

Missale Romanum (1974 edition)

APOSTOLIC CONSTITUTION

PROMULGATION OF THE ROMAN MISSAL REVISED BY DECREE OF THE SECOND VATICAN ECUMENICAL COUNCIL

PAUL, BISHOP

Servant of the Servants of God
For an Everlasting Memorial

The Roman Missal, promulgated in 1570 by our predecessor, Saint Pius V, by decree of the Council of Trent,¹ has been accepted by all as one of the many admirable results which that council had throughout the entire Church of Christ. For four centuries it furnished the priests of the Latin Rite with norms for the celebration of the eucharistic sacrifice, and heralds of the Gospel carried it to almost all the world. Innumerable holy men nourished their piety towards God with its readings from scripture and its prayers; the

...turies has certainly prepared the way. After the Council of Trent, the study "of ancient manuscripts in the Vatican library and elsewhere," as Saint Pius V indicated in the apostolic constitution *Quo primum*, helped greatly in the correction of the Roman Missal. Since then, however, other ancient sources have been discovered and published, and liturgical formulas of the Eastern Church have been studied. Many wish that these doctrinal and spiritual riches not be hidden in libraries but be brought to light to illumine and nourish

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"both texts and rites should be drawn up so that they express more clearly the holy things they signify,"² "the rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, and also the connection between them, may be more clearly manifested and that devout and active participation by the faithful may be more easily accomplished,"³ "the treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word,"⁴ "a new rite for concelebration is to be drawn up and incorporated into the Roman Pontifical and Missal."⁵

No one should think, however, that this revision of the Roman Missal has been suddenly accomplished. The progress of liturgical science in the last four cen-

...prayer is enriched with a great number of prefaces, derived from the older tradition of the Roman Church or recently composed. In this way the different aspects of the mystery of salvation will be emphasized, and there will be richer themes of thanksgiving. Besides this, we have decided to add three new canons to the eucharistic prayer. For pastoral reasons, however, and to facilitate concelebration, we have directed that the words of the Lord be identical in each form of the canon. Thus, in each eucharistic prayer, we wish that the words be as follows: over the bread: *Accipite et manducate ex hoc omnes: Hoc est enim Corpus meum, quid pro vobis tradeur*; over the chalice: *Accipite et bibite ex eo omnes: Hic est enim calix Sanguinis mei novi et aeterni testamenti, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in*

meam commemorationem. The words *Mysterium fidei*, now taken out of the context of the words of Christ, are said by the priest as an introduction to the acclamation of the faithful.

In the Order of the Mass, the rites have been "simplified, and due care to preserve the substance."⁸ Elements which, with the passage of time, came to be complicated or were added with but little advantage⁹ have been eliminated, especially in the offering of bread and wine, the breaking of the bread, and communion.

Also, "other elements which suffered injury through accidents of history" are restored "to the earlier practice of the holy Fathers,"¹⁰ for example, the homily, general intercessions or prayer of the faithful,¹² and the penitential rite or act of reconciliation with God and the brethren at the beginning of Mass, where its proper significance is restored.

According to the decree of the Second Vatican Council that "a more representative portion of the holy scriptures be read to the people over a set period of time," readings are arranged in a cycle of three years, on Sundays and feasts the Old Testament is preceded by an Old Testament reading, the Acts of the Apostles. This is followed by the mystery of salvation, the mystery of divine revelation. These broadly outlined readings, which give the faithful on each day an important part of sacred scripture, and the other parts of the Bible read

... planned to develop among the people the hunger for the word of God.¹⁴ Under the guidance of the Holy Spirit, this word leads the faithful to the perfect unity of the Church. We are fully confident that both priests and faithful will prepare their minds and hearts more devoutly for the Lord's Supper, meditating on the scriptures, nourished day by day with the words of the Lord. According to the hopes of the Second Vatican Council, sacred scripture will then be a perpetual source of spiritual life, the chief instrument for handing down Christian doctrine, and the center of all theological study.

This revision of the Roman Missal, in addition to

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the three changes already mentioned (the eucharistic prayer, the Order of Mass, and the readings), has also corrected and considerably modified other parts: the proper of seasons, the proper of saints, the common of saints, ritual Masses and votive Masses. In all of these changes, particular care has been taken with the prayers. Their number has been increased, so that the new forms might better correspond to new needs, and the text of older prayers has been restored on the basis of the ancient sources. Each weekday of the principal liturgical seasons, Advent, Christmas, Lent, and Easter, now has its own prayer.

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In conclusion, we wish to give force and effect to what we have set forth concerning the new Roman Missal. In promulgating the first edition of the Roman Missal, Saint Pius V presented it to the people of Christ as an instrument of liturgical unity and as a witness to purity of worship in the Church. Even if there is room in the new Missal, according to the decree of the Second Vatican Council, "for legitimate variations and adaptations,"¹⁵ we hope similarly that it will be received by the faithful as a help and witness to the common unity of all. Thus, in the great diversity of languages, one single prayer will rise as an acceptable offering to our Father in heaven, through our High Priest Jesus Christ, in the Holy Spirit.

What we have prescribed in this constitution shall begin to be in force from the First Sunday of Advent of this year, November 30. We decree that these laws and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving particular mention and derogation.

Given at Rome, at Saint Peter's, on Holy Thursday, April 3, 1969, the sixth year of our pontificate.

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Dr. William Mahrt "I have often been asked, 'Where can I find the Gregorian chants for the introits and communions in the missal?' The answer is, you cannot find them, because they were provided for use in spoken Masses only."

1. See apostolic const. *Quo primum*, July 14, 1570.

2. See Pius XII, Discourse to the participants in the First International Congress of Pastoral Liturgy at Assisi, May 22, 1956: AAS 48 (1956) 712.

3. See Sacred Congregation of Rites, general decree *Domini-cae Resurrectionis*, February 9, 1951: AAS 43 (1951) 128ff.; general decree *Maxima Redemptionis nostrae mysteria*, November 16, 1955: AAS 47 (1955) 838ff.

4. II Vatican Council, const. on the Sacred Liturgy, *Sacro-sanctum Concilium*, art. 21: AAS 56 (1964) 106.

5. See *ibid.*, art. 50: AAS 56 (1964) 114.

6. See *ibid.*, art. 51: AAS 56 (1964) 114.

7. See *ibid.*, art. 58: AAS 56 (1964) 115.

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9. See *ibid.*

10. See *ibid.*

11. See *ibid.*, art. 52: AAS 56 (1964) 114.

12. See *ibid.*, art. 53: AAS 56 (1964) 114.

14. See Amos 8:11.

15. II Vatican Council, const. on the Sacred Liturgy, *Sacro-sanctum Concilium*, art. 38: AAS 56 (1964) 110.

* The 'spoken propers' are also called the "Adalbert Propers" because they were created in 1969 by Dom Adalbert.