

## De musica sacra et sacra liturgia

“Instruction on Sacred Music and Sacred Liturgy”

3 September 1958 • Issued under Pope Pius XII

regarding the publication and approval of books containing liturgical Gregorian chant” of February 14, 1906 (*Decr. Auth. S.R.C.* 4178) and the Decree of February 24, 1911, which referred to some special questions about the approval of books on the chant of the “Propers” for certain dioceses and religious congregations (*Decr. Auth. S.C.R.* 4260).

What was laid down by the Sacred Congregation of Rites on August 10, 1946, “Concerning permission to publish liturgical books” (AAS 38 [1946] 371-372) also applies to books on liturgical chant.

59. Therefore, the *authentic* Gregorian chant is that which is found in the “typical” Vatican editions, or which is approved by the Sacred Congregation of Rites for some particular church or religious community, and so it must be reproduced only by editors who have proper authorization, accurately and completely, as regards both melodies and the texts.

The signs, called *rhythmica*, which have been privately introduced into Gregorian chant, are permitted, provided that the force and meaning of the notes found in the Vatican books of liturgical chant are preserved.

### 4. Regarding musical instruments and bells

#### A. SOME GENERAL PRINCIPLES

60. The following principles on the use of musical instruments in the sacred liturgy are recalled:

a. In view of the nature of the sacred liturgy, its holiness and its dignity, the use of any kind of musical instrument should in itself be perfect. It would therefore be better to entirely omit the playing of instruments (whether the organ alone or other instruments) than to permit it to be done indecorously. And in general

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