

BELOW are some excerpts from *Tres Abhinc Annos*, a document issued by Bugnini's Consilium on 4 May 1967. The entire document should be read, but these excerpts will show that the Mass was altered in 1967:

7. The celebrant genuflects only:

- a. on going to or leaving the altar if there is a tabernacle containing the Blessed Sacrament;
- b. after elevating the Host and the chalice;
- c. after the doxology at the end of the Canon;
- d. at communion, before the words *Panem caelestem accipiam*;
- e. after the communion of the faithful, when he has placed the remaining Hosts in the tabernacle.

All other genuflections are omitted.

8. The celebrant kisses the altar only: at the beginning of Mass, while saying the *Oramus te Domine*, or on going to the altar, if the prayers at the foot of the altar are omitted; at the end of Mass before the blessing and dismissal of the people.

The kissing of the altar is otherwise omitted.

9. At the Offertory, after offering the bread and wine, the celebrant places on the corporal the paten with host and chalice, omitting the signs of the cross with paten and with chalice.

He leaves the paten, with the Host on it, on the corporal both before and after the Consecration.

10. In Masses celebrated with a congregation, even when not concelebrated, the celebrant may say the Canon aloud. In sung Masses he may sing those parts of the Canon that the rite for concelebration allows.

11. In the Canon, the celebrant:

- a. begins the *Te igitur* standing erect and with hands outstretched;
- b. makes one sign of the cross over the offerings at the words *benedicas + haec dona, haec munera, haec sancta sacrificia illibata*, in the prayer *Te igitur*. He makes no other sign of the cross over the offerings.

12. After the Consecration, the celebrant need not join thumb and forefinger; should any particle of the host have remained on his fingers, he rubs his fingers together over the paten.

13. The communion rite for priest and people is to have the following arrangement: after he says *Panem caelestem accipiam*, the celebrant takes the Host and, facing the people, raises it, saying the *Ecce Agnus Dei*, then adding three times with the people the *Domine, non sum dignus*. He then communicates himself with the Host and chalice and immediately distributes communion in the usual way to the people.

14. The faithful receiving communion at the chrisem Mass on Holy Thursday may receive again at the evening Mass on the same day.

15. A Mass celebrated with a congregation should include, according to circumstances, either a period of silence or the singing or recitation of a Psalm or Canticle of praise, e.g., Ps 33 [34], I will bless the Lord, Ps 150, Praise the Lord in his sanctuary or the Canticle Bless the Lord [Dn 3:35] or Blessed are you, O Lord [1 Chr 29:10].

16. At the end of Mass the blessing of the people comes immediately before the dismissal. It is recommended that the priest recite the *Placeat* silently as he is leaving the altar.

Even Masses for the dead include the blessing and usual dismissal formulary, *Ite, Missa est*, unless the absolution follows immediately; in this case, omitting the blessing, the celebrant says: *Benedicamus Domino* and proceeds to the absolution.

VIII. Use of the Vernacular

28. The competent territorial authority observing those matters contained in the [Constitution on the Liturgy](#) art. 36, § 3 and § 4 may authorize use of the vernacular in liturgies celebrated with a congregation for:

- a. The Canon of the Mass;
- b. all the rites of holy orders;
- c. the reading of the Divine Office, even in choral recitation.

In the audience granted April 13, 1967 to the undersigned Cardinal Arcadio Maria Larrona, Prefect of the Congregation of Rites, Pope Paul VI approved and confirmed by his authority the present instruction as a whole and in all its parts, ordering its publication and its faithful observance by all concerned, beginning June 29, 1967.