

SACROSANCTUM CONCILIUM: 12/4/1963

1. **This sacred Council** has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church.
2. The liturgy... is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek.
3. The practical norms which follow, however, should be taken as applying only to the Roman rite, except for those which, in the very nature of things, affect other rites as well.
4. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times.

Chapter 1: General Principles

5. Therefore in Christ "the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us"... For it was from the side of Christ as He slept the sleep of death upon the cross that there came forth "the wondrous sacrament of the whole Church".

6. (From Pentecost) onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the scriptures concerning him", celebrating the Eucharist in which "the victory and triumph of his death are again made present", and at the same time giving thanks "to God for his unspeakable gift" in Christ Jesus, "in praise of his glory" through the power of the Holy Spirit.

7. Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father.

Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of the man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.

From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle.

9. The sacred liturgy does not exhaust the entire activity of the Church...the Church must ever preach faith and penance, she must prepare them for the sacraments, teach them to observe all that Christ has commanded, and invite them to all the works of charity, piety, and the apostolate.

10. Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.

11. But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain. Pastors of souls must therefore...ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

12. The spiritual life, however, is not limited solely to participation in the liturgy.

13. Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

14. Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy...this full and active participation by all the people is the aim to be considered before all else... A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the **clergy**.

15. Professors who are appointed to teach liturgy must be properly trained for their work.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies.

17. Clerics shall be given a liturgical formation in their spiritual life...so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy.

18. Priests, both secular and religious, who are already working in the Lord's vineyard are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform sacred rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture...they must lead their flock not only in word but also by example.

20. Transmissions of the sacred rites by (**Social Media!**) shall be done with discretion and dignity.

21. The liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may, but **ought** to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it.

In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community.

22. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop... **No**

other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.

23. That sound tradition may be retained, and yet the way remain open to legitimate progress. Careful investigation is always to be made into each part of the liturgy which is to be revised...there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

24. To achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote that warm and living love for scripture to which the venerable tradition of both eastern and western rites gives testimony.

25. The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted from various parts of the world.

26. Liturgical services are not private functions, but are celebrations of the Church.

27. Whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private.

28. In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy.

29. Servers, lectors, commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent **silence**.

31. The revision of the liturgical books must carefully attend to the provision of rubrics also for the people's parts. (and they do! **GIRM**)

32. The liturgy makes distinctions between persons according to their liturgical function and sacred Orders, and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

33. Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruction for the faithful ... Thus not only when things are read "which were written for our instruction", but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer Him their rational service and more abundantly receive His grace.

34. The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

35. In sacred celebrations there is to be more reading from holy scripture, and it is to be more varied and suitable.

The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy.

Instruction which is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves.

Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available.

36. Particular law remaining in force, **the use of the Latin language** is to be preserved in the Latin rites.

But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants.

These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to decide whether, and to what extent, the vernacular language is to be used.

37. The Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples. Anything in these peoples' way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact.

38. Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in

mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music, and the arts, but according to the fundamental norms laid down in this Constitution.

40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed, and this entails greater difficulties.

The competent territorial ecclesiastical authority must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship. Adaptations which are judged to be useful or necessary should then be submitted to the Apostolic See, by whose consent they may be introduced.

To ensure that adaptations may be made with all the circumspection which they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to permit and to direct, as the case requires, the necessary preliminary experiments over a determined period of time among certain groups suited for the purpose.

41. The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent.

Therefore all should hold in great esteem the liturgical life of the diocese centered around the bishop...especially in the same Eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers.

42. But because it is impossible for the bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor who takes the place of the bishop, are the most important: for in some manner they represent the visible Church constituted throughout the world.

43. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in His Church. It is today a distinguishing mark of the Church's life.

44. It is desirable that the competent territorial ecclesiastical authority set up a liturgical commission, to be assisted by experts in liturgical science, sacred music, art and pastoral practice.

45. For the same reason every diocese is to have a commission on the sacred liturgy under the direction of the bishop, for promoting the liturgical apostolate.

46. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art.

Chapter 2: The Most Sacred Mystery of the Eucharist

47. At the Last Supper, on the night when He was betrayed, our Saviour instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection.

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the

contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves.

49. For this reason the sacred Council...has made the following decrees in order that the sacrifice of the Mass, even in the ritual forms of its celebration, may become pastorally efficacious to the fullest degree.

50. The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy Fathers, as may seem useful or necessary.

51. 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. In this way a more representative portion of the holy scriptures will be read to the people in the course of a prescribed number of years.

52. By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself.

53. Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, "the common prayer" or "the prayer of the faithful."

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and "the common prayer," but also, as local conditions may warrant, to those parts which pertain to the people.

Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

55. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly commended.

The dogmatic principles which were laid down by the Council of Trent remaining intact, communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

56. The two parts which, in a certain sense, go to make up the Mass, namely, the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship.

57. It has seemed good to the Council to extend permission for concelebration to the following cases:

a) on the Thursday of the Lord's Supper, not only at the Mass of the Chrism, but also at the evening Mass.

b) at Masses during councils, bishops' conferences, and synods;

c) at the Mass for the blessing of an abbot.

Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a concelebrated Mass, nor on Thursday of the Lord's Supper.

58. A new rite for concelebration is to be drawn up and inserted into the Pontifical and into the Roman Missal.

Chapter 3: The other Sacraments and the Sacramentals

59. The purpose of the sacraments is to sanctify men, to build up the body of Christ, and, finally, to give worship to God... They do indeed impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity.

It is therefore of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those sacraments which were instituted to nourish the Christian life.

60. Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments: they signify effects, particularly of a spiritual kind, which are obtained through the Church's intercession. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy.

61. Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives... There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God.

62. With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and

purpose far from clear to the people of today; hence some changes have become necessary to adapt them to the needs of our own times.

63. The vernacular language may be used in administering the sacraments and sacramental. In harmony with the new edition of the Roman Ritual, particular rituals shall be prepared without delay by the competent territorial ecclesiastical authority.

64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this, means the time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time.

65. In mission lands it is found that some of the peoples already make use of initiation rites. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition.

66. Both the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass "for the conferring of baptism" is to be inserted into the Roman Missal.

67. The rite for the baptism of infants is to be revised, and it should be adapted to the circumstance that those to be baptized are, in fact, infants. The roles of parents and godparents, and also their duties, should be brought out more clearly in the rite itself.

68. The baptismal rite should contain variants, to be used at the discretion of the local ordinary, for occasions when a very large number are to be baptized together. Moreover, a shorter rite is to be drawn up, especially for mission lands, to be used

by catechists, but also by the faithful in general when there is danger of death, and neither priest nor deacon is available.

69. In place of the rite called the "Order of supplying what was omitted in the baptism of an infant," a new rite is to be drawn up. This should manifest more fittingly and clearly that the infant, baptized by the short rite, has already been received into the Church.

And a new rite is to be drawn up for converts who have already been validly baptized; it should indicate that they are now admitted to communion with the Church.

70. Except during Eastertide, baptismal water may be blessed within the rite of baptism itself by an approved shorter formula.

71. The rite of confirmation is to be revised and the intimate connection which this sacrament has with the whole of Christian initiation is to be more clearly set forth; for this reason it is fitting for candidates to renew their baptismal promises just before they are confirmed.

72. The rite and formulas for the sacrament of penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

73. "Extreme unction," which may also and more fittingly be called "anointing of the sick," **is not a sacrament for those only who are at the point of death.** Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.

74. In addition to the separate rites for anointing of the sick and for viaticum, a continuous rite shall be prepared according to which the sick man is anointed after he has made his confession and before he receives viaticum.

75. The number of the anointings is to be adapted to the occasion, and the prayers which belong to the rite of anointing are to be revised so as to correspond with the varying conditions of the sick who receive the sacrament.

76. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the mother tongue.

77. The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that the grace of the sacrament is more clearly signified and the duties of the spouses are taught.

78. Matrimony is normally to be celebrated within the Mass, after the reading of the gospel and the homily, and before "the prayer of the faithful." The prayer for the bride, duly amended to remind both spouses of their equal obligation to remain faithful to each other, may be said in the mother tongue.

But if the sacrament of matrimony is celebrated apart from Mass, the epistle and gospel from the nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses.

79. The sacramentals are to undergo a revision which takes into account the primary principle of enabling the faithful to participate intelligently, actively, and easily...new sacramentals may also be added as the need for these becomes apparent.

Reserved blessings shall be very few; reservations shall be in favor of bishops or ordinaries.

Let provision be made that some sacramentals, at least in special circumstances and at the discretion of the ordinary, may be administered by qualified lay persons.

80. The rite for the consecration of virgins at present found in the Roman Pontifical is to be revised.

81. The rite for the burial of the dead should express more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions. This holds good also for the liturgical color to be used.

82. The rite for the burial of infants is to be revised, and a special Mass for the occasion should be provided.

Chapter 4: The Divine Office

83. Christ Jesus...continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this, not only by celebrating the Eucharist, but also in other ways, especially by praying the divine office.

84. By tradition going back to early Christian times, the divine office is devised so that the whole course of the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed...then it is truly the voice of the bride addressed to her bridegroom; It is the very prayer which Christ Himself, together with His body, addresses to the Father.

85. Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's spouse, for by offering these praises to God they are standing before God's throne in the name of the Church their Mother.

86. Priests who are engaged in the sacred pastoral ministry will offer the praises of the hours with greater fervor the more vividly they realize that they must heed St. Paul's exhortation: "Pray without ceasing"

81. In order that the divine office may be better and more perfectly prayed in existing circumstances, whether by priests or by other members of the Church, the sacred Council...has seen fit to decree as follows concerning the office of the Roman rite.

88. Because the purpose of the office is to sanctify the day, the traditional sequence of the hours is to be restored so that once again they may be genuinely related to the time of the day when they are prayed, as far as this may be possible. Moreover, it will be necessary to take into account the modern conditions in which daily life has to be lived, especially by those who are called to labor in apostolic works.

89. **Lauds** as morning prayer and **Vespers** as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and are to be celebrated as such.

Compline is to be drawn up so that it will be a suitable prayer for the end of the day.

The hour known as **Matins**, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings.

The hour of **Prime** is to be suppressed. (6AM)

In choir the hours of **Terce**, **Sext**, and **None** are to be observed. But outside choir it will be lawful to select any one of these three, according to the respective time of the day.

90. The divine office, because it is the public prayer of the Church, is a source of piety, and nourishment for personal prayer. And therefore priests and all others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it.

91. So that it may really be possible in practice to observe the course of the hours proposed in Art. 89, the psalms are no longer to be distributed throughout one week, but through some longer period of time. (**4 week cycle**)

92. Readings from sacred scripture shall be arranged so that the riches of God's word may be easily accessible in more abundant measure. Readings excerpted from the works of the fathers, doctors, and ecclesiastical writers shall be better selected. The accounts of martyrdom or the lives of the saints are to accord with the facts of history.

93. To whatever extent may seem desirable, the hymns are to be restored to their original form, and whatever smacks of mythology or ill accords with Christian piety is to be removed or changed.

94. That the day may be truly sanctified, and that the hours themselves may be recited with spiritual advantage, it is best that each of them be prayed at a time which most closely corresponds with its true canonical time.

95. Communities obliged to choral office are bound to celebrate the office in choir every day in addition to the conventual Mass.

96. Clerics not bound to office in choir, if they are in major orders, are bound to pray the entire office every day, either in common or individually.

97. Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the divine office. (**mass at midnight!**)

98. Members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office are thereby performing the public prayer of the Church.

99. Since the divine office is the voice of the Church, that is of the whole mystical body publicly praising God, those clerics who are not obliged to office in choir, especially priests who live together or who assemble for any purpose, are urged to pray at least some part of the divine office in common.

100. Pastors of souls should see to it that the chief hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.

101. The Latin language is to be retained by clerics in the divine office. But in individual cases the ordinary has the power of granting the use of a vernacular translation to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the office properly.

3. Any cleric bound to the divine office fulfills his obligation if he prays the office in the vernacular together with a group of the faithful.

Chapter 5: The Liturgical Year

102. Every week, on the day which she has called the Lord's day, (Holy Mother Church) keeps the memory of the Lord's resurrection, which she also celebrates once in the year, together with His blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord.

103. In celebrating this annual cycle of Christ's mysteries, holy Church honors with especial love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son.

104. The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints...By celebrating the passage of these saints from earth to heaven the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God's favors.

105. Finally, in the various seasons of the year and according to her traditional discipline, the Church completes the formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy.

106. On the Lord's day, Christ's faithful are bound to come together into one place so that; by hearing the word of God and taking part in the Eucharist, they may call to mind the passion, the resurrection and the glorification of the Lord Jesus, and may thank God who "has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope". Hence the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work.

107. The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the paschal mystery.

108. The minds of the faithful must be directed primarily toward the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year. Therefore, the proper of the time shall be given the preference which is its due over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be suitably recalled.

109. The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the paschal mystery. This twofold character is to be brought into greater prominence both in the liturgy and by liturgical catechesis.

110. During Lent, penance should not be only internal and individual, but also external and social. The practice of penance should be fostered in ways that are possible in our own times and in different regions, and according to the circumstances of the faithful,

111. Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance.

Chapter 6: Sacred Music

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.

Accordingly, the sacred Council decrees as follows.

113. Liturgical worship is given a more noble form when the divine offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people.

114. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, whenever the

sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools.

116. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services.

117. The typical edition of the books of Gregorian chant is to be completed; and a more critical edition is to be prepared of those books already published since the restoration by St. Pius X.

It is desirable also that an edition be prepared containing simpler melodies, for use in small churches.

118. Religious singing by the people is to be intelligently fostered so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics.

119. In certain parts of the world, especially mission lands, there are peoples who have their own musical traditions, and these play a great part in their religious and social life.

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services, as far as may be practicable.

120. In the Latin Church, the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's

ceremonies and powerfully lifts up man's mind to God and to higher things. But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority.

121. Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures. Let them produce compositions which have the qualities proper to genuine sacred music. The texts intended to be sung must always be in conformity with Catholic doctrine.

Chapter 7: Sacred Art and Sacred Furnishings

122. Very rightly the fine arts are considered to rank among the noblest activities of man's genius, and this applies especially to religious art and to its highest achievement, which is sacred art.

Holy Mother Church has therefore always been the friend of the fine arts and has ever sought their noble help, with the special aim that all things set apart for use in divine worship should be truly worthy, becoming, and beautiful, signs and symbols of the supernatural world, and for this purpose she has trained artists.

The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship.

123. The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the natural talents and circumstances of peoples, and the needs of the various rites...The art of our own days, coming from every race and region, shall also be given free scope in the Church.

124. Ordinaries, by the encouragement and favor they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments.

125. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless their number should be moderate and their relative positions should reflect right order.

126. When passing judgment on works of art, local ordinaries shall give a hearing to the diocesan commission on sacred art and, if needed, also to others who are especially expert.

Ordinaries must be very careful to see that sacred furnishings and works of value are not disposed of or dispersed; for they are the ornaments of the house of God.

127. Bishops should have a special concern for artists, so as to imbue them with the spirit of sacred art and of the sacred liturgy.

All artists who, prompted by their talents, desire to serve God's glory in holy Church, should ever bear in mind that they are engaged in a kind of sacred imitation of God the Creator, and are concerned with works destined to be used in Catholic worship, to edify the faithful, and to foster their piety and their religious formation.

128. There is to be an early revision of the canons and ecclesiastical statutes which govern the provision of material things involved in sacred worship. These laws refer especially to the worthy and well planned construction of sacred buildings, the shape and construction of altars, the nobility, placing, and safety of the eucharistic tabernacle, the dignity and suitability of the baptistery, the proper ordering of sacred images, embellishments, and vestments.

129. During their philosophical and theological studies, clerics are to be taught about the history and development of sacred art, and about the sound principles governing the production of its works.

130. It is fitting that the use of pontificals be reserved to those ecclesiastical persons who have episcopal rank or some particular jurisdiction.