

CATHOLIC BISHOPS' CONFERENCE OF ENGLAND AND WALES

# Guidelines for the Publication of Liturgical Books



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Liturgy Office, Department for Christian Life and Worship, Catholic Bishops' Conference of England and Wales, 39 Eccleston Square, London SW1V 1PL

# Catholic Bishops' Conference of England and Wales Guidelines for the Publication of Liturgical Books

## Introduction

1. The Second Vatican Council in the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (December 4, 1963), gave Conferences of Bishops the responsibility for the publication and supervision of liturgical books for their respective territories, to the extent determined in church discipline and law (cf. canon 838 §3 of the Code of Canon Law).
2. As a part of its responsibility, the Catholic Bishops' Conference of England and Wales has authorized the following guidelines for the use and publication of liturgical materials. This responsibility is exercised through the work of the Catholic Trust for England and Wales, Colloquium and the Liturgy Office of the Department for Christian Life and Worship. The Conference, through these bodies, wishes to cooperate as fully as possible with all publishers, editors, writers, and composers involved in the development, production and distribution of liturgical materials, from approved books to popular participation aids, in the hope of encouraging excellence in celebration.
3. The role of the national Episcopal Conference and its Episcopal Liturgical Commission (in this country the Department for Christian Life and Worship) has been defined in the Constitution on the Sacred Liturgy (nos. 22, 36, 39-40, 44) and the Instruction *Inter œcumenici*, On the Orderly Carrying Out of the Constitution on the Liturgy (Consilium and the Sacred Congregation for Rites, September 26, 1964, nos. 44-45). The authority, exercised by the Apostolic See for Latin liturgical books and now by the episcopal conferences for the vernacular liturgical books, was further specified in the decree of the Congregation of Rites, January 27, 1966. *Liturgiam authenticam*, the Fifth Instruction on Vernacular Translations of the Roman Liturgy (issued by the Congregation for Divine Worship and the Discipline of the Sacraments on March 28, 2001), further specifies the role of the Conference of Bishops:

As regards the publication of liturgical books translated into the vernacular which are the property of a given Conference of Bishops, the right of publication is reserved to those editors to whom the Conference of Bishops shall have given this right by contract, with due regard for the requirements both of civil law and juridical custom prevailing in each country for the publication of books. (LA 115)

The Liturgy Office of the Department for Christian Life and Worship, therefore, has the responsibility of regulating pastoral- liturgical actions under the authority of the Bishops' Conference. This includes the supervision of the publication of approved liturgical books, participation aids, and those prayerbooks which contain liturgical materials.

Supervision of the publication of books wholly comprising devotional materials does not fall within the scope of the Liturgy Office and rests with the local Ordinary of the place in which they are published (cf. canon 826 §3 of the Code of Canon Law).

4. The purpose of this national episcopal responsibility – and of the present guidelines – is not only to assert authoritative control but to encourage, and collaborate in, the production and publication of the most effective and excellent liturgical books and other materials. The guidelines have been prepared so that all who participate in any form of liturgical publishing may be assured of the willingness of the Bishops' Conference to assist and cooperate. Indeed the bishops recognise the service that many publishers have given to the Church's liturgy over the years.
5. The publication of a new edition of a liturgical rite marks a major change in the life of the Church. It is an opportunity to consider what has been published in the past and recognise best practice. However a new edition also means the opportunity to review what publishers have offered and seek new ways forward.
6. The statements of principles and regulations in these guidelines apply to all kinds of liturgical publications issued or distributed in the dioceses of the England and Wales, that is, within the territory subject to the ecclesiastical jurisdiction of the Catholic Bishops' Conference of England and Wales.
7. Special attention should be given to the high quality of books used for proclaiming the liturgical texts to the people in the vernacular, so that even the book's appearance may prompt greater reverence for the word of God and for sacred objects (see *Liturgiam authenticam* (LA), no. 120, and the Instruction *Inter oecumenici*, no. 40e.). They should be clear in their arrangement and typography, worthy in appearance and quality of paper and binding, supplemented by such catechetical and other comments as will encourage effective and dignified celebration, and be faithful to the goals of the liturgical reform.
8. In particular, from the approved liturgical books to the simplest participation aids, publications should provide the greatest possible diversity and options, as expected by the liturgical reform. No publication should limit, directly or indirectly, the breadth of choice open to the priest and other ministers, the leaders of song, parish and community worship committees, or others who participate in planning liturgical celebration. Similarly, no explanation or arrangement of text or rites should misrepresent or distort the approved ritual, as found in the vernacular typical editions approved by the Catholic Bishops' Conference of England and Wales and confirmed by the Apostolic See.
9. In these guidelines the term 'publisher' is applicable to any person, group or consortium, public or private, for-profit or not-for-profit, ecclesiastical, religious, or lay, engaged in the production of liturgical materials for distribution to others. Publishers are expected to conform to the spirit and norms of the Catholic tradition (LA 122)

'Publications' refer to such materials by whatever process, paper or electronic, they may be produced or reproduced, whether for sale or for distribution without charge.

10. These guidelines cover two main types of publication:

*Ritual Editions* — Formal publications of approved liturgical texts for use in liturgical celebration by a liturgical minister.

*Participation Aids* — material excerpted or compiled from the approved liturgical texts designed to assist the participation of the faithful in the liturgy.

## Permissions & Approval

11. For typical vernacular editions, the *recognitio* granted by the Apostolic See is to be indicated in the printed editions together with the *concordat cum originali* signed by the chairman of the liturgical Commission of the Conference of Bishops, as well as the *imprimatur* undersigned by the President of the same Conference (*Liturgiam authenticam*, no. 81).
12. The publication of liturgical texts *iuxta typicam*, that is reproductions of all or part of liturgical texts in other forms such as in participation aids, is governed by a separate canonical norm, canon 826 §2. The requisite attestation that a liturgical book is in conformity with the approved typical edition (in this case, the typical vernacular edition) is supplied by the Ordinary of the place where the liturgical book is published.

## Responsibilities of the Publisher

13. It is the responsibility of the publisher to obtain the necessary permission or contract from the copyright holder of any liturgical or other text which is included in a publication. Such permission should be sought as soon as the material has been chosen and always prior to its publication. Any conditions or requirements established by copyright holders are in addition to these guidelines, including the payment of royalties or other fees, and have their own force.

Publishers are reminded that the appropriate copyright notice is to be made, as specified by the copyright holder.

14. Ordinarily the authorization to publish or the directions described below apply to both first and subsequent printings, but in every case the Liturgy Office should be informed of new printings so that necessary changes or corrections can be incorporated.
15. Any inquiries concerning these guidelines and all other communications should be addressed to the Liturgy Office. Any doubts concerning the application of the guidelines should be resolved in sufficient time before publication.
16. Publishers are requested to place the Liturgy Office on their mailing lists so that copies of all publications, releases, advertising and promotional material, etc. will be available.

## Ritual Editions

17. Ritual editions are complete or excerpted editions of the vernacular translations of the Latin *editiones typicæ* which have been duly approved for liturgical use in the dioceses of the England and Wales by the Catholic Bishops' Conference of England and Wales. They are books or excerpts from books which are intended for use by the celebrant or ministers in the celebration of Mass, the sacraments, or other liturgical rites.
18. In England and Wales there will normally be only one published version of a ritual edition published by a single publisher.
19. As a rule, when the liturgical texts are approved and their approbation for use in England and Wales is anticipated, *Colloquium* will provide a brief for interested publishers. The brief will include an overview of the text and an expected timetable. Publishers will be reminded of the need to provide a worthy edition which is durable at a reasonable cost. There is also an expectation that the text will be kept in print.

Publishers will be invited then to tender for the right to publish an approved edition. The process of selection may include an interview with presentation.

The task of inviting publishers to tender lies with *Colloquium*. Depending on the project, it may invite a selected group of publishers to tender for a particular ritual edition.
20. For mutual benefit the Catholic Bishops' Conference of England and Wales may seek to publish Ritual Editions in collaboration with another episcopal conference. The process of tender may be adapted in these circumstances.
21. The Liturgy Office will provide authorized publishers with all necessary adaptations and directives upon approval of the liturgical texts by the episcopal conference and confirmation by the Apostolic See.
22. No publisher may alter the approved text, prescribed arrangement, or required format in any way. The publisher is free to select typefaces, page and book design, and the like which are compatible with the purpose and use of the publication. Publishers are invited to propose rearrangements of texts, additions of supplementary material, graphic designs, etc.; however, these may be adopted only with permission of the Liturgy Office.
23. Final judgments regarding suitability of a manuscript for approval by the Department for Christian Life and Worship rest with the Liturgy Office.
24. Publishers must submit for the examination of the Liturgy Office three copies of either the complete manuscript or the first galley proofs of the proposed publication, allowing six to eight weeks for review. After the incorporation of changes, corrections, and the like required by the Liturgy Office, a further set of proofs is to be submitted.
25. Final authorization to print will be given in written form only upon the submission of three copies of the final proof pages in which all changes have been incorporated.
26. Three copies of each manuscript for which a publisher seeks the concordat must be submitted to the Liturgy Office at least six weeks prior to the date the manuscript is needed by the publisher for printing.



27. In the case of a complete edition of an approved liturgical book the Chairman of the Department for Christian Life and Worship will issue the publisher a formal written authorization to publish.
28. In consultation with the publishers dates of publication and distribution will be set by the Bishops' Conference.
29. Immediately upon printing and binding, and prior to distribution, five copies are to be sent to the Liturgy Office for its use, together with two copies for transmission to the Congregation for Divine Worship and the Discipline of the Sacraments.
30. Royalties payable to the Catholic Bishops' Conference of England and Wales and to the Apostolic See through the Catholic Bishops' Conference of England and Wales have been treated separately in the policy on royalties.
31. Copies of all promotional and advertising material related to approved liturgical books are to be submitted prior to printing and distribution to dealers, publications, subscribers, etc.

### **Editorial Requirements**

32. In fulfillment of its obligation to ensure that each published edition of the Roman Rite is worthy of its role in the sacred liturgy, the Department for Christian Life and Worship, through its Liturgy Office, requires that certain conditions be met before approval is given for publication. Each of these requirements is set forth in the interest of maintaining the integrity of the scriptural text and in order that each edition might reflect the dignity of the word of God.

‘The books from which the liturgical texts are recited in the vernacular with or on behalf of the people should be marked by such a dignity that the exterior appearance of the book itself will lead the faithful to a greater reverence for the word of God and for sacred realities’ (LA 120).
33. The full and integral typical text (including all front matter) must be included in each edition.
34. Sense lines, as exemplified by the typical edition, must be observed in all cases.
35. When eucharistical texts (prayers) are printed, page breaks must allow each oration to be proclaimed in full, without page turns, to the extent this is possible.
36. The format as it appears in the typical edition is to be followed. Any exception is to be given prior approval by the Liturgy Office.
37. Rubrics and editorial materials are to be printed in appropriate colors designating them as explanatory material. Texts intended for proclamation must be printed in a color, font and size suitable for proclamation. Samples of such text should be submitted to the Liturgy Office at an early stage in the development of the revised edition of the Roman Missal.
38. Consideration should also be given to the needs of those with visual impairment in particular the size of typeface, the clarity of the page layout and the transparency of the paper so that priests and other ministers are able to fulfill their roles in the liturgy. Where this is not adequate other formats will need to be provided.
39. The paper and binding of each edition of the Roman Missal must be of an appropriate quality and durability. Traditional stitching or other means of binding should be used that guarantee that the spine will not split or drop pages.

‘Ideally, the paper of a ritual book designed for cathedral use should be at least 70 lb. stock and resistant to wrinkling and curling. In addition, the weight of each page, as it is turned, should allow it to draw naturally to the left side of the centre gutter to help complete turning with little effort. Ink is best which resists fading and smearing, should it come into contact with fingered or with materials used in certain rites such as blessed oils, water, wine, lemon juice, bread and the like. Inks whose color fades or changes when routinely exposed to bright light are also to be avoided. It is important for immediate readability that red ink result in vivid though not garish red print rather than shades or orange or brown.’ (*Ratio Translationis* for the English Language, Annexe: Physical Elements of Style, no. 13)

40. ‘Ribbons are best added to a liturgical book by being sewn to the inside binding on the spine; this will help to secure them from being otherwise loosened by the frequent pulling needed to place them correctly.’ Tabs can help celebrants locate the most frequently used texts. Such tabs should be used on pages ‘which mark the principal parts of the Order of Mass, especially Eucharistic Prayers I-IV, the beginning of Mass, the Creed, the prayers found in the Preparation of the Gifts, the Our Father and the sections relating to the Blessing.’ Multiplying the tabs beyond these essentials will reduce their effectiveness and add to the cost of publication (*Ratio Translationis* for the English Language, Annexe: Physical Elements of Style, no. 15).
41. ‘The placement of art opposite the title pages of liturgical books, notably at the beginning of the Roman Canon, is a long established and commendable practice. To be avoided is the overuse of decorative elements so that a liturgical book becomes weighed down with graphics that distract or clutter the page’ (*Ratio Translationis* for the English Language, Annexe: Physical Elements of Style, no. 11).



## Study Editions

42. The term 'study edition' has been adopted to cover editions of the contents of the above approved books in forms which are not primarily or directly intended for the use of the celebrant and ministers during the actual celebration or as 'participation aids' for congregations. Study editions are useful in preparation for rites and deepening appreciation of their contents. They are included in this category of texts *iuxta typicam*. Because such publications are offered to the public as editions containing an entire rite, and because on occasion such books may be employed in place of approved liturgical books, publishers are expected to follow these guidelines.
43. Any rights granted the publisher of the Ritual Edition should be respected. Publishers should provide the Liturgy Office with complete information concerning such projected publications. This should include a definitive outline of the contents and the name of the local Ordinary of the place where the work is to be published. It is the local Ordinary who, in accord with canon 826 §2 of the Code of Canon Law, grants the imprimatur.
44. The complete manuscript or first galley proofs should be submitted promptly to the Office, which will communicate any corrections, observations, and the like.
45. When the liturgical texts, upon examination, have been found to be in conformity with the typical edition, the Liturgy Office will inform the publisher and the appropriate local Ordinary.
46. Such publications may include a notice that the liturgical texts and rites have been approved and confirmed, but not that the publication itself has been authorized or approved by the Department for Christian Life and Worship or Bishops' Conference.
47. Since the publication of study editions, excerpted portions, and the like must not jeopardize the introduction or use of ritual editions, after consultation with the concerned publishers, dates of publication and distribution will be set by the Department.
48. Five copies of such publications are to be sent to the Secretariat.

## Participation Aids

49. Participation Aids are intended to promote and facilitate participation of the people in the liturgy by providing the necessary texts and music to fulfill their active role. The term covers a range of published material and includes people's Missals and Mass books, Missalettes and liturgical material in printed bulletins, and hymnbooks.

Participation materials of this kind are distinct from the approved liturgical books used by the ministers of the liturgy. Because of the impact of such materials upon liturgical celebration, publishers of participation aids are asked to observe the following guidelines.

50. Colloquium will identify and offer briefs for tender for a variety of formats of participation aid. Submissions from publishers for formats will also be considered.
51. New liturgical texts, including future revisions of existing liturgical texts, will be supplied by the Liturgy Office to all interested publishers of participation aids in such a way and time so as not to jeopardize the introduction and use of the approved liturgical book.

At times the Liturgy Office will provide not only the approved liturgical texts but may also give a suggested format for popular publications. The latter may include such elements as subheads, running directions or commentary, suggested introductory material, indications of needed supplementary material such as song texts, etc. However, it is appropriate that such supplementary material be prepared by editors and publishers themselves.

52. The responsibility of parishes to provide access to services for people with disabilities stems not just from legal obligation but also from the nature of the Church. Publishers which, as part of their tender, provide versions or formats which assist communities to fulfill their responsibilities and so enable the participation by all who come to the liturgy will be welcomed.
53. The reformed liturgy offers a variety of options, encourages ministerial creativity, and at times admits a diversity of forms. The participation aid should be so designed as not to establish, once and for all, a single or rigid pattern of liturgical celebration.

The arrangement or selection of liturgical texts must not result in the suppression of alternatives and options for the congregation (or for the celebrant and other ministers, as applicable). When a difficulty arises, namely, when the number of options is large, the selection of the minimal options to be included will be made by the Liturgy Office, which should be consulted beforehand. The publisher does not have the authority to make unilateral selection of liturgical texts among the options available.

54. It is acknowledged that for some commercially produced, disposable formats a compromise may be needed between space and the available liturgical options. Where only one of the options is provided publishers will be required to demonstrate that over an agreed period of time a range of appropriate choices has been made.
55. Musical settings should normally be provided within participation aids. Preference should be given to settings of the liturgical texts which are the priority for singing at any celebration. The setting given in the *Roman Missal* is intended to serve as a simple chant which can be used in any celebration of Mass. If the aid is to be used

over an extended period or by various groups, the music should be arranged in such a way as not to limit other suitable musical selections.

56. Hymnbooks are intended to enable the song of the faithful in the liturgy and so are regarded as participation aids. They should provide a range of material which includes (approved) settings of the liturgical texts and suitable choices for the celebration of the Mass, Sacraments and other rites as well as for the Liturgical Year.
57. Publishers of participation aids are asked to submit to the Liturgy Office completed manuscripts or at least page proofs of all new publications, together with the name of the ecclesiastical authority from which permission to publish will be sought. These proofs or manuscripts are in addition to those required by copyright holders whose requirements must also be met by publishers.
58. The Liturgy Office will return the manuscripts or proofs to the publishers with a report of (a) corrections to be made because of errors in the texts and/or rites, and (b) indications of corrections needed because of inadequacies, unsatisfactory commentary, or the like. Copies of the report will be sent to the appropriate ecclesiastical authority and the copyright holders of texts.
59. Only in the case of error or violation of the approved form of texts or rites will ICEL or other proprietors of copyrighted texts be asked by the Liturgy Office to withhold license to publish. In all other cases the determination will continue to be made by the local ecclesiastical authority.
60. Publishers are reminded of the need of copyright permissions for the publication of participation aids. This refers not only to the English translation of the various texts but also to any musical compositions and settings.
61. Participation aids will be subject to a concordat for the liturgical texts and a *nihil obstat* for other included texts.
62. The local Ordinary, in accord with canon 826 §2 of the Code of Canon Law, grants the imprimatur.

## Editorial Guidance

63. The following guidelines will be used by the Liturgy Office as a guide in granting approval for the publication of participation aids.

### General Principles

64. Publishers should use only those liturgical books which have been approved by the Catholic Bishops' Conference of England and Wales and conformed by the Holy See for use in England and Wales.

- The terminology given in the liturgical books is to be followed.
- It is not necessary for participation aids to include presidential prayers or biblical readings, when such texts are printed, as a rule, all legitimate options must be included.
- The sense lines of a liturgical text should, as a rule, be followed.
- Any commentary, where included, should be clearly distinguished from the liturgical texts.

### Design matters

65. The design of the liturgical text can assist people's participation. The use of colour, different font sizes and weights, for example can help distinguish between rubrics and texts for the minister and the people.

66. Musical notation can assist people's participation. It also serves as a sign of music integral place within liturgical celebration.

67. There is a long tradition of artwork enriching liturgical books. Care should be taken that any images or designs chosen are appropriate, consistent and do not obscure the text. Art should never be used just to fill space. (cf. 40)

### Order of Mass — Introductory Rites

#### *Greeting*

68. All three greetings must be printed, and no selection may be made.

#### *Penitential Act*

69. All three forms of the Act of Penitence must be printed (A, B and C). For Rite C, the three responses (Lord, have mercy, Christ, have mercy, Lord, have mercy) may be printed without the variable invocations since the Roman Missal provides so many examples.

#### *Kyrie*

70. When the *Kyrie* is printed, both English and Greek forms should be provided, as in the Roman Missal.

#### *Gloria*

71. The typical text is to be printed in the approved sense line format. A rubric may be added to indicate the days on which the Gloria is used.

#### *Collect*

72. If the Collect is to be included, it must be printed in full, in the typical sense line format. If two options are given for the Collect, both must be included.

A rubric should be included which indicates that the people respond 'Amen' to the prayer. However, if the prayer is printed, the simple 'Amen' is sufficient.

The same guidance will apply to the Prayer over the Offerings and the Prayer after Communion

## **Liturgy of the Word**

### ***First Reading, Second Reading, Gospel***

73. By means of the word of God proclaimed at Mass, the Holy Spirit 'makes what we hear outwardly have its effect inwardly' (*Lectionary for Mass* Introduction (LMI) 9). This, however, can only take place when the readings are proclaimed in '[a] speaking style on the part of the readers that is audible, clear, and intelligent' (LMI 14), and when sufficient amplification is provided (LMI 34). It is clearly preferable that the word of God be clearly heard by all who participate in the liturgy, for '[i]n the hearing of God's word the Church is built up and grows' (LMI 7).

- When several options exist for the readings (i.e., Christmas, the vigil of Pentecost, etc.), no preference may be indicated unless such a preference is printed in the *Lectionary*. When more than two options are given for a reading, only one reading must be printed in full. All other optional readings should be listed by their biblical references and heading.
- Optional shorter and longer forms of readings must be printed in the order given in the *Lectionary*. The shorter form of the reading may be bracketed within the longer form. The arrangement of readings in the typical sense lines provided in the *Lectionary* is optional.

### ***Responsorial Psalm***

74. The responsorial psalm is to be printed. Musical notation may be included for the response. In addition, it is recommended that a seasonal antiphon be provided (cf. *Lectionary*).

While it is sufficient to print only the refrain of the responsorial psalm, the verses may also be printed. When there are various options in the *Lectionary* (e.g., in the Commons where responsorial psalms are grouped together rather than related to specific first readings), a selection may be made of at least one responsorial psalm, but there must be an indication that there are other options.

The sense lines of the approved text as it appears in the *Lectionary* for Mass are to be followed.

### ***Sequence***

75. On the days when the Sequence is provided in the *Lectionary*, it should be included in the same way other texts of the *Lectionary* are included, along with a rubric indicating whether the Sequence is prescribed or optional, as indicated in the *Lectionary*.

### ***Gospel Acclamation***

76. The Alleluia or Gospel Acclamation is to be printed, preferably with musical notation for the response.

This acclamation belongs to the Gospel reading and is not a response to the preceding readings. This differentiation should be clearly indicated by the format. The musical settings for this acclamation should be varied for the sake of the local

community. A rubric should be included stating that, if the Alleluia or the Lenten Gospel acclamation cannot be sung, it may be omitted.

### ***Profession of Faith***

77. The typical text of the Nicene Creed is to be printed in the approved sense line format. In addition to the Nicene Creed, the typical text of the Apostles' Creed may be printed as well; if it is printed, it too is to be printed in the approved sense line format and a rubric should be added to indicate that it may be used instead of the Nicene Creed, 'especially during Lent and Easter time' (Ordo Missæ, no. 19).

### ***Universal Prayer (Prayer of the Faithful)***

78. In the interest of encouraging the local composition of the intercessions of the Universal Prayer, none of the parts of this prayer (introduction, intercessions, concluding prayer) should be printed, even as examples. At least the most common of the responses ('Lord, hear our prayer') should be printed; others may be indicated, and it is appropriate to give musical notation for these.

## **Liturgy of the Eucharist**

### ***Presentation of the Gifts and Preparation of the Altar***

79. The prayers to be said inaudibly by the priest should not be printed.

### ***Prayer over the Offerings***

80. If the Prayer over the Offerings is to be included, all options (if provided) must be printed in full, in the typical sense line format. A rubric should be included which indicates that the people respond 'Amen' to the prayer. However, if the prayer is printed, the simple 'Amen' is sufficient.

### ***Eucharistic Prayer***

81. No preference should be indicated among the four principal Eucharistic Prayers. As a rule, if one is printed, all must be included. The prefaces of Eucharistic Prayers II and IV must appear as parts of the respective prayers.

- It should be clear from the typographical arrangement that the preface is an integral part of the Eucharistic Prayer, whether or not the texts are printed.
- If the prefaces are given, no selection may be made among the prefaces for Advent, Christmas, Lent, and Easter, and any strictly proper preface or prefaces (e.g., for a specific Sunday or feast day) must be included. In Ordinary Time, it is sufficient to give three Sunday and three weekday prefaces; the selections should be varied. The possibility of other options should be clearly indicated.
- The Sanctus, the acclamation of the Mystery of Faith, and Amen are to be printed preferably with musical notation. No preference should be indicated among the acclamations of the Mystery of Faith. No other acclamations within the Eucharistic Prayers may be printed.
- A rubric is to be included indicating that on some occasions the priest may use the Eucharistic Prayers for Masses of Reconciliation or Eucharistic Prayers for Masses for Various Needs and Occasions.
- The Eucharistic Prayers for Masses of Reconciliation or Eucharistic Prayers for Masses for Various Needs and Occasions may be printed in place after the four principal Eucharistic Prayers. If one of these texts is printed, however, both or all four must be given. The prefaces must appear as parts of the respective prayers.



### ***Communion Rite***

82. It is appropriate to give musical notation for the Lord's Prayer and the doxology which follows the embolism.

- The prayers said inaudibly by the priest are not to be printed.
- Musical settings for the Agnus Dei may be provided.
- The period after communion should not be designated 'thanksgiving,' nor should thanksgiving or litany prayers be included. It may be noted, however, that a 'psalm or other canticle of praise or a hymn may also be sung by the entire congregation' (See GIRM, no. 88).

### ***Prayer after Communion***

83. If the Prayer after Communion is to be included, all options (if provided) must be printed in full, in the typical sense line format. A rubric should be included which indicates that the people respond 'Amen' to the prayer. However, if the prayer is printed, the simple 'Amen' is sufficient.

### **Concluding Rite**

84. The simple form of the blessing may be printed, as in the Roman Missal.

- The solemn blessing or prayer over the people may be printed according to the selection made in the Missal for the principal seasons, but there should be an indication that other texts may be chosen.
- No preference among the optional texts for the solemn blessing or prayer over the people for the Sundays in Ordinary Time may be made, but there should be an indication that there are various options.
- In all cases the responses of the people should be indicated.
- No preference should be indicated among the options for the dismissal.

### **Celebrations in the Liturgical Year**

85. Care should be taken to follow the Roman Missal regarding the special rites (i.e., the blessing of candles on the feast of the Presentation of the Lord, the blessing and distribution of ashes on Ash Wednesday, etc.) and rubrics (i.e., the requirement to genuflect at the words 'and by the Holy Spirit was incarnate of the Virgin Mary, and became man' of the Nicene Creed on Christmas and the Annunciation) which mark particular liturgical celebrations.

### **Other Liturgical Celebrations**

86. Publishers wishing to include material for other rites of the Church should apply the preceding guidelines as appropriate. Any queries should be addressed to the Liturgy Office.

## **Locally produced Service Sheets**

87. Parishes or other liturgical communities can produce participation aids for Sunday Mass, a sacramental celebration such as confirmation, a wedding or a funeral, or another liturgical celebration.
88. This may include the use of a projected electronic text which is subject to the same guidelines. When using projection care should be taken that the text and images assist participation rather than offer an alternative liturgical focus.
89. These participation aid should follow the editorial guidance given below and should be made freely available.
90. For single use service sheets, such as for Sunday Mass, permission for the inclusion of liturgical texts is generally not required though the texts should be acknowledged. Other texts, such as hymns, or musical settings may need permission. Further information can be found here: <http://www.liturgyoffice.org.uk/Resources/Copyright/index.shtml>
91. Locally produced participation aids which are intended for more than use on a single occasion, such as a leaflet for the Baptism of Children, require that permission is sought for all the copyright texts. Any material designed for use at more than one occasion is subject to the guidance given in paragraph 53.