

Chapter II: The Eucharist

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should **not be there as strangers or silent spectators**; on the contrary, through a good **understanding** of the rites and prayers they should take part in the sacred action **conscious** of what they are doing, with devotion and full **collaboration**. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator, they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

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

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

51. The treasures of the **bible** are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a **more representative portion of the holy scriptures** will be read to the people in the course of a prescribed number of years.

52. By means of the **homily** the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore,

is to be highly esteemed as **part of the liturgy itself**; ...

53. Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, "the **common prayer**" or "the **prayer of the faithful**." By this prayer, in which the people are to take part, **intercession** will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world.

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

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

55. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's body from the **same sacrifice**, is **strongly** commended. ... [C]ommunion under **both kinds** may be granted when the bishops think fit. ...

56. The **two parts** which, in a certain sense, go to make up the Mass, namely, the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one **single act of worship**. Accordingly this sacred Synod strongly urges pastors of souls that, when instructing the faithful, they insistently teach them to **take their part in the entire Mass**, especially on Sundays and feasts of obligation.

57. §1. **Concelebration**, whereby the **unity of the priesthood** is appropriately manifested, has remained in use to this day in the Church both in the east and in the west. For this reason it has seemed good to the Council to extend permission for concelebration. ...

Chapter III: The Other Sacraments and Sacramentals

62. ... With the passage of time, however, there have crept into the rites of the sacraments and sacramentals **certain features which have rendered their nature and purpose far from clear to the people of today**; hence some changes have become necessary to **adapt them to the needs of our own times**. For this reason the sacred Council decrees as follows concerning their revision.

63. Because of the use of the **mother tongue** in the administration of the sacraments and sacramentals can often be of considerable help to the people, this use is to be extended

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

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

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

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

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

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

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

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

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

76. Both the **ceremonies and texts** of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the mother tongue. When a bishop is consecrated, the laying of hands may be done by all the bishops present.

77. The marriage rite now found in the Roman Ritual is to be revised and **enriched** in such a way that the **grace** of the sacrament is **more clearly signified** and the duties of the spouses are taught. "If any regions are wont to use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony, the sacred Synod earnestly desires that these by all means be retained". [A region] is **free to draw up its own rite** ... the **priest** assisting at the marriage must ask for and obtain the **consent** of the contracting parties.

78. Matrimony is normally to be celebrated **within the Mass**, after the reading of the gospel and the homily, and before "the prayer of the faithful." The prayer for the bride, duly amended to remind both spouses of their **equal obligation** to remain faithful to each other, may be said in the mother tongue. But if the sacrament of matrimony is celebrated apart from Mass, the epistle and gospel from the nuptial Mass are to be read at the beginning of the rite, and the **blessing** should always be given to the spouses.