
Guidelines for the Publication of Liturgical Books



United States
Conference of
Catholic Bishops

Committee on
Divine Worship

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United States Conference of Catholic Bishops*

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Abbreviations

CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law)
CCD	Confraternity of Christian Doctrine
CDWDS	Congregation for Divine Worship and the Discipline of the Sacraments (1988-2022)
GILH	<i>General Instruction of the Liturgy of the Hours</i>
GIRM	<i>General Instruction of the Roman Missal</i>
HCWEMOM	<i>Holy Communion and Worship of the Eucharistic Mystery outside Mass</i>
ICEL	International Commission on English in the Liturgy
IO	<i>Inter Œcumenici</i> , first Instruction for the right implementation of the Constitution on the Sacred Liturgy (SCR, September 26, 1964)
LA	<i>Liturgiam authenticam</i> , fifth Instruction for the right implementation of the Constitution on the Sacred Liturgy (CDWDS, March 28, 2001)
LC	<i>A Letter to Composers of Liturgical Music</i> (National Conference of Catholic Bishops, Committee on the Liturgy, November 23, 1980)
LFM	<i>Lectionary for Mass</i>
MP	<i>Magnum principium</i> , Apostolic Letter issued <i>motu proprio</i> by which Can. 838 of the CIC is modified (Pope Francis, September 3, 2017)
PSP	<i>Postquam Summus Pontifex</i> , Decree giving effect to the dispositions of Can. 838 of the CIC (CDWDS, October 22, 2021)
RFP	Request for Proposal
RM	<i>Roman Missal</i>
RT	<i>Ratio Translationis for the English Language</i> (CDWDS, March 28, 2007)
SC	<i>Sacrosanctum Concilium</i> , Constitution on the Sacred Liturgy
SCR	Sacred Congregation of Rites (1588-1969)
USCCB	United States Conference of Catholic Bishops

Introduction

1. “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. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established” (SC, no. 22). Further, “it pertains to the Episcopal Conferences to faithfully prepare versions of the liturgical books in vernacular languages, suitably accommodated within defined limits, and to approve and publish the liturgical books for the regions for which they are responsible after the confirmation of the Apostolic See” (CIC, can. 838 §3; cf. MP). The USCCB assigns this responsibility to the Committee on Divine Worship.
2. As a part of its responsibility, the Committee on Divine Worship, a standing committee of the USCCB, has authorized the following guidelines for the use and publication of liturgical materials. The Committee, assisted by its Secretariat, wishes to cooperate as fully as possible with all liturgists, theologians, canonists, 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. The Committee remains open to addressing issues that emerge as new liturgical books are developed and approved.
3. The role of the episcopal conference and its episcopal liturgical commission is defined in SC, nos. 22, 36, 39-40, 44, and IO, nos. 44-45. The authority, exercised by the Apostolic See for Latin liturgical books and by episcopal conferences for vernacular liturgical books was further specified in the Decree *Cum, nostra ætate* (SCR, January 27, 1966; cf. Decree of the body of bishops of the United States concerning the examination and control of liturgical translations, April 2, 1964). LA further specifies the role of the episcopal conference:

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 (no. 115).

4. The Apostolic Letter *motu proprio, Magnum principium*, incorporates the role of the episcopal conference into Canon Law by modifying the CIC, canon 838 §3: “It pertains to the conferences of bishops to faithfully prepare versions of the liturgical books in vernacular languages, suitably accommodated within defined limits, and to approve and publish the liturgical books for the regions for which they are responsible after the confirmation of the Apostolic See.”
5. The CDWDS decree *Postquam Summus Pontifex* further specifies: “The copyright of books and liturgical texts in vernacular languages is held by the Bishops’ Conference. In the case of the adoption of the same texts by another Episcopal Conference, the rights will be established in writing between the Episcopal Conferences concerned” (no. 40). This precaution is “necessary to prevent or correct any improper use of the texts” (LA, no. 117). The purposes of the episcopal conference’s responsibility – and of the present guidelines – are not only to assert authoritative control but to encourage, and collaborate in, the production and publication of the most effective and worthy 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 Committee to assist and cooperate.
6. The Second Vatican Council directed episcopal conferences to establish Commissions to regulate liturgy in its territory (cf. SC, nos. 22, 2; 44; CIC, can. 838 §2-3). The Committee has the responsibility for matters relating to the Sacred Liturgy. This includes overseeing the preparation and approval of liturgical books and texts and granting the *concordat cum originali* for publications of approved liturgical texts in the United States and reviewing all publications in the United States which contain excerpts from approved liturgical books. The publication of books wholly comprising non-liturgical devotional materials does not fall

within the scope of the Committee but is the authority of the local Ordinary.

7. All ritual editions, other liturgical publications, participation aids, and devotional publications must obtain the canonical permission to publish (*imprimatur*) from the local Ordinary (CIC, can. 826 §2).
8. The Chairman of the Committee provides the *concordat cum originali* following the Secretariat's review of ritual editions and liturgical documents. For the cases of liturgical publications that do not contain an entire rite and therefore do not require a *concordat*, as well as participation aids and devotional publications, the Secretariat reviews and authenticates that the texts presented correspond accurately to the approved ritual texts. This authentication is expressed as an approval and is required to obtain copyright permission from ICEL (for publication and use in the United States), USCCB, or CCD.
9. In these guidelines the term "publisher" is applicable to any person or group, public or private, for-profit or not-for-profit, ecclesiastical, religious, or lay, engaged in the production of liturgical materials for distribution to others. "Publications" refer to materials that are intended for public distribution by whatever process they may be produced or reproduced, print or non-print (e.g., digital), whether for sale or for distribution without charge.
10. Publishers are requested to place the Secretariat of Divine Worship on their mailing lists so that copies of printed publications, releases, advertising and promotional material, etc., will be available to the Committee. Electronic materials may be sent via email.
11. It is the responsibility of the publisher to obtain the necessary permission or contract from the copyright holder of any text, liturgical or otherwise, which is included in a publication. Such permission is to 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 legal force.

12. These publication guidelines apply to all Roman Rite liturgical publications approved for or distributed in the dioceses of the United States, that is, within the territory of the USCCB. These guidelines apply to books in English, Spanish, and any other language approved for liturgical use in this country by the Apostolic See.

Where texts are copyrighted by the USCCB, a license must be obtained prior to publication, this process is separate from the authentication of texts by the Secretariat, the *concordat cum originali*, or the permission for liturgical use for musical compositions that use certain ritual texts.

Where the copyright of a text is held by a different entity, a license must be obtained from the copyright holder prior to publication.

Portions of English texts used in this country are copyrighted by ICEL, who issues licenses for publications after receiving the authentication of the Secretariat.

Portions of Spanish texts are copyrighted by various Spanish-speaking episcopal conferences and are able to be licensed through the USCCB.

For liturgical rites in languages for which there is no approved translation for the United States, a translation approved for use in another episcopal conference with competence in that language may be used (LA, no. 18). Re-publication of texts in this case falls outside the scope of these guidelines and the original episcopal conference should be consulted.

13. The appropriate copyright notice is to be made, as specified by the copyright holder.

In the case of texts prepared by ICEL, the copyright notice reads:

The English translation of *Text* © Year(s), International Commission on English in the Liturgy Corporation. All rights reserved.

In the case of texts from the *New American Bible* or the LFM, the copyright notice reads:

from the LFM:

Excerpts from the *Lectionary for Mass for Use in the Dioceses of the United States of America, second typical edition* © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC (CCD). Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner.

from the *New American Bible*:

Scripture texts in this work are taken from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, DC and are used by permission of the copyright owner. All rights reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

from *The Abbey Psalms and Canticles*:

The Abbey Psalms and Canticles, prepared by the monks of Conception Abbey © 2010, 2018 United States Conference of Catholic Bishops, Washington, DC. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright holder.

14. Special attention is to be given to the high quality of “books from which the liturgical texts are recited in the vernacular with or on behalf of the people” so that they are “marked by such a dignity that the exterior appearance of the book itself ... lead[s] the faithful to a greater reverence for the word of God and for sacred realities” (LA, no. 120; cf. IO, 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. In principle,

from ritual editions to the simplest participation aids, publications should provide the greatest possible diversity of options, as expected by the liturgical reform. Similarly, no explanation or arrangement of text or rites are to misrepresent or distort the approved ritual, as found in the vernacular typical editions approved by the USCCB and confirmed by the Apostolic See.

15. The authorization to publish or the directions described below apply to both first and subsequent printings. In every case the Secretariat needs to be informed in writing of new printings so that necessary changes or corrections can be incorporated.

The reprinting of the liturgical book shall incorporate any textual updates and variations that have previously received the due *confirmatio* or *recognitio* of the Apostolic See; such acts shall be mentioned at the beginning of the book (PSP, no. 39).

Reprints of publications containing ritual texts must undergo a review process by the Secretariat before publication (cf. CIC, can. 838 §3). This process may be four weeks or less if the approved ritual text has not changed and does not need the correction of *errata*. Publishers should highlight all changes made in subsequent reprintings to facilitate reprint reviews. If any substantive changes (i.e., non-editorial changes) are made, then it constitutes a new edition requiring a new *imprimatur* from the local Ordinary (cf. CIC, can. 829).

16. Books containing liturgical texts fall into four categories: A. Books for Liturgical Use: Ritual Editions, B. Other Liturgical Publications: Approved Liturgical Books for Use in Other Contexts, C. Participation Aids, and D. Devotional and Other Non-Liturgical Publications. Each of these types of publications are treated in their own section. Following are four Appendices. Appendix I addresses the *concordat cum originali* and applies to ritual editions and other liturgical publications. Appendix II addresses the layout of participation aids. Appendix III indicates exceptions from the guidance in Appendix II allowed for devotional materials. Appendix IV addresses approvals and copyright permissions for musical settings of liturgical texts.

17. Any inquiries concerning these guidelines and all other communications should be addressed to the Committee through its Secretariat via email (USCCB.org/contact-us, select Divine Worship as the office) or mail (3211 Fourth Street, NE, Washington, DC 20017). Any doubts concerning the application of the guidelines need to be resolved in sufficient time before publication.

A. Books for Liturgical Use: Ritual Editions

18. “Ritual Editions” are complete or excerpted editions of the vernacular translations of the Latin *editiones typicae* which have been duly approved for liturgical use in the dioceses of the United States of America and the territories they are responsible for by the USCCB and confirmed by the Apostolic See. These 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.
19. The Committee will determine how many and which publishers will be licensed for a specific ritual book, including the determination of when an exclusive license will be granted for a specific text. In this case, the Secretariat at the direction of the Committee will issue a Request for Proposal (RFP) to publishers with a documented history of experience in publishing ritual editions. The Committee will choose the licensee(s) from among the publishers submitting proposals. New publishers who wish to enter the ritual publishing field need to contact the Secretariat as indicated in no. 17 above for further requirements.
20. When new translations of liturgical texts are available and their confirmation for use in the United States is anticipated, the Committee will inform publishers and invite them to apply for a license to publish an approved edition. The projected contents, format, size, paper and binding material quality, number of copies to be printed, estimated selling price, and date of publication is to be submitted with the application. The Secretariat will sometimes request additional information needed from the publishers. Proposals will be reviewed by the Secretariat and the Committee and not shared with other publishers.
21. The Committee will provide licensed publishers with all necessary directives upon approval of the liturgical texts by the episcopal conference and *confirmatio* and/or *recognitio* 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, graphic design, page breaks, heading color, art, etc., provided they are compatible with the purpose and use of the publication.

23. Publishers must submit for the examination of the Secretariat staff of the Committee a PDF copy of the complete manuscript of the proposed publication, allowing six to eight weeks for review. For some publication projects, either because of the size of the work or the number of editions being prepared, the Secretariat may indicate a start date for proof submissions and provide a specific timeline for reviews. After the incorporation of changes, corrections, and the like required by the Secretariat, a further set of proofs is to be submitted.
24. Final authorization to print will be given in digital form upon the submission of the final proof in which all changes have been incorporated. The Executive Director of the Secretariat will issue the publisher a formal written authorization to publish. Publishers are assured that the electronic copy will not be shared for any reason without the express written permission of the publisher.
25. After review of the text, the CCD (where applicable) and the USCCB will set royalty fees and communicate them to the publishers. Ritual editions will always require a royalty of 2% of the list price as required by the Apostolic See. Editions incorporating English-language texts produced and owned by ICEL will also require a license from ICEL.
26. For ritual editions, “once the *confirmatio* and *recognitio* of the Apostolic See have been obtained, the liturgical book is promulgated by a decree signed by the President and the Secretary of the Episcopal Conference. This also applies in the case of a liturgical book translated into a language of only one area of the country.
- “In the initial pages the printed liturgical book must reproduce the decrees of the Apostolic See and the Episcopal Conference in their language of promulgation, as well as the *concordat cum originali* of the President of the Episcopal Commission for Liturgy or, where this does not exist, of the President of the Conference itself, and the *imprimatur* according to the norm of law” (PSP, nos. 37-38).
27. In the decree of promulgation, the USCCB President, in collaboration with the Committee, will establish dates for first use and mandatory use for new ritual books. The Secretariat will advise publishers of the dates for first advertising and first shipment/sale.

28. An *imprimatur* is required for ritual editions (cf. CIC, cans. 826 and 838). The name of the Ordinary who gives his permission as well as the date and place in which it was given ought to appear in print.
29. Immediately upon printing and binding, and prior to distribution, five copies are to be sent to the Secretariat.
30. See **Appendix I: Editorial Requirements for Granting the *Concordat cum originali***, regarding requirements of format and other details of published liturgical books.

B. Other Liturgical Publications: Approved Liturgical Books for Use in Other Contexts

31. Approved liturgical books which are not primarily or directly intended for the use of the celebrant and ministers during the actual celebration or for use in other contexts such as when liturgical rites are led by the laity are addressed in this category. This includes missals intended for use by the laity for prayer and participation at Mass, study editions useful for academic purposes and for preparation for rites, and publications that provide complete ritual texts for use by the laity, such as taking Holy Communion to the sick, but that are not ritual editions.
32. Publications offered to the public as editions containing an entire rite are expected to follow these guidelines. Though these editions are not intended to be used for the celebration of a rite, the fact they contain the entire text makes it possible to be used in place of a ritual edition if circumstances necessitate it.
33. Publishers are to provide the Secretariat with complete information concerning such projected publications. This should include a definitive outline of the contents and the name of the Ordinary of the place where the work is to be published and who will be granting the *imprimatur*.
34. Any publisher wishing to publish books in this category must make its request to the Secretariat. The publisher must demonstrate the ability to meet the requirements for publishing such an edition. All approved publishers will be offered the same terms regarding royalties and publication.
35. The complete manuscript should be submitted electronically in PDF format to the Secretariat, which will communicate any corrections, observations, and the like. Publishers should allow six to eight weeks for review of proofs.
36. Publications that contain an entire rite will require the *concordat cum originali* just as a ritual edition. When the liturgical texts, upon examination, have been found to be in conformity with the typical edition, the Secretariat will inform the publisher. See

Appendix I: Editorial Requirements for Granting the *Concordat cum originali*, regarding requirements of format and other details of published liturgical books.

37. Publications that do not contain an entire rite do not require the *concordat cum originali*. However, these publications must still be examined by the Secretariat to authenticate conformity to the official text and for copyright permissions. When the liturgical texts, upon examination, have been found to be in conformity with the typical edition, the Secretariat will inform the publisher. The acknowledgment page of such publications shall include a mention of the authentication; the copyright page shall state:

*Published after authentication by the Secretariat of
Divine Worship, United States Conference of Catholic
Bishops.*

38. Since the publication of these editions must not jeopardize the introduction or use of Ritual Editions of a particular liturgical book, after consultation with the concerned publishers, dates of publication and distribution will be set by the Committee. In general, such editions are published after the ritual editions. Additional restrictions may be placed on the format, materials, or appearance of these editions so as to limit their use in place of ritual editions.
39. Copies of the final publication are to be sent to the Secretariat for its records. The quantity and format will be stipulated by the Secretariat upon granting approval.

C. Participation Aids

40. Participation aids promote and facilitate the participation of the lay faithful in the liturgy by providing the necessary texts and music to fulfill their active role in the celebration. Publications such as hymnals and annual or quarterly participation aids are included in this third category of texts. Because of the impact such materials have upon liturgical celebrations, publishers of participation aids are asked to observe the following guidelines. In addition, publishers of participation aids are to observe the requirements noted in **Appendix II: Guidelines for the Publication of Participation Aids**.
41. New liturgical texts, including future revisions of existing liturgical texts, will be supplied by the Committee to all interested publishers of participation aids in such a way and time so as to facilitate the introduction and use of the Ritual Edition of the text.
42. At times the Committee will provide not only the approved liturgical texts but also a suggested format for popular publications. The latter may include such elements as subheadings, running directions or commentary, suggested introductory material, indications of needed supplementary material such as song texts, etc. However, it is most desirable that such supplementary material be prepared by editors and publishers themselves.
43. 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). The publisher does not have the authority to make unilateral selection of liturgical texts among the options available for participation aids. When a difficulty arises, namely, when the number of options is large, the final determination of the minimal options to be included will be made by the Secretariat, which should be consulted beforehand.
44. When Mass settings are provided within participation aids, especially if the aid is to be used over an extended period or by various groups, more than one should be provided.

45. The Secretariat's role is to ensure conformity to official liturgical texts and to relevant liturgical norms, not to act as a proofreader. Publishers should submit texts they believe to be free of textual errors. Texts with significant flaws will be returned without a thorough review and must be corrected before a complete review will be done. The time for review will reset upon resubmission.
46. Publishers of popular publications are asked to submit to the Secretariat completed manuscripts of all new publications in an electronic format, together with the name of the ecclesiastical authority from which permission to publish will be sought, allowing at least four weeks for review. These proofs or manuscripts are in addition to those required by copyright holders whose requirements must also be met by publishers.
47. The Secretariat 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. After submission of final corrected proofs, the Secretariat will send written notice of the authentication of texts. This authentication should be forwarded to the copyright holder(s) of texts and finally to the appropriate ecclesiastical authority.
48. For serial publications (e.g., those published yearly or quarterly) publishers must submit manuscripts or proofs electronically as outlined above. Subsequent printings of the same text will require review, and possibly new ecclesiastical approval if there have been substantive changes to the official texts (cf. PSP, no. 39; CIC, can. 829). The publisher should note all changes or additions they have made to the text and allow sufficient time for review by Secretariat staff.
49. Publishers are reminded of the need for copyright permission for the publication of participation aids. This refers not only to the English and Spanish translations of the various texts but also to all musical compositions and settings.
50. Publishers are required to obtain the *imprimatur* from the local Ordinary for their works to be used by the faithful in public or private prayer.

51. The acknowledgment page of such publications shall include a mention of the authentication; the copyright page shall state:

*Published after authentication by the Secretariat of
Divine Worship, United States Conference of Catholic
Bishops.*

52. Digital production platforms and subscriptions must have a license for use of copyrighted texts, and their products must undergo review by the Secretariat. This can take place by a prototype copy that shows all content as it will appear. Digital platforms must follow all requirements for participation aids, and licensing and royalty fees should be reviewed annually and adjusted based on subscription numbers.
53. Advertising may not appear on the outside covers of participation aids, nor on the same pages as liturgical texts. Publishers may advertise their own publications but not items from other vendors. It is permitted to include advertising flyers in the packaging with the publication.
54. One-time use participation aids may include only the options that will be used for that celebration. The Secretariat does not review one-time use worship aids. More than one-time use worship aids require copyright permission. All pertinent copyright laws must be observed.

ICEL does not require royalties on texts that are one-time use or more than one-time use, “provided that (a) the publication is produced by the particular congregation or institution rather than by a publishing firm and (b) the publication is not sold” (ICEL, *Publication Policies*, pg. 17).

D. Devotional and Other Non-Liturgical Publications

55. Publications such as monthly prayer or devotional booklets that include liturgical materials are distinct from Ritual Editions used by the ministers of the liturgy and from participation aids that are for use solely in liturgical celebrations. The Secretariat will determine whether a publication qualifies as a devotional publication. Devotional publications may not be marketed to churches for use as a pew resource.
56. Because devotional publications are not intended primarily for the active participation of the faithful in the liturgy but for private devotion, they may contain excerpts of a liturgical rite rather than the rite in its entirety. Publishers of devotional materials are to observe the special requirements noted in **Appendix II: Guidelines for the Publication of Participation Aids** and are permitted the exceptions noted in **Appendix III: Guidelines for the Publication of Devotional and Other Non-Liturgical Publications**.
57. The distinguishing mark between a participation aid and a devotional publication is its intended use. The participation aid contains liturgical texts for the active participation of the faithful in the liturgy. The devotional publication is intended for private prayer and reflection but may include liturgical texts or Scripture. In cases of ambiguity, it is better to err on the side of following the requirements for the participation aid. Publishers may ask the Secretariat if their publication qualifies as a devotional publication.
58. If an approved rite for an occasion or blessing exists, it must be provided. Newly composed texts or original prayer settings are not to be presented as liturgical rites, nor may they substitute in place of an approved rite.
59. Devotional publications may include scriptural and liturgical texts. Devotional publications (unlike ritual editions, other liturgical publications, and participation aids) need not include all options for prayers and readings but must indicate that other options exist. They may include Scripture readings alone or ritual texts alone.

60. The Secretariat will review published devotional publications to ensure conformity of the relevant portions to the liturgical text. Publishers should expect at least four weeks for review.
61. The Secretariat's role is to ensure conformity to official liturgical texts and to relevant liturgical norms, not to act as a proofreader. Publishers should submit texts they believe to be free of textual errors. Texts with significant flaws will be returned without a thorough review and must be corrected before a complete review will be done. The time for review will reset upon resubmission.
62. In addition to the authentication of liturgical texts by the Secretariat, the articles, commentary, and/or devotional prayers that are placed alongside the liturgical texts are to be reviewed by the competent ecclesiastical authority. Devotional or personal prayers may be printed in participation aids alongside liturgical prayers, provided they have the requisite permission (*imprimatur*) from the local Ordinary (cf. CIC, can. 826 §3).
63. An *imprimatur* is required for books of prayers, materials intended for catechetical purposes, and writings that will be exhibited, sold or distributed in churches or oratories. The *imprimatur* is recommended for other books dealing with religion or morals (cf. CIC, can. 826 §3; can. 827).
64. Advertising may appear on the back cover of devotional publications, but not on the same pages as liturgical texts. Publishers may advertise their own publications but not items from other vendors. It is permitted to include advertising flyers in the packaging with the publication.

Related Documents and Resources

65. A list of "related documents and resources" (e.g., *Catholic Household Blessings and Prayers*, *Built of Living Stones*, *Sing to the Lord*, *Prayers to Protect Us*, *Book of Mary*, etc.) under the supervision of the Committee is available from the Secretariat. The listing will be updated as new resources are developed.
66. "Related Documents and Resources" refers to a subcategory of texts that have been produced by the USCCB and are under the

supervision of the Committee on Divine Worship (e.g., *Catholic Household Blessings and Prayers*, *Sing to the Lord: Music in Divine Worship*, *Prayers to Protect Us*, etc.). An updated list of documents in this subcategory is available from the Secretariat. Texts in this subcategory that are not copyrighted by ICEL do not require a *concordat cum originali* but they do require a license from the USCCB and authentication for copyright permission from the Secretariat.

67. The Secretariat will identify which resources, if any, should be governed by an exclusive license. In such cases, the Secretariat will issue an RFP to publishers and will choose the licensee(s) from the publishers submitting proposals.
68. Publishers are permitted to request a license for any document or resource, but the Secretariat reserves the right to limit the number of publishers or publications. All requesting publishers will be offered the same terms. Licenses will include the usual provisions regarding the review of proofs.

Non-Liturgical Publications That Quote Liturgical Texts

69. This subcategory refers to texts that quote portions of liturgical texts. These texts are not complete ritual texts, not intended for liturgical use, nor are they able to be used liturgically. Examples include, but are not limited to catechetical materials, academic books, devotional materials, etc. The Secretariat reviews these publications as they include texts for which the permission of the Secretariat is required by the copyright holder prior to granting a license.
70. An *imprimatur* is required for books of prayers, materials intended for catechetical purposes, and writings that will be exhibited, sold or distributed in churches or oratories. The *imprimatur* is recommended for other books dealing with religion or morals (cf. CIC, can. 826 §3; can. 827).
71. The Secretariat reviews these materials strictly for the purposes of granting permission to the copyright holders to license use of these liturgical texts. ICEL or USCCB copyrighted texts should be highlighted to ease and expedite the Secretariat's review. The

Secretariat's review is limited to correcting any improper use of the text (cf. LA, no. 117) and is in no way to be considered ecclesiastical approval for the work as a whole. Texts in this subcategory should not include any mention of the review or approval of the Secretariat along with their copyright notices.

Appendix I: Editorial Requirements for Granting the *Concordat cum originali*

“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, no. 120).

In fulfillment of its obligation to ensure that each published ritual edition is worthy of its role in the sacred liturgy, the Committee, through its Secretariat, 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 liturgical text and in order that each edition might reflect the dignity of the word of God. The *concordat cum originali* must be obtained for all publications covered by sections **A. Books for Liturgical Use: Ritual Editions** and **B. Other Liturgical Publications: Approved Liturgical Books for Use in Other Contexts** in this document.

1. The full and integral approved text (including all front and back matter) as provided by the Secretariat must be included in each edition.
2. Sense lines, as given in the approved text, must be retained in all cases.
3. When euchological texts (prayers) are printed, page breaks must allow each oration to be proclaimed in full, without page turns, to the extent this is possible.
4. The format as it appears in the approved edition is to be followed. Any exception is to be given prior approval by the Secretariat.
5. The colors of texts as found in the approved publication copy must be respected. Texts intended for proclamation must be printed in a color, font and size suitable for proclamation.

6. The Dicastery for Divine Worship and the Discipline of the Sacraments gives specific instructions for the quality of materials to be used in the production of ritual editions. The paper and binding of each ritual edition must be of an appropriate quality and durability. Traditional stitching or other means of binding should be used to 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 center gutter to help complete turning with little effort. Ink is best which resists fading and smearing, should it come into contact with fingers 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 inks result in vivid though not garish red print rather than shades of orange or brown (RT, Annexe: Physical Elements of Style, no. 13).

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 are likewise intended to help celebrants locate the most frequently repeated prayers... In vernacular editions of the Roman Missal, such tabs should be used at a minimum 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 for the Preparation of the Gifts, the Our Father and the sections relating to the Blessing... [M]ultiplying the number of tabs beyond these essentials will reduce their overall usefulness and increase considerably production time and costs (RT, Annexe: Physical Elements of Style, no. 15).

Publishers are to note the number of ribbons and tabs to be included in each ritual edition with the submission of the manuscript.

The placement of art opposite the title pages of liturgical books... is a long established and commendable practice. To be avoided is the over-use of decorative elements so that a liturgical book becomes weighed down with graphics that distract or clutter the page. Bishops' Conferences exercise their judgment in the inclusion of appropriate art within vernacular editions of liturgical books (RT, Annexe: Physical Elements of Style, no. 11; LA, no. 120).

This follows with the principle that art be truly sacred, possess a noble beauty, and not be merely a sumptuous display (cf. SC, no. 124).

7. Publishers must submit for the examination of the Secretariat staff the complete manuscript of the proposed publication, allowing six to eight weeks for review. The number and format of these proofs will be stipulated by the Secretariat.
8. Final judgments regarding suitability of a manuscript for approval rest with the Committee. Any appeals of the Secretariat's judgments must be made through the Secretariat.

Appendix II: Guidelines for the Publication of Participation Aids

In fulfillment of its responsibility to oversee the publication of the liturgical books and in order to foster the active participation of all the faithful in liturgical celebrations, the Committee on Divine Worship first issued guidelines for the publication of participation aids in May 1975. They were revised in 1998, 2009, and now again in 2025. These guidelines will be used by the Secretariat in granting approval for the publication of participation aids.

Introduction

The Committee on Divine Worship has been charged with the responsibility of overseeing the publication of vernacular translations of the Roman Rite liturgical books, which describe and guide the reformed rites developed in the years since the Second Vatican Council. Likewise, the Committee has sought ways to foster the effective implementation of this reform in the fulfillment of its responsibility to regulate pastoral-liturgical action in the dioceses of the United States of America comprising the USCCB.

In the light of this responsibility these guidelines have been developed for publishers of popular participation materials. The purpose is not to suppress initiative on the part of publishers, but to encourage the publication of effective participation aids that respect the integrity of the liturgical rites and foster the “full, conscious and active participation which is demanded by the very nature of the liturgy” (SC, no. 14).

Secretariat of Divine Worship

Before copyrights will be released by USCCB, CCD, or ICEL for participation aids, the approval of the Secretariat is required. The Secretariat acts on behalf of the Committee in assuring conformity with these guidelines.

Publishers of participation aids must submit a copy of the manuscript from a forthcoming edition of their publication to the Secretariat for its review and approval. Subsequent printings of the same text will

require review and possibly a new ecclesiastical approval if there have been any substantive changes to the official texts (cf. PSP, no. 39).

A subscription to each participation aid should be sent to the Secretariat.

Participation Aids for Mass

Order of Mass

Questions of format in presenting the Order of Mass may differ with different publications. However, an effort should always be made to accurately present the prayers, responses, acclamations, and musical selections in such a way as to foster the participation of the entire assembly.

- Publishers may use only those liturgical books which have been approved by the USCCB and confirmed by the Apostolic See for use in dioceses of the United States of America.
- For liturgical books that have no vernacular language edition approved by the USCCB, any edition that has been approved for liturgical use by an episcopal conference that has competence to approve liturgical books in that language and has been confirmed by the Apostolic See may be used.
- While it is not necessary for participation aids to include presidential prayers or biblical readings, when such texts are printed, all legitimate options must be included.
- Any commentary should be clearly set apart from the liturgical texts and rubrics by size and typeface.
- The terminology given in the liturgical books is to be followed. Note that the word “presider” is not to be used as it is not used in the RM.
- Indications of postures should be based upon the norms contained in the GIRM, nos. 42-43.

The Introductory Rites

Entrance Chant

Antiphons, if printed, must be shown with sense lines or include virgules (slashes).

Greeting

All three greetings must be printed, and no selection may be made. In Spanish all applicable seasonal options must also be included.

Rite for the Blessing and Sprinkling of Water

If the prayer of blessing is printed, all options must be given (A, B and C during Easter Time, or A and B for the rest of the year). If the people's part is printed, it is sufficient to print one of the antiphons with musical notation or another appropriate song.

Penitential Act

All three forms of the Penitential Act 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 tropes since the RM provides so many examples.

Kyrie

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

Gloria

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 Prayer

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 Liturgy of the Word

First Reading, Second Reading, Gospel

By means of the word of God proclaimed at Mass, the Holy Spirit “makes what we hear outwardly have its effect inwardly” (LFM, Introduction, no. 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” (LFM, Introduction,

no. 14), and when sufficient amplification is provided (LFM, Introduction, no. 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” (LFM, Introduction, no. 7).

- While it is not a requirement, some participation aids include the texts of readings and presidential prayers.
- The official *Liturgical Calendar for the Dioceses of the United States of America*, published each year by the Committee, is to be used in choosing the readings for each day.
- Scripture readings in English must come from the LFM approved for use in the dioceses of the United States of America. Scripture readings in other languages must come from a lectionary that has been approved for liturgical use by another episcopal conference and confirmed by the Apostolic See.
- 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 LFM. 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 *tituli*.
- Feasts and Solemnities that have proper readings and/or prayers for a Vigil Mass are to be indicated.
- Optional shorter and longer forms of readings must be printed in the order given in the LFM. The shorter form of the reading may be bracketed within the longer form.
- When the sense lines of the LFM are not observed, the line breaks of the approved liturgical Bible must be followed. If the text is not presented with sense lines, then virgules must be used to indicate the line breaks.

Responsorial Psalm

The Responsorial Psalm is to be printed, preferably with musical notation for the response. In addition, a seasonal antiphon may be provided (cf. LFM, no. 173).

- While it is sufficient to print only the refrain of the Responsorial Psalm, the verses may also be printed. If there is more than one option for the refrain, (e.g., *Alleluia* in the Easter season), both options must be printed.
- When there are various options in the LFM (e.g., in the Commons where Responsorial Psalms are grouped together rather than related to a specific First Reading), 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 LFM or *The Abbey Psalms and Canticles* are to be followed.

Sequence

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

Acclamation before the Gospel

The *Alleluia* or Verse before the Gospel is to be printed, preferably with musical notation for the response.

- This acclamation belongs to the Gospel 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. The variety of options for Lenten Acclamations found in the LFM, no. 223, should not be neglected.

Profession of Faith

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" (RM, Order of Mass, no. 19).

Universal Prayer (Prayer of the Faithful)

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) may 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.

The Liturgy of the Eucharist

Offertory Chant

It is fitting that the Offertory Procession, Presentation of the Gifts and Preparation of the Altar be accompanied by an Antiphon or other suitable music as at the Entrance and Communion (Cf. *GIRM*, no 74; *RM*, Order of Mass, no. 21).

Presentation of the Gifts and Preparation of the Altar

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

Prayer over the Offerings

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

No preference should be indicated among the four principal Eucharistic Prayers. 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, unless the publication only covers a shorter span of time. 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 with musical notation. No preference should be indicated among the acclamations of the Mystery of Faith. In Spanish, the proper introductions must be included as well. No other acclamations within the Eucharistic Prayers may be printed.
- The Eucharistic Prayers for Masses of Reconciliation may be printed in place after the four principal Eucharistic Prayers. If one of these texts is printed, however, both must be given. The Prefaces must appear as parts of the respective prayers.
- Likewise, the Eucharistic Prayers for Use in Masses for Various Needs may be printed in place after the four principal Eucharistic Prayers and after the Eucharistic Prayers for Reconciliation, if they are also provided. If one Eucharistic Prayer for Use in Masses for Various Needs is printed, all four must be provided along with their proper Prefaces.
- A rubric is to be included indicating that on some occasions the priest may use the authorized Eucharistic Prayers for Reconciliation or the Eucharistic Prayers for Use in Masses for Various Needs.

The Communion Rite

- The introduction to the Lord's Prayer and the prayer itself should be printed. It is appropriate to give musical notation for the prayer and the doxology which follows the embolism.
- The prayers said inaudibly by the priest are not to be printed.
- It should be clear from the typographical arrangement that the *Agnus Dei* accompanies the breaking of the bread. It may be repeated until the breaking of the bread is finished. Musical settings for the *Agnus Dei* should be provided.
- Antiphons, if printed, must be shown with sense lines or include virgules.
- 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” (GIRM, no. 88).

Prayer after Communion

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.

The Concluding Rites

- The simple form of the blessing may be printed, as in the RM.
- The Solemn Blessing or Prayer over the People may be printed according to the selection made in the RM for the principal seasons. 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 may be made, but there should be an indication for days when those options are noted in the RM.
- In all cases the responses of the people should be indicated.
- No preference should be indicated among the options for the dismissal. The Easter dismissals may be omitted for resources that will be used outside Easter, the Easter Octave, and Pentecost.

Other Mass Texts and Particular Celebrations

For the celebration of the feasts of Saints, the name and title of the Saint as found in the RM is to be used. For a given day, only those Saints listed on that day in that year’s *Liturgical Calendar for the Dioceses of the United States of America*, published by the Secretariat, may be included. It is not permitted to include celebrations that are not inscribed on the General Roman Calendar or on the Proper Calendar for the Dioceses of the United States of America.

If Votive Masses, Masses and Prayers for Various Needs and Occasions, etc., are printed, the RM is to be followed, with the usual indication of options. If a Ritual Mass is printed, one set of texts may be selected, with the usual indication of options. The appropriate ritual books are to be followed for rites that take place within Mass (e.g., *The Order of Christian Initiation of Adults*, *Book of Blessings*, etc.).

Care should be taken to follow the RM regarding the special rites (e.g., 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 (e.g., 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.

Guidelines for Receiving Communion

The following *Guidelines for Receiving Communion* must be included in a prominent place in all participation aids for the Order of Mass and presented in the same typeface and size used for the responses of the assembly:

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For Other Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the Diocesan Bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the *Code of Canon Law* does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For Those Not Receiving Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For Non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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Normas para la Recepción de la Eucaristía

The following *Normas para la Recepción de la Eucaristía* must be included in a prominent place in all participation aids for the Order of Mass in Spanish and presented in the same typeface and size used for the responses of the assembly:

Para católicos

Los católicos participamos plenamente en la celebración de la Eucaristía cuando recibimos la sagrada Comunión. Se nos anima a recibirla frecuentemente y con devoción. Para estar debidamente preparados para recibir la Eucaristía, los fieles no deben haber cometido pecado grave y deben haber ayunado por una hora antes de comulgar. Quien haya cometido pecado grave desde su última confesión no debe recibir el Cuerpo y la Sangre del Señor sin antes haberse confesado con un sacerdote, excepto en situaciones extremas cuando no hay oportunidad de confesarse. En tal caso, los fieles deben estar conscientes de la obligación de hacer un Acto de Contrición perfecta con la intención de confesarse lo más pronto posible (*Derecho Canónico*, artículo 916). Se anima a los fieles a recibir el Sacramento de la Penitencia con frecuencia.

Para los cristianos no católicos

Damos la bienvenida a todos los cristianos, coma a nuestros hermanos y hermanas, a esta celebración de la Eucaristía. Rogamos para que nuestro bautismo común y el Espíritu Santo nos unan unos a otros en esta Eucaristía y que comiencen a disiparse las lamentables divisiones que nos separan. Siguiendo la oración del Señor “que todos sean uno” (Juan 17, 21), rogamos para que estas divisiones sean aminoradas y finalmente desaparezcan.

Los católicos creemos que la celebración Eucarística es una señal de unidad en la fe, la vida y el culto. A los miembros de iglesias con las cuales no estamos plenamente unidos, por lo general no se les invita a comulgar. Para compartir la Eucaristía en situaciones excepcionales, con cristianos no católicos, se necesita obtener el permiso del obispo diocesano según las provisiones del artículo 844 § 4 del *Derecho Canónico*. Les instamos a los miembros de las iglesias Ortodoxas, de la Iglesia Asiria de Oriente, y de la Iglesia Nacional Católica Polaca, a que respeten las normas de sus propias iglesias. Según la norma Católica Romana, el *Derecho Canónico* no prohíbe la recepción de la Comunión por Cristianos de estas iglesias (*Código Canónico*, artículo 844 § 3).

Para las personas que no comulgan

A todos las que no comulgan, les invitamos a expresar en su corazón el deseo de unidad con Jesucristo y con los demás.

Para los que no son cristianos

Damos la bienvenida a todos los que no comparten nuestra fe en Jesucristo. Aun cuando no podemos invitarles a la sagrada Comunión, pedimos sus oraciones por la paz y la unidad de la familia humana.

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Pastoral Note on the Passion Narratives

The following statement is to be printed before the text of the Passion narrative on Good Friday. The proclamation of the Lord's Passion is not to be misused to promote anti-Jewish sentiment.

The passion narratives are proclaimed in full so that all see vividly the love of Christ for each person. In light of this, the crimes during the Passion of Christ cannot be attributed, in either preaching or catechesis, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary, and the apostles all were Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.

Las narraciones de la pasión se proclaman en su totalidad para que todos vean vívidamente el amor de Cristo por cada persona. A la luz de esto, los crímenes durante la Pasión de Cristo no pueden atribuirse, ni en la predicación ni en la catequesis, indiscriminadamente a todos los judíos de ese tiempo, ni a los judíos de hoy. El pueblo judío no debe ser referido como si fuera reprobado de Dios o maldito, como si este punto de vista se dedujera de las Sagradas Escrituras. La Iglesia siempre tiene en mente que Jesús, su madre María y los apóstoles eran todos judíos. Como la Iglesia siempre ha sostenido, Cristo sufrió libremente su pasión y muerte a causa de los pecados de todos, para que todos pudieran ser salvados.

Liturgies outside Mass

Penance

Sacramental celebrations of the reconciliation of several penitents with individual confession and absolution must be taken from chapters II and IV, and Appendix II of the *Order of Penance*. Settings for such celebrations require the approval of the Secretariat prior to their publication in a participation aid.

Non-sacramental penitential celebrations should follow the structure of a Liturgy of the Word, as in the *Order of Penance*. It should be clearly indicated that such celebrations are not to be used in place of the Sacrament of Penance.

Eucharistic Adoration

The most recent edition of HCWEMOM must be followed in any directions or rubrics.

- An introductory note should state that, since eucharistic exposition may not be held merely to give the eucharistic blessing, benediction must always be preceded by a suitable period for reading of the word of God, song, prayers, and sufficient time for silent prayer (cf. HCWEMOM, no. 89).
- A hymn or other Eucharistic song should be given to accompany exposition. If an English translation of the *O salutaris Hostia* is given, that translation from HCWEMOM, no. 93, must be provided.
- During the period of adoration, readings from Scripture should be indicated together with appropriate prayers and songs.
- A hymn or other Eucharistic song should be given to immediately precede benediction. If an English translation of the *Tantum ergo Sacramentum* is given, that translation from HCWEMOM no. 97 must be provided. A rubric should mention the prayer of the minister and the eucharistic Blessing. If the prayer of the minister is printed, there should be the usual indication of the options contained in HCWEMOM.
- After benediction but before reposition, the Divine Praises should be given according to the translation at HCWEMOM, no. 99.

- A song or acclamation may be printed for use during reposition.

Other Liturgical Celebrations

- If provision is made for Sunday celebrations in the absence of a priest, the ritual book *Sunday Celebrations in the Absence of a Priest* is to be followed, with the usual indication of options.
- If any texts of the *Liturgy of the Hours* are printed, both Lauds and Vespers (Morning and Evening Prayer) should be included. A selection of hymnody and psalmody for the various hours may be made, but always with an indication that other texts may be chosen. The headings given in the Ordinary of the *Liturgy of the Hours* are to be followed.
- Prayer services that follow the pattern of the *Liturgy of the Hours*, but are not taken from it, should not use the proper titles and headings of the official offices. Other titles such as “Prayer for the Morning,” “Morning Praise,” or similar should be used in place of “Lauds” or “Morning Prayer.”
- If other celebrations (e.g., prayer services with special themes, prayers not taken from an approved ritual edition, etc.) are added, both typographical arrangement and explicit rubrics should indicate that these are not official texts or rites, such as adding the statement: *Not for Liturgical Use*.
- An originally composed prayer setting should not be printed if a similar approved rite already exists (e.g., *Order of Crowning an Image of the Blessed Virgin Mary*, Proclamation of the Birth of Christ, etc.). When such rites are printed, the approved text is to be preferred, with the usual provision for options.
- Devotional or personal prayers may be printed in participation aids. They should not be placed in a way that interrupts the liturgical rite. When a prayer exists in several versions, preference should be given to the versions printed in the *Manual of Indulgences* and *Catholic Household Blessings and Prayers*, revised and updated edition.

Participation Aids in Other Languages

By decree of the body of bishops of the United States (April 2, 1964), languages other than English may be used in the celebration of the liturgy in translations approved by other episcopal conferences and confirmed by the Apostolic See (cf. LA, no. 18). The above guidelines apply equally to the publication of participation aids in other languages for use in dioceses of the United States of America.

Publishers should consult the Secretariat concerning various approved liturgical translations in other languages.

- Spanish ritual texts that have been approved by the USCCB and confirmed by the Apostolic See for use in dioceses of the United States must be used.
- For ritual texts that do not have a U.S. Spanish ritual edition, any Spanish language edition is allowed that has the approval for use by another episcopal conference and the confirmation of the Apostolic See.
- Bilingual and multilingual participation aids should follow the same guidance as single language participation aids and include all texts and options for the sake of fostering the participation of the faithful.

Appendix III: Guidelines for the Publication of Devotional and Other Non-Liturgical Publications

This policy will be used by the Secretariat in decisions concerning the publication of devotional materials that include liturgical texts, scriptural texts, and other non-liturgical or catechetical material.

1. Devotional publications in both digital and printed formats should make use of the principles and guidelines presented in **Appendix II: Guidelines for the Publication of Participation Aids** except for the following points below.
2. Devotional publications that reproduce an entire rite are to follow the guidelines given in **B. Other Liturgical Publications: Approved Liturgical Books for Use in Other Contexts**. Devotional publications that do not reproduce an entire rite are to follow the guidelines given in **C. Participation Aids** but are allowed the exceptions in this Appendix.
3. Devotional publications may include a greater use of sacred or religious art to engage the faithful in prayer and meditation of the mysteries of faith.
4. On days on which several Optional Memorials occur, the texts for one may be chosen. However, the titles of the other Optional Memorials must be indicated. Though the devotional publication is fundamentally for private prayer, it will not benefit the faithful for the publisher to ignore the existence of the other Optional Memorials that occur on the same day. If the faithful participate in a liturgy that day, they should be aware of and prepared for the possibility that the liturgy may celebrate one of the other Optional Memorials that day.
5. The Scripture readings from the LFM may be given for the appropriate days, with an indication when other options exist.
6. Examples for the Universal Prayer may be printed in devotional publications. The parts of this prayer (introduction, intercessions, concluding prayer) must be included and modeled after those found in the RM (cf. GIRM, nos. 69-71) or the *Liturgy of the*

Hours (cf. GILH, nos. 179-193). Example Universal Prayers must follow the guidance indicated in the General Instruction for their respective contexts. At least the most common response (“Lord, hear our prayer”) may be printed; others may be indicated. Published compositions for the Universal Prayer require an *imprimatur* but are not reviewed by the Secretariat.

7. Devotional materials may cite the example intercessions given in the RM or the *Liturgy of the Hours*, if appropriate. Other intercessions may be composed that accord with the instructions found in the respective ritual books (cf. GIRM, nos. 69-71; GILH, nos. 179-193) and must be followed carefully. Petitions should be appropriate to their intended context since intercessions at Mass, Lauds, and Vespers each have different focuses and purposes.
8. Published collections of Universal Prayers require the *imprimatur* of the Diocesan Bishop, but, as they contain no liturgical texts, they are not reviewed by the Secretariat (cf. CIC, can. 826 §3).
9. If the Prefaces are given, a selection may be made among the Prefaces for Advent, Christmas, Lent, and Easter, and any proper Prefaces (e.g., for a specific Sunday or feast day). If the publication covers a shorter span of time, it is sufficient to give the relevant Prefaces for the time covered by the publication. The possibility of other options should be clearly indicated.
10. If the Eucharistic Prayers are included in devotional materials, the rubric indicating that the priest may choose from the four principal Eucharistic Prayers, two Eucharistic Prayers for Reconciliation, or four Eucharistic Prayers for Use in Masses for Various Needs need not be included. If Eucharistic Prayers are printed, at least the four principal Eucharistic Prayers must be included, with the respective Prefaces for Eucharistic Prayers II and IV.
11. The *Sanctus*, the acclamation of the Mystery of Faith, and *Amen* do not need to be printed with musical notation. If the acclamations for the Mystery of Faith are included, no preference should be indicated among them and all options must be provided.

12. The prayers said inaudibly by the priest may be included for the devotion of the people.
13. Devotional publications do not need to include the *Guidelines for Receiving Communion*, but they must include the *Pastoral Note on the Passion Narratives* when printing the Passion Narrative for Good Friday.

Appendix IV: Policy for Musical Compositions for the Liturgy

This policy will be used by the Secretariat in decisions concerning the approval for liturgical use of musical compositions and/or the authorization to seek copyright permission(s).

1. This policy concerns musical settings of texts found in the liturgical books approved for use in the dioceses of the United States of America, including: Mass settings; Responsorial Psalms; Gospel Acclamations; Entrance, Offertory, and Communion Chants, etc.
2. Those musical compositions that either adapt liturgical texts or use wholly original (newly composed) texts not found in the liturgical books, such as hymns, songs, or acclamations written for the assembly, which are intended for use when it is indicated that another text is allowed to be used in place of a liturgical text, fall outside of the purview of these guidelines. The suitability of these texts for use in the liturgy is determined by the Diocesan Bishop. The *approval for liturgical use* of one Diocesan Bishop of a musical setting of these texts is considered to extend throughout the dioceses of the United States that comprise the USCCB. The Committee has always encouraged composers of hymns, songs, and acclamations to “select texts that truly express the faith of the Church, that are theologically accurate and liturgically correct.”¹ Such texts may require copyright permission from other organizations.
3. The GIRM entrusts the Secretariat with responsibility for the review and approval of musical settings of certain liturgical texts:

Bearing in mind the important place that singing has in a celebration as a necessary or integral part of the Liturgy, all musical settings for the texts of the Ordinary of Mass, for the people’s responses and acclamations, and for the special rites that occur in the

¹ LC, *Respect the Liturgical Texts*; cf. USCCB, *Sing to the Lord: Music in Divine Worship* (2007), nos. 122-136, and the general guidelines in Committee on Doctrine, “Catholic Hymnody at the Service of the Church: An Aid for Evaluating Hymn Lyrics” (2020).

course of the liturgical year must be submitted to the Secretariat of Divine Worship of the United States Conference of Catholic Bishops for review and approval prior to publication.²

Musical settings of the Ordinary of the Mass (cf. no. 14), of responses and acclamations of the people (chants of the priest, deacon, or lector and, if applicable, their responses; Responsorial Psalms; settings of the Our Father), and of the special rites of the liturgical year – whether intended for broad or only local use – require the approval of the Secretariat in order to be used in the liturgy in the dioceses of the United States of America that comprise the USCCB. It is the Committee on Divine Worship’s understanding that this approval is necessary even if the musical setting will not be published. Settings outside the scope of the GIRM, no. 393, require the approval of the Diocesan Bishop for liturgical use.

4. The Secretariat will review musical settings of texts in the languages found in the liturgical books approved for the United States. Liturgical texts in other languages must be approved by the episcopal conference from which the translation used in the setting originates. Approval for liturgical use and copyright permission of texts in other languages should be sought from an episcopal conference with competence in the chosen language and the Diocesan Bishop.
5. For those settings that fall within the scope of the GIRM, no. 393, the Secretariat’s approval prior to publication includes both an authorization for liturgical use and permission to obtain a license from the copyright holder, where applicable.

For those settings that fall outside the scope of the GIRM, no. 393, the Secretariat reviews and authenticates that the texts presented correspond accurately to the approved ritual texts.

Biblical texts are under the copyright of the CCD. Reviews and

² GIRM, no. 393; cf. IO, no. 42; SCR, *Musicae sacram* (March 5, 1967), no. 57; Policy for the Approval of Musical Compositions for the Liturgy (November 10, 1996), no. 4.

copyright permissions for biblical texts are handled by the USCCB Permissions Office.

The publisher is required to negotiate a contract with the USCCB, ICEL, and any other bodies holding copyright interest in the material before publication.

6. After the Secretariat's review, the music publisher will be authorized to use the phrase:

For settings within the scope of the GIRM, no. 393:

*Published with permission for liturgical use.
Secretariat of Divine Worship, United States
Conference of Catholic Bishops.*

For settings outside the scope of the GIRM, no. 393:

*Published after authentication by the Secretariat of
Divine Worship, United States Conference of Catholic
Bishops.*

7. Cases may arise when music which makes use of USCCB or ICEL texts is demonstrably not suitable for liturgical use but may be suitable in non-liturgical contexts. In these instances, it is possible to give copyright permission but to withhold permission for liturgical use. This should be indicated on the score:

*Not for liturgical use.
Published after authentication by the Secretariat of
Divine Worship, United States Conference of Catholic
Bishops.*

8. In cases where out-of-date texts are used for newly composed music, permission for liturgical use and copyright permission will not be given.
9. After authorization for liturgical use and/or permission to obtain a copyright license is given by the Secretariat, copyright agreements may be drawn up with ICEL, USCCB, or other copyright holder.

10. The publisher is required to submit an electronic copy of the published work to the Secretariat for its archives.
11. The composer of music for liturgical texts “must respect the integrity of the approved text. Admittedly, not all texts, as approved by the Episcopal Conference, easily lend themselves to musical composition because of their style, length, or translation. Nevertheless, composers may not alter the prescribed texts of the rites to accommodate them to musical settings. The Church is always concerned about the use of the approved liturgical texts be they written, spoken, proclaimed, or sung” (LC, Respect the Liturgical Texts). “The basis for this concern is the Church’s responsibility to safeguard the doctrinal content of prayer texts. The Constitution on the Liturgy... no. 36 (4) states: ‘Translations from the Latin text into the mother tongue which are intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority (i.e., episcopal conference, Holy See)’” (LC, Respect the Liturgical Texts, footnote 9).
12. Respecting the integrity of the approved text means the words of the setting must be presented integrally at least once. Repetitions are allowed, provided they are not excessive, and do not alter the meaning of the text. Most judgments of musical compositions are based on the text approved by the bishops and confirmed by the Apostolic See.
13. Bilingual or multilingual musical settings of liturgical texts must use approved translations and represent the entirety of the underlying Latin text of the typical edition.
14. New musical settings of the people’s parts in the Order of Mass may be of individual movements (e.g., *Gloria*, *Sanctus*, etc.). However, if it is presented as a “Mass setting,” it must include a *Kyrie*, *Gloria* (if seasonally appropriate), *Alleluia* (if seasonally appropriate), *Sanctus*, *Mysterium Fidei*, *Amen*, and *Agnus Dei*. All options must be included, i.e., all three Memorial Acclamations. The addition of refrains to the *Gloria* is permitted, provided the refrains encourage congregational participation. Forms B and C of the Penitential Act and the *Credo* are also among the parts proper to the people and may be included in Mass settings; however, they need not be included. Verses before the Gospel and Responsorial

Psalms are not constituent parts of a “Mass setting” and are therefore not to be included. A sample tone for *Alleluia* verses and Verses before the Gospel may be given with a single text.

15. Entrance, Offertory, and Communion Chants, and Responsorial Psalms, are permitted certain options as indicated in the GIRM, nos. 48, 61, 74, 87. In these instances, the USCCB or the Diocesan Bishop can give approval for certain of the listed options. The Diocesan Bishop is able to approve for liturgical use “another collection of Psalms and antiphons” in these four places or “another liturgical chant” in the case of the Entrance, Offertory, and Communion Chants as indicated in the paragraphs of the GIRM cited above. It must be noted that such texts may require copyright permission from other organizations. The Secretariat does not grant this kind of permission.
16. The Responsorial Psalm is an integral part of the Liturgy of the Word (cf. GIRM, no. 61). The text is to be taken from the LFM and presented integrally at least once in every setting. Repetitions within the text are allowed, should be used sparingly, and may not alter the meaning of the text. The addition of vocatives is allowed.
17. Submissions of musical compositions for Antiphons/Chants, Responsorial Psalms, Alleluia Verses, and Verses before the Gospel are to include the LFM number(s) or liturgical days for their intended use on the score. This will expedite the Secretariat’s review.
18. The Secretariat does not make judgments based on style, artistic merit, or musical tradition of the piece. While the Secretariat has been granted authority by the GIRM, no. 393, over musical settings of the Ordinary of the Mass, the people’s responses and acclamations, and special rites, it chooses not to make judgments based on style, artistic merit, or musical tradition. Instead, composers, publishers, bishops, priests, musicians, liturgists, and music planners are to make these judgments using the criteria found in documents such as: *Musicam sacram* (SCR, 1967); Chirograph on Sacred Music (St. John Paul II, 2003); *Sing to the Lord: Music in Divine Worship* (USCCB, 2007); and the general guidelines in “Catholic Hymnody at the Service of the Church: An Aid for Evaluating Hymn Lyrics” (USCCB, Committee on Doctrine, 2020).

- 19.** Submissions must be in accord with liturgical norms, including but not limited to the following:

The nature of the “presidential” parts requires that they be spoken in a loud and clear voice and that everyone listen to them attentively. Therefore, while the Priest is pronouncing them, there should be no other prayers or singing, and the organ or other musical instruments should be silent (GIRM, no. 32).

In Advent the use of the organ and other musical instruments should be marked by a moderation suited to the character of this time of year, without expressing in anticipation the full joy of the Nativity of the Lord.

In Lent the playing of the organ and musical instruments is allowed only in order to support the singing. Exceptions, however, are Laetare Sunday (Fourth Sunday of Lent), Solemnities, and Feasts (GIRM, no. 313).

Sung parts of special rites that occur over the course of the year and other music should be appropriate to the season and genre of the text.

- 20.** Customs are respected within reason, especially where evidence of historical approval exists or where a certain practice is already widely in use and is not contrary to current norms.