

**Adaptations of the**  
***INSTITUTIO GENERALIS MISSALIS ROMANI***  
**for the Dioceses of the**  
**United States of America**

**Approved by the**  
***United States Conference of Catholic Bishops***  
**on November 14, 2001**

CONGREGATION FOR DIVINE WORSHIP  
AND THE DISCIPLINE OF THE SACRAMENTS

Prot. 1381/01/L

THE UNITED STATES OF AMERICA

In response to the request of His Excellency, the Most Reverend Wilton D. Gregory, Bishop of Belleville, President of the Conference of Bishops of the United States of America, made in a letter dated November 20, 2002, and by virtue of the faculties granted to this Congregation by the Supreme Pontiff JOHN PAUL II, we grant recognition of the text excerpted from the English language translation of parts of the *Institutio Generalis Missalis Romani*, as found in the attached copy, and which shall be inserted into future editions of the *Roman Missal* published in English for use in the dioceses of the this same Conference.

Mention of the recognition granted by this Congregation must be included in the published text of these norms.

All things to the contrary notwithstanding.

From the Congregation for Divine Worship and the Discipline of the Sacraments, April 17, 2002.

+ Jorge A. Cardinal Medina Estevez  
Prefect

+ Franciscus Pius Tamburrino  
Archbishop-Secretary

# UNITED STATES CONFERENCE OF CATHOLIC BISHOPS

## Decree

On November 14, 2001, the Latin members of the United States Conference of Catholic Bishops approved the attached "Adaptations of the *Institutio Generalis Missalis Romani, editio typica tertia*, for the Dioceses of the United States of America."

In accord with the approval of these norms and following the confirmation of this action by the Congregation for Divine Worship and the Discipline of the Sacraments on April 17, 2002 (Prot. 1381/01/L), they are hereby published as particular law for all Latin celebrations of the Sacred Liturgy in the dioceses of the United States of America.

This decree is effective immediately.

Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, D.C. on April 25, 2002, the feast of Saint Mark.

Most Reverend Wilton D. Gregory  
Bishop of Belleville  
President  
United States Conference of Catholic Bishops

Reverend Monsignor William P. Fay  
General Secretary

### KEY

1. All paragraph numbers refer to the *Institutio Generalis Missalis Romani, editio typica tertia*.
2. **Bold print** indicates the USA adaptation.

## POSTURE OF THE FAITHFUL

*The following adaptation will be inserted at number 43, paragraph 2:*

They should sit during the readings before the gospel and during the responsorial psalm, for the homily and the preparation of the gifts, and, if this seems helpful, **they may sit or kneel** during the period of religious silence after communion.

*The following adaptation will be inserted at number 43, paragraph 3:*

**In the dioceses of the United States of America**, they should kneel **beginning after the singing or recitation of the *Sanctus* until after the *Amen* of the Eucharistic Prayer**, except when prevented **on occasion** by reasons of health, lack of space, the large number of people present, or some other good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration. **The faithful kneel after the *Agnus Dei* unless the Diocesan Bishop determines otherwise.**

## CANTUS AD INTROITUM:

*The following adaptation will take the place of the third sentence in paragraph 48:*

**In the dioceses of the United States of America there are four options for the cantus ad introitum: (1) the antiphon and Psalm from the *Roman Missal* as set to music by the *Roman Gradual* or in another musical setting; (2) the seasonal antiphon and Psalm of the *Simple Gradual*; (3) a song from another collection of psalms and antiphons, approved by the USCCB or the diocesan bishop, including psalms arranged in responsorial or metrical forms; (4) a suitable liturgical song chosen in accordance with GIRM, no. 47.**

## RESPONSORIAL PSALM

*The following adaptation will be inserted at number 61, paragraph 4:*

**In the dioceses of the United States of America**, the following may also be sung in place of the psalm assigned in the *Lectionary for Mass*: **either the proper or seasonal antiphon and Psalm from the *Lectionary*, set either in the manner of the *Roman* or *Simple Gradual*, or, in another musical setting; or, an antiphon and Psalm from another collection of the psalms and antiphons, including psalms arranged in metrical form, providing that they have been approved by the United States Conference of Catholic Bishops or the diocesan Bishop. Songs or hymns may not be used in place of the Responsorial Psalm.**

## THE SIGN OF PEACE

*The following adaptation will be inserted at number 154, paragraph 2:*

The priest may give the sign of peace to the ministers, but always remains within the sanctuary, so as not to disturb the celebration. **In the dioceses of the United States of America, for a good reason, on special occasions, (for example, in the case of a funeral, a wedding, or when civic leaders are present) the priest**

**may offer the sign of peace to a few of the faithful near the sanctuary.**  
[The rest of the paragraph is unaffected by this adaptation.]

### **CANTUS AD COMMUNIONEM**

*The following adaptation will take the place of the first sentence of number 87:*

**In the dioceses of the United States of America there are four options for the *Cantus ad Communionem*: (1) the antiphon and Psalm from the *Roman Missal* as set to music in the *Roman Gradual* or in another musical setting; (2) the seasonal antiphon and Psalm of the *Simple Gradual*; (3) a song from another collection of psalms and antiphons, approved by the USCCB or the diocesan bishop, including psalms arranged in responsorial or metrical forms; (4) a suitable liturgical song chosen in accordance with GIRM, no. 86.**

### **DISTRIBUTION OF HOLY COMMUNION**

*The following adaptation will take the place of number 160, paragraph 2:*

The faithful are not permitted to take up the consecrated bread or the sacred chalice themselves, and still less, hand them on to one another. **The norm for reception of Holy Communion in the dioceses of the United States is standing. Communicants should not be denied Holy Communion because they kneel. Rather, such instances should be addressed pastorally, by providing the faithful with proper catechesis on the reasons for this norm.**

**When receiving Holy Communion in the hand, the communicant bows his or her head before the sacrament as a gesture of reverence and receives the Body of the Lord from the minister. The consecrated host may be received either on the tongue or in the hand at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood.**

### **COMMUNION UNDER BOTH KINDS**

*The following adaptation will take the place of number 283, paragraph 3:*

**In all that pertains to Communion under both kinds, the *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America* are to be followed (see nos. 27-54).**

### **MATERIALS FOR FIXED ALTARS**

*The following adaptation will take the place of the first two sentences of number 301:*

In keeping with the Church's traditional practice and the altar's symbolism, the table of a fixed altar is to be of stone and indeed of natural stone. **In the dioceses of the United States of America, however, wood which is worthy, solid, and well-crafted may be used provided that the altar is structurally immobile.**

## **COLOR OF ALTAR CLOTHS**

*The following adaptation will be inserted at number 304:*

Out of reverence for the celebration of the memorial of the Lord and the banquet which gives us his Body and Blood, at least one white cloth should be placed on the altar where this memorial is celebrated. The shape, size, and decoration of the altar cloth should be in keeping with the design of the altar. **When, in the dioceses of the United States of America, other cloths are used in addition to the altar cloth, then those cloths may be of other colors possessing Christian honorific or festive significance according to longstanding local usage, provided that the uppermost cloth covering the mensa (i.e., the altar cloth itself) is always white in color.**

## **MATERIALS FOR SACRED FURNISHINGS**

*The following adaptation will be inserted at number 326:*

In the choice of materials for sacred furnishings, besides traditional materials, others are acceptable if by contemporary standards they are considered to be noble, are durable, and are well suited for sacred use. **In the dioceses of the United States of America these materials may include wood, stone, or metal which are solid and appropriate to the purpose for which they are employed.**

## **MATERIALS FOR SACRED VESSELS**

*The following adaptation will be inserted at number 329:*

**In the Dioceses of the United States of America**, sacred vessels may also be made from other solid materials that, according to the common estimation in each region, are precious, for example, ebony or other hard woods, provided that such materials are suitable for sacred use and do not break easily or deteriorate. This applies to all vessels which hold the hosts such as the paten, the ciborium, the pyx, the monstrance, and other things of this kind.

## **VESTURE FOR LAY MINISTERS**

*The following adaptation will be inserted at number 339:*

**In the dioceses of the United States of America, acolytes, altar servers, readers, and other lay ministers may wear the alb or other suitable vesture or other appropriate and dignified clothing.**

## **COLOR OF SACRED VESTMENTS**

*The following adaptation will be inserted at number 346:*

- e) Violet, white, or black vestments may be worn at funeral services and at other offices and Masses for the dead in the dioceses of the United States of America;**

**h) Gold or silver colored vestments may be worn on more solemn occasions in the dioceses of the United States of America.**

### **READINGS FOR MASS**

*The following adaptation will be inserted at number 362:*

**The adaptations to the *Ordo Lectionum Missae* as contained in the *Lectionary for Mass for use in the Dioceses of the United States of America* should be carefully observed.**

### **SPECIAL DAYS OF PRAYER**

*The following adaptation will be inserted at number 373:*

**Days or periods of prayer for the fruits of the earth, prayer for human rights and equality, prayer for world justice and peace, and penitential observances outside Lent are to be observed in the dioceses of the United States of America at times to be designated by the Diocesan Bishop.**

**In all the dioceses of the United States of America, January 22 (or January 23, when the 22nd falls on a Sunday) shall be observed as a particular day of penance for violations to the dignity of the human person committed through acts of abortion, and of prayer for the full restoration of the legal guarantee of the right to life. The Mass "For Peace and Justice" (no. 21 from "Masses for Various Needs") should be celebrated with violet vestments as an appropriate liturgical observance for this day.**

### **MUSICAL INSTRUMENTS AND APPROVAL OF MUSICAL SETTINGS**

*The following adaptation will be inserted at number 393:*

**Bearing in mind the important place which singing has in celebration, as a necessary and integral part of the Liturgy, all musical settings of the texts for the people's responses and acclamations in the *Order of Mass* and for special rites that occur in the course of the liturgical year must be submitted to the USCCB Secretariat for the Liturgy for review and approval prior to publication.**

**While the organ is to be accorded pride of place, other wind, stringed, or percussion instruments may be used in liturgical services in the dioceses of the United States of America, according to longstanding local usage, provided they are truly apt for sacred use or can be rendered apt.**