

GENERAL NORMS

(*Ordo Praenotanda*)

FOR THE CALENDAR,

DIVINE OFFICE OR LITURGY OF THE HOURS,

MASS,

AND SUFFRAGES FOR THE DEPARTED

for Monasteries of the
Cistercian Order of the
Strict Observance

THE WORK OF GOD

I. THE CALENDAR

A. GENERAL REMARKS

1. In the current Ordo, the celebrations are designated in keeping with the General Monastic Calendar approved for our Order according to the terms of the decrees issued by the Sacred Congregation for Divine Worship on April 27, 1972 and July 31, 1972, and also of the statutes of our Order's General Chapter regarding the Saturday Memorial of the Blessed Virgin Mary.

2. All monasteries of our Order are to follow this Ordo, to which should be added those proper celebrations specified by the General Norms for the Liturgical Year and the Calendar, as well as by the Instruction *De Calendariis particularibus atque Officiorum et Missarum Propriis recognoscendis* issued by the Sacred Congregation for Divine Worship on June 24, 1970.

B. CELEBRATIONS TO BE ADDED IN THE LOCAL CALENDAR

The following are to be added to the above mentioned General Monastic Calendar:

1. Local Celebrations

- a) solemnity of the principal patron of the town or city;
- b) feast of the principal patron of the diocese, region or province, nation or wider territory;
- c) feast of the anniversary of the Dedication of the cathedral church.

Note: The memorial of a secondary patron of the town or city, region or province, nation or wider territory, is obligatory only for the diocesan clergy.

2. Celebrations Proper to Each Monastery

- a) solemnity of the anniversary of the Dedication of the church;
- b) solemnities of the Title (that is, the titular saint, provided that this saint is not Our Lady) or of the Founder of the church;

Note: Only one solemnity may be inscribed in the Calendar. So often as there is question of two solemnities, only one is celebrated as a solemnity, the other as a feast. If a Founder is only beatified rather than canonized, he is given a feast rather than a solemnity.

- c) other feasts proper to this church;
- d) the memorial of a Saint or Blessed whose body is preserved in the monastery church;
- e) other memorials proper to this church.

C. TABLE OF LITURGICAL DAYS arranged according to order of precedence:

I

1. Easter Triduum of the Lord's Passion and Resurrection

2. Christmas, Epiphany, Ascension, and Pentecost.

The Sundays of Advent, Lent, and the season of Easter.

Ash Wednesday.

Weekdays of Holy Week, Monday to Thursday inclusive.

Days within the octave of Easter.

3. Solemnities of the Lord, the Blessed Virgin Mary, and saints listed in the general calendar.

All Souls' Day (which, however, yields to a Sunday that falls on November 2).

4. Proper solemnities, namely:

- a) Solemnity of the principal patron of the place, city, or state;
- b) Solemnity of the dedication and anniversary of the Dedication of a particular church;
- c) Solemnity of the titular saint of a particular church (unless this titular saint is Our Lady);
- d) Solemnities in the General Calendar of our Order, that is, St Benedict, the Abbot Founders of Cîteaux, St Bernard—provided that the latter two are celebrated under the rite of a solemnity rather than that of a feast;
- e) Solemnity of the (canonized) Founder of the monastery;

II

5. Feasts of the Lord.
6. Sundays of the Christmas season and Sundays in Ordinary Time.
7. Feasts of the Blessed Virgin Mary and of the saints in the General Calendar of the Church.
8. Proper feasts, namely:
 - a) Feast of the principal patron of the diocese;
 - b) Feast of the anniversary of the Dedication of the cathedral;
 - c) Feast of the principal patron of the territory, province, country, or more extensive territory;
 - d) Feasts of the Abbot Founders of Cîteaux and of St Bernard—provided that these are celebrated under the rite of a feast rather than that of a solemnity;
 - e) Other feasts proper to the individual monastery (as that of a beatified Founder);
 - f) Other feasts listed in the General Calendar of our Order.

9. Weekdays of Advent from December 17 to December 24 inclusive.

Days within the Octave of Christmas.

Weekdays of Lent.

III

10. Obligatory memorials in the General Calendar of the Church

11. Proper obligatory memorials, namely:

- a) Memorial of a secondary patron of the place, diocese, region or province, country, or more extensive territory (on condition that these are listed in the particular Calendar);
- b) Other obligatory memorials proper to an individual church;
- c) Other obligatory memorials listed in the General Calendar of our Order.

Note: As regards the Saturday Memorial of Our Lady, which, without derogation to the rights of Particular Calendars, the General Chapter has rendered obligatory, see below.

12. Optional memorials may be celebrated, though in a special form, even on the days indicated in n. 9. In the same manner obligatory memorials may be celebrated as optional memorials if they happen to fall on the Lenten weekdays.

13. Weekdays of Advent up to Dec 16 inclusive

Weekdays of the Christmas season from Jan 2 until the Saturday after Epiphany.

Weekdays of the Easter season from Monday after the octave of Easter until the Saturday before Pentecost inclusive.

Weekdays in Ordinary Time.

For a just reason, however, in a particular monastery a calendar entry may be celebrated under a rank higher than the one assigned it in the General Calendar of the Church or in the General Calendar of our Order.

D. THE OCCURRENCE OF CELEBRATIONS ON THE SAME DAY

1. If several celebrations fall on the same day, the one that holds the higher rank according to the above table is observed, but without derogation to n. 2, as follows:
2. In cases of perpetual occurrence of several celebrations on the same day, the impeded solemnities, feasts and memorials of the Particular Calendar are assigned to the nearest day not impeded by a solemnity or feast (unless, for pastoral reasons, the proper or particular celebration should be observed in preference to the one in the General Calendar); but memorials of the General Calendar impeded by a celebration listed in a Particular Calendar are simply omitted.
3. If in a given year a solemnity is impeded by a liturgical day enjoying precedence, the impeded solemnity is transferred to the next day that does not conflict with those listed in the Table of Liturgical Days, nn. 1-8. The Sundays of Advent, Lent, and Easter have precedence over all Feasts of the Lord and over all solemnities. However, solemnities falling on these Sundays are transferred to the following Monday, except in the case of Palm Sunday or Easter Sunday (*Notitiae* 26, 1990, pp. 161 and 163).
4. If on the same day Vespers of the current Office and First Vespers of the following day are to be celebrated, the Vespers of the day holding the higher rank in the Table of Liturgical Days takes precedence; if both days are of the same rank, Vespers of the current day takes precedence.

E. THE SATURDAY MEMORIAL OF OUR LADY

In keeping with the statute of the General Chapter of our Order, on Saturdays in Ordinary Time unimpeded by an obligatory memorial, we celebrate the Memorial of Our Lady, provided that some celebration of Our Lady has not already taken place during the preceding week.

Accordingly, in the current Ordo, these Saturday Memorials are inscribed as obligatory; and they take precedence over any other optional memorial which might fall on the same day.

II. THE DIVINE OFFICE OR LITURGY OF THE HOURS

A. GENERAL NORMS (Decree of the S.C. for Divine Worship, n. 1554/74, for the Cistercian Order of the Strict Observance)

1. These [General Norms or] “Praenotanda” in no way mean to provide the doctrinal background of the Liturgy of the Hours; nor do they mean to explain the importance of the Liturgy of the Hours in the life of the Christian. All these things are to be found treated in abundant detail in the Rule of St Benedict, the documents of Vatican Council II, as well as in the General Instruction for the Liturgy of the Hours [= GILH].

Our purpose here is only to indicate especially those particular points that call for greater precision, so that the Liturgy of the Hours may better correspond to the concrete situation of the monks and nuns of our Order.

2. Even though monastic communities are not “particular Churches” in the strict sense, and even though they are not made up exclusively of clerics, they nevertheless represent the praying Church in a special manner; for they manifest in a fuller way the model of the Church, which without intermission praises the Lord with concordant voice; and they carry out the duty of ‘working’ first and foremost by means of prayer for the up-building and increase of the whole Mystical Body of Christ, and for the good of the particular Churches.

3. In the Liturgy of the Hours as arranged by monastic communities, the Church recognizes her own voice, and through the authority of the hierarchy ceaselessly keeps watch to see that this same prayer, while responding to the particular exigencies of the individual communities, nevertheless always maintains its efficacy as a means of expressing the Christian mystery.

4. The prescriptions for the Liturgy of the Hours originally formulated by the Rule of St Benedict and afterwards by ecclesiastical legislation envisage the performance of the Liturgy—whether sung or recited—in choir. It pertains to the solicitude and right of the Abbot, however, to determine the manner in which each member of the community participates in it.

5. The Liturgy of the Hours is arranged according to the prescriptions of the Rule of St Benedict, which through past centuries nourished the prayer life of monks, and which in our own day are no less able to foster that same life of prayer. Nevertheless, the possibility of adapting these prescriptions to the circumstances of the present day is recognized—circumstances which differ from region to region, and which are experienced diversely.

6. Since the Liturgy of the Hours has the purpose of sanctifying the day and all its human activity, the monastic community intends to attain this end by the celebration of these Hours handed down to us by the Fathers.

Nevertheless, the Hour of Prime can be omitted.

Even though the Little Hours may be celebrated outside the choir, they are nevertheless always to be celebrated in common. Where, however, special circumstances render the observance of this rule difficult, the Abbot General, with the consent of his Council, can allow one or two of the Little Hours to be omitted.¹

If an Hour of the Office is celebrated in connection with another Hour or with the Mass, the prescriptions of GILH, nn. 93-99, are to be followed.

7. The Liturgy of the Hours should be so structured as always to have a hymn, psalmody, then a longer or shorter reading from Scripture, and then the prayer (or prayers). As regards the manner of performing the psalmody, the prescriptions of GILH, nn. 121-125, are to be followed. Since Gregorian chant is the chant proper to the Roman liturgy, it will be given pride of place—all things being equal. If the Liturgy of the Hours is celebrated in the vernacular, the traditional elements, and in particular the music, can be adapted to the genius of the language and the nature of the individual community.

8. Since Lauds (the morning prayer) and Vespers (the evening prayer) have been handed down by the venerable age-old tradition of the Church as the two hinges on which the daily Office turns, these are to be considered the chief Hours, and are to be celebrated as such. To the extent possible, they should be sung. Vigils, however, retains its proper nature of night praise, to be celebrated before dawn.

¹ See the decree of June 4, 1974 (Prot. 6390/74): By virtue of the faculties given by the Sovereign Pontiff, the Sacred Congregation for Religious grants what was requested, provided that the omitted Little Hour be said in private, all things to the contrary notwithstanding.

9. If deemed prudent, an optional period of silence may be inserted after each psalm, as was the custom in past ages—especially if a psalm-collect concludes the period of silence; and after the readings, whether long or short ones.

10. The distribution of psalms can be done in these ways:

- as prescribed in the Rule of St Benedict;
- according to one of the schemata approved by the Holy See for use in our Order;²
- or according to some other schema, so long as the psalms are recited within a two-week period;
- moreover, those schemata officially approved for us by the Holy See may be modified according to local circumstances.

11. The two-year cycle of biblical readings drawn up for the Roman Rite Liturgy of the Hours may be followed, should this seem opportune (cf. GILH, on. 145–146).

12. A Supplement containing readings from the Fathers and ecclesiastical authors, but different from those in the Roman Rite Office, is in preparation for use in monasteries. Moreover, the Abbot, with the assent of the community, may select still other texts, observing the norms issued by the Holy See in this matter.

B. ORDINARY OF THE DAILY LITURGY OF THE HOURS [Decree of the S.C. for Divine Worship, as above]

1. Vigils

a) Introduction

v/ *Domine, labia mea aperies,*

r/ *Et os meum annuntiabit laudem tuam. Gloria Patri...*

Invitatory: Ps 94 or another, according to the schema followed, with its antiphon, which is repeated after each strophe of the psalm.

b) A suitable Hymn

c) Psalmody

d) Versicle and response

e) Scripture reading with its responsory; a facultative period of silence may be inserted before or after the responsory.

f) Psalmody

g) Versicle and response

h) Reading from the Fathers or ecclesiastical writers, with its response as in e) above.

² These schemata can be found in the 1998 *Rituale Cisterciense*, pp. 30–33.

i) On Sundays, solemnities and feasts, the following elements are added, to be arranged according to any one of the structures described below; this structure can be simplified on feast days when we work.

- A -One or three Canticles with suitable antiphon,
 -Versicle and response,
 -Homily from the Monastic Lectionary or by the Abbot,
 -Responsory,
 -Hymn *Te Deum* (the last part may be omitted, if deemed opportune),
 -Gospel: of the Resurrection, or of the Sunday, or of another part of the yearly cycles of readings, or of the solemnity or feast,
 -*Te decet Laus*;

- B -One or three Canticles with suitable antiphon,
 -Hymn *Te Deum*,
 -Gospel, as above, and r/ Amen,
 -*Te decet Laus*,
 -Homily from the Monastic Lectionary or by the Abbot,
 -Responsory;

- C -One or three Canticles with suitable antiphon,
 -Gospel, as above, and r/ Amen,
 -Facultative patristic reading or homily by Abbot,
 -*Te Deum*;
 The *Te Deum*, however, is not said on Sundays during Lent.

k) Memorials and weekdays:

Kyrie, eleison, ... or Short Litany—i.e., for our absent brethren, for the departed, and for others.

l) *Oremus* (silence), concluding prayer,

m) *Benedicamus Domino* and r/ *Deo gratias*.

2. Lauds and Vespers

a) Introduction:

v/ *Deus, in adiutorium meum intende*, r/ *Domine, ad adiuvandum me festina*.
Gloria Patri...

b) A suitable Hymn

c) Psalmody

- d) Scripture reading (short reading or long) with its short responsory
- e) Canticle from the Gospel, with its antiphon
- f) Conclusion of the Office:
 - Concluding prayers of the sort found in the Roman Rite Liturgy of the Hours,
 - The Lord's Prayer said by everyone, and preceded by a brief monition
 - Final prayer (without *Oremus*) of the day, or of the Hour, or of the saint, according to the rubrics
 - Blessing

3. Little Hours

- a) Introduction, as at Lauds
- b) Hymn proper to the Hour
- c) Psalmody
- d) Short reading from Scripture
- e) Versicle and response
- f) Conclusion of the Office:
 - Kyrie, eleison...*, or Short Litany—i.e., for our absent brethren, for the departed, and for others,
 - Oremus* (silence), concluding prayer,
 - Benedicamus Domino* and r/ *Deo gratias.*

4. Compline

- a) Introduction, as at Lauds
- b) If deemed opportune, an examination of conscience. This is done either in silence, or in the framework of a penitential rite based on the Missal formulas.
- c) A suitable Hymn
- d) Psalmody
- e) Short reading from Scripture
- f) Versicle *Custodi nos...* and its response.
 - or else the short responsory *In manus tuas...*
- g) Song of Simeon, with its antiphon
- h) Conclusion of the Hour and of the day
 - Kyrie, eleison...*, or Short Litany as at the Little Hours,
 - Oremus* (silence), concluding prayer of the Hour,
 - Blessing *Noctem quietam ...*
 - Antiphon *Salve Regina.*

C. THE CALENDAR TO BE FOLLOWED AND THE ARRANGEMENT OF THE OFFICE

According to the variety of the liturgical days, and in keeping with the spirit of GILH for the Roman Rite, in celebrations of either the Mysteries of Our Lord or of the Saints, the parts of the Office may be chosen and arranged as follows:

1. On Sundays and weekdays:

- everything is said as in the Ordinary, in the Psalter, and in the Proper, according to the liturgical season;
- moreover, Sunday has Vespers I and II.

2. On solemnities:

- At Vespers I, Vigils, Lauds and Vespers II, as much as possible everything is said as in the Proper or Common;
- at the Little Hours, the antiphon, short reading (with its responsorial verse), and prayer as in the Proper or Common.

3. On feasts:

- a) Vespers I are said only for feasts of Our Lord which fall on Sunday;
- b) at Vespers, Vigils and Lauds, everything is said as in the Proper or Common;
- c) at the Little Hours, the short reading (with its responsorial verse) and the prayer only are taken from the proper or the Common; the antiphons are those of the feast, especially if proper ones are available, or those of the current weekday.

4. On memorials:

- a) At Vigils, Lauds and Vespers, the prayer is of the memorial, but the psalms with their antiphons are those of the current weekday; the invitatory antiphon, hymns, short readings (with their responsory), antiphons for the *Benedictus* and the *Magnificat* are proper, if these are available; otherwise, they are taken from the weekday or the Common;
- b) at the Little Hours, everything is of the weekday.

5. In all celebrations:

- a) At Vigils, Lauds and Vespers, the final prayer has the long conclusion;
- b) at the other Hours, the short conclusion.

3. Memorials falling from Dec 17–31 and on weekdays in Lent (exclusive of Ash Wednesday and Holy Week) are deprived of a full celebration. Nevertheless:

- a) at Vigils, the proper hagiographical reading with its responsory and the concluding prayer of the Saint may be added;
- b) at Lauds and Vespers, after the prayer (the conclusion of which is omitted), the antiphon and prayer of the Saint may be added.

D. THE FACULTY OF CHOOSING AN OFFICE OR PART OF AN OFFICE

1. The Office in choir and in common is performed according to the proper Calendar of the monastery where the celebration takes place. In the case of the Office said by an individual in private, either the Calendar of the place or the proper Calendar can be used, except on proper solemnities and feasts.
2. On weekdays which admit the celebration of an optional memorial, one may, for a good reason, celebrate in the same manner the Office of any saint listed for that day in the Roman Martyrology or its approved Appendix.
3. With the exception of the Sundays of Advent, Lent, and Easter, Ash Wednesday, Holy Week, the octave of Easter, and November 2, one may celebrate a votive Office either in whole or in part when devotion or the public good would warrant it—for example, at a time of pilgrimage, on a local feast, or during the external solemnity of a saint.
3. As long as the general format of each Hour and the norms which follow are observed, texts other than those given in the Office of the day may be chosen on particular occasions.
 - a) Even though one should take to heart the obligation to observe the distribution of the entire Psalter in a week (or two weeks), particular circumstances can arise such as would justify the choice of proper psalms and other parts of the Office, as for a votive Office.
 - b) On Sundays, on solemnities, on feasts of the Lord which are in the General Calendar, on weekdays of Lent and Holy Week, during the octaves of Easter and Christmas, and on weekdays from December 17 to 24 inclusive, one is never permitted to change the texts which are proper or are particularly appropriate to the occasion. This would include the antiphons, hymns, readings, responsories, and concluding prayers, and very often even the psalms.

III. THE MASS

A. THE MISSAL AND THE CELEBRATION OF MASS

1. In keeping with the reply given by the S.C. for Divine Worship, June 8, 1971 (Prot. 525/70), our Mass is arranged as in the new Missal, though without derogation of customs proper to the Cistercian Rite, namely:
 - a) a profound bow replaces the genuflection prescribed in the Roman Rite;

- b) before the gospel, we sign ourselves with a single large sign of the cross (head to breast, left shoulder to right);
- c) certain rites can be performed silently, such as the kissing of the evangeliarium and the washing of hands;
- d) the early custom of preparing the wine and water in the chalice before it is brought to the altar.

2. In addition to the texts of the new Missal:

- a) texts proper to our Order are to be used so often as proper celebrations are listed in our Calendar, in keeping with the decree of the S.C. for Divine Worship, 16 September, 1975;
- b) texts from the early Cistercian missal, but not found in the new Roman missal, may be used, if the need for this is duly recognized (see the 1998 edition of the Cistercian Ritual);
- c) proper prayers in honor of the saints or blessed of our Order listed in the Martyrology may be used in virtue of the decree of the S.C. for Divine Worship approved September 5, 1977.

B. CHOICE OF THE MASS

1. On solemnities: according to the calendar of the church where the Mass is celebrated. So often as the Missal provides, besides the (morning) Mass of the day, an afternoon Vigil Mass to be celebrated before or after Vespers I of the solemnity, the choice of the conventional Mass corresponds to the time of day when it is celebrated.

2. On Sundays, weekdays of Advent, the Christmas season, Lent, and the Easter season, feasts, and obligatory memorials:

- a) the conventional Mass is celebrated according to the calendar of the monastery;
- b) if Mass is celebrated with a congregation, the priest should follow the calendar of the church where he is celebrating;
- c) if Mass is celebrated without a congregation, the priest may choose the calendar of the church or the calendar he ordinarily follows.

3. On optional memorials:

- a) On the weekdays of Advent from December 17 to December 24, during the octave of Christmas, and on the weekdays of Lent, the priest celebrates the Mass of the day, but he may take the opening prayer from a memorial listed in the General Calendar for that day, except on Ash Wednesday and in Holy Week.

b) On the weekdays of Advent before December 17 and the weekdays of the Christmas and Easter seasons, the priest may choose the weekday Mass, the Mass of the saint or of one of the saints whose memorial is observed, or the Mass of a saint listed in the Martyrology that day.

4. On memorials from December 17 to December 31 and on weekdays in Lent (apart from Ash Wednesday and in Holy Week), the full formulary may not be used; but the collect of the saint may be said at Mass.

5. On the weekdays of Ordinary Time, one of the following may be chosen:

- a) one of the 34 Sunday Masses in Ordinary Time; the prayers (or just the collect) may be taken from yet a different Sunday in Ordinary Time, or else from the prayers for various needs and occasions;
- b) the Mass of a saint listed in the Martyrology that day;
- c) one of the Masses for various needs and occasions, or one of the votive Masses;
- d) or one of the Masses for the dead, on condition that it is applied on behalf of the departed.

6. This choice, whether of the Mass or of the prayers, depends:

- a) for the conventional Mass, on the Abbot; or, in monasteries of nuns, on the Abbess;
- b) for non-conventional Masses, on the priest who is celebrating the Mass.

Nevertheless, in the case of either the conventional Mass or non-conventional Masses celebrated with a congregation, the first consideration should be the spiritual good of the brothers or sisters or the non-conventional congregations. Care should be taken to avoid imposing one's own particular tastes.

7. When a more serious need arises, the Mass corresponding to this need may be celebrated at the direction of the local ordinary or with his permission, on any day except solemnities, the Sundays of Advent, Lent, and the Easter season.

8. On days when an obligatory memorial occurs, if some genuine need requires it, an appropriate Mass may be used in either a conventional Mass or in a non-conventional Mass with congregation, at the discretion of the Abbot or Abbess, or of the celebrant.

9. On Rogation and Ember Days, the practice of the Church is to offer prayers to the Lord for the needs of all people, especially for the productivity of the earth and for human labor, and to give him public thanks.

- a) Taking into account the fact that it is the responsibility of the conferences of bishops to adapt the Rogation and Ember Days to the various regions and the different needs of the faithful, and to arrange the time and the plan of these celebrations, nothing should be done in our monasteries except what is accord with these provisions. Consequently, it is up to the competent authority to lay down norms, in view of local conditions, on extending such celebrations over one or several days and on repeating them during the year.
- b) On each day of these celebrations the Mass should be one of the votive Masses for various needs and occasions that is best suited to the intentions of the petitioners.

10. On the day appointed for the beginning of the General Chapter, a votive Mass of the Holy Spirit is solemnly celebrated as the conventional Mass in all our monasteries, to be offered for the success of the Chapter. The norms governing the choice of the Mass are to be followed. This Mass has a “Glory to God,” proper prayers, and the proper preface of the Holy Spirit. The Profession of Faith may also be said, but this is not obligatory.

C. READINGS

1. Sundays and certain feasts have three readings, i.e., from the Old Testament, the writings of the Apostles, and the gospel. Nevertheless, for pastoral reasons and by decree of the conference of bishops the use of two readings is allowed in some places.
2. In the weekday lectionary, readings are provided for each day of the year. Unless a solemnity or feast occurs, these readings are to be used regularly on the days to which they are assigned.

The continuous reading during the week, however, is sometimes interrupted by the occurrence of a feast or particular celebration. In this case the priest should consider in advance the entire week's readings and he may either combine readings so that none will be omitted or decide which readings are to be preferred.

In Masses for special groups, the priest may choose readings suitable for the group, provided they are taken from the texts of an approved lectionary.

The weekday lectionary should not be used if the memorial has readings that are proper in the strict sense (that is, they speak of the saint or mystery), or if the weekday readings are unsuitable for the celebration.

For the conventual Mass, the choice of readings depends on the Abbot or Abbess in consultation with the brothers or sisters.

D. THE EUCHARISTIC PRAYERS

1. Only those eucharistic prayers may be used, which are found in the third edition of the Missal, or which have been approved by the Holy See in keeping with the provisions defined for the various regions or provinces or nations or wider territories where monasteries of our Order are located.
2. Although the choice between eucharistic prayers is governed by n. 365 of the General Instruction on the Roman Missal, one should also keep in mind the special variable formulas authorized in certain territories—the “*Communicantes*” in the Roman Canon, the *Vere sanctus es* in Eucharistic Prayers II and III); these may or should be used for the celebration of Sunday and the anniversaries of the mystery of salvation. Such cases are indicated in the Ordo.
3. In Masses with a proper preface, a Eucharistic prayer with an inseparable preface which forms a single entity with the entire text of the Eucharistic prayer cannot be used. This is the case with Eucharistic Prayer IV; but it is also true in the case of other Eucharistic prayers approved in some instances for particular Churches. The norms that apply for each of these Eucharistic prayers are included with the prayers themselves.

E. HOLY COMMUNION

Those of the faithful who have already received the Eucharist may receive it again on the same day—but only once more—at another celebration of the Eucharist in which they participate (cf. C.I.C. 917 and the corresponding authentic interpretation of 26 June, 1984).

IV. NOTES ON VARIOUS CELEBRATIONS DURING THE YEAR

A. DURING THE SEASON OF ADVENT

1. Until December 16

- a) On weekdays when there is no obligatory memorial, the Office and Mass may be either of the weekday or of any Saint listed in the Calendar or Martyrology for that day.
- b) Masses for Various Needs and Votive Masses are permitted only if warranted by serious need or pastoral considerations. Daily Masses for the Dead are not allowed.

2. On days from December 17 to December 24 in the morning:

- a) These weekdays take precedence over the memorials of Saints. Accordingly, memorials may only be celebrated in the special way described by the liturgical norms (GILH, 238-239 and GIRM, 355a).
- b) Masses for Various Needs are permitted as above in number 1, but Votive Masses and daily Masses for the Dead are not allowed.
- c) On each of these days, a Great O Antiphon is sung at the Magnificat.

3. Throughout this season, the organ and other musical instruments should be used with moderation, and the floral decoration of the altar should be suited to the character of this season, without expressing prematurely the full joy of the Nativity of the Lord (GIRM, 305,313)

B. DURING THE CHRISTMAS SEASON

1. On the Nativity of the Lord (Christmas Day):

- a) At all Christmas Masses (of the Vigil, at Midnight, at Dawn, and During the Day), there is a genuflection during the Creed: for the Nicene Creed, at “and by the Holy Spirit...and became man”; and for the Apostles’ Creed, at “who was conceived...Virgin Mary”. The genuflection is on the right knee if the words are recited, and on both knees if they are sung.
- b) All priests may (con-)celebrate the three traditional Masses (at Midnight, at Dawn, and During the Day), provided the Masses are celebrated at their proper times of day (GIRM, 204c). A priest who celebrates three times today may accept three Mass offerings (Code of Canon Law, 951, §1). If only one Mass is celebrated,

this should be the Mass corresponding to the time of day when the Mass is celebrated.

2. On days within the Octave of Christmas:

- a) At Mass each day there is a Gloria as well as a Christmas Preface, with proper texts for Christmas in Eucharistic Prayer I.
- b) With the exception of the feast of the Holy Family, each day makes use of Vespers of the Christmas Octave. [Ed.: Opt mems within the Octave may be commemorated according to liturgical norms; see notes before Ash Wed in this Ordo, no.1a-c].

3. On Christmas season weekdays after January 1:

- a) When there is no obligatory memorial, the Office and Mass may be either of the weekday or of any Saint listed in the Calendar or Martyrology for that day.
- b) Masses for Various Needs and Votive Masses are permitted only if warranted by serious need or pastoral considerations.
- c) Daily Masses for the Dead are not allowed.

C. THE PRESENTATION OF THE LORD

To commemorate the mystery of this day, candles may be blessed before the conventional Mass with procession or solemn entrance rite.

1. For blessing the candles and for the procession, the Abbot (or presiding priest) wears either chasuble or cope. If candles are used for a blessing of throats tomorrow, they are blessed during today's ceremonies.
2. The distribution of candles may take place in one of two ways: either at the beginning of the rite before the prayer of blessing, all are already holding unlighted candles, which are then lighted during the singing of an appropriate antiphon; or else the candles are distributed by the sacristan after the blessing, and before the procession.
3. As the procession enters the church, the entrance chant is sung. The presiding priest (replaces the cope with the chasuble and) omits the penitential rite. Mass continues with the hymn "Glory to God", and the Opening Prayer is said.
4. In keeping with the custom of the Order, all may hold lighted candles as the Gospel is read. In that case, they offer their candles at the altar as an offertory song is sung. If the Mass with procession takes place in midmorning, Terce is omitted by those present for the celebration.

D. DURING THE SEASON OF LENT

1. Weekdays after Ash Wednesday to the Saturday before Palm Sunday take precedence over memorials of Saints. Accordingly, memorials may only be celebrated in a special way (GILH, 238-239, and GIRM, 355a). Memorials falling from Dec 17-31 and during Lent become optional Commemorations. They are celebrated as follows:

- a) at Vigils, the proper hagiographical reading (with its responsory) may be added, with the concluding prayer of the Saint;
- b) at Lauds and Vespers, the conclusion of the seasonal prayer may be omitted, and the antiphon (at the Benedictus or Magnificat) and prayer of the Saint may be added;
- c) at Mass, the Opening Prayer may be that of the Saint.

2. Masses for Various Needs are permitted only if warranted by serious need or pastoral considerations. Votive Masses and daily Masses for the Dead are not allowed.

3. On Sundays at Vigils, the hymn *Te Deum* is omitted. Alleluia is always omitted both in the Liturgy of the Hours and at the Eucharist.

4. It is forbidden for the altar to be decorated with flowers. The playing of the organ and other musical instruments is allowed only to support the singing. Exceptions are *Lætare* Sunday (Fourth Sunday of Lent), solemnities, and feasts (GIRM, 305,313). The two EPs for Reconciliation are appropriate during Lent. The prefaces of these EPs may be replaced with a preface of Lent.

E. PALM SUNDAY OF THE PASSION OF THE LORD

1. In all Masses on Palm Sunday of the Passion of the Lord, there is a memorial of the Lord's entrance into Jerusalem. This is done by means of a procession or solemn entrance rite before the conventional Mass; at other Masses, by means of a simple entrance rite.

2. For the procession, the Abbot (or presiding priest) wears either chasuble or cope. The prayer over the branches may be the one proper to the Cistercian Rite, or else one of those in the Roman Missal. The distribution of the branches takes place either before this prayer, or else immediately before the proclamation of the Gospel, and by the sacristan.

The procession is arranged in keeping with the Order for Holy Week of the *Rituale Cisterciense*; on returning to their places, all may place their branches on the

presbytery step (at the feet of the Crucified) or in another appropriate place. After the procession or solemn entrance rite, the Abbot (removes the cope and puts on the chasuble and) says the Opening Prayer, and Mass continues as usual.

3. The Passion is read without candles or incense; there is no initial greeting, and the book is not signed with the sign of the cross. It is read by the deacon or, if there is no deacon, by a concelebrant or by the principal celebrant. It may also be read by lay readers, with the part of Christ, if possible, reserved to a deacon or priest. Before reading the Passion, only deacons ask for and receive a blessing, as they do before the Gospel.

It is customary in our Order to make a full-length prostration, or at least a genuflection, at the text about the death of Christ, and to pray for a short while in silence.

4. Terce is not said by those present for the procession or solemn entrance rite of the conventional Mass.

F. THURSDAY OF HOLY WEEK [Holy Thursday]

Only the evening Mass of the Lord's Supper is permitted today (except for the Chrism Mass celebrated by the bishop). Holy Communion may be distributed only during Mass, but may be brought to the sick at any hour of the day.

G. EASTER TRIDUUM: THURSDAY OF THE LORD'S SUPPER

1. The Mass of the Lord's Supper should be celebrated in the evening, at the most convenient time. The office of Vespers is not said by those who are present for the conventional Mass.

The altar may be decorated with flowers, yet with a moderation suited to the character of this day. The tabernacle should be entirely empty; a sufficient amount of bread should be consecrated at this Mass for Communion today and tomorrow.

2. During the singing of the Gloria the bells are rung and then remain silent until the Easter Vigil, unless the Ordinary decrees otherwise.

3. The washing of feet, or Mandatum, is celebrated either during Mass immediately after the Gospel, or apart from Mass. If it is done in the cloister or in the chapter room immediately before Mass, then the penitential rite is fittingly omitted. Should the Mandatum include the reading of John 13:1-15, an alternative Gospel, Luke 22:24-30 [at

no.565 for May 18], may be read at Mass. Regardless of when the Mandatum is done, when communion is over and everyone is seated and listening, sections from the Farewell Discourse may be read.

4. The Mass concludes with the prayer after Communion. The dismissal rite is omitted, and at once a procession is formed to take the Most Blessed Sacrament to the place of reposition prepared for It.

5. At the conclusion of today's celebration, the altar is stripped. Any crosses in the church should be removed if possible; but should any crosses remain in the church, they should be covered.

H. EASTER TRIDUUM: FRIDAY OF THE PASSION OF THE LORD [Good Friday]

Today and, according to circumstances, also on Holy Saturday until the Easter Vigil, the sacred paschal fast is celebrated everywhere (see Const. O.C.S.O., 28).

The Celebration of the Passion of the Lord takes place in the afternoon, about three o'clock (unless pastoral reasons suggest beginning at a later hour). None and Vespers are omitted in choir by those present for this celebration.

1. The liturgy is arranged according to the Order for Holy Week of the *Rituale Cisterciense*.
2. Holy Communion is distributed only during the celebration, but may be brought to those of the sick who are unable to take part in the celebration, and at any time of day.
3. After the distribution of Communion, whatever remains of the Most Holy Eucharist is brought back without ceremony to the place where It is to be reserved. A lamp is kept burning before It as usual. The altar is stripped, but the Cross is left in the sanctuary.

I. EASTER TRIDUUM: HOLY SATURDAY

On this day, there is no Eucharistic celebration. Holy Communion may be given only as Viaticum. Compline is omitted by those present for the Easter Vigil.

K. EASTER TRIDUUM: THE EASTER VIGIL IN THE HOLY NIGHT

The entire celebration of the Easter Vigil, mother of all Vigils, takes place in the Holy Night of Easter, in such a way that it does not begin before nightfall, and that it ends before dawn of Easter Day.

1. The liturgy is arranged according to the Order for Holy Week of the *Rituale Cisterciense*.
 2. The sacred ministers are vested in white, as for Mass, throughout the whole of the celebration.
 3. The Paschal *Præconium* may be proclaimed, if necessary, by a cantor who is not a deacon; in which case he does not receive a blessing, and he omits the last section of the invitational part, "My dearest friends" as well as the greeting "The Lord be with you". Either the long or the short form of the text may be sung.
 4. Nine readings are assigned to this Vigil. If warranted by pastoral considerations, the number of readings from the Old Testament may be reduced; but it should always be kept in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. At least three selections from the Old Testament should be read; and among them, the reading from the book of Exodus should never be omitted.
 5. Before the New Testament readings the Gloria is sung while the bells are rung, according to local customs. Incense may be used for the Gospel procession; but candles are not carried.
- After the Gospel and homily, but before the blessing of the water, the Litany of Saints may be sung ad libitum.
6. On the night of the Vigil, Holy Communion can be given to the faithful only during the Mass. Those who receive Communion at the Easter Vigil Mass may also receive again at the Easter Day Mass.
 7. Those priests who (con-) celebrate the solemn Easter Vigil Mass may also (con-) celebrate the Day Mass of the Lord's Resurrection.
 8. Those who take part in the Easter Vigil Mass thereby satisfy their Mass obligation for Easter Sunday.

The office of Vigils is omitted by those present for the Easter Vigil.

L. DURING THE EASTER SEASON

1. The fifty days from Easter Sunday to Pentecost are celebrated in joyful exultation as one feast day, or better, as one “great Sunday” (*Athanasius, Epist. Fest. I*). These above all others are the days for the uninterrupted singing of the Alleluia.
2. The paschal candle is set up next to the ambo or near the altar in the sanctuary, and there it is kept throughout this season, where it is lighted at more solemn liturgical celebrations; i.e. on Sunday at Vigils, and every day at Lauds, the conventional Mass and Vespers. It may also burn throughout the day on Easter Sunday, the Ascension and Pentecost, from Vigils to Vespers.
3. The *Regina Cæli* replaces the Angelus until Pentecost inclusive.
4. On Sundays other celebrations are forbidden, including a funeral Mass.
5. On weekdays when there is no obligatory memorial, the Office and Mass may be either of the weekday or of any Saint listed in the Calendar or Martyrology for that day.
6. Masses for Various Needs and Votive Masses are permitted only if warranted by serious need or pastoral considerations. Daily Masses for the Dead are not allowed.

M. THE MOST HOLY BODY AND BLOOD OF CHRIST (Corpus Christi)

1. On this solemnity there is customarily a Eucharistic procession, as well as a protracted exposition of the Most Blessed Sacrament. It is for the Abbot, however, to judge whether this procession is opportune in today’s circumstances.
2. It is fitting that a procession with the Most Blessed Sacrament begin after the Mass in which the Host to be carried in procession has been consecrated. A procession may also take place, however, at the end of a lengthy period of public adoration that has been held after the Mass.
3. If the procession takes place immediately after Mass, the priest who carries the Blessed Sacrament may retain the vestments used for the celebration, or he may vest in a white cope. If the procession does not take place immediately after Mass, he wears a white cope.
4. Candles, incense, and a canopy over the Blessed Sacrament are used in accordance with local customs.
5. Songs and prayers should be so directed that all proclaim their faith in Christ and direct their attention to the Lord alone.

6. At the end of the procession, unless a protracted exposition is to follow, benediction is given with the Most Blessed Sacrament, which is then put back into the tabernacle.

N. THE CELEBRATION OF THE GENERAL CHAPTER

On the day appointed for the beginning of the General Chapter, a votive Mass of the Holy Spirit is solemnly celebrated as the conventional Mass in all our monasteries, to be offered for the success of the Chapter. The norms governing the choice of the Mass are to be followed. This Mass has a “Glory to God,” proper prayers, and the proper preface of the Holy Spirit. The Profession of Faith may also be said, but this is not obligatory.

APPENDIX

SUFFRAGES FOR THE DEPARTED

The following are the suffrages for the departed rendered obligatory by our General Chapter:

1. Once each year the Commemoration of All the Faithful Departed is celebrated on the appointed day.
2. Once each month, on the day appointed by the Abbot or Abbess (a day unimpeded by the rubrics), the conventional Mass is celebrated for the monks and nuns of our Order, for our relatives, and for certain other deceased associated with us in a special way. Those priests who celebrate Mass privately on this day celebrate Mass for the same intention as do the concelebrating priests.
If the Abbot or Abbess thinks it warranted, a Liturgy of the Word may also be celebrated.
3. Each day, in the Liturgy of the Hours, some suffrage or petition for the departed should be made in the prayer.
4. When news is received of the death:
 - a) of monks and nuns of our Order, as well as of our parents, brothers, sisters, wives, husbands, or children, in each of our communities, in addition to the monthly Mass, each monk or nun should perform whatever good work he or she thinks best on behalf of the departed;
 - b) of the Pope, local bishop, Abbot General, and Father Immediate, the conventional Mass is offered on his behalf.

5. When a monk or nun of our own community dies:
 - a) Vigils and the burial service are celebrated according to our Ritual;
 - b) an alms is given in the name of the entire community;
 - c) each priest of the community should offer three Masses after the death of the member of the community (which Masses may suitably be celebrated or concelebrated in community on the third, seventh and thirtieth day after the death, if the rubrics so allow.)

The Abbot or Abbess, however, after consultation of the community, can make more ample arrangements for the community's suffrages for the departed.