

BELOW are some excerpts from *Inter Oecumenici*, a document issued by Bugnini's Consilium on 26 September 1964. The entire document should be read, but these excerpts will show that the Mass was altered in 1964:

I. ORDO MISSAE (SC art. 50)

48. Until reform of the entire *Ordo Missae*, the points that follow are to be observed:

- a. The celebrant is not to say privately those parts of the Proper sung or recited by the choir or the congregation.
- b. The celebrant may sing or recite the parts of the Ordinary together with the congregation or choir.
- c. In the prayers at the foot of the altar at the beginning of Mass Psalm 42 is omitted. All the prayers at the foot of the altar are omitted whenever there is another liturgical rite immediately preceding.
- d. In solemn Mass the subdeacon does not hold the paten but leaves it on the altar.
- e. In sung Masses the secret prayer or prayer over the gifts is sung and in other Masses recited aloud.
- f. The doxology at the end of the canon, from *Per ipsum* through *Per omnia saecula saeculorum*. R. Amen, is to be sung or recited aloud. Throughout the whole doxology the celebrant slightly elevates the chalice with the host, omitting the signs of the cross, and genuflects at the end after the Amen response by the people.
- g. In recited Masses the congregation may recite the Lord's Prayer in the vernacular along with the celebrant; in sung Masses the people may sing it in Latin along with the celebrant and, should the territorial ecclesiastical authority have so decreed, also in the vernacular, using melodies approved by the same authority.
- h. The embolism after the Lord's Prayer shall be sung or recited aloud.

- i. The formulary for distributing holy communion is to be, Corpus Christi. As he says these words, the celebrant holds the host slightly above the ciborium and shows it to the communicant, who responds: Amen, then receives communion from the celebrant, the sign of the cross with the host being omitted.
- j. The last gospel is omitted; the Leonine Prayers are suppressed.
- k. It is lawful to celebrate a sung Mass with only a deacon assisting.
- l. It is lawful, when necessary, for bishops to celebrate a sung Mass following the form used by priests.

II. READINGS AND CHANTS BETWEEN READINGS (SC art. 51)

49. In Masses celebrated with a congregation, the lessons, epistle, and gospel are to be read or sung facing the people:

- a. at the lectern or at the edge of the sanctuary in solemn Masses;
- b. at the altar, lectern, or the edge of the sanctuary -- whichever is more convenient -- in sung or recited Masses if sung or read by the celebrant; at the lectern or at the edge of the sanctuary if sung or read by someone else.

50. In nonsolemn Masses celebrated with the faithful participating a qualified reader or the server reads the lessons and epistles with the intervening chants; the celebrant sits and listens. A deacon or a second priest may read the gospel and he says the *Munda cor meum*, asks for the blessing, and, at the end, presents the Book of the Gospels for the celebrant to kiss.

51. In sung Masses, the lessons, epistle, and gospel, if in the vernacular, may simply be read.

52. For the reading or singing of the lessons, epistle, intervening chants, and gospel, the following is the procedure.

- a. In solemn Masses the celebrant sits and listens to the lessons, the epistle, and chants. After singing or reading the epistle, the subdeacon goes to the celebrant for the blessing. At this point the celebrant,

intercessions. The celebrant takes the introductions and concluding prayer, this being ordinarily the *Deus, refugium nostrum et virtus* (MR, Orationes diversae no. 20) or another prayer more suited to particular needs.

In places where the universal prayer or prayer of the faithful is not the custom, the competent territorial authority may decree its use in the manner indicated above and with formularies approved by that authority for the time being.

V. PART ALLOWED THE VERNACULAR IN MASS (SC art. 54)

57. For Masses, whether sung or recited, celebrated with a congregation, the competent, territorial ecclesiastical authority on approval, that is, confirmation, of its decisions by the Holy See, may introduce the vernacular into:

- a. the proclaiming of the lessons, epistle, and gospel; the universal prayer or prayer of the faithful;
- b. as befits the circumstances of the place, the chants of the Ordinary of the Mass, namely, the *Kyrie, Gloria, Credo, Sanctus-Benedictus, Agnus Dei*, as well as the introit, offertory, and communion antiphons and the chants between the readings;
- c. acclamations, greeting, and dialogue formularies, the *Ecce Agnus Dei, Domine, non sum dignus, Corpus Christi* at the communion of the faithful, and the Lord's Prayer with its introduction and embolism.

Missals to be used in the liturgy, however, shall contain besides the vernacular version the Latin text as well.

58. The Holy See alone can grant permission for use of the vernacular in those parts of the Mass that the celebrant sings or recites alone.

59. Pastors shall carefully see to it that the Christian faithful, especially members of lay religious institutes, also know how to recite or sing together in Latin, mainly with simple melodies, the parts of the Ordinary of the Mass proper to them.

This Instruction was prepared by the *Consilium* by mandate of Pope Paul VI, and presented to the Pope by Cardinal Giacomo Lercaro, President of the *Consilium*. After having carefully considered the Instruction, in consultation with the *Consilium* and the Congregation of Rites, Pope Paul in an audience granted to Cardinal Arcadio Maria Larraona, Prefect of the Congregation of Rites, gave it specific approval as a whole and in its parts, confirmed it by his authority, and ordered it to be published and faithfully observed by all concerned, beginning on the first Sunday of Lent, March 7, 1965.