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IOANNES PAULUS PP. II

<i>Litterae Apostolicae Motu proprio datae</i> «Ad tuendam fidem» (3-7); <i>Apostolic Letter Motu Proprio</i> «Ad tuendam fidem» (8-13)	3-13
<i>Allocutiones:</i> The Bishop's Service to the Truth	14-20

CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

Summarium Decretorum	21-32
Visite «Ad limina Apostolorum»	33-41
Responsio ad dubita proposita	41-42
In nostra familia	43

CONGREGATIO PRO DOCTRINA FIDEI

Nota doctrinalis <i>Professionis fidei</i> formulam extremam enucleans (44); Doctrinal Commentary on the Concluding Formula of the <i>Professio fidei</i> (54); Professio fidei (65); Iusiurandum fidelitatis in suscipiendo officio nomine ecclesiae exercendo (66); <i>lingua italica</i> (67); <i>lingua gallica</i> (70); <i>lingua hispanica</i> (72); <i>lingua anglica</i> (76); <i>lingua lusitana</i> (79); <i>lingua germanica</i> (81)	44-82
---	-------

CHRONICA

<i>Comunicato di stampa:</i> Incontro Interdicasteriale con una rappresentanza dei Vescovi dell'Australia	83-84
Interdicasterial Meeting with a representation of the Australian Bishops	85-96

**CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM**

notitiae

1999 – VOL. XXXV

CITTÀ DEL VATICANO

LITTERAE APOSTOLICAE MOTU PROPRIO DATAE*

Ad tuendam fidem Catholicae Ecclesiae contra errores insurgentes ex parte aliquorum christifidelium, praesertim illorum qui in sacrae theologiae disciplinas studiose incumbunt pernecessarium visum est Nobis quorum praecipuum munus est fratres suos in fide confirmare (cf. *Lc* 22, 32), ut in textum vigentium *Codici Iuris Canonici* et *Codici Canonum Ecclesiarum Orientalium* addantur normae, quibus expresse imponatur officium servandi veritates definitive ab Ecclesiae Magisterio propositas, addita mentione in sanctionibus canonicis ad eandem materiam spectantibus.

1. Iam inde a prionbus saeculis usque ad hodiernum diem Ecclesia de fide Christi Eiusque redemptionis mysterio profitetur veritates, postea collectas in Symbola fidei; hodie enim communiter cognoscuntur atque proclamantur a christifidelibus in Missarum celebratione sollemni et festiva *Symbolum Apostolorum* aut *Symbolum Nicaenum-Constantinopolitanum*.

Hoc ipsum *Symbolum Nicaenum-Constantinopolitanum* continetur in *Professione fidei*, a Congregatione pro Doctrina Fidei ulterius elaborata,¹ quae specialiter imponitur determinatis christifidelibus emittenda in susceptione aliquorum officiorum directe vel indirecte respicientium profundiorum investigationem in veritates de fide et de moribus aut coniunctorum cum peculiari potestate in Ecclesiae regimine.²

* Ex opuscolo cuius titulus CONGREGATIO PRO DOCTRINA FIDEI, *Documenta Magisterii ad Professionem Fidei Spectantia*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 9-11.

¹ CONGREGATIO PRO DOCTRINA FIDEI, *Professio Fidei et Iusiurandum fidelitatis in suscipiendo officio nomine Ecclesiae exercendo*, 9 Ianuarii 1989, in AAS 81 (1989) 105.

² Cf. *Codex Iuris Canonici*, can. 833.

2. *Professio fidei*, nte praemisso *Symboto Nicaeno-Constantinopolitano*, habet etiam tres propositiones aut commata, quae explicare intendunt fidei catholicae veritates ab Ecclesia, sub ductu Spiritus Sancti qui eam «omnem veritatem docebit» (*Io* 16, 13), sequentibus temporibus altius perscrutatas aut perscrutandas.³

Primum comma, quod enuntiat: «Firma fide quoque credo ea omnia quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive sollemni iudicio sive ordinario et universali Magisterio tamquam divinitus revelata credenda proponuntur»,⁴ congruenter affirmat et suum praescriptum habet in legislatione universali Ecclesiae in can. 750 *Codici Iuris Canonici*⁵ et in can. 598 *Codici Canonum Ecclesiarum Orientalium*.⁶

Tertium comma edicens: «Insuper religioso voluntatis et intellectus obsequio doctrinis adhaereo quas sive Romanus Pontifex sive Collegium Episcoporum enuntiant cum Magisterium authenticum exercent etsi non definitivo actu easdem proclamare intendant»,⁷

³ Cf. *Codex Iuris Canonici*, can. 747 § 1; *Codex Canonum Ecclesiarum Orientalium*, can. 595 1.

⁴ Cf. SACROSANCTUM CONCILIUM OECUMENICUM VATICANUM II, Constitutio dogmatica *Lumen gentium*, De Ecclesia, n. 25, 21 Novembris 1964, in *AAS* 57 (1965) 29-31; Constitutio dogmatica *Dei Verbum*, De divina Revelatione, 18 Novembris 1965, n. 5, in *AAS* 58 (1966) 819; CONGREGATIO PRO DOCTRINA FIDEI, Instructio *Donum Veritatis*, De ecclesiali theologi vocatione, 24 Maii 1990, n. 15, in *AAS* 82 (1990) 1556.

⁵ *Codex Iuris Canonici*, can. 750 – Fide divina et catholica ea omnia credenda sunt quae verbo Dei scripto vel tradito, uno scilicet fidei deposito Ecclesiae commisso, continentur, et insimul ut divinitus revelata proponuntur sive ab Ecclesiae magisterio sollemni, sive ab eius magisterio ordinario et universali, quod quidem communi adhaesione christifidelium sub ductu sacri magisterii manifestatur; tenentur igitur omnes quascumque devitare doctrinas iisdem contrarias.

⁶ *Codex Canonum Ecclesiarum Orientalium*, can. 598 – Fide divina et catholica ea omnia credenda sunt, quae verbo Dei scripto vel tradito, uno scilicet deposito fidei Ecclesiae commisso continentur et simul ut divinitus revelata proponuntur sive ab Ecclesiae magisterio sollemni sive ab eius magisterio ordinario et universali, quod quidem communi adhaesione christifidelium sub ductu sacri magisterii manifestatur; tenentur igitur omnes christifideles quascumque devitare doctrinas eisdem contrarias.

⁷ Cf. CONGREGATIO PRO DOCTRINA FIDEI, Instructio *Donum Veritatis*, De ecclesiali theologi vocatione, 24 Maii 1990, n. 17, in *AAS* 82 (1990) 1557.

locum suum obtinet in can. 752 *Codici Iuris Canonici*⁸ et in can. 599 *Codici Canonum Ecclesiarum Orientalium*.⁹

3. Attamen secundum comma, in quo asseveratur: «Firmiter etiam amplector ac retineo omnia et singula quae circa doctrinam de fide vel moribus ab eadem definitive proponuntur»,¹⁰ nullum habet congruentem canonem in Codicibus Ecclesiae Catholicae. Magni momenti est hoc comma *Professionis fidei*, quippe quod indicet veritates necessario conexas cum divina revelatione. Hae quidem veritates, quae in doctrinae catholicae perscrutatione exprimunt particularem inspirationem divini Spiritus in alicuius veritatis de fide vel de moribus profundiore Ecclesiae intellectu, sive historia ratione sive logica consecutione conectuntur.

4. Quapropter dicta necessitate compulsi mature censuimus hanc legis universalis lacunam complere insequenti modo:

A) Can. 750 *Codici Iuris Canonici* posthac duas paragraphos habebit, quarum prima constet textu vigentis canonis, altera vero novo textu sit ornata, ita ut ipse can. 750 absolute sic sonet:

Can. 750 § 1. Fide divina et catholica ea omnia credenda sunt quae verbo Dei scripto vel tradito, uno scilicet fidei deposito Ecclesiae commisso, continentur, et insimul ut divinitus revelata proponuntur sive ab Ecclesiae magisterio sollemni, sive ab eius magisterio

⁸ *Codex Iuris Canonici*, can. 752 – Non quidem fidei assensus, religiosum tamen intellectus et voluntatis obsequium praestandum est doctrinae, quam sive Summus Pontifex sive Collegium Episcoporum de fide vel de moribus enuntiant, cum magisterium authenticum exercent, etsi definitivo actu eandem proclamare non intendunt; christifideles ergo devitare curent quae cum eadem non congruant.

⁹ *Codex Canonum Ecclesiarum Orientalium*, can. 599 – Non quidem fidei assensus, religiosum tamen intellectus et voluntatis obsequium praestandum est doctrinae de fide et de moribus, quam sive Romanus Pontifex sive Collegium Episcoporum enuntiant, cum magisterium authenticum exercent, etsi definitivo actu eandem proclamare non intendunt; christifideles ergo curent, ut devitent, quae cum eadem non congruant.

¹⁰ Cf. CONGREGATIO PRO DOCTRINA FIDEI, Instructio *Donum Veritatis*, De ecclesiali theologi vocatione, 24 Maii 1990, n. 16, in *AAS* 82 (1990) 1557.

ordinario et universali, quod quidem communi adhaesione christifidelium sub ductu sacri magisterio manifestatur; tenentur igitur omnes quascumque devitare doctrinas iisdem contrarias.

§ 2. Firmiter etiam amplectenda ac retinenda sunt omnia et singula quae circa doctrinam de fide vel moribus ab Ecclesiae magisterio definitive proponuntur, scilicet quae ad idem fidei depositum sancte custodiendum et fideliter exponendum requiruntur; ideoque doctrinae Ecclesiae catholicae adversatur qui easdem propositiones definitive tenendas recusat.

In can. 1371, n. 1 *Codici Iuris Canonici* congruenter addatur canonis 750 § 2 locus, ita ut ipse can. 1371 posthac absolute sic sonet:

Can. 1371 – Iusta poena puniatur:

1° qui, praeter casum de quo in can. 1364 § 1, doctrinam a Romano Pontifice vel a Concilio Oecumenico damnatam docet vel doctrinam, de qua in can. 750 § 2 vel in can. 752, pertinaciter respuit, et ab Apostolica Sede vel ab Ordinario admonitus non retractat;

2° qui aliter Sedi Apostolicae, Ordinario, vel Superiori legitime praecipienti vel prohibenti non obtemperat, et post monitum in inoboedientia persistit.

B) Can. 598 *Codici Canonum Ecclesiarum Orientalium* posthac duas paragraphos habebit, quarum prima constet textu vigentis canonis, altera vero novo textu sit ornata, ita ut ipse can. 598 absolute sic sonet:

Can. 598 § 1. Fide divina et catholica ea omnia credenda sunt, quae verbo Dei scripto vel tradito, uno scilicet deposito fidei Ecclesiae commisso continentur et simul ut divinitus revelata proponuntur sive ab Ecclesiae magisterio sollemni sive ab eius magisterio ordinario et universali, quod quidem communi adhaesione christifidelium sub ductu sacri magisterii manifestatur; tenentur igitur omnes christifideles quascumque devitare doctrinas eisdem contrarias.

§ 2. Firmiter etiam amplectenda ac retinenda sunt omnia et singula quae circa doctrinam de fide vel moribus ab Ecclesiae magisterio definitive proponuntur, scilicet quae ad idem fidei depositum sancte custodiendum et fideliter exponendum requiruntur; ideoque doctrinae Ecclesiae catholicae adversatur qui easdem propositiones definitive tenendas recusat.

In can. 1436 § 2 *Codici Canonum Ecclesiarum Orientalium* congruenter addantur verba, quae ad can. 598 § 2 se referant, ita ut ipse can. 1436 posthac absolute sic sonet:

Can. 1436 § 1. Qui aliquam veritatem fide divina et catholica credendam denegat vel eam in dubium ponit aut fidem christianam ex toto repudiat et legitime monitus non respiscit, ut haereticus aut apostata excommunicatione maiore puniatur, clericus praeterea aliis poenis puniri potest non exclusa depositione.

§ 2. Praeter hos casus, qui sustinet doctrinam, quae a Romano Pontifice vel Collegio Episcoporum magisterium authenticum exercentibus ut definitive tenenda proponitur vel ut erronea damnata est, nec legitime monitus respiscit, congrua poena puniatur.

5. Quaecumque vero a Nobis hisce Litteris Apostolicis Motu Proprio datis decreta sunt, ea omnia firma ac rata esse iubemus et inserenda praecipimus in legislatione universali Catholicae Ecclesiae, respective in *Codice Iuris Canonici* et in *Codice Canonum Ecclesiarum Orientalium*, sicuti supra demonstratum est, contrariis quibuscumque rebus non obstantibus.

Datum Romae, apud Sanctum Petrum, die XVIII mensis Maii, anno MCMXCIII, Pontificatus Nostri vicesimo.

IOANNES PAULUS PP. II

APOSTOLIC LETTER MOTU PROPRIO

AD TUENDAM FIDEM,
BY WHICH CERTAIN NORMS
ARE INSERTED INTO THE *CODE OF CANON LAW*
AND INTO THE *CODE OF CANONS*
OF THE EASTERN CHURCHES

To protect the Faith of the Catholic Church against errors arising from certain members of the Christian faithful, especially from among those dedicated to the various disciplines of sacred theology, we, whose principal duty is to confirm the brethren in the faith (*Lk* 22:32), consider it absolutely necessary to add to the existing texts of the *Code of Canon Law* and the *Code of Canons of the Eastern Churches*, new norms which expressly impose the obligation of upholding truths proposed in a definitive way by the Magisterium of the Church, and which also establish related canonical sanctions.

1. From the first centuries to the present day, the Church has professed the truths of her faith in Christ and the mystery of his redemption. These truths were subsequently gathered into the Symbols of the faith, today known and proclaimed in common by the faithful in the solemn and festive celebration of Mass as *the Apostles' Creed* or *the Nicene-Constantinopolitan Creed*.

This same *Nicene-Constantinopolitan Creed* is contained in the *Profession of Faith* developed by the Congregation for the Doctrine of the Faith,¹ which must be made by specific members of the faithful

* Ex opuscolo cuius titulus CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Text of the Magisterium regarding the «Professio Fidei»*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 9-13.

¹ CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Profession of Faith and Oath of Fidelity* (9 January 1989): *AAS* 81 (1989), 105.

when they receive an office that is directly or indirectly related to deeper investigation into the truths of faith and morals, or is united to a particular power in the governance of the Church.²

2. The *Profession of Faith*, which appropriately begins with the *Nicene-Constantinopolitan Creed*, contains three propositions or paragraphs intended to describe the truths of the Catholic faith, which the Church, in the course of time and under the guidance of the Holy Spirit “who will teach the whole truth” (*Jn* 16:13), has ever more deeply explored and will continue to explore.³

The first paragraph states: “With firm faith, I also believe everything contained in the word of God, whether written or handed down in Tradition, which the Church either by a solemn judgement or by the ordinary and universal Magisterium sets forth to be believed as divinely revealed”.⁴ This paragraph appropriately confirms and is provided for in the Church’s universal legislation, in canon 750 of the *Code of Canon Law*⁵ and canon 598 of the *Code of the Canons of the Eastern Churches*.⁶

² Cf. *Code of Canon Law*, Canon 833.

³ Cf. *Code of Canon Law*, Canon 747 § 1; *Code of Canons of the Eastern Churches*, Canon 595 § 1.

⁴ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution on the Church *Lumen Gentium*, 25; Dogmatic Constitution on Divine Revelation *Dei Verbum*, 5; CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction on the Ecclesial Vocation of the Theologian *Donum Veritatis* (24 May 1990), 15; *AAS* 82 (1990), 1556.

⁵ *Code of Canon Law*, Canon 750 – Those things are to be believed by divine and catholic faith which are contained in the word of God as it has been written or handed down by tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed either by the solemn Magisterium of the Church, or by its ordinary and universal Magisterium, which in fact is manifested by the common adherence of Christ’s faithful under the guidance of the sacred Magisterium. All are therefore bound to avoid any contrary doctrines.

⁶ *Code of Canons of the Eastern Churches*, Canon 598 – Those things are to be believed by divine and catholic faith which are contained in the word of God as it has been written or handed down by tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed either by the solemn Magisterium of the Church, or by its ordinary and universal Magisterium, which in fact is mani-

The third paragraph states: "Moreover I adhere with submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act".⁷ This paragraph has its corresponding legislative expression in canon 752 of the *Code of Canon Law*⁸ and canon 599 of the *Code of Canons of the Eastern Churches*.⁹

3. The second paragraph, however, which states "I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals",¹⁰ has no corresponding canon in the *Codes* of the Catholic Church. This second paragraph of the *Profession of Faith* is of utmost importance since it refers to truths that are necessarily connected to divine revelation. These truths, in the investigation of Catholic doctrine, illustrate the Divine Spirit's particular inspiration for the Church's deeper understanding of a truth concerning faith and morals, and are connected to revelation either for historical reasons or by a logical relationship.

fested by the common adherence of Christ's faithful under the guidance of the sacred Magisterium. All Christian faithful are therefore bound to avoid any contrary doctrines.

⁷ Cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction on the Ecclesial Vocation of the Theologian *Donum Veritatis* (24 May 1990), 17: AAS 82 (1990), 1557.

⁸ *Code of Canon Law*, Canon 752 – While the assent of faith is not required, a religious submission of intellect and will is to be given to any doctrine which either the Supreme Pontiff or the College of Bishops, exercising their authentic Magisterium, declare upon a matter of faith and morals, even though they do not intend to proclaim that doctrine by definitive act. Christ's faithful are therefore to ensure that they avoid whatever does not accord with that doctrine.

⁹ *Code of Canons of the Eastern Churches*, Canon 599 – While the assent of faith is not required, a religious submission of intellect and will is to be given to any doctrine which either the Supreme Pontiff or the College of Bishops, exercising their authentic Magisterium, declare upon a matter of faith and morals, even though they do not intend to proclaim that doctrine by definitive act. Christ's faithful are therefore to ensure that they avoid whatever does not accord with that doctrine.

¹⁰ Cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction on the Ecclesial Vocation of the Theologian *Donum Veritatis* (24 May 1990), 16: AAS 82 (1990), 1557.

4. Moved therefore by this need, and after careful deliberation, we have decided to overcome this lacuna in the universal law in the following way:

A) Canon 750 of the *Code of Canon Law* will now consist of two paragraphs; the first will present the text of the existing canon; the second will contain a new text. Thus, canon 750, in its complete form, will read:

Canon 750 – § 1. Those things are to be believed by divine and catholic faith which are contained in the word of God as it has been written or handed down by tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed either by the solemn Magisterium of the Church, or by its ordinary and universal Magisterium, which in fact is manifested by the common adherence of Christ's faithful under the guidance of the sacred Magisterium. All are therefore bound to avoid any contrary doctrines.

§ 2. Furthermore, each and everything set forth definitively by the Magisterium of the Church regarding teaching on faith and morals must be firmly accepted and held; namely, those things required for the holy keeping and faithful exposition of the deposit of faith; therefore, anyone who rejects propositions which are to be held definitively sets himself against the teaching of the Catholic Church.

Canon 1371, n. 1 of the *Code of Canon Law*, consequently, will receive an appropriate reference to canon 750 § 2, so that it will now read:

Canon 1371 – The following are to be punished with a just penalty:

1° a person who, apart from the case mentioned in canon 1364 § 1, teaches a doctrine condemned by the Roman Pontiff, or by an Ecumenical Council, or obstinately rejects the teachings mentioned in canon 750 § 2 or in canon 752 and, when warned by the Apostolic See or by the Ordinary, does not retract;

2° a person who in any other way does not obey the lawful command or prohibition of the Apostolic See or the Ordinary or Superior and, after being warned, persists in disobedience.

B) Canon 598 of the *Code of Canons of the Eastern Churches* will now have two paragraphs: the first will present the text of the existing canon and the second will contain a new text. Thus canon 598, in its complete form, will read as follows:

Canon 598 – § 1. Those things are to be believed by divine and catholic faith which are contained in the word of God as it has been written or handed down by tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed either by the solemn Magisterium of the Church, or by its ordinary and universal Magisterium, which in fact is manifested by the common adherence of Christ's faithful under the guidance of the sacred Magisterium. All Christian faithful are therefore bound to avoid any contrary doctrines.

§ 2. Furthermore, each and everything set forth definitively by the Magisterium of the Church regarding teaching on faith and morals must be firmly accepted and held; namely, those things required for the holy keeping and faithful exposition of the deposit of faith; therefore, anyone who rejects propositions which are to be held definitively sets himself against the teaching of the Catholic Church.

Canon 1436 § 2 of the *Code of Canons of the Eastern Churches*, consequently, will receive an appropriate reference to canon 598 § 2, so that it will now read:

Canon 1436 – § 1. Whoever denies a truth which must be believed with divine and catholic faith, or who calls into doubt, or who totally repudiates the Christian faith, and does not retract after having been legitimately warned, is to be punished as a heretic or an apostate with a major excommunication; a cleric moreover can be punished with other penalties, not excluding deposition.

§ 2. In addition to these cases, whoever obstinately rejects a teaching that the Roman Pontiff or the College of Bishops, exercising the authentic Magisterium, has set forth to be held definitively, or who affirms what they have condemned as erroneous, and does not retract after having been legitimately warned, is to be punished with an appropriate penalty.

5. We order that everything decreed by us in this Apostolic Letter, given *motu proprio*, be established and ratified, and we prescribe that the insertions listed above be introduced into the universal legislation of the Catholic Church, that is, into the *Code of Canon Law* and into the *Code of Canons of the Eastern Churches*, all things to the contrary notwithstanding.

Given in Rome, at St Peter's, on 28 May, in the year 1998, the twentieth of our Pontificate.

JOHN PAUL II

THE BISHOP'S SERVICE TO THE TRUTH*

1. I warmly greet you, the Bishops of Australia, with the words of the Apostle Peter: "Peace to all of you who are in Christ" (1 Pt 5:14). Your *ad Limina* visit is taking place at the same time as the Special Assembly for Oceania of the Synod of Bishops when, in the midst of the joys and anxieties of your priestly service, you have entered into the *colloquium fraternitatis* with your brother Bishops from New Zealand, Papua New Guinea and Solomon Islands and the whole Pacific region on the centrality of Christ, the Way, and the Truth, and the Life of the peoples of your continent. Representatives of your Conference have also met various heads of Dicasteries of the Holy See to discuss aspects of your ministry in the particular situation of the Church in your land. I wish to encourage you to look to the profound strengths of the Catholic community in Australia, which in the midst of often disconcerting change continues to listen to the word of God and to bear abundant fruits of holiness and evangelical service.

2. Your meetings with some of the Congregations of the Roman Curia have focused on questions of doctrine and morality, the liturgy, the role of the Bishop, evangelization and mission, the priesthood and religious life, and Catholic education. In each of these areas, your own personal responsibility as Bishops is absolutely vital, and so I will make this the underlying theme of these brief reflections. From the Second Vatican Council, the figure of the diocesan Bishop emerged with new vigour and clarity. With your fellow Bishops and in union with the Successor of Peter, you have by the power of the Holy Spirit received the task of caring for the Church of God the Bride purchased at the cost of the blood of the only begotten Son, the Lord Jesus Christ (cf. *Acts* 20:28).

* Allocutio die 12 decembris habita ad Coetum Episcoporum Australiae, qui visitationis causa «ad limina Apostolorum» necnon ad participandam adunationem pro Oceania Synodus Episcoporum Romam venerunt (cf. *L'Osservatore Romano*, 14-15 dicembre 1998).

The Bishops are "the visible source and foundation of unity in their own particular Churches", just as the Successor of Peter is "the perpetual and visible source and foundation of unity" of all the Bishops and with them of the whole body of the faithful. Since the particular Churches over which the individual Bishops preside represent a portion of the People of God assigned to the Bishop's pastoral governance, they are not complete in themselves but exist in and through communion with the one, holy, catholic and apostolic Church. For this reason "all the Bishops have the obligation of fostering and safeguarding the unity of the faith and upholding the discipline which is common to the whole Church" (cf. *Lumen gentium*, 23). Each individual Bishop, then, is called to assume his full responsibility, setting his face resolutely against all that might harm the faith that has been handed down (cf. *1 Cor* 4:7). In order for his ministry of sanctifying, teaching and governing to be truly effective, it goes without saying that the manner of a Bishop's life must be irreproachable: he must openly strive for holiness, and give himself wholeheartedly and without hesitation to the service of the Gospel.

3. Until recently, the Catholic community in Australia knew nothing but consistent growth. Yours is the remarkable story of a great institution built quickly, despite limited resources. Dioceses, parishes, religious communities, schools, seminaries, organizations of every kind appeared, as testimony to the strength of the Catholic faith in your land and the immense generosity of those who brought it there. Now perhaps it appears that the momentum has slackened, and the Church in Australia faces a complex situation which calls for careful discernment on the part of the Bishops, and a confident and committed response on the part of all Catholics.

The underlying question concerns the relationship between the Church and the world. This question was fundamental to the Second Vatican Council and it remains fundamental to the life of the Church more than thirty years later. The answer we give to this question will determine the answer we give to a range of other important and prac-

tical questions. The advanced secularization of society brings with it a tendency to blur the boundaries between the Church and the world. Certain aspects of the prevailing culture are allowed to condition the Christian community in ways which the Gospel does not permit. There is sometimes an unwillingness to challenge cultural assumptions as the Gospel demands. This often goes hand in hand with an uncritical approach to the problem of moral evil, and a reluctance to recognize the reality of sin and the need for forgiveness. This attitude embodies a too optimistic view of modernity, together with an uneasiness about the Cross and its implications for Christian living. The past is too easily dismissed, and the horizontal is so stressed that the sense of the supernatural grows weak. A distorted respect for pluralism leads to a relativism which questions the truths taught by faith and accessible to human reason; and this in turn leads to confusion about what constitutes true freedom. All this causes uncertainty about the distinctive contribution which the Church is called to make in the world.

In speaking of the Church's dialogue with the world, Pope Paul VI used the phrase *colloquium salutis*; not just dialogue for its own sake, but a dialogue which has its source in the Truth and seeks to communicate the Truth that frees and saves. The *colloquium salutis* requires that the Church be different precisely for the sake of dialogue. The unfailing source of this difference is the power of the Paschal Mystery which we proclaim and communicate. It is in the Paschal Mystery that we discover the absolute and universal truth – the truth about God and about the human person – which has been entrusted to the Church and which she offers to the men and women of every age. We Bishops must never lose confidence in the call we have received, the call to a humble and tenacious *diakonia* of that truth. The apostolic faith and the apostolic mission which we have received impose a solemn duty to speak that truth at every level of our ministry.

4. As “the steward of the grace of the supreme priesthood” (cf. *Lumen gentium*, 26), the Bishop's service to the truth has a specific

and primary application in the liturgical life of his diocese. He must do everything necessary to ensure that the liturgy through which "the work of our redemption is exercised" (*Sacrosanctum Concilium*, 2) remains true to its most intimate nature: praise and worship of the Eternal Father (cf. *ibid.*, 7). It is particularly important for the Bishop to provide for the sound teaching of liturgical theology and spirituality in seminaries and similar institutions. He must also see to the creation of the resources which his diocese needs, in the form of specially trained priests, deacons and lay people, properly functioning commissions and working groups for the promotion of the liturgy and of liturgical music and art, and for the construction and maintenance of churches which in their design and furnishings will be in close harmony with underlying values of the Catholic tradition. Again, among, both clergy and laity, appropriate means must be available for permanent formation and for a constant catechesis regarding the deeper meaning of the various liturgical celebrations. In many cases, it will be helpful to pool resources with neighboring dioceses or at a national level. Such arrangements should not, however, diminish the Bishop's task of ordering, promoting, and guarding the liturgical life of the particular Church (cf. *Vicesimus quintus annus*, 21).

Since the Sacrifice of the Mass is the "source and summit of the Christian life" (*Lumen gentium*, 11), I encourage you to exhort priests and lay faithful alike to be willing to make substantial sacrifices in order to make available and to attend Sunday Mass. Earlier generations of Catholics in Australia showed the depth of their faith by their high regard for the Eucharist and the other sacraments. That spirit is an integral part of Catholic life, a part of our spiritual tradition which needs to be reaffirmed.

5. In preparing and celebrating the forthcoming Great Jubilee as a time of conversion and reconciliation, there is also ample room for a great catechizing effort in relation to the Sacrament of Penance. Today it is possible and necessary to overcome certain superficial

applications of the human sciences in the approach to the formation of consciences. The Church in Australia should invite Catholics to encounter anew the saving mystery of the Father's love and mercy through that uniquely profound and transforming human experience that is individual, integral confession and absolution. As the *Catechism of the Catholic Church* points out, this remains *the only ordinary way for the faithful to reconcile themselves with God and the Church* (cf. n. 1484). The personal nature of sin, conversion, forgiveness and reconciliation is the reason why the Second Rite of Penance demands the personal confession of sins and individual absolution. It is for this same reason that general confession and general absolution are appropriate only in cases of grave necessity, clearly determined by liturgical and canonical norms.

As those primarily responsible for Church life and discipline, you will know how to make clear to the faithful the theological, pastoral and anthropological reasons for the Church's practice of having children who have reached the age of reason receive the Sacrament of Penance before making their First Holy Communion (cf. Canon 914). At stake is respect for the integrity of their personal, individual relationship with God.

6. As has been repeatedly made clear in the present Synod, there is a direct link between the ministry of the Bishop and the state of the priesthood in his diocese, with regard both to the recruitment of suitable candidates to the priesthood and to the exercise of priestly ministry. You have reported a decline in the numbers of those responding to God's call to the priesthood and religious life, a decline in the numbers of those in active ministry, and the increasing age of those presently serving the Church. You have rightly responded to this pastoral problem with prayer and various vocational promotion programmes. The fact that the shortage of vocations is not everywhere felt to the same degree would indicate that the ideal of commitment, service and unconditional self-giving for the sake of Jesus Christ still speaks to many hearts, especially where young people find

priests who live out, as radically as possible, the love of the Good Shepherd who lays down his life for the sheep (cf. *Jn* 10:11; *Pastores dabo vobis*, 40). Today the younger generation of Catholics shows a remarkable capacity to respond to the call to a self-giving and demanding spiritual life, precisely because they are quick to perceive that the prevailing self-centred culture is incapable of satisfying the deeper needs of the human heart. In this search they are looking for guidance; they need genuine witnesses to the Gospel message.

In many ways the decline in the number of priests in active ministry is offset by greater participation of the laity in the parish setting. Lay women and men often work closely with their parish priests in liturgical matters, in catechesis, in the material administration of the parish, and in efforts to draw others to the Church by their own works of the apostolate (cf. *Apostolicam actuositatem*, 10). It falls to the Bishop to order this collaboration properly, in particular by ensuring that the parish priest is not perceived as merely one minister among many, with particular responsibility for the sacraments, but whose teaching office and governance is limited by the will of the majority or of a vocal minority. The Australian sense of equality must not be used as an excuse for stripping the parish priest of the authority and duties that pertain to his office, making it appear that the ministerial priesthood is less essential to the local Church community.

Every Bishop recognizes how important it is to be close to his priests, being a father to them, affirming them, and correcting them when necessary. In a cultural climate dominated by subjective thought and moral relativism, the transmission of the faith and the presentation of the Church's teaching and discipline has to be a matter of grave concern to the Successors of the Apostles. Unfortunately, the teaching of the Magisterium is sometimes met with reservation and questioning, a tendency which is sometimes fuelled by media interest in dissent, or in some cases by the intention to use the media as a kind of stratagem to force the Church into changes she cannot make. The Bishops' task is not to win arguments but to win souls for

Christ, to engage not in ideological bickering but in a spiritual struggle on behalf of truth, to be concerned not with vindicating or promoting themselves but with proclaiming and spreading the Gospel.

7. There is a great need to speak the truth clearly and with love, and to do so confidently, since the truth we proclaim belongs to Christ and is in fact the truth for which all people long, no matter how uninterested or resistant they may seem. Our *colloquium salutis* will produce good results only if the Holy Spirit breathes through our being and becomes our voice. Let us, then, at this moment of communion, invoke that same Holy Spirit "whose coming is gentle", as Saint Cyril of Jerusalem says, "whose burden is light... for he comes to save, to heal, to teach, to admonish, to strengthen, to exhort and to enlighten the mind" (*Catecheses*, XVI, 16). I earnestly recommend to your prayer and reflection, to your responsibility and action, the document which summarizes your meetings with the various Dicasteries of the Holy See. We all well know that the Bishop's threefold ministry of teaching, sanctifying and governing is a difficult and often burdensome one, which involves suffering and the Cross. Yet, as the document itself states: "in the mystery of the Cross we learn a wisdom which transcends our own weakness and limitations: we learn that in Christ truth and love are one, and in him we find the meaning of our vocation" (n. 17).

It is above all the Mother of the Redeemer who, in her Spirit-filled Magnificat, leads us in praise of God who has called us "out of darkness into his own wonderful light" (1 Pt 2:9) May Mary, Help of Christians, watch over your land and its people. As a pledge of grace and peace in him who is always "the Way and the Truth, and the Life" (Jn 14:6), I gladly impart my Apostolic Blessing to you and to the priests, religious and lay faithful who dwell in Australia.

CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

*Summarium Decretorum*¹

I. CONFIRMATIO INTERPRETATIONUM TEXTUUM

1. *Conferentiae Episcoporum*

Brasile: Textus *lusitanus* editionis alterius Ordinis Baptismi Parvulorum (15 aug. 1998, Prot. 770/94/L).

Italia: Textus *italicus* orationis Collectae in honorem S. Adalberti, *episcopi* et *martyris*, atque Sanctorum Ludovici Mariae Grignon de Montfort, Petri Iuliani Eymard et Petri Claver, *presbyterorum* (12 aug. 1998, Prot. 1676/98/L).

Textus *italicus* Missae votivae De Dei Misericordia (14 dec. 1998, Prot. 2516/98/L).

Mozambico, Regio linguae chiutee: Textus *chiutee* Ordinis Missae formularumque sacramentalium pro consecratione panis et vini (12 dec. 1998, Prot. 2466/96/L).

Spagna, dioeceses linguae callaecae: Textus *callaecus* Proprii Missarum et Liturgiae Horarum (19 dec. 1998, Prot. 2523/95/L).

Ungheria: Textus *hungaricus* Lectionarii Missarum pro feriis Temporis per annum, hebdomada IX-XXXIV (7 iul. 1998, Prot. 878/98/L).

¹ Decreta Congregationis de Cultu Divino et Disciplina Sacramentorum de re liturgica tractantia a die 1 iulii ad diem 31 decembris 1998.

2. *Dioeceses*

Ciudad Rodrigo, Spagna: Textus *hispanicus* Proprii Missarum et Liturgiae Horarum (10 oct. 1998, Prot. 2595/98/L).

Fabriano-Matelica, Italia: Textus *italicus* Proprii Missarum (12 aug. 1998, Prot. 2363/96/L).

Guadix, Spagna: Textus *hispanicus* Proprii Missarum et Liturgiae Horarum (21 aug. 1998, Prot. 120/98/L).

Jaén, Spagna: Textus *hispanicus* Proprii Missarum (10 dec. 1998, Prot. 2596/98/L).

Legnica, Polonia: Textus *polonus* ac *italicus* Missae, necnon textus *polonus* Lectionis alterius Liturgiae Horarum in honorem Beatae Mariae Virginis, Matris Divinae Gratiae (20 oct. 1998, Prot. 1462/98/L).

Salta, Argentina: Textus *hispanicus* Liturgiae Horarum in honorem Domini Nostri Iesu Christi a Miraculo necnon Beatae Mariae Virginis a Miraculo (25 aug. 1998, Prot. 2240/95/L).

San Francisco, Argentina: Textus *hispanicus* Missae et Liturgiae Horarum in honorem Beatae Mariae Virginis, sub titulo *Nuestra Señora de Fátima*, eiusdem dioecesis Patronae (13 aug. 1998, Prot. 2010/96/L).

Toledo, Spagna: Textus *hispanicus* Missae votivae in honorem Beatae Mariae Virginis, sub titulo v.d. *Nuestra Señora del Prado* (17 dec. 1998, Prot. 2687/98/L).

Urgell, Spagna: Textus *catalaunicus* Proprii Missarum et Liturgiae Horarum in honorem Beatorum *Martyrum* Iacobi Hilari, Iosephi Sala Picó, *presbyteri*, Protasii Cubbels, Eusebii Codina, Raimundi Illa, Sebastiani Riera et sociorum atque Sancti Ermengol, Patronis dioecesis (12 nov. 1998, Prot. 2292/98/L).

Zaragoza, Spagna: Textus *hispanicus* Proprii Missarum (29 iul. 1998, Prot. 1880/97/L).

4. *Instituta*

Ancelle dell'Amore Misericordioso: Textus *italicus* Proprii Ordinis Professionis Religiosae (16 dec. 1998, Prot. 2637/98/L).

Benedettini, Congregazione Olivetana: Textus *italicus* Proprii Ordinis Professionis Monasticae (26 aug. 1998, Prot. 91/98/L).

Calasancias de la Divina Pastora: Textus *hispanicus* orationis Collectae in honorem Beati Faustini Míguez de la Encarnación, *presbyteri et fundatoris* (1 oct. 1998, Prot. 1493/98/L).

Carmelitane Scalze, Monasterio de Los Andes, Cile: Textus *hispanicus* Proprii Liturgiae Horarum in honorem Sanctae Teresiae a Iesu de Los Andes, *virginis* (31 iul. 1998, Prot. 1842/97/L).

Carmelitani Scalzi: Textus *hispanicus* Lectionis alterius Liturgiae Horarum in honorem Beatorum Ioannis Baptistae Duverneil, Michaëlis Aloisii Brulard et Iacobi Gagnet, *martyrum* (1 iul. 1998, Prot. 720/98/L).

Textus *gallicus* orationis Collectae et Lectionis alterius Liturgiae Horarum in honorem Beatae Mariae Sagrario, *virginis et martyris* (1 iul. 1998, Prot. 1142/98/L).

Textus *gallicus* orationis Collectae et Lectionis alterius Liturgiae Horarum in honorem Beatae Mariae Maravillas a Iesu, *virginis* (1 iul. 1998, Prot. 1143/98/L).

Textus *anglicus* Lectionis alterius Liturgiae Horarum in honorem Beatorum Ioannis Baptistae Duverneil, Michaëlis Aloisii Brulard et Iacobi Gagnet, *martyrum* (12 dec. 1998, Prot. 2324/98/L).

Claretiani: Textus *hispanicus* Proprii Ordinis Professionis Religiosae (21 dec. 1998, Prot. 2716/98/L).

Textus *hispanicus* Proprii Missarum et Liturgiae Horarum (21 dec. 1998, Prot. 2717/98/L).

Concepcionistas Misioneras de la Enseñanza: Textus *anglicus*, *coreanus*, *gallicus*, *iaponicus* ac *lusitanus* Missae et Liturgiae Horarum in honorem Beatae Carmelae Sallés y Barangueras, *virginis* et *fundatricis* (12 nov. 1998, Prot. 2315/98/L).

Domenicani: Textus *hispanicus* Proprii Missarum et Liturgiae Horarum in honorem aliquorum Beatorum et Sanctorum (24 oct. 1998, Prot. 1279/98/L).

Textus *italicus* Proprii Liturgiae Horarum (8 aug. 1998, Prot. 2526/95/L).

Francescani, Provincia Granatensis: Textus *hispanicus* Proprii Missarum et Liturgiae Horarum Patronorum eiusdem Provinciae (13 aug. 1998, Prot. 483/97/L).

Hermanas de la Doctrina Cristiana: Textus *hispanicus* Proprii Missarum et Liturgiae Horarum (29 iul. 1998, Prot. 1113/97/L).

Hijas de María Inmaculada de Guadalupe: Textus *hispanicus* Proprii Ordinis Professionis Religiosae (21 dec. 1998, Prot. 2713/98/L).

Hijas de María Madre de la Iglesia: Textus *hispanicus* Proprii Ordinis Professionis Religiosae (24 oct. 1998, Prot. 2200/98/L).

Minimi: Textus *anglicus*, *gallicus*, *hispanicus* ac *italicus* orationis Collectae atque *anglicus*, *hispanicus* ac *italicus* Lectionis alterius Liturgiae Horarum in honorem Beati Nicolai Barré, *presbyteri* (28 dec. 1998, Prot. 1055/98/L).

Misioneras Cruzadas de la Iglesia: Textus *hispanicus* Lectionis alterius Liturgiae Horarum in honorem Beatae Nazariae Ignatie March Mesa (12 dec. 1998, Prot. 2636/98/L).

Misioneras de Jesús Verbo y Víctima: Textus *hispanicus* Proprii Ordinis Professionis Religiosae (17 dec. 1998, Prot. 2686/98/L).

Orsoline Figlie di Maria Immacolata: Textus *italicus* orationis Collectae in honorem Beati Zephyrini Agostini, *presbyteri* (19 dec. 1998, Prot. 1907/98/L).

Passionisti: Textus *italicus* Proprii Missarum (26 aug. 1998, Prot. 2171/97/L).

Redentoristi: Textus *germanicus* orationis Collectae et Lectionis alterius Liturgiae Horarum in honorem Beati Ianuarii Mariae Sarnelli, *presbyteri* (14 dec. 1998, Prot. 1774/98/L).

Trappisti: Textus *italicus* Lectionis alterius Liturgiae Horarum in honorem Beati Cypriani Michaëlis Iwene Tansi, *presbyteri* (10 nov. 1998, Prot. 1368/98/L).

II. APPROBATIO TEXTUUM

2. *Dioeceses*

Innsbruck, Austria: Textus *germanicus* Lectionis alterius Liturgiae Horarum in honorem Beati Ottonis Neururer, *presbyteri* et *martyris* (24 oct. 1998, Prot. 1271/96/L).

Onitsha, Nigeria: Textus *anglicus* Lectionis alterius Liturgiae Horarum in honorem Beati Cypriani Michaëlis Iwene Tansi, *presbyteri* (10 nov. 1998, Prot. 2023/98/L).

Zaragoza, Spagna: Textus *latinus* Missae in honorem Beatae Mariae Virginis de Columna (29 iul. 1998, Prot. 1880/97/L).

4. *Instituta*

Calasancias de la Divina Pastora: Textus *latinus* orationis Collectae atque *hispanicus* Lectionis alterius Liturgiae Horarum in honorem Beati Faustini Míguez de la Encarnación, *presbyteri* et *fundatoris* (1 oct. 1998, Prot. 1493/98/L).

Minimi: Textus *latinus* orationis Collectae atque *gallicus* Lectionis alterius Liturgiae Horarum in honorem Beati Nicolai Barré, *presbyteri* (28 dec. 1998, Prot. 1055/98/L).

Orsoline Figlie di Maria Immacolata: Textus *latinus* orationis Collectae atque *italicus* Lectionis alterius Liturgiae Horarum in honorem Beati Zephyrini Agostini, *presbyteri* (19 dec. 1998, Prot. 1907/98/L).

III. CONCESSIONES CIRCA CALENDARIA

1. *Conferentiae Episcoporum*

Irlanda: Calendarium Proprium (1 oct. 1998, Prot. 227/97/L).

Repubblica Ceca (Boemia e Moravia): 23 *aprilis*, Sancti Adalberti, *episcopi* et *martyris*, festum;

16 *mai*, Sancti Ioannis Nepomuceni, *presbyteri* et *martyris*, festum;

5 *iulii*, Sanctorum Cyrilli, *monachi*, et Methodii, *episcopi*, Patronorum Europae, sollemnitatis (7 oct. 1998, Prot. 1678/96/L).

Spagna, dioeceses linguae callaecae: Calendarium proprium (19 dec. 1998, Prot. 2523/95/L).

Stati Uniti d'America, Province Metropolitane di Los Angeles e San Francisco in California, Portland in Oregon, Seattle e Anchorage: conceditur ut in illis Provinciis celebratio sollemnitatis Ascensionis Domini ad sequentem dominicam VII Paschae transferatur ad beneplacitum Sanctae Sedis (26 oct. 1998, Prot. 2273/98/S).

2. *Dioeceses*

Chiavari, Italia: 4 *septembris*, Beatae Birgittae a Iesu Morello, memoria ad libitum (28 sep. 1998, Prot. 1835/98/L).

- Ciudad Rodrigo, Spagna: Calendarium proprium (10 dec. 1998, Prot. 2595/98/L).
- Coira, Svizzera: 16 iunii, Beatae Mariae Teresiae Scherer, memoria ad libitum (11 dec. 1998, Prot. 2278/98/L).
- Guadix, Spagna: Calendarium proprium (21 aug. 1998, Prot. 120/98/L).
- Jaén, Spagna: Calendarium proprium (10 dec. 1998, Prot. 2596/98/L).
- Legnica, Polonia: Calendarium proprium (14 oct. 1998, Prot. 1054/96/L).
- Opole, Polonia: Calendarium proprium (1 iul. 1998, Prot. 1060/96/L).
- Piacenza-Bobbio, Italia: 2 iunii, Beati Ioannis Baptistae Scalabrini, *episcopi*, memoria obligatoria in ecclesia cathedrali, ad libitum vero in universa dioecesi (11 dec. 1998, Prot. 2094/97/L).
- Toowoomba, Australia: Calendarium proprium (23 nov. 1998, Prot. 2236/98/L).
- Urgell, Spagna: 18 ianuarii, Beati Iacobi Hilari, *martyris*, memoria obligatoria in Enving, ad libitum vero in universa dioecesi;
23 iulii, Beati Iosephi Sala Picó, *presbyteri* et *martyris*, memoria obligatoria in Ponts, ad libitum vero in universa dioecesi;
30 iulii, Beati Protasii Cubells, *martyris*, memoria obligatoria in Coll de Nargó, ad libitum vero in universa dioecesi;
13 augusti, Beatorum Eusebii Codina, Raimundi Illa, Sebastiani Riera et sociorum, *martyrum*, memoria obligatoria in Albesa, Bellvís et Ribes de Freser, ad libitum vero in universa dioecesi;
3 novembris, Sancti Ermengol, Patroni dioecesis, sollemnitas (12 nov. 1998, Prot. 2292/98/L).

Wrocław, Polonia: Calendarium proprium (25 iul. 1998, Prot. 1077/96/L).

Zaragoza, Spagna: Calendarium proprium (29 iul. 1998, Prot. 1880/97/L).

Zielona Góra - Gorzów, Polonia: Calendarium proprium (25 iul. 1998, Prot. 1074/96/L).

4. Instituta

Claretiani: Calendarium proprium (21 dec. 1998, Prot. 2715/98/L).

Domenicani, Provincia di San Domenico, Italia: Calendarium proprium (8 aug. Prot. 562/98/L);

Provincia di Santa Caterina da Siena, Italia: Calendarium proprium (8 aug. Prot. 563/98/L);

Provincia di San Tomaso d'Aquino, Italia: Calendarium proprium (8 aug. Prot. 564/98/L).

Hermanas de la Doctrina Cristiana: Calendarium proprium (29 iul. 1998, Prot. 1113/97/L).

Irmãs Hospitaleiras do Sagrado Coração de Jesus: 31 maii,
Dominae Nostrae a Sacratissimo Corde Iesu sollemnitas (2 sep. 1998, Prot. 2105/98/L).

Orsoline Figlie di Maria Immacolata: 24 septembris, Beati Zephyrini Agostini, *presbyteri*, festum (19 dec. 1908, Prot. 1908/98/L).

Scalabriniani: 1 iunii, Beati Ioannis Baptistae Scalabrini, *episcopi et fundatoris*, festum (5 oct. 1998, Prot. 2093/97/L).

Servi di Maria: nonnullae variationes in Calendario proprio inveniuntur (6 aug. 1998, Prot. 1714/98/L).

Sisters of Providence of Saint Mary-of-the-Woods: 3 octobris, Beatae Theodoraе (Annae Teresiaе) Guerin, *fundatricis*, festum (26 oct. 1998, Prot. 1048/98/L).

IV. PATRONORUM CONFIRMATIO

Beata Maria Virgo sub titulo *Najświętsza Maryja Panna Nasza Pani*: Patrona civitatis v.d. *Frombork*, Warmia, Polonia (29 iul. 1998, Prot. 835/98/L).

Sanctus Camillus de Lellis, presbyter: Patronus civitatis v.d. *Zabrze*, Gliwice, Polonia (20 oct. 1998, Prot. 2175/98/L).

Sanctus Henricus de Ossó y Cervelló, presbyter: Patronus catechistarum Hispaniae dioecesium, Spagna (6 nov. 1998, Prot. 1617/98/L).

Beata Maria Virgo sub titulo *Our Lady of the Southern Cross*: Patrona dioecesis Tuumbanae, Toowoomba, Australia (14 nov. 1998, Prot. 132/98/L).

V. INCORONATIONES IMAGINUM

Beata Maria Virgo sub titulo *Nuestra Señora de la Misericordia*: gratiosa imago quae in civitate v.d. *Burriana* veneratur, Segorbe-Castellón de la Plana, Spagna (5 set. 1998, Prot. 1514/98/L).

Beata Maria Virgo sub titulo *Nuestra Señora de Candlich*: gratiosa imago quae in oppido Andorrae Principatus v.d. *Sant Julià de Lòria* veneratur, dioecesis Urgellensis, Andorra (7 dec. 1998, Prot. 2594/98/L).

VI. TITULI BASILICAE MINORIS

Ecclesia abbatialis Beatae Mariae Virgini sub titulo *Help of Christians* dicata, in loco v.d. *Belmont*, Charlotte, U.S.A. (27 iul. 1998, Prot. 1113/93/L).

Ecclesia paroecialis Sacratissimo Cordi Iesu dicata, Syracuse, U.S.A. (27 iul. 1998, Prot. 1713/93/L).

Ecclesia abbatialis Sancto Benedicto dicata, Olinda e Recife, Brasile (28 iul. 1998, Prot. 476/97/L).

Ecclesia Sanctuarii Beatae Mariae Virgini in Caelum Assumptae dicatum, in loco v.d. *Gilde*, Częstochowa, Polonia (29 iul. 1998, Prot. 753/98/L).

Ecclesia Sanctae Crucis dicata, in loco v.d. *Kezmarok*, Spi_, Slovenia (29 iul. 1998, Prot. 789/98/L).

Ecclesia sanctuarii Immaculatae Conceptioni Beatae Mariae Virginis dicatum, in loco v.d. *Chignahuapan*, Tulancingo, Messico (25 aug. 1998, Prot. 1378/93/L).

Ecclesia sanctuarii Beatae Mariae Virgini sub titulo *Nuestra Señora de los Remedios* dicatum, Tlalneplanta, Messico (25 aug. 1998, Prot. 2221/94/L).

Ecclesia sanctuarii Beatae Mariae Virgini de Monte Carmelo et Sanctae Teresiae dicatum, v.d. *National Shrine of the Little Flower*, San Antonio, U.S.A. (27 aug. 1998, Prot. 201/97/L).

Ecclesia paroecialis Beatae Mariae Virgini sub titulo Reginae Poloniae dicata, in loco v.d. *Stalowa Wola*, Sandomierz, Polonia (31 aug. 1998, Prot. 1006/98/L).

Ecclesia Beatae Mariae Virgini sub titulo *Our Lady of Sorrows* dicata, in loco v.d. *Natchez*, Jackson, U.S.A. (8 set. 1998, Prot. 382/95/L).

Ecclesia Beatae Mariae Virgini sub titulo *Maria Brännlein* dicata, in loco v.d. *Wemding*, Eichstätt, Germania (12 set. 1998, Prot. 330/98/L).

Ecclesia paroecialis Sancti Ioanni, apostolo et evangelistae, dicata, in loco v.d. *Oleśnica*, Wrocław, Polonia (3 oct. 1998, Prot. 1072/98/L).

Ecclesia paroecialis Sancto Vincentio de Paul dicata, in civitate Assisensi, Assis, Brasile (24 oct. 1998, Prot. 2383/94/L).

Ecclesia abbatialis et paroecialis Beatae Mariae Virgini et Sanctis Apostolis Petro et Paulo dicata, in loco v.d. *Grimbergen*, Mechelen-Brussel, Belgio (5 nov. 1998, Prot. 1018/98/L).

Ecclesia paroecialis Sanctae Mariae a Victoria dicata, in civitate v.d. *San Vito dei Normanni*, Brindisi-Ostuni, Italia (30 dec. 1998, Prot. 2675/98/L).

VIII. DECRETA VARIA

India, Regione Andhra Pradesh, Rito Latino: conceditur usus distribuendi sacram Communionem etiam in manibus fidelium (2 iul. 1998, Prot. 1435/98/L).

Suore del Sacro Cuore di Gesù: conceditur ut sacellum in domo generalitia earumdem sororum, intra fines Almae Urbis, Deo dicari possit in honorem Beatae Mariae Schininà a Sacro Corde Iesu (31 iul. 1998, Prot. 1385/98/L).

Córdoba, Spagna: conceditur ut ecclesia paroecialis in loco v.d. *Polygono de Poniente*, in civitate Córdobaensi exstruenda, Deo dicari possit in honorem Beati Alvari de Córdoba, *presbyteri* (11 aug. 1998, Prot. 1274/98/L).

Perth, Australia: conceditur ut ecclesia paroecialis in loco v.d. *Ballajura*, in archidioecesi Perthensi exstruenda, Deo dicari possit in honorem Beatae Mariae MacKillop, *virginis* (28 sep. 1998, Prot. 1954/98/L).

Calasancias de la Divina Pastora: liturgicae celebrationes conceduntur in honorem Beati Faustini Míguez de la Encarnación, *presbyteri et fundatoris* (1 oct. 1998, Prot. 1493/98/L).

Sisters of Providence of Saint Mary-of-the-Woods: liturgicae celebrationes conceduntur in honorem Beatae Theodoraе (Annae Teresiaе) Guerin, *fundatricis* (26 oct. 1998, Prot. 1048/98/L).

Linz, Austria: conceditur ut ecclesia in loco v.d. *Auwiesen*, intra fines paroeciae Sancti Quirini-Kleinmünchen, Deo dicari possit in honorem Beati Marcelli Callo, *martyris* (3 nov. 1998, Prot. 2322/98/L).

Orsoline Figlie di Maria Immacolata: liturgicae celebrationes conceduntur in honorem Beati Zephyrini Agostini, *presbyteri et fundatoris* (9 nov. 1998, Prot. 2331/98/L).

Vietnam: conceditur ut ritus benedicendi et imponendi cineres necnon obligatio ieiunii et abstinentiae a feria quarta Cinerum ad feriam sextam vel ad sabbatum sequens transferri possint (26 nov. 1998, Prot. 2407/98/L).

Mozambico: conceditur ut in Ordine Missae cum populo, loco Symboli Nicaeni-Constantinopolitani, adhiberi valeat Symbolum Apostolorum (12 dec. 1998, Prot. 2466/96/L).

Minimi: liturgicae celebrationes conceduntur in honorem Beati Nicolai Barré, *presbyteri* (28 dec. 1998, Prot. 1055/98/L).

VISITE «AD LIMINA»

VESCOVI DEGLI STATI UNITI D'AMERICA

L'Episcopato degli Stati Uniti d'America è venuto a Roma in Visita *ad Limina Apostolorum* lungo il 1998, distribuito in 13 gruppi, corrispondenti ad altrettante Regioni della rispettiva Conferenza Episcopale. Tutte le Regioni, tranne la II (Provincia ecclesiastica di New York), sono state ricevute nella Congregazione per il Culto Divino e la Disciplina dei Sacramenti: la III (Newark e Philadelphia), la IV (Atlanta, Baltimore, Miami e Washington) e la V (Louisville, Mobile e New Orleans) a marzo; la VI (Cincinnati e Detroit) e la VII (Chicago, Indianapolis e Milwaukee) a maggio; l'VIII (Saint Paul-Minneapolis), la IX (Dubuque, Kansas City, Omaha e Saint Louis) e la X (Oklahoma City e San Antonio) a giugno; l'XI (Los Angeles e San Francisco) alla fine di settembre e l'XII (Anchorage, Portland e Seattle), la XIII (Denver e Santa Fe) e la I (Boston e Hartford) ad ottobre.

Le visite al Dicastero sono state da questo preparate fondamentalmente a partire dalle relazioni quinquennali e dal vario interscambio avvenuto, lungo il trascorso quinquennio, con i diversi Vescovi ed organismi ecclesiali degli Stati Uniti d'America. Le relazioni, pur nella loro relatività, dovuta ai differenti criteri e sensibilità nel redigerle, offrono tuttavia, nella loro globalità, un quadro abbastanza suggestivo della situazione che, in campo di Culto divino e di Disciplina dei Sacramenti, si vive in quella Chiesa locale.

Più che sollecitare dai diversi gruppi in visita i temi da trattare nel rispettivo incontro, il Dicastero ha preferito quest'anno centrare l'interscambio sulle questioni ed iniziative liturgiche più rilevanti nel momento e sui dati emersi nelle relazioni. Ritenendo essere questi ciò che i Vescovi intendevano sottolineare in materia liturgico-sacramentale, la Congregazione profittava dell'incontro per commentarli e meglio chiarirli, con la possibilità di sollevarne degli altri.

Nell'informazione data ai Vescovi, è stato fatto riferimento al punto della situazione nella preparazione della terza edizione del Messale Romano, nonché del nuovo Martirologio Romano e del *De Exorcismis* – ultimi sostanziosi libri liturgici di Rito romano che mancava rivedere alla luce del rinnovamento conciliare – tutti da pubblicare tra breve. Gli incontri sono serviti anche per scambiare informazione e ribadire alcuni aspetti delle dispense diaconali e sacerdotali, nonché l'importanza degli Scrutini in vista dell'Ordinazione, materia che è stato oggetto di alcuni Documenti recenti del Dicastero.

Nel nuovo schema proposto dalla Congregazione per i Vescovi per la stesura delle relazioni, la parte relativa alla Liturgia apre con alcuni dati statistici. Da essi emerge la situazione di minoranza della presenza cattolica negli Stati Uniti d'America, soprattutto in alcune diocesi, la quale, aggiunta alla crescente secolarizzazione della società, comporta nuove sfide di missionarietà e di nuova evangelizzazione, che sono state oggetto di commento negli incontri.

Il relativo calo numerico dei fedeli in alcuni luoghi e il loro facile spostamento pone problemi di ristrutturazione e di utilizzo dei luoghi del culto, inclusa la loro cessione a varie Comunità ecclesiali non cattoliche. A ciò si aggiunge la facilità con cui, in una società di facile approvvigionamento e consumo, si sostituiscono gli arredi sacri. L'emergere di simili dati ha permesso di richiamare d'attenzione sulle rispettive norme e sulle esigenze dell'arte sacra.

In una tale società, altamente organizzata e allo stesso tempo consumistica, abbondano le iniziative e i sussidi di formazione. Le relazioni, infatti, mettono in luce un notevole sforzo di formazione, anche permanente, del clero e dei diversi operatori laici della liturgia, che la Congregazione incoraggia, con particolare attenzione verso il significato e l'interiorizzazione della Liturgia stessa. Parecchie relazioni, riferendosi all'applicazione del rinnovamento liturgico conciliare, ribadiscono, infatti, una nuova esigenza, quella di approfondire il Culto. Considerata ormai superata la fase dei cambiamenti materiali, si sente ora un po' dappertutto l'urgenza di spostare l'attenzione

verso la dimensione mistagogica e interiore delle celebrazioni, di ripiegare cioè sul primo capitolo della *Sacrosanctum Concilium*, servendo allo scopo in modo particolare la prima sezione della seconda parte del *Catechismo della Chiesa Cattolica*.

Uno dei temi maggiormente sottolineati negli incontri con i Vescovi degli Stati Uniti d'America è stato quello della traduzione dei Libri liturgici. È stato fatto cenno all'incarico affidato dal Santo Padre al Dicastero di rivedere la normativa finora rappresentata dall'Istruzione del 1969, revisione intesa a meglio assicurare la dovuta esattezza e fedeltà delle traduzioni, senza indulgere a interpretazioni, parafrasi o eliminazione sistematica di termini e concetti, come accade qualche volta in nome di una applicazione impropria di detto Documento. A proposito, è stata commentata molto favorevolmente la recente collaborazione tra il Dicastero, alcuni rappresentanti della Conferenza Episcopale ed altri organismi della Santa Sede nella preparazione del primo volume del *Lezionario* per uso nelle diocesi degli Stati Uniti d'America, un lavoro ritenuto proficuo e che, avendo stabilito criteri e orientamenti, agevolerà certamente il lavoro susseguente. L'esperienza di una così stretta collaborazione promette bene anche per altre aree linguistiche. Data la composizione pluri-etnica della Chiesa di Rito romano negli Stati Uniti d'America, con forte presenza dell'elemento ispanico, sempre più numeroso nell'emisfero Nord, era ovvio che anche altre traduzioni dei Libri liturgici fossero oggetto di interesse durante l'interscambio degli incontri.

Anche la religiosità popolare è stata toccata in alcuni degli incontri, sia da parte del Dicastero per raccomandare una particolare apertura al modo di esprimersi di altri fedeli, tra cui gli ispanici, sia da parte di alcuni Vescovi per presentare delle riserve su alcune forme di devozione mariana, le quali, per l'eccessiva enfasi che danno ad apparizioni e profezie, finiscono per deviare dalla sana mariologia.

Altra tematica, toccata in tutti gli incontri, è stata quella dei gruppi tradizionalisti che, pur permanendo in comunione con la Chiesa e in obbedienza al Magistero, amano celebrare la Liturgia secondo i riti vigenti alla soglia del Concilio. Le relazioni quinquen-

nali, nella maggior parte, riferivano un atteggiamento aperto, seppure prudente, dei Vescovi al riguardo, con concessioni varie, assieme a qualche preclusione e preoccupazione per alcuni atteggiamenti di chiusura e per il proposito chiaro di perpetuare ed allargare il proprio stile, non sempre confinato al campo liturgico, ma esteso ad altri settori della vita ecclesiale, catechesi compresa. Gli incontri sono serviti a chiarire posizioni e competenze e a raccomandare ai Pastori lo spirito che ha presieduto la creazione dell'apposita Commissione Pontificia.

La generalità delle relazioni riflette un chiaro entusiasmo per la forma come viene applicato il Catecumenato degli adulti e i riflessi di interpellanza e di rinnovamento che esso ha sull'intera comunità. La camminata catecumenale con le sue tappe, celebrate a livello diocesano, è ormai un punto saldo e caratteristico della pastorale negli Stati Uniti d'America, a tutti i livelli, dal parrocchiale al diocesano, regionale e nazionale. I diversi aspetti della prassi, la sua applicazione agli adolescenti e la sua necessaria distinzione dalla rievangelizzazione dei fedeli e dall'ammissione alla piena comunione ecclesiale sono stati oggetto di commento e di chiarimento.

Ancora nell'ambito dei Sacramenti dell'Iniziazione Cristiana, hanno suscitato particolare interesse il riconoscimento o meno del Battesimo praticato dai Mormoni, avendo il Dicastero in proposito fatto il debito riferimento alle competenze della Congregazione per la Dottrina della Fede. Si è pure accennato ad alcune pratiche particolari nell'amministrazione del Battesimo, quale l'immersione, divenuta frequente in alcuni posti. Maggiore risonanza ha avuto però la problematica intorno al significato della Cresima, il suo luogo specifico nell'iter dell'Iniziazione e l'età di riceverla. Il Dicastero teneva a ribadire, da una parte, il ruolo dell'Eucaristia come apice dell'Iniziazione Cristiana, onde la necessità di non eccedersi nelle esigenze e nel rinvio della Cresima e, dall'altra, ricordava l'importanza della Cresima, talvolta messa in causa da quelle stesse esigenze o eccessivo rinvio, che ne fanno come che un Sacramento opzionale o riservato a gruppi più impegnati. Si commentavano le

esperienze avviate in alcune diocesi di ripristinare l'antico ordine dei tre sacramenti dell'Iniziazione, anticipando la Cresima all'Eucaristia. Si raccomandava, inoltre, i Vescovi di non concedere facilmente ai sacerdoti l'autorizzazione di cresimare, riservando a loro stessi il conferimento del Sacramento, nel rispetto del Codice e della tradizione latina.

Nonostante la proporzione tra fedeli e sacerdoti sia ancora relativamente confortevole nella generalità delle diocesi degli Stati Uniti d'America, se paragonata con quella di altre aree geografiche dello stesso Continente, parecchie relazioni accennano al culto domenicale in assenza del sacerdote, diventato prassi normale in molti luoghi. Il calo numerico del clero, la dispersione e piccolezza di alcune comunità l'hanno reso indispensabile. Nei centri urbani, la razionalizzazione del calendario delle Messe domenicali e il raggruppamento di parrocchie non sono bastate a far fronte alla situazione. In qualche comunità, detto culto avviene anche nei giorni feriali, sotto forma di celebrazione con distribuzione della Santa Comunione. Gli incontri con i Vescovi è servito a chiarire alcuni aspetti della pratica. Il Dicastero sottolineava la natura della stessa e il suo carattere di provvisorietà, insistendo sul mantenere viva tra i fedeli la coscienza dell'insostituibilità della Messa, tanto più per la consistente presenza protestante che può contribuire a far perdere l'identità del culto cattolico.

Tema di una certa attualità nella Chiesa negli Stati Uniti d'America è anche l'osservanza del precetto in giorni lavorativi. Le nuove condizioni culturali e sociali del Paese la rendono talvolta difficile, consigliando l'annullamento del precetto o il trasferimento della festività, sull'esempio di quanto avviene altrove, e in qualche Regione perfino la dispensa quando la festa di precetto ricorre di sabato o lunedì. La questione non è pacifica dappertutto e così i Vescovi hanno approfittato della visita al Dicastero per chiarire opportunità, procedure e competenze in materia.

Ancora intorno all'Eucaristia, si è sottolineata la premura di non banalizzare la Santa Comunione, insistendo presso i fedeli sulle neces-

sarie disposizioni per riceverla con frutto. Si è ribadito il carattere di supplezza dei ministri straordinari dell'Eucaristia e la conservazione della medesima nelle chiese e oratori sacri, in conformità con le norme vigenti.

Contro la tentazione di semplificare la Veglia Pasquale per venir incontro a criteri di praticità, arrivando talvolta a confonderla, per l'ora e per l'impostazione generale, con la Messa vespertina del sabato, si è ricordata la natura della stessa e il luogo unico che essa occupa nell'autentica tradizione liturgica della Chiesa.

In un mondo secolarizzato come quello degli Stati Uniti d'America, dove i mezzi di comunicazione sociale giocano un ruolo importante nella formazione delle coscienze, era ovvio che le relazioni riflettessero il problema della perdita del senso del peccato e del calo nella pratica della Penitenza sacramentale. Si sono scambiate idee sul modo di recuperare il Sacramento, insistendo sulla catechesi nelle sue diverse forme. Perché le relazioni ne facevano cenno ed è specifica competenza del Dicastero zelare per la disciplina dei Sacramenti, si è commentata la situazione in campo di assoluzione collettiva e di Confessione dei bambini in ordine alla Prima Comunione. Gli orientamenti della Santa Sede e del Codice al riguardo non sempre, infatti, vengano compresi ed applicati.

Dai dati statistici e dai riferimenti delle relazioni emerge l'importanza che assume in tutte le diocesi degli Stati Uniti d'America il Diaconato Permanente. Il dato non poteva sfuggire al Dicastero e su di esso si sono fatte alcune considerazioni, sia per chiarire i ruoli di una tale struttura ecclesiale, che per incoraggiarla e renderla sempre più proficua.

Per quello che riguarda il Matrimonio, più che gli aspetti pastorali spettano al Dicastero quelli rituali. Le relazioni degli Stati Uniti d'America sono eloquenti nel rilevare un certo sconfinamento del profano nella celebrazione sacramentale. La tendenza a privatizzare la cerimonia religiosa e una creatività che non sempre tiene conto del carattere sacro del rito preoccupa non pochi Pastori. L'applicazione della seconda edizione tipica dell'*Ordo cele-*

brandi Matrimonium alla realtà statunitense, con il coinvolgimento che esso comporta sia nella sua elaborazione che nell'utilizzazione successiva, può servire in tale senso. Per mettere in luce il Sacramento e fare fronte alle sfide che lo insidiano, il Dicastero sottolineava l'importanza della dimensione spirituale nei corsi di preparazione al Matrimonio, organizzati un po' ovunque con notevole impegno.

Anche nella generalità delle diocesi statunitensi, i fedeli hanno recepito la nuova visione del sacramento dell'Unzione degli Infermi, non più considerandolo come destinato ai soli moribondi. Le celebrazioni comunitarie si estendono e la pastorale degli infermi prende consistenza nelle diverse comunità. Qualche relazione ha sollevato la questione dell'accesso indiscriminato al Sacramento e della sua possibile simulazione per il diffondersi di unzioni non sacramentali, legate a movimenti e ad esperienze di preghiera.

Soprattutto due rilievi emergono dalle relazioni quinquennali degli Stati Uniti d'America in materia di Esequie: il favore con cui è stata accolta l'apertura della Santa Sede verso la cremazione e la preoccupazione per il nuovo fenomeno della privatizzazione dei funerali. I Parecchi Vescovi esprimevano, nelle relazioni, la loro riconoscenza nei confronti della Congregazione per le nuove norme in materia di cremazione, con la facoltà di celebrare la Messa Esequiale davanti alle ceneri. Se questa diventa sempre più comune, causa invece perplessità l'usanza, anch'essa crescente, di disperdere le ceneri, in contrasto con il culto cristiano delle spoglie umane. Preoccupano, inoltre, la novità di dispensare la chiesa e la Messa, preferendo celebrazioni esequiali nella stessa casa mortuaria, nonché la novità di considerare la morte e il funerale un evento privato e familiare senza la partecipazione della comunità dei fedeli. Il fenomeno, oggetto di cura pastorale, è stato sollevato in alcuni incontri dei Vescovi statunitensi con il Dicastero.

Ripetutamente si è fatto riferimento, sia da parte dei Vescovi che dalla Congregazione, al nuovo spirito di cordiale collaborazione che si è consolidato negli ultimi anni tra le due parti, a tutti i livelli di

responsabilità nel campo liturgico-sacramentale. Alcuni progetti di notevole entità rimangono da portare a termine, quale la traduzione inglese e castigliana del Messale Romano, con i relativi Lezionari, nonché il Rito delle Esequie in castigliano e l'*Ordo celebrandi Matrimonium* in inglese. È però emerso costantemente nel corso di questo ciclo di incontri che l'esperienza delle svolte positive avvenute in vari settori costituisce un buon auspicio e un incoraggiamento per il lavoro futuro.

RESPONSA AD DUBIA PROPOSITA

UTRUM IN MISSAE CELEBRATIONE CHRISTIFIDELIBUS GENUFLECTENDUM SIT TEMPORE CONSECRATIONIS?

Etiamsi Conferentiae Episcoporum est gestus et corporis habitus in Ordine Missae romanae descriptos ingenio populorum aptare (cf. *Sacrosanctum Concilium*, n. 39), ad hanc quaestionem solvendam serventur dispositiones forte a competenti auctoritate datae, cf. *Institutio Generalis Missalis Romani* quae in numero 21 regulas simplicissimas dat: «Genuflectant vero [fideles], nisi ob angustiam loci vel frequentiore numerum adstantium aliasve rationabiles causas impediantur, ad consecrationem». Practice, fideles genuflexi manent ab epiclesi ante consecrationem usque ad acclamationem post consecrationem.

Contingit tamen certis in ecclesiis sublata sunt genuflexoria, quapropter fideles tantum stare vel sedere possunt, non sine detrimento reverentiae et adorationis Eucharistiae debitae. Nihil impedit quominus fideles genuflexi maneant humi ad suam adorationem manifestandam, quantumvis res incommoda inveniat. In casibus, in quibus rationabiles causae genuflectionem impediunt, inclinatio corporis et modus digne sese gerendi, signa erunt reverentiae et adorationis manifestandae tempore consecrationis.

Ea quae supra definiuntur minime supervacanea censenda sunt, quia eo tendunt, ut unitas sese gerendi habeatur in coetu qui Eucharistiam celebrat, et ideo manifestetur unitas in fide et in cultu communitatis. Videntur saepe fideles post consecrationem corporis habitu diverso quasi oblivisci se esse participes Liturgiae Ecclesiae, quae est summa actio communitatis, et non tempus sese alienandi in actionem devotionis privatae. Quod etiam expresse et accurate definitur in Can. 837, § 1. *Actiones liturgicae non sunt actiones privatae, sed celebrationes Ecclesiae ipsius, quae est «unitatis sacramentum», scilicet plebs sancta sub Episcopis adunata et ordinata; quare ad*

universum corpus Ecclesiae pertinent illudque manifestant et afficiunt; singula vero membra ipsius attingunt diverso modo, pro diversitate ordinum, munerum et actualis participationis. § 2. Actiones liturgicae, quatenus suapte natura celebrationem communem secumferant, ubi id fieri potest, cum frequentia et actuosa participatione christifidelium celebrentur.

In nostra familia

SUA ECC.ZA MONS. GERALDO MAJELLA AGNELO
NOMINATO ARCIVESCOVO METROPOLITA
DI SÃO SALVADOR DA BAHIA

Il giorno 13 gennaio 1999, il Santo Padre Giovanni Paolo II ha nominato Arcivescovo di São Salvador da Bahia e Primate del Brasile, Sua Eccellenza Reverendissima Mons. Geraldo Majella Agnelo, Arcivescovo emerito di Londrina, finora Segretario della Congregazione per il Culto Divino e la Disciplina dei Sacramenti (cf. *L'Osservatore Romano*, 14 gennaio 1999).

A Sua Eccellenza Reverendissima Mons. Geraldo Majella Agnelo, che dal 1991 ha svolto il suo servizio presso questa Congregazione con tanto impegno, competenza e cordialità, i Superiori e Officiali del medesimo e tutti i Collaboratori della rivista *Notitiae* esprimono tutta la loro riconoscenza e i più fervidi auguri per il nuovo incarico.

CONGREGATIO PRO DOCTRINA FIDEI

NOTA DOCTRINALIS *PROFESSIONIS FIDEI* FORMULAM EXTREMAM ENUCLEANS*

1. Inde ab ipsis primordiis Ecclesia fidem in Dominum crucifixum et resuscitatum formulis summam credendi conglobantibus usa profitebatur. Cuius summae medulla, id est mors et resurrectio Domini Iesu Christi, imprimis formulis simplicibus, deinde plenioribus¹ declarata, professionum fidei seriem continuam edere permisit in quibus Ecclesia sive ea quae ab ore operibusque Christi acceperat, sive quae « a Spiritu Sancto suggerente »² didicerat, tradebat.

Ipsam Novum Testamentum testis est praecipuus primae professionis discipulorum statim post eventus Paschales effectae: « Tradidi enim vobis in primis, quod et accepi, quoniam Christus mortuus est pro peccatis nostris secundum Scripturas et quia sepultus est et quia suscitatus est tertia die secundum Scripturas et quia visus est Cephae et post haec Duodecim ».³

* Ex opusculo cuius titulus CONGREGATIO PRO DOCTRINA FIDEI, *Documenta Magisterii ad Professionem Fidei Spectantia*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 14-22.

¹ Formulae simplices adimpletionem Messianicam Iesu Nazareni profiteri solent; cf. exempli gratia, *Mc* 8, 29; *Mt* 16, 16; *Lc* 9, 20; *Io* 20, 31; *Act* 9, 22. Formulae autem pleniores praeter resurrectionem eventus vitae Iesu principales eorumque sensum salvificum profitentur; cf. exempli gratia *Mc* 12, 35-36; *Act* 2, 23-24, *1 Cor* 15, 3-5; *1 Cor* 16, 22; *Philp* 2, 7.10-11; *Col* 1, 15-20; *1 Pe* 3, 19-22; *Apc* 22, 20. Praeter confessionis fidei formulas ad historiam salutis atque ad narrationem vitae Iesu Nazareni cuius culmen fuit Pascha, pertinentes, in Novo Testamento inveniuntur professiones fidei quae ad ipsam Iesu existentiam respiciant; cf. *1 Cor* 12, 3: « Dominus Iesus ». Apud *Rom* 10, 9 ambae confessionis formulae una inveniuntur.

² Cf. CONCILIUM OECUMENICUM VATICANUM II, Constitutio Dogmatica *Dei Verbum*, n. 7.

³ *1 Cor* 15, 3-5.

2. Saeculorum decursu ex hac medulla immutabili Iesum Filium Dei et Dominum declarante symbola unitatem fidei et communionem Ecclesiarum testimonio confirmantia sunt orta. In illis veritates principales singulis fidelibus cognoscendae et profitendae continentur. Idcirco, antequam Baptismate lavetur, catechumenus professionem fidei pronuntiare debet. Etiam Patres ad concilia congregati, ut usui vitae necessario alias alio quippe qui veritates fidei plenius exhibendas necnon orthodoxiam defendendam postularet, praesto essent, nova exaraverunt symbola quae usque ad hodiernum diem «in vita Ecclesiae locum obtinent prorsus particularem».⁴ In varietate illorum symbolorum unica eminet fides nec ullum symbolum a posteriore professione fidei secundum nova rerum adiuncta concepta exsuperatum vel supervacaneum est redditum.

3. Domini Christi promissio Spiritum Sanctum donandi, qui «deducet ... in omnem veritatem»,⁵ Ecclesiam itinerantem perpetuo sustinet. Ideo saeculis elapsis quaedam veritates tamquam Spiritus Sancti auxilio comparatae sunt definitae, qua de causa itinera visibilia ad promissionem primariam adimplendam habentur. Aliae tamen veritates adhuc altius sunt intellegendae, antequam plene comprehendatur id quod Deus mysterio amoris hominibus ad eorum salutem obtinendam revelare voluit.⁶

Nuperrime quoque Ecclesia ob studium pastorale opportunum duxit fidem priscam apertius explanare. Praeterea quibusdam fidelibus ad munera peculiaria nomine Ecclesiae in communitate fungenda vocatis traditum est officium coram omnibus professionis fidei iuxta formulam a Sede Apostolica approbatam pronuntiandae.⁷

⁴ *Catechismus Catholicae Ecclesiae*, n. 193.

⁵ *Io* 16, 13.

⁶ Cf. CONCILIUM OECUMENICUM VATICANUM II, *Constitutio Dogmatica Dei Verbum*, n. 11.

⁷ Cf. CONGREGATIO PRO DOCTRINA FIDEI, *Professio fidei et Iusiurandum fidelitatis: AAS* 81 (1989) 104-106; CIC, can. 833.

4. Haec nova *Professionis fidei* formula symbolum Nicaenum-Constantinopolitanum rursus proponens ad finem perducitur tribus sententiis seu commatibus additis, quorum finis est ordines veritatis quibus fidelis adhaereat melius discernere. Operae pretium est horum commatum explanationem enucleare ita ut sensus primarius a Magisterio Ecclesiae praebitus bene intellegatur, recipiatur, integre conservetur.

Hodiernis quidem temporibus verbum «Ecclesia» variis significationibus imbuatur quae, licet verae et congruentes, tamen distinctius sunt designandae, cum de muneribus peculiaribus et propriis agatur eorum qui in Ecclesia operam dant. Quod ad quaestiones fidei vel disciplinae moralis spectat, patet tantum Summum Pontificem et Collegium Episcoporum in communione cum ipso commorantium auctoritate docendi fidelesque obligandi pollere.⁸ Episcopi enim «doctores authentici» fidei sunt «seu auctoritate Christi praediti»,⁹ quia divina institutione Apostolis successerunt «in magisterio et regimine pastoralis»; illi una simul cum Romano Pontifice supremam plenamque potestatem in universam Ecclesiam exercent, quae quidem potestas nonnisi Romano Pontifice consentiente exerceri potest.¹⁰

5. Primi commatis formula: «Firma fide quoque credo ea omnia quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive sollemni iudicio sive ordinario et universali Magisterio tamquam divinitus revelata credenda proponuntur» affirmatur obiectum docendi in omnibus doctrinis fidei divinae et catholicae constitui quae ab Ecclesia tamquam divinitus et rite revelatae, et ut tales immutabiles, proponuntur.¹¹

Huius generis doctrinae *in Verbo Dei scripto seu tradito continentur*

⁸ Cf. CONCILIUM OECUMENICUM VATICANUM II, Constitutio Dogmatica *Lumen gentium*, n. 25.

⁹ *Ibidem*, n. 25.

¹⁰ Cf. *ibidem*, n. 22.

¹¹ Cf. DS 3074.

atque sententia sollemni tamquam veritates divinitus revelatae sive a Romano Pontifice «ex cathedra» loquente sive a Collegio Episcoporum ad concilium congregato definiuntur, sive dein a magisterio ordinario et universali ad credendum infallibiliter proponuntur.

Hae doctrinae ex omnibus fidelibus assensum fidei theologalis exigunt. Proinde, si quis de iisdem contumaciter dubitaverit seu eas negaverit, censuram haereseos subibit, sicut in canonibus Codicis canonici ad rem attinentibus indicatur.¹²

6. *Professionis fidei sententia secunda asserit: «Firmiter etiam amplector ac retineo omnia et singula quae circa doctrinam de fide vel moribus ab eadem definitive proponuntur». Huius formulae obiectum docendi comprehendit omnes doctrinas ad scientiam dogmaticam et moralem¹³ attinentes ad depositum fidei fideliter custodiendum et exponendum necessarias, licet a magisterio Ecclesiae tamquam rite revelatae non sint propositae.*

Huiusmodi doctrinae forma sollemni a Romano Pontifice «ex cathedra» loquente vel a Collegio Episcoporum ad concilium congregatorum definiri possunt, aut a magisterio ordinario et universali Ecclesiae infallibiliter ut «sententia definitive tenenda»¹⁴ doceri. Unusquisque autem fidelis iis veritatibus firmiter et definitive assentiri debet fide de auxilio a Spiritu Sancto magisterio Ecclesiae praebito necnon doctrina catholica de infallibilitate magisterii his in rebus innitens.¹⁵ Si quis illas negaverit, *veritatem doctrinae catholicae*¹⁶ respuere vide-

¹² Cf. CIC cann. 750 et 751; 1364 § 1; CCEO cann. 598; 1436 § 1.

¹³ Cf. PAULUS VI, Litterae Encyclicae *Humanae vitae*, n. 4: AAS 60 (1968) 483; IOANNES PAULUS II, Litterae Encyclicae *Veritatis splendor*, nn. 36-37: AAS 85 (1993) 1162-1163.

¹⁴ Cf. CONCILIUM OECUMENICUM VATICANUM II, Constitutio Dogmatica *Lumen gentium*, n. 25.

¹⁵ Cf. CONCILIUM OECUMENICUM VATICANUM II, Constitutio Dogmatica *Dei Verbum*, nn. 8 et 10; CONGREGATIO PRO DOCTRINA FIDEI, Declaratio *Mysterium Ecclesiae*, n. 3: AAS 65 (1973) 400-401.

¹⁶ Cf. IOANNES PAULUS II, Motu proprio *Ad tuendam fidem*, d. 18 m. Maii A.D. MIIM.

bitur eoque ipso in communione cum Ecclesia catholica amplius non erit plena.

7. Veritates ad secundum comma pertinentes variae naturae esse possunt variaque indole imbuuntur, quod a relatione earundem cum revelatione pendet. Exstant enim veritates *nexu historico* cum revelatione necessarie coniunctae; aliae autem veritates *conexionem logicam* ostendunt quae iter est conscientiae circa eandem revelationem perficiendae ad quod absolvendum Ecclesia vocatur. Quamquam eae doctrinae ut rite revelatae non proponuntur quippe quae fidei *elementa non revelata vel nondum ut talia expressim agnita* addant, indoles tamen definitiva iis non deest quae etiam nexu interiore cum veritate revelata demonstratur. Praeterea infitiandum non est processu dogmatico maturescente intellegendam tum rerum veritatum cum verborum depositi fidei in vita Ecclesiae progredi posse necnon Magisterium aliquas earum doctrinarum dogmata fidei divinae et catholicae proclamare valere.

8. Quod ad naturam *assensionis* erga veritates quae vel tamquam divinitus revelatae ab Ecclesia proponuntur (in primo commate) vel tamquam definitivae sunt habendae (in secundo commate), magni est momenti in lucem proferre indolem assensionis erga utraque praecepta eodem modo esse plenam et irrevocabilem. Differentia ad virtutem supernaturalem fidei spectat: assensio enim erga veritates primi commatis recta via fide de auctoritate Verbi Dei innititur (doctrinae *de fide credenda*); fundamenta autem assensionis erga veritates secundi commatis in fide de auxilio a Spiritu Sancto magisterio praebito et in doctrina catholica de infallibilitate magisterii (doctrinae *de fide tenenda*) ponuntur.

9. Utcumque Magisterium Ecclesiae doctrinam *tamquam divinitus revelatam credendam* (in primo commate) aut *definitive tenendam* (in secundo commate) *actu definitivo* aut *non definitivo* docet. Si de *actu definitivo* agitur, veritas sollemniter definitur pronuntiatione Romani Pontificis «ex cathedra» aut interventu

concilii oecumenici. Sin de *actu non definitivo* agitur, doctrina a magisterio ordinario et universali Episcoporum qui ubique terrarum in communione cum Successore Petri versantur, *infallibiliter* docetur. *Huiusmodi doctrina confirmari seu iterum affirmari potest a Romano Pontifice nulla etiam definitione sollemni pronuntiata* declarante eandem doctrinam ad institutionem magisterii ordinarii et universalis tamquam veritatem divinitus revelatam (in primo commate) aut tamquam veritatem doctrinae catholicae (in secundo commate) pertinere. Idcirco, cum de aliqua doctrina nullum in forma sollemni definitionis exstet iudicium, sed eadem a magisterio ordinario et universali – in cuius numerum Papa necessarie confertur – doceatur quippe quae ad patrimonium *depositi fidei* respiciat, intellegenda est tunc tamquam infallibiliter proposita.¹⁷ Ergo Romani Pontificis *declaratio confirmandi* seu *iterum affirmandi* actus dogmatizationis novus non est, sed confirmatio formalis veritatis ab Ecclesia iam obtentae atque infallibiliter traditae.

10. Tertia *Professionis fidei* sententia affirmat: «Insuper religioso voluntatis et intellectus obsequio doctrinis adhaereo quas sive Romanus Pontifex sive Collegium episcoporum enuntiant cum Magisterium authenticum exercent etsi non definitivo actu easdem proclamare intendant».

Ad hoc comma pertinet *omnis institutio de fide et de re morali tamquam vera aut saltem tamquam certa exhibita, licet iudicio sollemni non definita nec a Magisterio ordinario et universali tamquam definita proposita*. Nihilominus tamen tales institutiones Magisterium ordina-

¹⁷ Oportet notetur institutionem infallibilem Magisterii ordinarii et universalis non tantum declaratione doctrinae credendae et definitive tenendae aperta proponi, sed etiam doctrina in Ecclesiae consuetudine fidei impliciter contenta exprimi, cum ea a revelatione derivetur aut utcumque ad salutem aeternam sit necessaria atque Traditionis continuae testimonio confirmata; cuiusmodi institutio infallibilis a toto corpore episcopali reapse proponi videtur sensu etiam diachronico nec necessarie solummodo synchronico intellecto. Praeterea Magisterii ordinarii et universalis consilium doctrinae tamquam definitivae proponendae a formulis technicis nimis sollemnibus pendere non solet; satis est hoc tenore verborum eorumque nexu patefieri.

rium Romani Pontificis seu Collegii Episcopalis authentice significant ideoque *obsequium religiosum voluntatis et intellectus*¹⁸ postulant. Proponuntur quidem ad altiore revelationis intellegentiam obtinendam vel ad conformitatem alicuius doctrinae cum veritate fidei revocandam, vel tandem ad vigilantiam contra notiones ab iisdem veritatibus abhorrentes vel contra sententias periculosas atque in errores inducentes excitandam.¹⁹

Omne propositum talibus doctrinis contrarium *falsum* est iudicandum vel, si de institutione praecavendi causa facta agatur, *temerarium* seu *periculosum* ideoque « *tuto doceri non potest* ». ²⁰

11. *Exempla.* Nec absolute vel perfecte, sed tantum illustrandi causa quaedam exempla doctrinarum ad tria supra dicta commata pertinentium afferentur.

Ad primi commatis veritates pertinent articuli fidei Credo, varia dogmata christologica²¹ et mariana;²² doctrina institutionis sacramentorum a Christo eorumque efficacia quod ad gratiam;²³ doctrina de Christi praesentia reali et substantiali in eucharistia²⁴ et celebrationis eucharisticae natura sacrificata;²⁵ constitutio Ecclesiae voluntate Christi;²⁶ doctrina de Romani Pontificis primatu et infallibilitate;²⁷ doctrina de peccati originalis existentia;²⁸ doctrina de animae spiritalis immortalitate et de remuneratione statim post mortem prae-

¹⁸ Cf. CONCILIUM OECUMENICUM VATICANUM II, Constitutio Dogmatica *Lumen gentium*, n. 25; CONGREGATIO PRO DOCTRINA FIDEI, Instructio *Donum Veritatis*, n. 23; AAS 82 (1990) 1559-1560.

¹⁹ Cf. CONGREGATIO PRO DOCTRINA FIDEI, Instructio *Donum Veritatis*, nn. 23 et 24; AAS 82 (1990) 1559-1561.

²⁰ Cf. CIC cann. 752; 1371; CCEO, cann. 599; 1436° 2.

²¹ Cf. DS 301-302.

²² Cf. DS 2803; 3903.

²³ Cf. DS 1601; 1606.

²⁴ Cf. DS 1636.

²⁵ Cf. DS 1740; 1743.

²⁶ Cf. DS 3050.

²⁷ Cf. DS 3059-3075.

²⁸ Cf. DS 1510-1515.

senti;²⁹ absentia erroris in scriptis sacris inspiratis;³⁰ doctrina de gravi turpitudine occisionis hominis innocentis directae et voluntariae.³¹

Quod ad *veritates secundi commatis* respicit, id est illas necessitudine logica cum Revelatione conexas, exempli gratia notari licet incrementum intelligentiae doctrinae ad definitionem infallibilitatis Romani Pontificis attinentis ante dogma Concilii Vaticani I definitum. Successoris Petri primatus semper res revelata credebatur, tametsi usque ad Concilium Vaticanum I disceptabatur utrum notiones «iurisdictionis» et «infallibilitatis» pars interior revelationis essent an tantum effectus rationales. Quamquam eius indoles veritatis divinitus revelatae inter Concilium Vaticanum I est definita, nihilo minus tamen doctrina de infallibilitate et de primatu iurisdictionis Romani Pontificis iam ante concilium tamquam definitiva erat agnita. Historia igitur dilucide ostendit id quod conscientia Ecclesiae esset exceptum, inde a primordiis doctrinam veram esse habitum et deinceps definitivam retentum, sed tantum post ultimum gradum definitionis Concilii Vaticani I tamquam veritatem divinitus revelatam acceptum.

Quod autem ad praeceptum recentius circa doctrinam de ordinatione sacerdotali viris tantummodo reservata spectat, similis progressus est considerandus. Summus Pontifex, qui ad definitionem dogmaticam pervenire noluerit, statuit tamen iterum affirmare talem doctrinam definitive³² esse retinendam quippe quae Verbo Dei scripto innitens continuo conservata et in Traditione Ecclesiae adhibita a Magisterio ordinario et universali infallibiliter esset proposita.³³

²⁹ Cf. DS 1000-1002.

³⁰ Cf. DS 3293; CONCILIUM OECUMENICUM VATICANUM II, Constitutio Dogmatica *Dei Verbum*, n. 11.

³¹ Cf. IOANNES PAULUS II, Litterae Encyclicae *Evangelium Vitae*, n. 57: AAS 87 (1995) 465.

³² Cf. IOANNES PAULUS II, Litterae Apostolicae *Ordatio Sacerdotalis*, n. 4: AAS 86 (1994) 548.

³³ Cf. CONGREGATIO PRO DOCTRINA FIDEI, *Responsum ad dubium circa doctrinam in Epist. Ap. «Ordatio Sacerdotalis» traditam*: AAS 87 (1995) 1114.

Nihil impedit, ut exemplum superius demonstrare potest, quominus futuris temporibus conscientia Ecclesiae progrediatur ita ut talem doctrinam tamquam divinitus revelatam credendam definiat.

In memoriam revocare licet quoque doctrinam circa interdictionem euthanasiae in Litteris Encyclicis *Evangelium Vitae* praeceptam. Confirmans euthanasiam «gravem divinae Legis esse violationem», Pontifex Maximus explanat quod «haec doctrina lege naturali atque verbo Dei scripto adnixa, Ecclesiae Traditione traducitur atque Magisterio ordinario et universali explicatur».³⁴ Videretur doctrinae de euthanasia elementum mere rationale inesse, propterea quod Scriptura hanc notionem novisse non videtur. Alia ex parte hic mutuus eminet internexus inter ordinem fidei atque ordinem rationis: nam Scriptura ab omni forma vita humana utendi proprio arbitrio evidenter abhorret, quae quidem in consuetudinem et rationem euthanasiae est coniecta.

Alia exempla doctrinarum moralium quae tamquam definitivae a magisterio ordinario et universali Ecclesiae docentur, sunt institutiones de interdictione prostitutionis³⁵ et de interdictione fornicationis.³⁶

Exempla veritatum necessitudine historica cum revelatione conexarum quae definitive sunt retinendae, tamquam divinitus tamen revelatae declarari non possunt, haec sunt: electio Summi Pontificis legitima aut celebratio concilii oecumenici legitima, canonizatio sanctorum (*facta dogmatica*); Leonis XIII Litteris Apostolicis *Apostolicae Curae* declaratio de ordinationum anglicanarum invaliditate...³⁷

Inter exempla *doctrinarum ad tertium comma pertinentium* indicare licet institutiones a magisterio authentico ordinario non definitive propositas quae varium adhaesionis gradum exigunt secundum

³⁴ IOANNES PAULUS II, Litterae Encyclicae *Evangelium vitae*, n. 65: AAS 87 (1995) 477.

³⁵ Cf. *Catechismus Catholicae Ecclesiae*, n. 2355.

³⁶ Cf. *Catechismus Catholicae Ecclesiae*, n. 2353.

³⁷ Cf. DS 3315-3319.

sententiam et voluntatem sive documentorum natura, sive frequentia eandem doctrinam proponendi, sive tenore locutionis manifestatam.³⁸

12. Variis symbolis fidei fidelis agnoscit ac testificatur se fidem totius Ecclesiae profiteri. Quamobrem in symbolis praesertim antiquioribus conscientia ecclesialis formula «Credimus» exprimitur. Ut *Catechismus Catholicae Ecclesiae* docet: «'Credo': est fides Ecclesiae quam unusquisque credens personaliter profitetur, praesertim cum baptizatur. 'Credimus': est fides Ecclesiae quam Episcopi in Concilio profitentur congregati vel generalius quam liturgica credentium profitetur congregatio. 'Credo': est etiam Ecclesia, Mater nostra quae Deo fide respondet sua nosque docet dicere: 'Credo', 'Credimus'».³⁹

In unaquaque professione fidei Ecclesia varia itinera viae ad congressum cum Deo definitivum emensa eadem probat. Nulla decursu temporis sententia exsuperatur; immo omnes sententiae patrimonium quod substituti non potest, fiunt quo fides prisca, omnium et cuiusque loci actionem perennem contemplatur Spiritus Christi Resuscitati suam Ecclesiam comitantis atque vivificantis, ut eandem ad veritatis perducatur plenitudinem.

Romae, ex Sede Congregationis pro Doctrina Fidei, die 29 mensis Iunii A.D. MIIM.

✠ Ioseph Card. RATZINGER

Praefectus

✠ Tharsicius BERTONE SDB

Archiepiscopus emeritus Vercellarum

A secretis

³⁸ Cf. CONCILIUM OECUMENICUM VATICANUM II Constitutio Dogmatica *Lumen gentium*, n. 25; CONGREGATIO PRO DOCTRINA FIDEI, Instructio *Donum Veritatis*, nn. 17, 23 et 24; AAS 82 (1990) 1557-1558, 1559-1561.

³⁹ *Catechismus Catholicae Ecclesiae*, n. 167.

DOCTRINAL COMMENTARY ON THE CONCLUDING FORMULA OF THE *PROFESSIO FIDEI**

1. From her very beginning, the Church has professed faith in the Lord, crucified and risen, and has gathered the fundamental contents of her belief into certain formulas. The central event of the death and resurrection of the Lord Jesus, expressed first in simple formulas and subsequently in formulas that were more developed,¹ made it possible to give life to that uninterrupted proclamation of faith, in which the Church has handed on both what had been received from the lips of Christ and from his works, as well as what had been learned "at the prompting of the Holy Spirit".²

The same New Testament is the singular witness of the first profession proclaimed by the disciples immediately after the events of Easter: "For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Cephas, then to the Twelve".³

* Ex opuscolo cuius titulus CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Texts of the Magisterium regarding the "Professio Fidei"*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 7-8.

¹ The simple formulas normally profess the messianic fulfilment in Jesus of Nazareth, cf. for example, *Mk* 8:29; *Mt* 16:16; *Lk* 9:20; *Jn* 20:31; *Acts* 9:22. The complex formulas, in addition to the resurrection confess the principal events of the life of Jesus and their salvific meaning; cf. for example, *Mk* 12:35-36, *Acts* 2:23-24; *1 Cor* 15:3-5; *1 Cor* 16:22; *Phil* 2:7, 10-11; *Col* 1:15-20; *1 Pr* 3:19-22; *Rev* 22:20. Besides the formulas of confession of faith relating to salvation history and to the historical event of Jesus of Nazareth which culminates with Easter, there are professions of faith in the New Testament which concern the very being of Jesus: cf. *1 Cor* 12:3: "Jesus is Lord". In *Rom* 10:9, the two forms of confession are found together.

² Cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Dei Verbum*, 7.

³ *1 Cor* 15:3-5.

2. In the course of the centuries, from this unchangeable nucleus testifying to Jesus as Son of God and as Lord, symbols witnessing to the unity of the faith and to the communion of the churches came to be developed. In these, the fundamental truths which every believer is required to know and to profess were gathered together. Thus, before receiving Baptism, the catechumen must make his profession of faith. The Fathers too, coming together in Councils to respond to historical challenges that required a more complete presentation of the truths of the faith or a defense of the orthodoxy of those truths, formulated new creeds which occupy "a special place in the Church's life"⁴ up to the present day. The diversity of these symbols expresses the richness of the one faith; none of them is superseded or nullified by subsequent professions of faith formulated in response to later historical circumstances.

3. Christ's promise to bestow the Holy Spirit, who "will guide you into all truth", constantly sustains the Church on her way.⁵ Thus, in the course of her history, certain truths have been defined as having been acquired through the Holy Spirit's assistance and are therefore perceptible stages in the realization of the original promise. Other truths, however, have to be understood still more deeply before full possession can be attained of what God, in his mystery of love, wished to reveal to men for their salvation.⁶

In recent times too, in her pastoral care for souls, the Church has thought it opportune to express in a more explicit way the faith of all time. In addition, the obligation has been established for some members of the Christian faithful, called to assume particular offices in the community in the name of the Church, to

⁴ *Catechism of the Catholic Church*, n. 193.

⁵ *Jn* 16:13.

⁶ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Dei Verbum*, 11.

publicly make a profession of faith according to the formula approved by the Apostolic See.⁷

4. This new formula of the *Professio fidei* restates the Nicene-Constantinopolitan Creed and concludes with the addition of three propositions or paragraphs intended to better distinguish the order of the truths to which the believer adheres. The correct explanation of these paragraphs deserves a clear presentation, so that their authentic meaning, as given by the Church's Magisterium, will be well understood, received and integrally preserved.

In contemporary usage, the term 'Church' has come to include a variety of meanings, which, while true and consistent, require greater precision when one refers to the specific and proper functions of persons who act within the Church. In this area, it is clear that, on questions of faith and morals, the only subject qualified to fulfil the office of teaching with binding authority for the faithful is the Supreme Pontiff and the College of Bishops in communion with him.⁸ The Bishops are the "authentic teachers" of the faith, "endowed with the authority of Christ",⁹ because by divine institution they are the successors of the Apostles "in teaching and in pastoral governance": together with the Roman Pontiff they exercise supreme and full power over all the Church, although this power cannot be exercised without the consent of the Roman Pontiff.¹⁰

5. The first paragraph states: "With firm faith, I also believe everything contained in the word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgement or by the ordinary and universal Magisterium, sets forth to be

⁷ Cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Profession of Faith and Oath of Fidelity*, AAS 81 (1989), 104-106; C.I.C., can. 833.

⁸ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Lumen gentium*, 25.

⁹ *Ibid.*, 25.

¹⁰ Cf. *ibid.*, 22.

believed as divinely revealed". The object taught in this paragraph is constituted by all those doctrines of divine and catholic faith which the Church proposes as divinely and formally revealed and, as such, as irreformable.¹¹

These doctrines are contained in the word of God, written or handed down, and defined with a solemn judgement as divinely revealed truths either by the Roman Pontiff when he speaks 'ex cathedra', or by the College of Bishops gathered in council, or infallibly proposed for belief by the ordinary and universal Magisterium.

These doctrines require *the assent of theological faith* by all members of the faithful. Thus, whoever obstinately places them in doubt or denies them falls under the censure of heresy, as indicated by the respective canons of the Codes of Canon Law.¹²

6. The second proposition of the *Professio fidei* states: "I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals". The object taught by this formula includes *all those teachings belonging to the dogmatic or moral area*,¹³ *which are necessary for faithfully keeping and expounding the deposit of faith, even if they have not been proposed by the Magisterium of the Church as formally revealed.*

Such doctrines *can be defined solemnly by the Roman Pontiff when he speaks 'ex cathedra' or by the College of Bishops gathered in council, or they can be taught infallibly by the ordinary and universal Magisterium of the Church as a 'sententia definitiva tenenda'*.¹⁴ Every believer, therefore, is required to give firm and definitive assent to these truths, based on faith in the Holy Spirit's assistance to the Church's Magisterium, and on the Catholic doctrine of the infallibility of the Magis-

¹¹ Cf. DS 3074.

¹² Cf. CIC, cann. 750 and 751; 1364 § 1; CCEO, cann. 598; 1436 § 1.

¹³ Cf. PAUL VI, Encyclical Letter *Humanae Vitae*, 4: AAS 60 (1968), 483; JOHN PAUL II, Encyclical Letter *Veritatis Splendor*, 36-37: AAS 85 (1993), 1162-1163.

¹⁴ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Lumen Gentium*, 25.

terium in these matters.¹⁵ Whoever denies these truths would be in a position of *rejecting a truth of Catholic doctrine*¹⁶ and would therefore *no longer be in full communion with the Catholic Church*.

7. The truths belonging to this second paragraph can be of various natures, thus giving different qualities to their relationship with revelation. There are truths which are necessarily connected with revelation by virtue of an *historical relationship*, while other truths evince a *logical connection* that expresses a stage in the maturation of understanding of revelation which the Church is called to undertake. The fact that these doctrines may not be proposed as formally revealed, insofar as they add to the data of faith *elements that are not revealed or which are not yet expressly recognized as such*, in no way diminishes their definitive character, which is required at least by their intrinsic connection with revealed truth. Moreover, it cannot be excluded that at a certain point in dogmatic development, the understanding of the realities and the words of the deposit of faith can progress in the life of the Church, and the Magisterium may proclaim some of these doctrines as also dogmas of divine and catholic faith.

8. With regard to the *nature* of the assent owed to the truths set forth by the Church as divinely revealed (those of the first paragraph) or to be held definitively (those of the second paragraph), it is important to emphasize that there is no difference with respect to the full and irrevocable character of the assent which is owed to these teachings. The difference concerns the supernatural virtue of faith: in the case of truths of the first paragraph, the assent is based directly on faith in the authority of the word of God (doctrines de *fide credenda*); in the case of the truths of the second paragraph, the assent is based on faith in the Holy Spirit's assistance to the Magisterium and on the

¹⁵ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Dei Verbum*, 8 and 10; CONGREGATION FOR THE DOCTRINE OF THE FAITH, Declaration *Mysterium Ecclesiae*, 3: AAS 65 (1973), 400-401.

¹⁶ Cf. JOHN PAUL II, Motu proprio *Ad tuendam fidem* (May 18, 1998).

Catholic doctrine of the infallibility of the Magisterium (doctrines *de fide tenenda*).

9. The Magisterium of the Church, however, teaches a doctrine to be *believed as divinely revealed* (first paragraph) or to be *held definitively* (second paragraph) with an act which is either *defining* or *non-defining*. In the case of a *defining* act, a truth is solemnly defined by an 'ex cathedra' pronouncement by the Roman Pontiff or by the action of an ecumenical council. In the case of a *non-defining* act, a doctrine is taught *infallibly* by the ordinary and universal Magisterium of the Bishops dispersed throughout the world who are in communion with the Successor of Peter. *Such a doctrine can be confirmed or reaffirmed by the Roman Pontiff, even without recourse to a solemn definition*, by declaring explicitly that it belongs to the teaching of the ordinary and universal Magisterium as a truth that is divinely revealed (first paragraph) or as a truth of Catholic doctrine (second paragraph). Consequently, when there has not been a judgment on a doctrine in the solemn form of a definition, but this doctrine, belonging to the inheritance of the *depositum fidei*, is taught by the ordinary and universal Magisterium, which necessarily includes the Pope, such a doctrine is to be understood as having been set forth infallibly.¹⁷ The declaration of *confirmation or reaffirmation* by the Roman Pontiff in this case is not a new dogmatic definition, but a formal attestation of a truth already possessed and infallibly transmitted by the Church.

¹⁷ It should be noted that the infallible teaching of the ordinary and universal Magisterium is not only set forth with an explicit declaration of a doctrine to be believed or held definitively, but is also expressed by a doctrine implicitly contained in a practice of the Church's faith, derived from revelation or, in any case, necessary for eternal salvation, and attested to by the uninterrupted Tradition: such an infallible teaching is thus objectively set forth by the whole episcopal body, understood in a diachronic and not necessarily merely synchronic sense. Furthermore, the intention of the ordinary and universal Magisterium to set forth a doctrine as definitive is not generally linked to technical formulations of particular solemnity; it is enough that this be clear from the tenor of the words used and from their context.

10. The third proposition of the *Professio fidei* states: "Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act".

To this paragraph belong *all those teachings – on faith and morals – presented as true or at least as sure, even if they have not been defined with a solemn judgement or proposed as definitive by the ordinary and universal Magisterium*. Such teachings are, however, an authentic expression of the ordinary Magisterium of the Roman Pontiff or of the College of Bishops and therefore require *religious submission of will and intellect*.¹⁸ They are set forth in order to arrive at a deeper understanding of revelation, or to recall the conformity of a teaching with the truths of faith, or lastly to warn against ideas incompatible with those truths or against dangerous opinions that can lead to error.¹⁹

A proposition contrary to these doctrines can be qualified as *erroneous* or, in the case of teachings of the prudential order, as rash or dangerous and therefore '*tuto doceri non potest*'.²⁰

11. *Examples*. Without any intention of completeness or exhaustiveness, some examples of doctrines relative to the three paragraphs described above can be recalled.

To the truths of the first paragraph belong the articles of faith of the Creed, the various Christological dogmas²¹ and Marian dogmas;²² the doctrine of the institution of the sacraments by Christ and their efficacy with regard to grace;²³ the doctrine of the real and substantial

¹⁸ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Lumen Gentium*, 25; CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Donum Veritatis*, 23; AAS 82 (1990), 1559-1560.

¹⁹ Cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Donum Veritatis*, 23 and 24; AAS 82 (1990), 1559-1561.

²⁰ Cf. C.I.C., cann. 752, 1371; CCEO, cann. 599, 1436 § 2.

²¹ Cf. DS 301-302.

²² Cf. DS 2803; 3903.

²³ Cf. DS 1601; 1606.

presence of Christ in the Eucharist²⁴ and the sacrificial nature of the eucharistic celebration;²⁵ the foundation of the Church by the will of Christ;²⁶ the doctrine on the primacy and infallibility of the Roman Pontiff;²⁷ the doctrine on the existence of original sin;²⁸ the doctrine on the immortality of the spiritual soul and on the immediate recompense after death;²⁹ the absence of error in the inspired sacred texts;³⁰ the doctrine on the grave immorality of direct and voluntary killing of an innocent human being.³¹

With respect to the truths of the *second paragraph*, with reference to those connected with revelation by a logical necessity, one can consider, for example, the development in the understanding of the doctrine connected with the definition of papal infallibility, prior to the dogmatic definition of the First Vatican Council. The primacy of the Successor of Peter was always believed as a revealed fact, although until Vatican I the discussion remained open as to whether the conceptual elaboration of what is understood by the terms 'jurisdiction' and 'infallibility' was to be considered an intrinsic part of revelation or only a logical consequence. On the other hand, although its character as a divinely revealed truth was defined in the First Vatican Council, the doctrine on the infallibility and primacy of jurisdiction of the Roman Pontiff was already recognized as definitive in the period before the council. History clearly shows, therefore, that what was accepted into the consciousness of the Church was considered a true doctrine from the beginning, and was subsequently held to be definitive; however, only in

²⁴ Cf. DS 1636.

²⁵ Cf. DS 1740; 1743.

²⁶ Cf. DS 3050.

²⁷ Cf. DS 3059-3075.

²⁸ Cf. DS 1510-1515.

²⁹ Cf. DS 1000-1002.

³⁰ Cf. DS 3293; SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Dei Verbum*, 11.

³¹ Cf. JOHN PAUL II, Encyclical Letter *Evangelium Vitae*, 57: AAS 87 (1995), 465.

the final stage – the definition of Vatican I – was it also accepted as a divinely revealed truth.

A similar process can be observed in the more recent teaching regarding the doctrine that priestly ordination is reserved only to men. The Supreme Pontiff, while not wishing to proceed to a dogmatic definition, intended to reaffirm that this doctrine is to be held definitively,³² since, founded on the written word of God, constantly preserved and applied in the Tradition of the Church, it has been set forth infallibly by the ordinary and universal Magisterium.³³ As the prior example illustrates, this does not foreclose the possibility that, in the future, the consciousness of the Church might progress to the point where this teaching could be defined as a doctrine to be believed as divinely revealed.

The doctrine on the illicitness of euthanasia, taught in the Encyclical Letter *Evangelium Vitae*, can also be recalled. Confirming that euthanasia is “a grave violation of the law of God”, the Pope declares that “this doctrine is based upon the natural law and upon the written word of God, is transmitted by the Church’s Tradition and taught by the ordinary and universal Magisterium”.³⁴ It could seem that there is only a logical element in the doctrine on euthanasia, since Scripture does not seem to be aware of the concept. In this case, however, the interrelationship between the orders of faith and reason becomes apparent: Scripture, in fact, clearly excludes every form of the kind of self-determination of human existence that is presupposed in the theory and practice of euthanasia.

Other examples of moral doctrines which are taught as definitive by the universal and ordinary Magisterium of the Church are: the teaching on the illicitness of prostitution³⁵ and of fornication.³⁶

³² Cf. JOHN PAUL II, Apostolic Letter *Ordinatio Sacerdotalis*, 4: AAS 86 (1994), 548.

³³ Cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, Response to a *Dubium Concerning the Teaching Contained in the Apostolic Letter “Ordinatio Sacerdotalis”*: AAS 87 (1995), 1114.

³⁴ JOHN PAUL II, Encyclical Letter *Evangelium Vitae*, 65: AAS 87 (1995), 475.

³⁵ Cf. *Catechism of the Catholic Church*, n. 193.

³⁶ Cf. *Catechism of the Catholic Church*, n. 2353.

With regard to those truths connected to revelation by historical necessity and which are to be held definitively, but are not able to be declared as divinely revealed, the following examples can be given: the legitimacy of the election of the Supreme Pontiff or of the celebration of an ecumenical council, the canonizations of saints (*dogmatic facts*), the declaration of Pope Leo XIII in the Apostolic Letter *Apostolicae Curae* on the invalidity of Anglican ordinations.³⁷ ...

As examples of *doctrines belonging to the third paragraph*, one can point in general to teachings set forth by the authentic ordinary Magisterium in a non-definitive way, which require degrees of adherence differentiated according to the mind and the will manifested; this is shown especially by the nature of the documents, by the frequent repetition of the same doctrine, or by the tenor of the verbal expression.³⁸

12. With the different symbols of faith, the believer recognizes and attests that he professes the faith of the entire Church. It is for this reason that, above all in the earliest symbols of faith, this consciousness is expressed in the formula 'We believe'. As the *Catechism of the Catholic Church* teaches: "'I believe' (*Apostles' Creed*) is the faith of the Church professed personally by each believer, principally during Baptism. 'We believe' (*Nicene-Constantinopolitan Creed*) is the faith of the Church confessed by the Bishops assembled in council or more generally by the liturgical assembly of believers. 'I believe' is also the Church, our mother, responding to God by faith as she teaches us to say both 'I believe' and 'We believe'".³⁹

In every profession of faith, the Church verifies different stages she has reached on her path toward the definitive meeting with the Lord. No content is abrogated with the passage of time; instead, all of

³⁷ Cf. DS 3315-3319.

³⁸ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Lumen Gentium*, 25; CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Donum Veritatis*, 17, 23 and 24; AAS 82 (1990), 1557-1558, 1559-1561.

³⁹ *Catechism of the Catholic Church*, n. 167.

it becomes an irreplaceable inheritance through which the faith of all time, of all believers, and lived out in every place, contemplates the constant action of the Spirit of the risen Christ, the Spirit who accompanies and gives life to his Church and leads her into the fullness of the truth.

Rome, from the offices of the Congregation for the Doctrine of the Faith, June 29, 1998, the Solemnity of the Blessed Apostles Peter and Paul.

✠ Joseph Card. RATZINGER

Prefect

✠ Tarcisio BERTONE, SDB

Archbishop Emeritus of Vercelli
Secretary

PROFESSIO FIDEI*

*(Formula deinceps adhibenda in casibus in quibus iure
praescribitur Professio Fidei)*

Ego N. firma fide credo et profiteor omnia et singula quae continentur in Symbolo fidei, videlicet:

Credo in unum Deum Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri per quem omnia facta sunt, qui propter nos homines et propter nostram salutem descendit de coelis, et incarnatus est de Spiritu Sancto, ex Maria Virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die secundum Scripturas, et ascendit in coelum, sedet ad dexteram Patris, et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis; et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur qui locutus est per Prophetas; et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

Firma fide quoque credo ea omnia quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive sollemni iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.

Firmiter etiam amplector ac retineo omnia et singula quae circa doctrinam de fide vel moribus ab eadem definitive proponuntur.

* Ex opuscolo cuius titulus CONGREGATIO PRO DOCTRINA FIDEI, *Documenta Magisterii ad Professionem Fidei Spectantia*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 14-22; *Acta Apostolicae Sedis* 81 (1989) 104-106.

Insuper religioso voluntatis et intellectus obsequio doctrinis adhaereo quas sive Romanus Pontifex sive Collegium episcoporum enuntiant cum magisterium authenticum exercent etsi non definitivo actu easdem proclamare intendant.

IUSIURANDUM FIDELITATIS IN SUSCIPIENDO OFFICIO
NOMINE ECCLESIAE EXERCENDO

*(Formula adhibenda a christifidelibus
de quibus in can. 833, nn. 5-8)*

Ego N. in suscipiendo officio ... promitto me cum catholica Ecclesia communionem semper servaturum, sive verbis a me prolatis, sive mea agendi ratione.

Magna cum diligentia et fidelitate onera explebo quibus teneor erga Ecclesiam, tum universam, tum particularem, in qua ad meum servitium, secundum iuris praescripta, exercendum vocatus sum.

In munere meo adimplendo, quod Ecclesiae nomine mihi commissum est, fidei depositum integrum servabo, fideliter tradam et illustrabo; quascumque igitur doctrinas iisdem contrarias devitabo.

Disciplinam cunctae Ecclesiae communem sequar et fovebo observantiamque cunctarum legum ecclesiasticarum, earum imprimis quae in Codice Iuris Canonici continentur, servabo.

Christiana oboedientia prosequar quae sacri Pastores, tamquam authentici fidei doctores et magistri daclarant aut tamquam Ecclesiae rectores statuunt, atque Episcopis dioecesanis fideliter auxilium dabo, ut actio apostolica, nomine et mandato Ecclesiae exercenda, in eiusdem Ecclesiae communionem peragatur.

Sic me Deus adiuvet et sancta Dei Evangelia, quae manibus meis tango.

(Variationes paragraphi quartae et quintae formulae iurisiurandi, adhibendae a christifidelibus de quibus in can. 833, n. 8)

Disciplinam cunctae Ecclesiae communem fovebo observantiamque cunctarum legum ecclesiasticarum urgebo, earum imprimis quae in Codice Iuris Canonici continentur.

Christiana oboedientia prosequar quae sacri Pastores, tamquam authentici fidei doctores et magistri declarant, aut tamquam Ecclesiae rectores statuunt, atque cum Episcopis dioecesanis libenter operam dabo, ut actio apostolica, nomine et mandato Ecclesiae exercenda, salvis indole et fine mei Instituti, in eiusdem Ecclesiae communione peragatur.

Lingua italica:

PROFESSIONE DI FEDE*

(Formula da usarsi nei casi in cui è prescritta la professione di fede)

Io N.N. credo e professo con ferma fede tutte e singole le verità che sono contenute nel Simbolo della fede, e cioè:

Credo in un solo Dio, Padre onnipotente, creatore del cielo e della terra, di tutte le cose visibili e invisibili. Credo in un solo Signore, Gesù Cristo, unigenito figlio di Dio, nato dal Padre prima di tutti i secoli: Dio da Dio, Luce da luce, Dio vero da Dio vero, generato, non creato, della stessa sostanza del Padre; per mezzo di lui tutte le cose sono state create. Per noi uomini e per la nostra salvezza discese dal cielo, e per opera dello Spirito Santo si è incarnato nel

* Ex opuscolo cuius titulus CONGREGAZIONE PER LA DOTTRINA DELLA FEDE, *Testi del Magisterio sulla «Professio Fidei»*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 7-8.

seno della Vergine Maria e si è fatto uomo. Fu crocifisso per noi sotto Ponzio Pilato, morì e fu sepolto. Il terzo giorno è risuscitato, secondo le Scritture, è salito al cielo, siede alla destra del Padre. E di nuovo verrà, nella gloria, per giudicare i vivi e i morti, e il suo regno non avrà fine.

Credo nello Spirito Santo, che è Signore e dà la vita e procede dal Padre e dal figlio. Con il Padre e il figlio è adorato e glorificato, e ha parlato per mezzo dei profeti.

Credo la Chiesa, una, santa, cattolica e apostolica. Professo un solo battesimo per il perdono dei peccati. Aspetto la risurrezione dei morti e la vita del mondo che verrà. Amen.

Credo pure con ferma fede tutto ciò che è contenuto nella Parola di Dio scritta o trasmessa e che la Chiesa, sia con giudizio solenne sia con magistero ordinario e universale, propone a credere come divinamente rivelato.

Fermamente accolgo e ritengo anche tutte e singole le verità circa la dottrina che riguarda la fede o i costumi proposte dalla Chiesa in modo definitivo.

Aderisco inoltre con religioso ossequio della volontà e dell'intelletto agli insegnamenti che il Romano Pontefice o il Collegio dei Vescovi propongono quando esercitano il loro magistero autentico, sebbene non intendano proclamarli con atto definitivo.

GIURAMENTO DI FEDELTA' NELL'ASSUMERE UN UFFICIO
DA ESERCITARE A NOME DELLA CHIESA

*(Formula da usarsi da tutti i fedeli indicati
nel can. 833 nn. 5-8)*

Io N.N. nell'assumere l'ufficio di... prometto di conservare sempre la comunione con la Chiesa cattolica, sia nelle mie parole che nel mio modo di agire.

Adempirò con grande diligenza e fedeltà i doveri ai quali sono tenuto verso la Chiesa, sia universale che particolare, nella quale, secondo le norme del diritto, sono stato chiamato a esercitare il mio servizio.

Nell'esercitare l'ufficio, che mi è stato affidato a nome della Chiesa, conserverò integro e trasmetterò e illustrerò fedelmente il deposito della fede, respingendo quindi qualsiasi dottrina ad esso contraria.

Seguirò e sosterrò la disciplina comune a tutta la Chiesa e curerò l'osservanza di tutte le leggi ecclesiastiche, in particolare di quelle contenute nel Codice di Diritto Canonico.

Osserverò con cristiana obbedienza ciò che i sacri Pastori dichiarano come autentici dottori e maestri della fede o stabiliscono come capi della Chiesa, e presterò fedelmente aiuto ai Vescovi diocesani, perché l'azione apostolica, da esercitare in nome e per mandato della Chiesa, sia compiuta in comunione con la Chiesa stessa.

Così Dio mi aiuti e questi santi Vangeli che tocco con le mie mani.

*(Variazioni del paragrafo quarto e quinto della formula
di giuramento da usarsi dai fedeli indicati nel can. 833 n. 8)*

Sosterrò la disciplina comune a tutta la Chiesa e promuoverò l'osservanza di tutte le leggi ecclesiastiche, in particolare di quelle contenute nel Codice di Diritto Canonico.

Osserverò con cristiana obbedienza ciò che i sacri Pastori dichiarano come autentici dottori e maestri della fede o stabiliscono come capi della Chiesa, e in unione con i Vescovi diocesani, fatti salvi l'indole e il fine del mio Istituto, presterò volentieri la mia opera perché l'azione apostolica, da esercitare in nome e per mandato della Chiesa, sia compiuta in comunione con la Chiesa stessa.

Lingua gallica:

PROFESSION DE FOI *

(Formule à utiliser désormais dans les cas où la Profession de Foi est prescrite par le droit)

Moi, N., avec une foi ferme, je crois et professe toutes et chacune des vérités contenues dans le Symbole de la Foi, à savoir:

Je crois en un seul Dieu, le Père tout-puissant, créateur du ciel et de la terre, de l'univers visible et invisible. Je crois en un seul Seigneur, Jésus Christ, le Fils unique de Dieu, né du Père avant tous les siècles: Il est Dieu, né de Dieu, lumière, née de la lumière, vrai Dieu, né du vrai Dieu, engendré, non pas créé, de même nature que le Père; et par lui tout a été fait. Pour nous les hommes, et pour notre salut, il descendit du ciel; par l'Esprit Saint, il a pris chair de la Vierge Marie, et s'est fait homme. Crucifié pour nous sous Ponce Pilate, il souffrit sa passion et fut mis au tombeau. Il ressuscita le troisième jour, conformément aux Ecritures, et il monta au ciel; il est assis à la droite du Père. Il reviendra dans la gloire, pour juger les vivants et les morts; et son règne n'aura pas de fin. Je crois en l'Esprit Saint, qui est Seigneur et qui donne la vie, il procède du Père et du Fils; avec le Père et le Fils, il reçoit même adoration et même gloire; il a parlé par les prophètes. Je crois en l'Eglise, une sainte, catholique et apostolique. Je reconnais un seul baptême pour le pardon des péchés. J'attends la résurrection des morts, et la vie du monde à venir. Amen.

Avec une foi ferme, je crois aussi toutes les vérités qui sont contenues dans la Parole de Dieu écrite ou transmise par la tradition et proposées par l'Eglise pour être crues comme divinement révélées, soit en vertu d'une décision solennelle, soit par le Magistère ordinaire et universel.

* Ex opuscolo cuius titulus CONGRÉGATION POUR LA DOCTRINE DE LA FOI, *Textes du Magistère sur la « Professio Fidei »*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 7-8.

Fermement encore, j'embrasse et tiens toutes et chacune des vérités que l'Eglise propose de façon définitive concernant la doctrine sur la foi et les mœurs.

De plus, avec une soumission religieuse de la volonté et de l'intelligence, j'adhère aux doctrines qui sont énoncées, soit par le Pontife romain, soit par le Collège des évêques, lorsqu'ils exercent le Magistère authentique, même s'ils n'ont pas l'intention de les proclamer par un acte définitif.

SERMENT DE FIDÉLITÉ DANS L'EXERCICE D'UNE FONCTION
AU NOM DE L'EGLISE

*(Formule à utiliser par les fidèles dont il est question
au canon 833, nn. 5-8)*

Moi N., en assumant la fonction de..., je promets que je garderai toujours la communion avec l'Eglise catholique, tant dans les prises de parole que dans la manière d'agir.

Avec beaucoup de zèle et une grande fidélité, je m'acquitterai de mes devoirs envers l'Eglise, aussi bien envers l'Eglise universelle qu'envers l'Eglise particulière dans laquelle j'ai été appelé à accomplir, selon les prescriptions du droit, mon service.

Dans l'accomplissement de la charge qui m'a été confiée au nom de l'Eglise, je conserverai en son intégrité le dépôt de la foi; je le transmettrai et l'expliquerai fidèlement; je me garderai donc de toutes les doctrines qui lui sont contraires.

Je suivrai et favoriserai la discipline commune de toute l'Eglise, et je maintiendrai l'observance de toutes les lois ecclésiastiques, surtout de celles qui sont contenues dans le Code de Droit canonique.

Par obéissance chrétienne, je me conformerai à ce que les Pasteurs déclarent en tant que docteurs et maîtres authentiques de la foi ou décident en tant que chefs de l'Eglise, et j'apporterai fidèlement mon aide aux évêques diocésains, pour que l'action apostolique, qui doit

s'exercer au nom de l'Eglise et sur son mandat, se réalise dans la communion de cette même Eglise.

Qu'ainsi Dieu me vienne en aide, et les saints Evangiles de Dieu que je touche de mes mains.

(Les variantes des paragraphes quatre et cinq de la formule de serment doivent être utilisées par les fidèles dont il est question au canon 833, n. 8)

Je favoriserai la discipline commune de toute l'Eglise, et je veillerai à l'observance de toutes les lois ecclésiastiques, surtout de celles qui sont contenues dans le Code de Droit canonique.

Par obéissance chrétienne, je me conformerai à ce que les Pasteurs déclarent en tant que docteurs et maîtres authentiques de la foi ou décident en tant que chefs de l'Eglise; et aux évêques diocésains, j'apporterai volontiers ma collaboration, de telle sorte que l'action apostolique, qui doit s'exercer au nom de l'Eglise et sur son mandat, se réalise, étant sauves la nature et la finalité de mon Institut, dans la communion de cette même Eglise.

Lingua hispanica:

PROFESIÓN DE FE*

(Fórmula para utilizar en los casos en que el derecho prescribe la profesión de fe)

Yo, N., creo con fe firme y profeso todas y cada una de las cosas contenidas en el Símbolo de la fe, a saber:

* Ex opuscolo cuius titulus CONGREGACIÓN PARA LA DOCTRINA DE LA FE, *Documentos del Magisterio sobre la «Professio Fidei»*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 7-8.

Creo en un solo Dios, Padre todopoderoso, Creador del cielo y de la tierra, de todo lo visible y lo invisible.

Creo en un solo Señor, Jesucristo, Hijo único de Dios, nacido del Padre antes de todos los siglos: Dios de Dios, Luz de Luz, Dios verdadero de Dios verdadero, engendrado, no creado, de la misma naturaleza del Padre, por quien todo fue hecho; que por nosotros, los hombres, y por nuestra salvación bajó del cielo, y por obra del Espíritu Santo se encarnó de María, la Virgen, y se hizo hombre; y por nuestra causa fue crucificado en tiempos de Poncio Pilato; padeció y fue sepultado, y resucitó al tercer día, según las Escrituras, y subió al cielo, y está sentado a la derecha del Padre; y de nuevo vendrá con gloria para juzgar a vivos y muertos, y su reino no tendrá fin.

Creo en el Espíritu Santo, Señor y dador de vida, que procede del Padre y del Hijo, que con el Padre y el Hijo recibe una misma adoración y gloria, y que habló por los profetas. Creo en la Iglesia, que es una, santa, católica y apostólica. Confieso que hay un solo bautismo para el perdón de los pecados. Espero la resurrección de los muertos y la vida del mundo futuro. Amén.

Creo, también, con fe firme, todo aquello que se contiene en la Palabra de Dios escrita o transmitida por la Tradición, y que la Iglesia propone para ser creído, como divinamente revelado, mediante un juicio solemne o mediante el Magisterio ordinario y universal.

Acepto y retengo firmemente, asimismo, todas y cada una de las cosas sobre la doctrina de la fe y las costumbres propuestas por la Iglesia de modo definitivo.

Me adhiero, además, con religioso obsequio de voluntad y entendimiento, a las doctrinas enunciadas por el Romano Pontífice o por el Colegio de los Obispos cuando ejercen el Magisterio auténtico, aunque no tengan la intención de proclamarlas con un acto definitivo.

JURAMENTO DE FIDELIDAD AL ASUMIR UN OFICIO
QUE SE HA DE EJERCER EN NOMBRE DE LA IGLESIA

*(Fórmula que deben utilizar los fieles cristianos
a los que se refiere el canon 833, 5-8)*

Yo, N., al asumir el oficio..., prometo mantenerme siempre en comunión con la Iglesia católica, tanto en lo que exprese de palabra como en mi manera de obrar.

Cumpliré con gran diligencia y fidelidad las obligaciones a las que estoy comprometido con la Iglesia tanto universal como particular, en la que he sido llamado a ejercer mi servicio, según lo establecido por el derecho.

En el ejercicio del ministerio que me ha sido confiado en nombre de la Iglesia, conservaré íntegro el depósito de la fe y lo transmitiré y explicaré fielmente; evitando, por tanto, cualquier doctrina que le sea contraria.

Seguiré y promoveré la disciplina común a toda la Iglesia, y observaré todas las leyes eclesiásticas, ante todo aquellas contenidas en el Código de Derecho Canónico.

Con obediencia cristiana acataré lo que enseñen los sagrados pastores, como doctores y maestros auténticos de la fe, y lo que establezcan como guías de la Iglesia, y ayudaré fielmente a los obispos diocesanos para que la acción apostólica que he de ejercer en nombre y por mandato de la Iglesia, se realice siempre en comunión con ella.

Que así Dios me ayude y estos santos evangelios que toco con mis manos.

*(Variaciones a los párrafos cuarto y quinto de la fórmula
de juramento, que han de utilizar los fieles cristianos
a los que se refiere el canon 833, n. 8)*

Promoveré la disciplina común a toda la Iglesia y urgiré la observancia de todas las leyes eclesiásticas, ante todo aquellas contenidas en el Código de Derecho Canónico.

Con obediencia cristiana acataré lo que enseñen los sagrados pastores, como doctores y maestros auténticos de la fe, y lo que establezcan como guías de la Iglesia, y ayudaré fielmente a los obispos diocesanos para que la acción apostólica que he de ejercer en nombre y por mandato de la Iglesia, quedando a salvo la índole y el fin de mi instituto, se realice siempre en comunión con la misma Iglesia.

Lingua anglica:

PROFESSION OF FAITH *

I, N., with firm faith believe and profess each and everything that is contained in the Symbol of faith, namely:

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us men and for our salvation, he came down from heaven: by the^e power of the Holy Spirit he became incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. I believe in one holy catholic and apostolic Church. I acknowledge one bap-

* Ex opuscolo cuius titulus CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Texts of the Magisterium regarding the «Professio Fidei»*, Libreria Editrice Vaticana, Citta del Vaticano, 1998, pp. 7-8.

tism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

With firm faith, I also believe everything contained in the word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgement or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act.

OATH OF FIDELITY ON ASSUMING AN OFFICE TO BE EXERCISED
IN THE NAME OF THE CHURCH

*(Formula to be used by members of the Christian faithful
mentioned in canon 833, nn. 5-8)*

I, N., in assuming the office of ..., promise that in my words and in my actions I shall always preserve communion with the Catholic Church.

With great care and fidelity I shall carry out the duties incumbent on me toward the Church, both universal and particular, in which, according to the provisions of the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it.

I shall follow and foster the common discipline of the entire Church and I shall maintain the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish. I shall also faithfully assist the diocesan

Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church.

So help me God, and God's Holy Gospels on which I place my hand.

*(Variations in the fourth and fifth paragraphs of the formulary,
for use by those members of the Christian faithful indicated
in can. 833, n. 8)*

I shall foster the common discipline of the entire Church and I shall insist on the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish. I shall also – with due regard for the character and purpose of my institute – faithfully assist the diocesan Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church.

Lingua lusitana:

PROFISSÃO DE FÉ*

*(Fórmula a ser usada nos casos em que pelo direito se prescreve
a Profissão de Fé)*

Eu N. (...) creio firmemente e professo todas e cada uma das verdades que estão contidas no símbolo da Fé, a saber:

Creio em um só Deus, Pai todo-poderoso, Criador do céu e da terra, de todas as coisas visíveis e invisíveis. Creio em um só Senhor, Jesus Cristo, Filho Unigénito de Deus, nascido do Pai antes de todos os séculos: Deus de Deus, Luz da Luz, Deus verdadeiro de Deus verda-

* Ex opuscolo cuius titulus CONGREGAÇÃO PARA A DOCTRINA DA FÉ, *Documentos do Magisterio sobre a «Professio Fidei»*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 7-8.

deiro; gerado, não criado, consubstancial ao Pai. Por Ele todas as coisas foram feitas. E por nós, homens, e para nossa salvação desceu dos céus. E encarnou pelo Espírito Santo, no seio da Virgem Maria, e Se fez homem. Também por nós foi crucificado sob Pôncio Pilatos; padeceu e foi sepultado. Ressuscitou ao terceiro dia, conforme as Escrituras; e subiu aos céus, onde está sentado à direita do Pai. E de novo há-de vir em Sua glória, para julgar os vivos e os mortos; e o Seu reino não terá fim. Creio no Espírito Santo, Senhor que dá a vida, e procede do Pai e do Filho; e com o Pai e o Filho é adorado e glorificado: Ele que falou pelos profetas. Creio na Igreja una, santa, católica e apostólica. Professo um só baptismo para remissão dos pecados. E espero a ressurreição dos mortos, e a vida do mundo que há-de vir. Amém.

Creio também firmemente em tudo o que está contido na palavra de Deus, escrita ou transmitida pela tradição, e é proposto pela Igreja, de forma solene ou pelo Magistério ordinário e universal, para ser acreditado como divinamente revelado.

De igual modo aceito firmemente e guardo tudo o que, acerca da doutrina da fé e dos costumes, é proposto de modo definitivo pela mesma Igreja.

Adiro ainda, com religioso obséquio da vontade e da inteligência, aos ensinamentos que o Romano Pontífice ou o Colégio Episcopal propõem quando exercem o Magistério autêntico, ainda que não entendam proclamá-los com um acto definitivo.

JURAMENTO DE FIDELIDADE AO ASSUMIR UM OFÍCIO
A EXERCER EM NOME DA IGREJA

*(Fórmula a ser usada por todos os fiéis elencados
no cân. 833, nn. 5-8)*

Eu N. (...), ao assumir o ofício de ... prometo conservar-me sempre em comunhão com a Igreja católica, tanto por palavras como pela minha maneira de proceder.

Desempenharei, com grande diligência e fidelidade, os deveres a que estou obrigado para com a Igreja, tanto universal como particular, na qual fui chamado a exercer o meu serviço segundo as normas do direito.

No exercício do meu cargo, que me foi confiado em nome da Igreja, conservarei intacto, transmitirei e explicarei fielmente o depósito da fé, evitando todas as doutrinas que lhe são contrárias.

Acatarei a disciplina comum de toda a Igreja e favorecerei a observância de todas as leis eclesiásticas, especialmente as contidas no Código de Direito Canónico.

Seguirei, com obediência cristã, o que os sagrados Pastores declaram como doutores e mestres autênticos da fé ou estabelecem como chefes da Igreja, e prestarei fiel ajuda aos Bispos diocesanos, para que a acção apostólica, a exercer em nome e por mandato da Igreja, se realize em comunhão com a mesma Igreja.

Assim Deus me ajude e os santos Evangelhos de Deus, que toco com as minhas mãos.

*(Variações nos parágrafos 4 e 5 da fórmula do juramento,
a usar pelos fiéis, indicados no cân. 833, n. 8)*

Favorecerei a disciplina comum de toda a Igreja e farei com que sejam observadas todas as leis eclesiásticas, especialmente as contidas no Código de Direito Canónico.

Seguirei, com obediência cristã, o que os sagrados Pastores declaram como doutores e mestres autênticos da fé ou estabelecem como chefes da Igreja, e de bom grado trabalharei com os Bispos diocesanos, para que a acção apostólica, a exercer sempre em nome e por mandato da Igreja, se realize, em comunhão com a mesma Igreja, sem prejuízo da índole e finalidade do meu Instituto.

Lingua germanica:

GLAUBENSBEKENNTNIS *

*(Formel, die zu verwenden ist, wenn das Ablegen
des Glaubensbekenntnisses rechtlich vorgeschrieben ist)*

Ich, N.N., glaube fest und bekenne alles und jedes, was im Glaubensbekenntnis enthalten ist:

Ich glaube an den einen Gott, den Vater den Allmächtigen, der alles geschaffen hat, Himmel und Erde, die sichtbare und die unsichtbare Welt.

Und an den einen Herrn Jesus Christus, Gottes eingeborenen Sohn, aus dem Vater geboren vor aller Zeit:

Gott von Gott, Licht vom Licht, wahrer Gott vom wahren Gott, gezeugt, nicht geschaffen, eines Wesens mit dem Vater; durch ihn ist alles geschaffen.

Für uns Menschen und zu unserem Heil ist er vom Himmel gekommen, hat Fleisch angenommen durch den Heiligen Geist von der Jungfrau Maria und ist Mensch geworden.

Er wurde für uns gekreuzigt unter Pontius Pilatus, hat gelitten und ist begraben worden, ist am dritten Tage auferstanden nach der Schrift und aufgefahren in den Himmel.

Er sitzt zur Rechten des Vaters und wird wiederkommen in Herrlichkeit, zu richten die Lebenden und die Toten; seiner Herrschaft wird kein Ende sein.

Ich glaube an den Heiligen Geist, der Herr ist und lebendig macht, der aus dem Vater und dem Sohn hervorgeht, der mit dem Vater und dem Sohn angebetet und verherrlicht wird, der gesprochen

* Ex opuscolo cuius titulus KONGREGATION FÜR DIE GLAUBENSLEHRE, *Lehramtliche Stellungnahmen zur «Professio Fidei»*, Libreria Editrice Vaticana, Città del Vaticano, 1998, pp. 7-10.

hat durch die Propheten, und die eine, heilige, katholische und apostolische Kirche.

Ich bekenne die eine Taufe zur Vergebung der Sünden.

Ich erwarte die Auferstehung der Toten und das Leben der kommenden Welt. Amen.

Fest glaube ich auch alles, was im geschriebenen oder überlieferten Wort Gottes enthalten ist und von der Kirche als von Gott geoffenbart zu glauben vorgelegt wird, sei es durch feierliches Urteil, sei es durch das ordentliche und allgemeine Lehramt.

Mit Festigkeit erkenne ich auch an und halte an allem und jedem fest, was bezüglich der Lehre des Glaubens und der Sitten von der Kirche endgültig vorgelegt wird.

Außerdem hange ich mit religiösem Gehorsam des Willens und des Verstandes den Lehren an, die der Papst oder das Bischofskollegium vorlegen, wenn sie ihr authentisches Lehramt ausüben, auch wenn sie nicht beabsichtigen, diese in einem endgültigen Akt zu verkünden.

TREUEID BEI DER ÜBERNAHME EINES KIRCHLICHEN AMTES

(Formel, die für jene Gläubigen zu verwenden ist, die in can. 833, Nn. 5-8 genannt sind)

Ich, N.N., verspreche bei der Übernahme des Amtes eines..., daß ich in meinen Worten und in meinem Verhalten die Gemeinschaft mit der katholischen Kirche immer bewahren werde.

Mit großer Sorgfalt und Treue werde ich meine Pflichten gegenüber der Universalkirche wie auch gegenüber der Teilkirche erfüllen, in der ich berufen bin, meinen Dienst nach Maßgabe der rechtlichen Vorschriften zu verrichten.

Bei der Ausübung meines Amtes, das mir im Namen der Kirche übertragen worden ist, werde ich das Glaubensgut unversehrt bewah-

ren, und treu weitergeben und auslegen; deshalb werde ich alle Lehren meiden, die dem Glaubensgut widersprechen.

Ich werde die Disziplin der Gesamtkirche befolgen und fördern und alle kirchlichen Gesetze einhalten, vor allem jene, die im Codex des kanonischen Rechtes enthalten sind.

In christlichem Gehorsam werde ich dem Folge leisten, was die Bischöfe als authentische Kündler und Lehrer des Glaubens vortragen oder als Leiter der Kirche festsetzen. Ich werde den Diözesanbischöfen in Treue zur Seite stehen, um den apostolischen Dienst, der im Namen und im Auftrag der Kirche auszuüben ist, in Gemeinschaft mit eben dieser Kirche zu verrichten.

So wahr mir Gott helfe und diese heiligen Evangelien, die ich mit meinen Händen berühre.

(Varianten im 4. und 5. Absatz der Formel des Treueids für jene, die in can. 833, Nr. 8 genannt sind)

Ich werde die Disziplin der Gesamtkirche fördern und zur Einhaltung aller kirchlichen Gesetze anhalten, vor allem jener, die im Codex des kanonischen Rechtes enthalten sind.

In christlichem Gehorsam werde ich dem Folge leisten, was die Bischöfe als authentische Kündler und Lehrer des Glaubens vortragen oder als Leiter der Kirche festsetzen. Unter Wahrung der Anlage und der Zielsetzung meines Instituts werde ich den Diözesanbischöfen gern beistehen, um den apostolischen Dienst, der im Namen und im Auftrag der Kirche auszuüben ist, in Gemeinschaft mit eben dieser Kirche zu verrichten.

Bei der Ausübung meines Amtes werde ich das Wohl der Kirche überlegen und werde ich das Glaubensgut unverändert bewahren.

Comunicato di stampa

INCONTRO INTERDICASTERIALE

CON UNA RAPPRESENTANZA

DEI VESCOVI DELL'AUSTRALIA

RAPPORTO CONCLUSIVO*

Lunedì 14 dicembre a Roma i Vescovi australiani ed i Prefetti e Segretari di sei Dicasteri della Curia Romana hanno reso noto un «Rapporto conclusivo», allo scopo di far conoscere anche ai fedeli cattolici, ed in particolare a quelli dell'Australia, i risultati dei dibattiti tenutisi durante il loro incontro.

Il documento riporta le conclusioni raggiunte nel corso dell'incontro, tenutosi a Roma dal 17 al 20 novembre u.s. su desiderio del Santo Padre, fra la Congregazione per la Dottrina della Fede, per il Culto divino e la Disciplina dei Sacramenti, per i Vescovi, per il Clero, per gli Istituti di Vita consacrata e le Società di Vita apostolica, e per l'Educazione Cattolica e gli Arcivescovi della Conferenza Episcopale Cattolica dell'Australia e i Presidenti ed i Segretari delle relative Commissioni per il Clero ed i Religiosi, per la Dottrina e la Morale, per l'Educazione, per l'Evangelizzazione e le Missioni, e per la Liturgia. Le persone invitate erano state scelte per il fatto che gli Arcivescovi ed i Presidenti e Segretari delle varie Commissioni della Conferenza Episcopale Cattolica dell'Australia, costituivano un gruppo rappresentativo. Incontri analoghi con altre Conferenze episcopali si erano dimostrati egualmente utili come espressione di comunione ecclesiale.

L'incontro, finalizzato ad una migliore comprensione della situazione della Chiesa in Australia, ha offerto la possibilità di uno scambio fraterno di opinioni e proposte. Nel corso della riunione sono emersi gli aspetti positivi della Chiesa in Australia, così come al-

* Cf. *L'Osservatore Romano* 14-15 dicembre 1998.

cune delle sfide che essa deve affrontare. Molto chiaro, tuttavia, era il comune desiderio della Santa Sede e dei Vescovi dell'Australia di operare insieme nell'affrontare queste sfide con lo stesso spirito di collaborazione sperimentato durante l'incontro.

Il *Rapporto conclusivo* contiene proposte ed orientamenti per la missione della Chiesa in Australia, esprimendosi intenzionalmente in termini generali, evitando di menzionare specifiche persone, gruppi, istituzioni o pubblicazioni che potessero essere considerate problematiche. Piuttosto esso offre una chiara indicazione ai Vescovi locali così che essi possano confermare, ammonire e correggere secondo quanto le circostanze concrete esigono. Il lettore dovrebbe tener presente che, anche se gli stessi problemi possono presentarsi altrove nel mondo, il documento intende affrontare la situazione specifica della Chiesa in Australia.

Il documento si rivolge a tutti i Vescovi dell'Australia ed alle loro diocesi, anche se non tutti i Vescovi hanno partecipato all'incontro. Esso tratta, nel contesto della Chiesa in Australia, del ruolo del Vescovo, del ruolo del clero, del ruolo delle persone di vita consacrata, dei sacramenti e della liturgia, nonché dell'educazione cattolica.

Il *Rapporto conclusivo* è stato firmato dai Prefetti delle Congregazioni interessate, dal Presidente della Conferenza Episcopale Cattolica Australiana e dai Presidenti delle Commissioni episcopali presenti all'incontro, come espressione del consenso raggiunto e della precisione del documento quale valida testimonianza del dialogo che ha avuto luogo durante l'incontro interdicasteriale.

Il documento è stato preparato da una commissione redazionale composta da S.E. il Cardinale Edward Bede Clancy, le loro Eccellenze Mons. Tarcisio Bertone, Mons. Giuseppe Pittau e Mons. Michael Putney. Il materiale per il testo è stato attinto dagli interventi fatti durante l'incontro interdicasteriale e dalle discussioni che vi hanno fatto seguito.

Il *Rapporto conclusivo* sarà distribuito in Australia, in particolare a quelle persone che hanno una responsabilità negli ambiti di cui ci si è occupati, e sarà disponibile sul sito internet della Conferenza Episcopale Cattolica Australiana.

INTERDICASTRIAL MEETING
WITH A REPRESENTATION OF THE AUSTRALIAN
BISHOPS

Statement of Conclusions

I. INTRODUCTION [...]

II. THE CURRENT SITUATION OF THE CHURCH IN AUSTRALIA [...]

III. THE BISHOP

[...]

To Sanctify

12. The bishop is the guardian of the sacraments, the means of sanctification for the faithful, particularly the Holy Eucharist, which is "the source and summit of the Christian life" (*Lumen gentium* 11). The bishop is called upon to exercise vigilance over the celebration and administration of the sacraments in his diocese. He ensures the sacraments are administered according to the proper liturgical norms set forth by the Church. If he discovers that these norms are not being followed properly, with integrity and reverence, he acts quickly to correct the error or abuse.

The Australian bishops realize that the sacred Liturgy is at the heart of their pastoral responsibilities. In promoting authentic sacred Liturgy, they have to provide against the introduction of spurious elements on the one hand, while, on the other, encouraging a Liturgy that is living and vibrant according to the prescribed norms and in the spirit of the liturgical reform. Most important is the bishop's own

life of prayer which sustains his whole ministry, especially his central role in the Liturgy of his diocese. He must constantly return to the wellsprings of prayer in order to be strengthened by God in the grace of the Holy Spirit for his own personal sanctification for the good of the Church.

IV. THE PRIEST

[...]

23. Collaboration of the Lay Faithful. Despite the goodwill involved, in a sometimes functional approach to priesthood, the identity of the priest has been further clouded when tasks have been entrusted to laity that belong to the ministerial priesthood. There has, at times, been a concomitant excessive involvement of the priest in areas that should be attended to by a committed and well-formed laity. This situation has had the effect of blurring the lines between the baptismal priesthood and the ministerial priesthood with negative effects on both. Clarity in this area is essential for many reasons, not least of which are the preservation of the authentic identity of both priest and laity, good order within the Church and the promotion of vocations.

24. Responsibility for Catechesis. As the preaching of the word of God and catechesis is such an important part of priestly ministry, and so necessary for the salvation of souls, priests must be aware of their responsibility in these areas. The matter of catechesis cannot be left solely in the hands of others, no matter how skilled they be. The transmission of the Faith is to be actively attended to by priests as this is an essential part of their ministry.

[...]

V. CONSECrated PERSONS ...
 ni barmot sus luidist edh lls ygaurd yldnce edh ni noimqimay rich
 or qis yldnced edh ni ygaurd lldh rdt bndeqiq bnd subndot rdtin
 VKI THE SACRED LITURGY AND THE SACRAMENTS ...
 .(V& iunioA

37. **Gains and Future Prospects.** The work of renewal of the Church in Australia has made progress largely by means of the renewal of the Liturgy and the people's fuller participation in liturgical celebration. In Australia, as elsewhere, experience bears out the Holy Father's observation that the vast majority of the pastors and the Christian people have accepted the liturgical reform in a spirit of obedience and indeed joyful fervour. For this we should give thanks to God for that passage of the Holy Spirit through the Church which the liturgical renewal has been³¹ (Apostolic Letter *Vigesima Quintus Annus* 12). It is a pressing need that these positive results be built upon. The Australian Catholic Bishops' Conference has already planned to set aside significant resources to produce educational materials on the Mass which can be used at a diocesan or parish level. Other concrete initiatives will also be devised to ensure the quality and authentic fidelity of liturgical celebration and sacramental practice as the third Christian millennium dawns.

38. **The True Meaning of the Sacred Liturgy.** It is important that the sacred Liturgy as a whole be appreciated in all its profundity and mystery. The Liturgy is more than a recollection of past events, a means of imparting knowledge or a vehicle for expressing the faith and life of the celebrating community. It is fundamentally the manifestation of God's initiative and his loving will to save, expressed in the Paschal Mystery of our Lord Jesus Christ made present and efficacious by the Holy Spirit. In the Liturgy, Christ's work is carried forward by the Church until the end of time. The Council spoke therefore of the Liturgy as the summit or high point toward which the activity of the Church tends and the fountainhead from which all her strength flows (cf. Constitution

Sacrosanctum Concilium 10; cf. Apostolic Letter *Dies Domini* 32). By their participation in the earthly Liturgy all the faithful are formed in right conduct and prepared for that Liturgy in the heavenly city to which we journey as pilgrims (cf. *Sacrosanctum Concilium* 8; *Dies Domini* 37).

39. **The Liturgy: Act of Christ and of His Church.** The celebration of the Liturgy is therefore never a private action of the celebrant or of the community gathered in a particular place, but an act of the Church as such (cf. *Sacrosanctum Concilium* 26), in intimate union with Christ her Head. Accordingly, an insistence on “good liturgy” is right and useful as long as the expression is not misunderstood as meaning a human virtuoso, external performance or “choreography”. Rather, all participants should accommodate and subordinate themselves and their manner of thinking, acting and speaking to the great gift and mystery of God’s Redemption, and to the person of Christ, our sole Saviour, with a special reverence for the Real Presence of Christ in the Holy Eucharist at the Mass and reserved in the tabernacle.

40. **The Liturgy: Manifestation of the Nature of the Church.** Since it lies at the center of the Church’s life, the Liturgy manifests the Church’s very nature and directs it consciously and explicitly toward its ultimate goal. The Church is seen most perfectly in the celebration of the Eucharist, presided over by the bishop of the diocese, surrounded by his priests, deacons and the community of the faithful (cf. *Sacrosanctum Concilium* 26, 41; *Dies Domini* 34).

This ideal phenomenon is realized in varying degrees in circumstances where the bishop is not able to be present and where he is represented ordinarily by a priest. Even in such circumstances, the bishop remains the essential point of reference and the celebration necessarily reflects the nature of the Church as a “structured communion” whose nature is reflected in an “ordered exercise of liturgical action” (*On Certain Questions Regarding the Collaboration of the Non-*

Ordained Faithful in the Sacred Ministry of Priests, n. 6 §§ 1-2; cf. *Sacrosanctum Concilium*, n. 26; *Lumen gentium*, nn. 10-11).

It is when each takes part in the Liturgy according to his or her specific role in the Body of Christ that the whole Body is built up most effectively.

41. Authentic Promotion of the Liturgy. In today's rapidly changing world it is all the more necessary to return constantly to the authentic teaching of the Church on the Liturgy, as found in the liturgical texts themselves and, among many other authoritative sources, as reaffirmed and explained in a lucid and accessible manner in the *Catechism of the Catholic Church*.

Many people today call for a more "transcendental" Liturgy, and indeed liturgical celebrations must be permeated with a proper religious sense born of faith in unseen realities (cf. *Dies Domini* 43). Care must be given to the beauty and elegance of the vestments, sacred vessels, surroundings, furnishings, and to the eloquence of the words and actions themselves, to factors which will encourage the participation of the faithful, and to catechesis concerning the meaning of the liturgical signs (cf. *Sacrosanctum Concilium* 11, 14; S. Congr. for the Sacraments and Divine Worship, *Inaestimabile Donum* 16-17; *Dies Domini* 35).

At the same time the Liturgy must be a living event, accessible to the people. There is a need in catechesis, in all pastoral care and in liturgical celebration itself to involve all Catholics, above all the young, more fully in the Liturgy and help them to understand and live out its meaning. The Church in Australia, as in other countries, faces a notable decline in recent years in the numbers of Catholics attending Sunday Mass, a situation which calls for a pastoral response (cf. *Dies Domini* 36, 46-49).

42. Weaknesses and Correctives. A weakness in parish liturgical celebrations in Australia is the tendency on the part of some priests and parishes to make their own changes to liturgical texts and structures,

whether by omissions, by additions or by substitutions, occasionally even in central texts such as the Eucharistic Prayer. Practices foreign to the tradition of the Roman Rite are not to be introduced on the private initiative of priests, who are ministers and servants, rather than masters of the sacred Rites (*Sacrosanctum Concilium* 22 §3; Instruction *Inaestimabile Donum* 5). Any unauthorized changes, while perhaps well-intentioned, are nevertheless seriously misguided. The bishops of Australia, then, will continue to put their energy above all into education, while correcting these abuses individually. Such education and corrective action are also the effective means for the pastoral care of those at the parish level who criticize and report the efforts of others, sometimes justly, but sometimes in a judgmental, selective, ill-informed and unproductive manner.

A return to a real sense of the Church and of Liturgy is the most effective path to overcoming obstinacy in personal tastes and to setting aside arbitrary action, fault-finding, conflict and division. Both in regard to the Liturgy and other questions in the life of the Church, there is a need for fidelity to the mind of the Church and willingness to dialogue with others, above all the pastors and bishops. Liturgical Translations. For authenticity in the Liturgy, it is essential that the translation of the texts not be so much a work of "creativity" as of a faithful and exact vernacular rendering of the original text, which itself is the fruit of the liturgical renewal and draws upon centuries of cultural and ecclesial experience. While fully respecting the genius of each language and avoiding a rigid literalism, an appropriate translation also carefully avoids paraphrase, gloss or interpretation. The explanation of the riches contained within the liturgical texts is the concern not of liturgical translation, but of the homily and of sustained catechesis.

The substantial unity of the Roman Rite is an expression of the theological realities of communion and of ecclesial unity and contributes to the rich plurality of the Church. Within their respective historical and cultural contexts, of course, the same may be said for

the other Catholic/liturgical families of venerable antiquity. To this end, the practice of the *recognitio* of the Holy See, as desired by the Second Vatican Council (cf. *Sacrosanctum Concilium* 36; cf. S. Congr. of Rites, Instr. *Inter Oecumenici*, 20-31; canon 838) stands as a guarantee of the authenticity of the translations and their fidelity to the original texts. By means of this practice, a concrete sign of the bond of communion between the successor of Peter and the successors of the other Apostles, translations become truly the expression in the local Churches of the heritage of the universal Church. The Holy See may not divest itself of this responsibility, and the bishops, who bear the responsibility of overseeing and approving the translations, likewise regard their own rôle as a direct and solemn trust. In this delicate work, the Australian Catholic Bishops' Conference will continue to cooperate in English-language questions in so far as possible with other English-speaking Episcopal Conferences. The work of translating has also caused them to reflect on some ancient and modern texts on 44.

The Sense of Sin. Many bishops in Australia and elsewhere have noted a decline in the sense of sin, stemming from the deeper reality of a crisis of faith, and having grave repercussions for the sacrament of Penance. The situation calls for a renewed and energetic catechesis on the very nature of sin as opposed to salvation, and thus for a focus in sacramental praxis not only on the consolation and encouragement of the faithful, but also on instilling a true sense of contrition, of authentic sorrow for their own sins. Catholics should come to understand more deeply Jesus' death as a redeeming sacrifice and an act of perfect worship of the Father effecting the remission of sins. A failure to appreciate this supreme grace would undermine the whole of Christian life. They should be made fully aware, too, of the indispensable rôle in the reconciliation of sinners which Christ has entrusted to His Church.

45. The Sacrament of Penance or Réconciliation. Individual confession and absolution remains the sole ordinary means by which one of the faithful who is conscious of grave sin is reconciled with

God and with the Church" (canon 960; cf. *Rituale Romanum, Ordo Paenitentiae*, n. 31; canon 960; *Catechism of the Catholic Church* 1484). Energetic efforts are to be made to avoid any risk that this traditional practice of the sacrament of Penance fall into disuse.

The communal celebration of Penance with individual confessions and absolution should be encouraged especially in Advent and Lent, but it cannot be allowed to prevent regular, ready access to the traditional form for all who desire it. Unfortunately, communal celebrations have not infrequently occasioned an illegitimate use of general absolution. This illegitimate use, like other abuses in the administration of the sacrament of Penance, is to be eliminated.

The teaching of the Church is reflected in precise terms in the requirements of the *Code of Canon Law* (cf. esp. canons 959-964). In particular it is clear that "A sufficient necessity is not ... considered to exist when confessors cannot be available merely because of a great gathering of penitents, such as can occur on some major feastday or pilgrimage" (canon 961 § 1).

The bishops will exercise renewed vigilance on these matters for the future, aware that departures from the authentic tradition do great wrong to the Church and to individual Catholics.

46. Appropriate Liturgical Formation. So that the faithful may be sure to receive from their priests an authentic and informed ministry and teaching, insistence will continue to be placed upon the stipulation of the Council's Constitution *Sacrosanctum Concilium* (n. 16), that the sacred Liturgy be regarded as one of the principal subjects in major seminaries, a requirement that is the subject of further guidelines offered by the Sacred Congregation for Catholic Education's Instruction, *In ecclesiasticam* (3 June 1979).

Such liturgical formation needs to be followed through in all the different sections of the Catholic community and at the various levels in a consistent and permanent fashion. Only in this way will communities and individuals be brought to a deeper understanding of the

Liturgy. Likewise, only by sustained programs of this kind can the Church in Australia be assured of a sufficient pool of resource persons to sustain the different areas of liturgical development.

VII. EDUCATION AND EVANGELIZATION

[...]

52. **The Scrutinies.** For the good of individuals and of the whole Church, careful attention is to be given to the considerations set out by the recent circular of the Congregation for Divine Worship and the Discipline of the Sacraments regarding the Scrutinies to be held before each of the major steps in the advancement of candidates to Holy Orders. A candidate for the diaconate or the priesthood must be totally free before God and the Church to assume the responsibility of ordained ministry. For his part the diocesan Bishop must have a moral certainty of the suitability and worthiness of the candidate in terms of doctrine, spiritual life and human qualities, before the man is ordained to the diaconate.

[...]

VIII. CONCLUSION

The aim of the meeting between various Dicasteries of the Holy See and bishops representing the Australian Catholic Bishops Conference was to arrive at a deeper understanding of the situation of the Church in Australia in the area of doctrine and morals, the liturgy, the role of the bishop, evangelization and mission, the priesthood and religious life, and Catholic education. The vitality of the Church in this great continent was brought into full relief during the meeting; as were some of the challenges facing the Australian bishops, but most evident was the common desire to work together to overcome the problems.

The meeting was therefore a great "moment" of authentic *affectus collegialis* between the Church in Australia and the primary collaborators of the Roman Pontiff. To preserve and ever deepen this communion, the spirit of collaboration experienced in the meeting must continue into the future. The fraternal nature of this exchange of views will assist the regular cooperation between the Holy See and the Australian Catholic Bishops Conference, and the proposals will provide the context, at least in part, for their collaboration. By building on the good will and sustained efforts of many priests, deacons, religious and lay faithful, the Church in Australia will live out with ever greater fidelity the mystery of Christ in communion with the universal Church.

The bishops, as devoted shepherds of the Church in Australia, are well aware of its strengths and its weaknesses, and remain deeply committed to its service. They are confident that, with the assistance of the theological community and so many loyal priests, religious and lay faithful, along with the support and guidance of the Holy See, they will be well prepared to meet the challenges that confront them.

This common labour is before all else a cooperation with the Grace of the Holy Spirit, each one praying for the wisdom always to give first consideration to the honour of God and the salvation of souls, and by begging for the strength needed for the task of building up the Body of Christ, so that all efforts may bear abundant fruit for the mission of the Church in Australia and beyond.

The aim of the meeting between various Bishops of the Holy See and bishops representing the Australian Catholic Bishops Conference was to maintain and to strengthen a close and active relationship. The participants from the Roman Curia were: His Eminence Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith; His Eminence Cardinal Jorge Medina Estévez, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments; His Eminence Cardinal Lucas Moreira Neves, Prefect of the Congregation for Bishops; His Eminence Cardinal Darío Cas-

trillón Hoyos, Prefect of the Congregation for Clergy; His Eminence Cardinal Eduardo Martínez Somalo, Prefect of the Congregation for Institutes of Consecrated Life and for Societies of Apostolic Life; His Eminence Cardinal Pion Laghi, Prefect of the Congregation for Catholic Education; His Excellency, the Most Reverend Tarcisio Bertone, Secretary of the Congregation for the Doctrine of the Faith; His Excellency, the Most Reverend Gerardo Majella Agnelo, Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments; His Excellency, the Most Reverend Francesco Monterisi, Secretary of the Congregation for Bishops; His Excellency, the Most Reverend Csaba Ternyák, Secretary of the Congregation for Clergy; His Excellency, the Most Reverend Piergiorgio Nesti, Secretary of the Congregation for Institutes of Consecrated Life and for Societies of Apostolic Life; and His Excellency, the Most Reverend Giuseppe Pittau, Secretary of the Congregation for Catholic Education.

The participants from Australia were: His Eminence Cardinal Edward Clancy, Metropolitan Archbishop of Sydney, President of the Australian Catholic Bishops Conference; His Excellency, the Most Reverend Francis Carroll, Archbishop of Canberra and Goulburn; His Excellency, the Most Reverend George Pell, Metropolitan Archbishop of Melbourne; His Excellency, the Most Reverend Eric D'Arcy, Archbishop of Hobart; His Excellency, the Most Reverend Leonard Faulkner, Metropolitan Archbishop of Adelaide; His Excellency, the Most Reverend Barry Hickey, Metropolitan Archbishop of Perth and Chairman of the Committee for Liturgy; His Excellency the Most Reverend John Bathersby, Metropolitan Archbishop of Brisbane; His Excellency, the Most Reverend Brian Heenan, Bishop of Rockhampton, Chairman of the Committee for Clergy and Religious; His Excellency, the Most Reverend Justin Bianchini, Bishop of Geraldton, Secretary of the Committee for Clergy and Religious; His Excellency, the Most Reverend Michael Putney, Auxiliary Bishop of Brisbane, Chairman of the Committee for Doctrine and Morals; His Excellency, the Most Reverend David Walker, Bishop of Broken Bay, Secretary of the Committee for Doctrine and Morals; His Excellency,

the Most Reverend James Foley, Bishop of Cairns, Chairman of the Committee for Education and Secretary of the Committee for Liturgy; His Excellency, the Most Reverend Barry Collins, Bishop of Wilcannia-Forbes, Secretary of the Committee for Education; His Excellency, the Most Reverend Edmund Collins, Bishop of Darwin, Chairman of the Committee for Evangelization and Missions; and His Excellency, the Most Reverend William Morris, Bishop of Toowoomba, Secretary of the Committee for Evangelization and Missions.

[Sequuntur Patrum subsignationes]



CD-ROM: IUS CANONICUM ET IURISPRUDENTIA ROTALIS

☐ **In hoc CD-ROM adsunt reproducta:**

- Codex iuris canonici anni 1917.
- Codex iuris canonici anni 1983.
- Codex Canonum Ecclesiarum Orientalium anni 1991.
- Decreta interpretativa canonum Codicis Iuris Canonici anni 1917 et Codicis Iuris Canonici anni 1983 data a Pontificio Consilio de legum textibus interpretandis.
- Constitutio Apostolica « Provida Mater Ecclesia » anni 1936.
- Motu Proprio « Causas matrimoniales » anni 1971.
- « Normae Rotae Romanae Tribunalis » annorum 1934 et 1994.
- Iurisprudentia Rotalis de merito scilicet « Decisiones seu sententiae selectae Rotae Romanae Tribunalis » quae prodierunt ab anno 1966 ad annum 1990.
- Iurisprudentia Rotalis de ritu seu Decreta Rotalia antea numquam publicata annorum 1966-1990.
- Doctrina citata a iurisprudentia Rotali de merito in tribus archivis: magisterium ecclesiale, magisterium pontificium, auctores varii. Index analyticus textuum supra citatorum idiomate latino, italico, gallico, anglico, hispanico.

☐ **CD-ROM consuli potest uti sequitur:**

per indicem argumentorum iuxta capita nullitatis; per indicem analyticum argumentorum; per indicationem sententiae vel decreti rotalis; per nomen iudicis; per nomen Curiae; per indicationem canonis Codicum iuris canonici; per indicationem articuli textus Provida Mater, M.P. Causas matrimoniales, Normarum Rotalium; per indicationem doctrinae magisterii sive ecclesialis sive pontificii et auctorum; per concordantiam Codicis anni 1917 cum Codice anni 1983 et versa vice; per navigationem ipertextualem inter documenta cohaerentia.

☐ **Ex parte utentis requiruntur:**

Personal computer; Lector CD-ROM; Media operationis MS-DOS.

☐ **Pretium operis S USA 700.**

CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

RITUALE ROMANUM

EX DECRETO SACROSANCTI OECUMENICI CONCILII VATICANI II RENOVATUM
AUCTORITATE PAULI PP. VI EDITUM IOANNIS PAULI PP. II CURA RECOGNITUM

ORDO CELEBRANDI MATRIMONIUM

EDITIO TYPICA ALTERA

Ordo celebrandi Matrimonium, ad normam decretorum Constitutionis de sacra Liturgia recognitus, quo ditior fieret et clarius gratiam sacramenti significaret, a Consilio ad exsequendam instaurationem liturgicam apparatus, anno 1969 publici iuris factus est a Sacra Rituum Congregatione in prima editione typica. Nunc vero, post experientiam pastoraalem plus quam vicennalem factam, opportunum visum est alteram parare editionem, attentis animadversionibus et suggestionibus, quae ad Ordinem meliorem reddendum hucusque ac undique pervenerunt.

Editio typica altera apparata est ad normam recentiorum documentorum, quae ab Apostolica Sede de re matrimoniali sunt promulgata, videlicet Adhortationis Apostolicae *Familiaris consortio* (diei 22 novembris 1981) et novi *Codici Iuris Canonici*.

Relatione habita ad priorem, haec editio altera sequentia praebet elementa peculiaria:

— editio ditata est amplioribus *Praenotandis*, sicut ceteri libri liturgici instaurati, ut aptius exponatur doctrina de sacramento, structura celebrationis immediate eluceat et opportuna suppeditentur pastoralia media ad sacramenti celebrationem digne praeparandam;

— modo clariore indicatae sunt aptationes Conferentiarum Episcoporum cura parandae;

— nonnullae inductae sunt variationes in textus, etiam ad eorum significationem profundius comprehendendam;

— adiunctum est novum caput (Caput III: Ordo celebrandi Matrimonium coram assistente laico) ad normam can. 1112 C.I.C.;

— ad modum *Appendicis* inserta sunt specimina Orationis universalis, seu fidelium necnon Ordo benedictionis desponsatorum et Ordo benedictionis coniugum intra Missam, occasione data anniversarii Matrimonii adhibendus.

Venditio operis fit cura Librariae Editricis Vaticanae