accompanied the placing of the chalice on the altar. The formula for pouring water in the wine has been shortened, and that of the washing of hands changed.

3. *The rite of the "Fractio" and of the "Pax"*. The elements that constitute this part have been arranged in a clearer fashion. The *Our Father*, which begins the communion rites, is followed by the embolism ("Deliver us...") in a shortened form and without the names of the saints. This concludes with the memorial of the return of the Lord and the acclamation of the people "... we may be ever free from sin and safe from all disquiet, awaiting the blessed hope and the coming of our Saviour Jesus Christ. "R. Yours is the kingdom, yours the power for ever."

The rite of the kiss of peace has been arranged thus: first the priest asks of God the gift of peace for the Church and the world with the prayer "Lord Jesus Christ, who said to your Apostles: Peace I leave with you my peace I give to you..." Then he addresses this wish to the faithful "May the peace of the Lord be always with you" and the invitation "Give one another the kiss of peace". The faithful may exchange a greeting of peace by a suitable gesture to be determined by the Bishops Conferences.

Then come the breaking of the Eucharistic Bread for Communion, accompanied by the singing of the acclamation "Lamb of God". The Communion rites remain unchanged.

4. There are other minor changes throughout the *Ordo*. Of these we note two touching the Roman Canon. In it too the words of the Lord in the narration of the Last Supper have been made uniform with the reading adopted in the new eucharistic prayers: "This is my body which will be given up for you", for the consecration of the bread, and "This is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven." The first formula has received the addition of the phrase "which will be given up for you", and the second has had removed the words "the mystery of faith", which are said by the celebrant as an introduction to the acclamation of the people: "Christ has died, Christ is risen, Christ will come again."

Besides, the conclusions "Through Christ our Lord" recurring in the Canon are put between brackets and may be omitted. The same procedure is used for the names of the saints, in the *Communicantes* only the names of the Blessed Virgin, of St. Joseph and of the Apostles Peter Paul and An-

drew remain obligatory, in the *Nobis quoque* the names of the saints mentioned in the Bible are obligatory, namely John the Baptist, Stephen, Matthew and Barnabas. In this way the venerable Roman Canon acquires greater unity and ease of recitation on the lines of the new eucharistic prayers.

II

The *Institutio Generalis* of the Missal summarizes the Missal's present introductory documents: The General Rubrics, the "Ritus Servandus in Celebratione Missae", the "De Defectibus in Celebratione Missae Occurrentibus". Its style is of course pastoral rather than juridical and rubrical, so as to guide the celebrant not only in the exact performance of the rite, but also in understanding its spirit and significance.

The *Institutio Generalis* of the Missal summarizes the Missal's present doctrinal character. The second reviews the various elements of the celebration, giving the doctrinal and rubrical presentation of each. The third illustrates the roles of each of those participating in the celebration priest, people and ministers. The fourth sets forth the various forms of celebration: Mass with the people, private Mass, concelebrated Mass and contains also the norms for communion under both species. The fifth offers an ample set of directives on the arrangement of the church as the place of the celebration. The sixth reviews what is needed for the sacred action, the sacred furniture, vessels and vestments. The seventh gives guidance in choosing the formulary of the Mass and of its various parts readings, prayers and chants, offering also a whole series of possible adaptations and a number of different forms. The eighth summarizes in two pages the hitherto very wide and extremely complicated legislation on votive Masses and Masses for the dead.

As can be seen, this is a document with a clear, linear structure, inspired by pastoral principles, and aimed rather at illustrating and guiding than at presenting a whole series of taxative norms.

After these years of unavoidable fluidity, it is to be hoped that with the *Institutio* now published a clearer and more united outline will be found in the celebration of worship, particularly in the celebration of the Eucharist, as the Holy Father himself wishes in the Apostolic Constitution: "We trust that the new Missal will be accepted as an instrument that will show forth and strengthen the reciprocal unity of all, and that by its means, even in the diversity of tongues, a single prayer may ascend to the heavenly Father."

Shortly there will follow the publication of the Lectionary and of the part of the Missal containing the prayers and antiphons. Then one will have a complete picture of the new liturgical book and the material adaptation to the various situations of God's holy people.

INTRODUCTION ON THE DRESS, TITLES AND COATS-OF-ARMS OF CARDINALS, BISHOPS AND LESSER PRELATES

In the diligent exercise of His vigilance over the Church, and the observance of the indications and spirit of the Church, and the observance of the indications and spirit of the Second Vatican Ecumenical Council, His Holiness Pope Paul VI has not failed to dedicate His attention also to certain exterior forms of ecclesiastical life, with the intention of bringing them into closer correspondence with the changing circumstances of the times, and of making them now accord better with higher spiritual values which they should express and promote.

This is well known to be a subject to which the modern mentality is particularly sensitive, one that demands the avoidance of possible extremes in one direction or the other, and an ability to bring correctness and decorum into harmony with simplicity, practicality, and the spirit of humility and poverty, which must always and preeminently shine forth in those who, by their investiture in ecclesiastical offices, have some special responsibility in the service of the People of God.

It is on the basis of such criteria that, in the course of the last two years, the Holy Father has given directions for the publication of certain rules on the dress and other prerogatives of Cardinals (Reference No. 3711 of the Sacred Congregation for Ceremonial, dated June 6, 1967), of a Motu Proprio on the Reorganization of the Pontifical Household ("Pontificalis Domus" of March 28, 1968), and of another Motu Proprio, complemented by an Instruction of the Sacred Congregation of Rites, on the use of pontifical insignia ("Pontificalia Insignia" of June 21, 1968; Instruction of the same date, Reference No. R. 32/968).

Wishing now to renew further and on a broader scale the discipline on dress, titles and coats-of-arms of Cardinals, Bishops and lesser Prelates, His Holiness charged a special Commission of Cardinals and His Secre-

ariat of State to study the matter with care, taking account, at the same time and in just measure, of tradition, modern needs, and the deeper values implicit in certain forms of living, exterior and contingent though they be.

The fruit of that labor is the present Instruction, which the Holy Father deigned to approve in the Audience granted to the undersigned Cardinal Secretary of State, on the twenty-eight of March, 1969, disposing likewise that it should come into force on the thirteenth day of April, Low Sunday, 1969.

PART I — THE DRESS FOR THE CARDINALS

1: The following continue in use: the cassock of red wool or similar material, with trimmings, lining, buttons and thread of red silk, and the mozzetta of the same material and colour as the cassock but without the small hood.

The mantelletta is abolished.

2. The use is also continued of the black cassock with trimmings, lining, buttonholes and buttons of red silk, but without the upper half-sleeves.

The elbow-length cape, trimmed in the same manner as this cassock, may be worn over it.

3. With both the red cassock and the red-rimmed black cassock there is worn the sash of red watered-silk ribbon, with silk fringes at the two ends.

The sash with tassels is abolished.

4. When the red cassock is worn, red hose are also worn. With the red-rimmed black cassock the wearing of red hose is optional.

5. The dress for ordinary use may be the black cassock without red trim. With this black cassock, red hose are not worn. The red "collare" (rabat or rabbi) and the red watered-silk skullcap may be worn, even with the black cassock without the red trim.

6. The red watered-silk beretta is to be worn only with choral dress, and not as common headdress.

7. The use of the red watered-silk cloak ("ferraiuolo") is no longer obligatory for Papal Audiences and ceremonies held in the presence of the Holy Father. Its use is optional in other cases also, but should always be restricted to circumstances of special solemnity.

8. The red cloak ("tabarro") is abolished. In its place a decorous black cloak, even with cape, can be used.

9. The red cardinalatial hat ("galero") and the red plush hat are abolished. The black plush hat is retained. When appropriate, it can be adorned with the red and gold cord and tassels.

10. The use of red shoes and of buckles, even the silver buckles on black shoes is suppressed.

11. The rochet of linen, or similar material, is retained. The surplice or cotta is never worn over the rochet.

12. The cappa magna, always without ermine, is no longer obligatory; it can be used only outside Rome, in circumstances of very special solemnity.

13. The use of the cord and of the chain for the pectoral cross is retained. The cord must be used only when the red cassock or sacred vestments are worn.

FOR THE BISHOPS

14. By analogy with what has been allowed for Cardinals, the purple cassock, the mozzetta without the small hood, and the black cassock with red trim are retained.

The mozzetta can be worn anywhere, even by Titular Bishops.

The mantelletta is abolished.

The red-trimmed black cassock is no longer obligatory as ordinary dress. The red-trimmed cape may be worn over it.

15. With regard to the sash, hose, ordinary dress, collate (rabat), skull-cap, biretta, "ferraiuolo", cloak (tabarro), buckles, rochet, the rules laid down in Nos. 3-8 and 10-13 above are to be followed.

16. The use of the black plush hat with green cord and tassels, the same for all Bishops, both residential and titular, is retained.

17. Bishops named from Religious Orders and Congregations will use the purple cassock, and the cassocks with red trim and without red trim, in all respects the same as other Bishops.

C) For lesser prelates:

18. For the Superior Prelates of the Offices of the Roman Curia who have not episcopal rank; for the Auditors of the Rota; for the Promoter General of the Justice and the Defender of the Bond of the Apostolic Signatura, for the Apostolic Protonotaries "de numero" and the four Clerics of the Camera, the purple cassock, the purple mantelletta, the rochet, the red-trimmed black cassock without cape, the purple sash with fringes of silk at the two ends, the purple "ferraiuolo" (non-obligatory), and the red tuft on the biretta are all retained.

The sash with tassels, coloured hose and shoe-buckles are abolished.

19. For the Apostolic Protonotaries Supernumerary, and for the Prelates of Honour of His Holiness, the purple mantelletta, the sash with tassels, coloured hose, shoe-buckles and the red tuft on the biretta are all abolished.

But, there are retained the purple cassock, the red-trimmed black cassock without cape, the sash with fringes. When appropriate, the unpleated surplice (cotta) can be worn over the purple cassock, instead of the rochet.

The purple "ferraiuolo", although both obligatory, is retained for the Supernumerary Apostolic Protonotaries, but not for the Prelates of Honour.

20. For the Chaplains of His Holiness the purple-trimmed black cassock with purple sash is retained, to be used also in sacred ceremonies.

The purple cassock, the "mantellone" of the same colour, the sash with tassels and the buckles on shoes are abolished.

PART TWO: TITLES AND COATS-OF-ARMS

21. The so-called titles of kinship used by the Supreme Pontiff with reference to Cardinals, Bishops and other ecclesiastics will be, respectively, only the following:

“Our Venerable Brother”

“Venerable Brother”

“Beloved son”

22. There may still be used, for Cardinals and Bishops respectively, the titles “Eminence” and “Excellency”, which may also be qualified by the adjectival phrase “Most Reverend”.

23. In addressing a Cardinal or a Bishop there may be used respectively the simple titles “Lord Cardinal” and “Monsignor”.

24. The title “Monsignor” used in addressing Bishops may be accompanied by the adjectival phrase “Most Reverend”.

25. For the Prelates enumerated in No. 18, the title of “Monsignor” may be accompanied Signatura, there may also be used the title “Excellency”, without the addition of “Most Reverend”.

26. For Supernumerary Apostolic Protonotaries, Prelates of Honour and Chaplains of His Holiness there may be used the title “Monsignor”, preceded, where appropriate, by “Reverend”.

27. In formal written address, the expressions “kissing the Sacred Purple”, “kissing the Sacred Ring” may be omitted.

28. The use of coats-of-arms by Cardinals and Bishops is permitted. The shield of the coat-of-arms must be simple and clear.

29. Cardinals may place their coats-of-arms on the exterior of the churches of their Title or Diaconate.

From these churches the portrait of the titular Cardinal shall be removed. In the interior, near the main door, the name of the titular Cardinal may be placed in a suitable frame which will harmonise with the sacred building.

ADDITIONAL PROVISIONS

30. With regard to the dress and titles of Cardinals and Patriarchs of the Oriental Rite, the traditional usages of those Rites shall be followed.

31. Patriarchs of the Latin Rite who are not Cardinals will dress like other Bishops.

32. Pontifical Representatives, whether Bishops or not, will follow the rules laid down above for Bishops.

Nevertheless, in the area of their jurisdiction, they may use the sash, zucchetto, biretta and "ferraiuolo" of watered silk.

They will be accorded the title of "Venerable Brother", as mentioned in No. 21, only if they are Bishops.

33. Those Prelates and Abbots "Nullius", Apostolic Administrators, Vicars and Prelates Apostolic, who are not Bishops, may dress like Bishops.

34. In the matter of titles, Episcopal Conferences may lay down suitable rules which take into account local usages, while at the same time following the dispositions and criteria contained in the present Instruction.

35. Concerning the dress and titles of canons, holders of benefices and parish priests, suitable norms will be issued by the Sacred Congregation for the Clergy, following the criteria of simplification contained in the present document.
