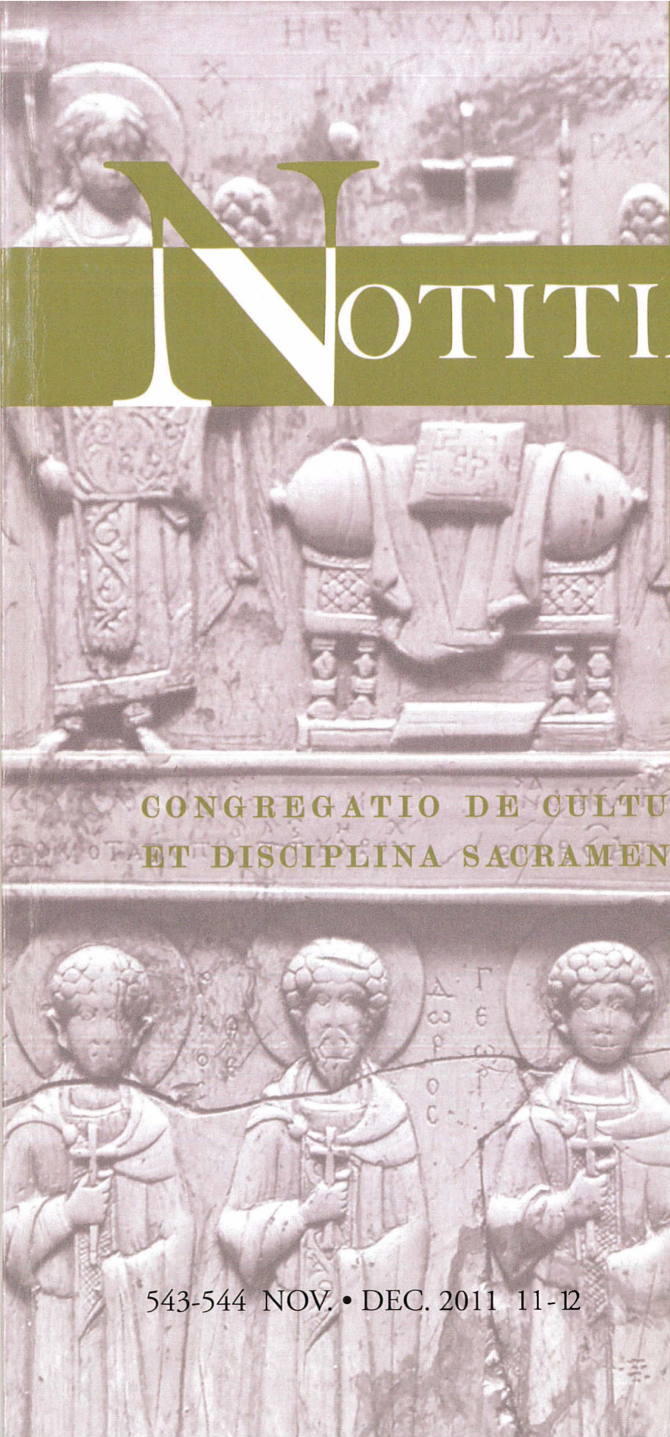


The background of the cover is a collage of three distinct religious artworks. The top section features a detail of a stone relief with a haloed figure on the left and a central cross-like symbol. The middle section shows a large, ornate stone relief of a seated figure, possibly a pope, wearing a mitre and holding a book. The bottom section depicts three standing figures, likely saints or apostles, each holding a cross. The entire collage is set against a solid olive-green background.

NOTITIAE

CONGREGATIO DE CULTU DIVINO
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ACTA BENEDICTI PP. XVI

Esortazione Apostolica Postsinodale *Africae Munus* (577-582)

Exortation Apostolique Post-Synodale *Africae Munus* (583-589)

Post-Synodal Apostolic Exhortation *Africae Munus* (590-595)

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CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

In nostra familia (602)

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POSTSINODALE
AFRICAE MUNUS
ALL'EPISCOPATO, AL CLERO, ALLE PERSONE CONSACRATE E
AI FEDELI LAICI SULLA CHIESA IN AFRICA AL
SERVIZIO DELLA RICONCILIAZIONE, DELLA
GIUSTIZIA E DELLA PACE

« Voi siete il sale della terra ...
Voi siete la luce del mondo »
(Mt 5, 13.14)

[...]

CAPITOLO II

I CANTIERI PER LA RICONCILIAZIONE,
LA GIUSTIZIA E LA PACE

I. L'ATTENZIONE ALLA PERSONA UMANA

[...]

B. *Vivere la verità del Sacramento della Penitenza e della Riconciliazione*

33. I membri del Sinodo hanno, inoltre, sottolineato che un gran numero di cristiani in Africa assume un atteggiamento ambiguo rispetto alla celebrazione del Sacramento della Riconciliazione, mentre questi stessi cristiani sono spesso molto scrupolosi nell'applicazione dei riti tradizionali di riconciliazione. Per aiutare i fedeli cattolici a vivere un autentico cammino di *metanoia* nella celebrazione di questo Sacramento, in cui la mentalità intera torna ad orientarsi verso l'incontro con Cristo,⁵⁸ sarebbe bene che i Vescovi facessero studiare se-

⁵⁸ Cfr *Propositio* 9.

riamente le cerimonie tradizionali africane di riconciliazione per valutarne gli aspetti positivi e i limiti. Infatti, queste mediazioni pedagogiche tradizionali⁵⁹ non possono, in nessun caso, sostituire il Sacramento. L'Esortazione apostolica post-sinodale *Reconciliatio et Paenitentia*, del beato Giovanni Paolo II, ha chiaramente ricordato quali siano il ministro e le forme del Sacramento della Penitenza e della Riconciliazione.⁶⁰ Le mediazioni pedagogiche tradizionali possono unicamente contribuire a ridurre lo strappo provato e vissuto da certi fedeli aiutandoli ad aprirsi con maggiore profondità e verità a Cristo, l'Unico grande Mediatore per ricevere la grazia del Sacramento della Penitenza. Celebrato nella fede, questo Sacramento è sufficiente a riconciliarci con Dio e con il prossimo.⁶¹ È in definitiva Dio che, nel suo Figlio, ci riconcilia con Sé e con gli altri.
[...]

CAPITOLO III

« ÀLZATI, PRENDI LA TUA BARELLA E CAMMINA! » (*Gv* 5, 8)

[...]

II. LA PAROLA DI DIO E I SACRAMENTI

A. *Le Sacre Scritture*

150. Secondo San Girolamo « l'ignoranza delle Scritture è ignoranza di Cristo ». ¹⁹⁹ La lettura e la meditazione della Parola di Dio ci dona non soltanto « la sublimità della conoscenza di Cristo Gesù » (*Fil* 3, 8), ma inoltre ci radica più profondamente in Cristo e orienta il nostro servizio

⁵⁹ Cfr *Propositio* 8.

⁶⁰ Cfr nn. 28-34: *AAS* 77 (1985), 250-273. Questo insegnamento è stato confermato dalla Lettera apostolica sotto forma di Motu proprio *Misericordia Dei* (2 maggio 2002): *AAS* 94 (2002), 452-459.

⁶¹ Cfr *Propositio* 7.

¹⁹⁹ *Commentariorum in Isaiam prophetam, Prologus: PL* 24, 17.

di riconciliazione, di giustizia e di pace. La celebrazione dell'Eucaristia, di cui la prima parte è la liturgia della Parola, ne costituisce la fonte e il culmine. Raccomando perciò che l'apostolato biblico venga promosso in ogni comunità cristiana, nella famiglia e nei movimenti ecclesiali.

151. Ogni fedele di Cristo acquisisca l'abitudine della lettura quotidiana della Bibbia! Una lettura attenta della recente Esortazione apostolica *Verbum Domini* fornirà utili indicazioni pastorali. Si presti attenzione dunque nell'iniziare i fedeli alla venerabile e fruttuosa tradizione della *lectio divina*. È la Parola di Dio che può aiutare nella conoscenza di Gesù Cristo e operare le conversioni che conducono alla riconciliazione, perché essa vaglia « i sentimenti e i pensieri del cuore » (*Eb* 4, 12). I Padri Sinodali incoraggiano le comunità cristiane parrocchiali, le CEV/SCC, le famiglie, le associazioni e i movimenti ecclesiali a momenti di condivisione della Parola di Dio.²⁰⁰ Essi diverranno così anzitutto luoghi dove la Parola di Dio, che edifica la comunità dei discepoli di Cristo, è letta insieme, meditata e celebrata. Questa Parola continuamente rigenera la comunione fraterna (cfr *1 Pt* 1, 22-25).

B. L'Eucaristia

152. Per edificare una società riconciliata, giusta e pacifica, il mezzo più efficace è una vita di intima comunione con Dio e con gli altri. In effetti, intorno alla mensa del Signore sono riuniti uomini e donne di origine, di cultura, di razza, di lingua e di etnia differenti. Essi formano una sola e identica unità grazie al Corpo e al Sangue di Cristo. Attraverso il Cristo-Eucaristia, diventano consanguinei e dunque autenticamente fratelli e sorelle, grazie alla Parola, al Corpo e al Sangue di Gesù Cristo stesso. Tale legame di fraternità è più forte di quello delle nostre famiglie umane, di quello delle nostre tribù. « Poiché quelli che egli da sempre ha conosciuto, li ha anche predestinati ad essere conformi all'immagine del Figlio suo, perché egli sia il primogenito tra molti fratelli » (*Rm* 8, 29). L'esempio di Gesù li rende

²⁰⁰ Cfr *Propositio* 46.

capaci di amarsi, di donare la vita gli uni per gli altri, in quanto l'amore con cui ciascuno è amato deve comunicarsi nei fatti e nella verità.²⁰¹ È dunque indispensabile celebrare in comunità la domenica, Giorno del Signore, come anche le feste di precetto.

153. Non desidero fare qui un'esposizione teo-logica sull'Eucaristia. Nell'Esortazione apostolica postsinodale *Sacramentum caritatis* ne ho delineato i grandi tratti. Esorto, qui, tutta la Chiesa in Africa ad aver cura in modo particolare della celebrazione dell'Eucaristia, memoriale del Sacrificio di Cristo Gesù, segno di unità e vincolo di carità, banchetto pasquale e pegno della vita eterna. L'Eucaristia dev'essere celebrata con dignità e bellezza seguendo le norme stabilite. L'Adorazione eucaristica, personale e comunitaria, permetterà di approfondire questo grande mistero. In questa prospettiva, potrebbe essere celebrato un Congresso eucaristico continentale. Esso sosterebbe lo sforzo dei cristiani nella loro cura di testimoniare i valori fondamentali di comunione in tutte le società africane.²⁰²

154. Affinché il mistero eucaristico sia rispettato, i Padri sinodali ricordano che le chiese e le cappelle sono luoghi sacri, da riservare unicamente alle celebrazioni liturgiche, evitando, per quanto possibile, che esse diventino semplici spazi di socializzazione o spazi culturali. Conviene promuovere la loro funzione primaria che è quella di essere luogo privilegiato di incontro tra Dio e il suo popolo, tra Dio e la sua creatura fedele. Conviene inoltre avere cura che l'architettura degli edifici di culto sia degna del mistero celebrato e conforme alla legislazione ecclesiastica e allo stile locale. Queste costruzioni devono essere fatte sotto la responsabilità dei Vescovi, dopo aver sentito il parere di persone competenti in liturgia e in architettura. Che si possa dire, quando se ne varca la soglia: « Certo il Signore è in questo luogo [...] Questa è proprio la casa di Dio, questa è la porta del cielo » (*Gen* 28, 16-17)! Questi luoghi raggiungeranno altresì la loro finalità se so-

²⁰¹ BENEDETTO XVI, Esort. ap. postsinodale *Sacramentum caritatis* (22 febbraio 2007), 82; *AAS* 99 (2007), 168-169; ID., Lett. Enc. *Deus caritas est* (25 dicembre 2005), 14; *AAS* 98 (2006), 228-229.

²⁰² Cfr *Propositio* 8.

no un aiuto alla comunità, rigenerata nell'Eucaristia e negli altri Sacramenti, per prolungare la celebrazione nella vita sociale perpetuando l'esempio stesso di Cristo (cfr *Gv* 13, 15).²⁰³ Questa « coerenza eucaristica »²⁰⁴ interpella ogni coscienza cristiana (cfr *1 Cor* 11, 17-34).

C. *La Riconciliazione*

155. Per aiutare le società africane a guarire dalle ferite della divisione e dell'odio, i Padri sinodali invitano la Chiesa a ricordarsi che essa porta nel suo seno le stesse ferite e amarezze. Quindi ha bisogno che il Signore la guarisca perché attesti in maniera credibile che il Sacramento della Riconciliazione sana e guarisce i cuori feriti. Tale Sacramento rinnova i legami infranti tra la persona umana e Dio e restaura i legami nella società. Educa anche i nostri cuori e le nostre menti affinché impariamo a vivere « concordi, partecipi delle gioie e dei dolori degli altri, animati da affetto fraterno, misericordiosi, umili » (*1 Pt* 3, 8).

156. Ricordo l'importanza della confessione individuale, che nessun altro atto di riconciliazione o alcun'altra paraliturgia può sostituire. Incoraggio, perciò, tutti i fedeli della Chiesa, clero, persone consacrate e laici, a ridare il suo vero posto al Sacramento della Riconciliazione nella sua duplice dimensione personale e comunitaria.²⁰⁵ Le comunità che non hanno sacerdoti, a causa delle distanze o per altre ragioni, possono vivere il carattere ecclesiale della penitenza e della riconciliazione attraverso forme non sacramentali. I cristiani in situazione d'irregolarità possono unirsi così al cammino penitenziale della Chiesa. Come hanno indicato i Padri sinodali, la forma non sacramentale può essere considerata come un mezzo di preparazione dei fedeli a una recezione fruttuosa del Sacramento,²⁰⁶ ma non potrà diventare una norma abituale, e ancor meno sostitui-

²⁰³ BENEDETTO XVI, Esort. ap. postsinodale *Sacramentum caritatis* (22 febbraio 2007), 51: AAS 99 (2007), 144.

²⁰⁴ *Ibidem*, 83: AAS 99 (2007), 169.

²⁰⁵ Cfr *Propositio* 5.

²⁰⁶ Cfr *Propositio* 6; GIOVANNI PAOLO II, Esort. ap. postsinodale *Reconciliatio et Poenitentia* (2 dicembre 1984), 23: AAS 77 (1985), 233-235.

re il Sacramento stesso. Esorto con tutto il cuore i sacerdoti a vivere questo Sacramento personalmente, e a rendersi veramente disponibili per la sua celebrazione.

157. Per incoraggiare la riconciliazione, a titolo comunitario, raccomando vivamente, come hanno auspicato i Padri sinodali, di celebrare ogni anno in ogni Paese africano « un giorno o una settimana di riconciliazione, particolarmente durante l'Avvento o la Quaresima ». ²⁰⁷ Il S.C.E.A.M. potrà contribuire alla sua realizzazione e, in accordo con la Santa Sede, promuovere un *Anno della riconciliazione* a livello continentale per chiedere a Dio un perdono speciale per tutti i mali e le ferite che gli esseri umani si sono inflitti gli uni gli altri in Africa, e affinché si riconcilino le persone e i gruppi che sono stati offesi nella Chiesa e nell'insieme della società. ²⁰⁸ Si tratterebbe di un Anno giubilare straordinario « durante il quale la Chiesa in Africa e nelle isole adiacenti rende grazie con la Chiesa universale e prega per ricevere i doni dello Spirito Santo », ²⁰⁹ specialmente il dono della riconciliazione, della giustizia e della pace.

158. Per tali celebrazioni sarà utile seguire il consiglio dei Padri sinodali: « La memoria dei grandi testimoni che hanno donato la loro vita al servizio del Vangelo e del bene comune o per la difesa della verità e dei diritti umani sia conservata e ricordata fedelmente ». ²¹⁰ A tal riguardo, i Santi sono le vere stelle della nostra vita, « che hanno saputo vivere rettamente. Esse sono luci di speranza. Certo, Gesù Cristo è la luce per antonomasia, il sole sorto sopra tutte le tenebre della storia. Ma per giungere fino a Lui abbiamo bisogno anche di luci vicine – di persone che donano luce traendola dalla sua luce ed offrono così orientamento per la nostra traversata ». ²¹¹

²⁰⁷ *Propositio* 8.

²⁰⁸ Cfr *ibidem*.

²⁰⁹ *Ibidem*.

²¹⁰ *Propositio* 9.

²¹¹ BENEDETTO XVI, Lett. Enc. *Spe salvi* (30 novembre 2007), 49: AAS 99 (2007), 1025.

EXHORTATION APOSTOLIQUE
POST-SYNODALE
AFRICAE MUNUS
À L'ÉPISCOPAT, AU CLERGÉ, AUX PERSONNES CONSACRÉES
ET AUX FIDÈLES LAÏCS SUR L'ÉGLISE EN AFRIQUE
AU SERVICE DE LA RÉCONCILIATION, DE LA JUSTICE
ET DE LA PAIX

« Vous êtes le sel de la terre...
Vous êtes la lumière du monde » (*Mt* 5, 13.14)

[...]

CHAPITRE II

LES CHANTIERS POUR LA RÉCONCILIATION,
LA JUSTICE ET LA PAIX

I. L'ATTENTION À LA PERSONNE HUMAINE

[...]

B. *Vivre la vérité du sacrement de la pénitence et de la réconciliation*

33. Les membres du Synode ont, en outre, souligné qu'un grand nombre de chrétiens en Afrique adoptent une attitude ambiguë face à la célébration du Sacrement de la Réconciliation, alors que ces mêmes chrétiens sont souvent très scrupuleux dans l'application des rites traditionnels de réconciliation. Pour aider le fidèle catholique à vivre une authentique démarche de *metanoia* dans la célébration de ce Sacrement, où la mentalité tout entière se réoriente vers la rencontre avec le Christ,⁵⁸ il serait bon que les Évêques fassent étudier sérieusement les cérémonies traditionnelles africaines de réconciliation pour en évaluer

⁵⁸ Cf. *Prop.* n. 9: *DC* 2434 (2009), pp. 1037-1038.

les aspects positifs et les limites. Car ces médiations pédagogiques traditionnelles⁵⁹ ne peuvent, en aucun cas, remplacer le Sacrement. L'Exhortation apostolique post-synodale *Reconciliatio et Paenitentia* du Bienheureux Pape Jean-Paul II a clairement rappelé quels étaient le ministre et les formes du Sacrement de la Pénitence et de la Réconciliation.⁶⁰ Ces médiations pédagogiques traditionnelles peuvent uniquement contribuer à réduire la déchirure ressentie et vécue par certains fidèles en les aidant à s'ouvrir avec plus de profondeur et de vérité au Christ, l'Unique grand Médiateur, pour recevoir la grâce du Sacrement de Pénitence. Célébré dans la foi, ce Sacrement est suffisant pour nous réconcilier avec Dieu et avec le prochain.⁶¹ C'est en définitive Dieu qui, en son Fils, nous réconcilie avec Lui et avec les autres.

CHAPITRE III

« LÈVE-TOI, PRENDS TON GRABAT ET MARCHE ! » (*Jn* 5, 8)

[...]

II. LA PAROLE DU DIEU ET LE SACREMENTS

II. LA PAROLE DU DIEU ET LE SACREMENTS

A. *Les Saintes Écritures*

150. Selon saint Jérôme, « ignorer les Écritures, c'est ignorer le Christ ».¹⁹⁹ La lecture et la méditation de la Parole de Dieu nous don-

⁵⁹ Cf. *Prop.* n. 8: *DC* 2434 (2009), p. 1037.

⁶⁰ Cf. nn. 28-34: *AAS* 77 (1985), pp. 250-273; *DC* 1887 (1985), pp. 16-27. Cet enseignement a été confirmé par la Lettre apostolique sous forme de *Motu proprio* *Misericordia Dei* (2 mai 2002): *AAS* 94 (2002), pp. 452-459; *DC* 2270 (2002), pp. 451-455.

⁶¹ Cf. *Prop.* n. 7: *DC* 2434 (2009), p. 1037.

¹⁹⁹ *Commentaire sur Isaïe, prologue*: PL 24, 17.

nent non seulement « la science éminente de Jésus-Christ » (*Ph* 3, 8), mais encore, elles nous enracinent plus profondément dans le Christ et orientent notre service de la réconciliation, de la justice et de la paix. La célébration de l'Eucharistie dont la première partie est la liturgie de la Parole, en constitue la source et le sommet. Je recommande donc que l'apostolat biblique soit promu dans chaque communauté chrétienne, dans la famille et dans les mouvements ecclésiaux.

151. Que chaque fidèle du Christ prenne l'habitude de la lecture quotidienne de la Bible ! Une lecture attentive de ma récente Exhortation apostolique *Verbum Domini*, fournira des indications pastorales utiles. On veillera donc à initier les fidèles à la vénérable et fructueuse tradition de la *lectio divina*. C'est la Parole de Dieu qui peut aider à la connaissance de Jésus Christ et opérer les conversions qui aboutissent à la réconciliation, puisqu'elle passe au crible « les sentiments et les pensées du cœur » (*Hb* 4, 12). Les Pères du Synode encouragent les communautés chrétiennes paroissiales, les CEV (CCS), les familles et les associations et les mouvements ecclésiaux à des moments de partage de la Parole de Dieu.²⁰⁰ Ils deviendront ainsi davantage des lieux où la Parole de Dieu qui édifie la communauté des disciples du Christ, est lue ensemble, méditée et célébrée. Cette Parole régénère sans cesse la communion fraternelle (cf. *I P* 1, 22-25).

B. *L'Eucharistie*

152. Pour bâtir une société réconciliée, juste et pacifique, le moyen le plus efficace est une vie d'intime communion avec Dieu et avec les autres. En effet, autour de la table du Seigneur sont réunis des hommes et des femmes d'origines, de cultures, de races, de langues, et d'ethnies différentes. Ils forment une seule et même unité grâce au Corps et au Sang du Christ. À travers le Christ-Eucharistie, ils deviennent consanguins, et donc authentiquement frères et sœurs, grâce à la Parole, au Corps et au Sang de Jésus-Christ lui-même. Ce

²⁰⁰ Cf. *Prop.* n. 46: *DC* 2434 (2009), p. 1051.

lien de fraternité est plus fort que celui de nos familles humaines, celui de nos tribus. « Car ceux que d'avance il a discernés, il les a aussi prédestinés à reproduire l'image de son Fils, afin qu'il soit l'Aîné d'une multitude de frères » (*Rm* 8, 29). L'exemple de Jésus les rend capables de s'aimer, de donner leur vie les uns pour les autres, car l'amour dont chacun est aimé doit se communiquer en acte et en vérité.²⁰¹ Il est donc indispensable de célébrer en communauté le dimanche, Jour du Seigneur, comme aussi les fêtes de précepte.

153. Je ne désire pas faire ici un exposé théologique sur l'Eucharistie. Dans l'Exhortation apostolique post-synodale *Sacramentum caritatis*, j'en ai esquissé les grands traits. J'exhorte, ici, toute l'Église en Afrique à soigner tout particulièrement la célébration de l'Eucharistie, mémorial du Sacrifice du Christ Jésus, signe d'unité et lien de charité, banquet pascal et gage de la vie éternelle. L'Eucharistie doit être célébrée avec dignité et beauté en suivant les normes établies. L'Adoration eucharistique, personnelle et communautaire, permettra d'approfondir ce grand mystère. Dans cette ligne, un Congrès eucharistique continental pourrait être célébré. Il soutiendrait l'effort des chrétiens dans leur souci de témoigner des valeurs fondamentales de communion dans toutes les sociétés africaines.²⁰²

154. Pour que le mystère eucharistique soit respecté, les Pères synodaux rappellent que les églises et les chapelles sont des lieux sacrés à réserver uniquement aux célébrations liturgiques en évitant, autant que possible, qu'elles deviennent de simples espaces de socialisation ou des espaces culturels. Il convient de promouvoir leur fonction première qui est celle d'être un lieu privilégié de rencontre entre Dieu et son peuple, entre Dieu et sa créature fidèle. Il convient en outre de veiller à ce que l'architecture de ces édifices culturels soit digne du mystère célébré et conforme à la législation ecclésiastique et au style lo-

²⁰¹ Cf. BENOÎT XVI, Exhort. apost. post-synodale *Sacramentum caritatis* (22 février 2007), n. 82 : AAS 99 (2007), pp. 168-169; DC 2377 (2007), p. 337; Lett. enc. *Deus caritas est* (25 décembre 2005), n. 14: AAS 98 (2006), pp. 228-229; DC 2429 (2009), p. 758.

²⁰² Cf. *Prop.* n. 8: DC 2434 (2009), p. 1037.

cal. Ces constructions doivent être faites sous la responsabilité des Évêques, après avoir entendu l'avis de personnes compétentes en liturgie et en architecture. Que l'on puisse dire en franchissant le seuil : « En vérité, le Seigneur Dieu est en ce lieu [...] Ce n'est rien de moins qu'une Maison de Dieu et la porte du ciel » (*Gn* 28, 16-17)! Ces lieux atteindront également leur finalité s'ils sont une aide à la communauté, régénérée dans l'Eucharistie et les autres Sacrements, pour prolonger leur action dans la vie sociale en perpétuant l'exemple même du Christ (cf. *Jn* 13, 15).²⁰³ Cette « cohérence eucharistique »²⁰⁴ interpelle toute conscience chrétienne (cf. *1 Co* 11, 17-34).

C. *La Réconciliation*

155. Pour aider les sociétés africaines à guérir des blessures de la division et de la haine, les Pères du Synode invitent l'Église à se souvenir qu'elle porte en son sein les mêmes blessures et amertumes. Dès lors, elle a besoin que le Seigneur l'en guérisse pour qu'elle atteste, de manière crédible, que le Sacrement de la Réconciliation panse et guérit les cœurs meurtris. Ce Sacrement renoue les liens rompus entre la personne humaine et Dieu et restaure les liens dans la société. Il éduque aussi nos cœurs et nos esprits pour que nous apprenions à vivre « en esprit d'union, dans la compassion, l'amour fraternel, la miséricorde, l'esprit d'humilité » (*1 P* 3, 8).

156. Je rappelle l'importance de la confession individuelle qu'aucun autre acte de réconciliation ou aucune autre paraliturgie ne peut remplacer. J'encourage, donc, tous les fidèles de l'Église, clergé, personnes consacrées et laïcs, à redonner sa place véritable au Sacrement de la Réconciliation dans sa double dimension personnelle et communautaire.²⁰⁵ Les communautés qui n'ont pas de prêtres, à cause des

²⁰³ Cf. BENOÎT XVI, Exhort. apost. post-synodale *Sacramentum caritatis* (22 février 2007), n. 51: AAS 99 (2007), p. 144; DC 2377 (2007), p. 324.

²⁰⁴ *Ibidem*, n. 83: AAS 99 (2007), p. 169; DC 2377 (2007), p. 337.

²⁰⁵ Cf. *Prop.* n. 5: DC 2434 (2009), p. 1036.

distances ou pour d'autres raisons, peuvent vivre le caractère ecclésial de la pénitence et de la réconciliation à travers des formes non sacramentelles. Les chrétiens en situation d'irrégularité peuvent se joindre ainsi à la démarche pénitentielle de l'Église. Comme l'ont indiqué les Pères synodaux, la forme non sacramentelle peut être considérée comme un moyen de préparation des fidèles à une réception fructueuse du Sacrement,²⁰⁶ mais elle ne pourra pas devenir une norme habituelle, et encore moins remplacer le Sacrement lui-même. J'exhorte de tout cœur les prêtres à vivre ce Sacrement personnellement, et à se rendre vraiment disponibles pour sa célébration.

157. Pour encourager la réconciliation, à titre collectif, je recommande vivement, comme l'ont souhaité les Pères synodaux, de célébrer tous les ans dans chaque pays africain « un jour ou une semaine de réconciliation, particulièrement pendant l'Avent ou le Carême ».²⁰⁷ Le S.C.E.A.M. pourra contribuer à sa réalisation et, en accord avec le Saint-Siège, promouvoir une *Année de la réconciliation* au niveau continental pour demander à Dieu un pardon spécial pour tous les maux et blessures que les êtres humains se sont infligés les uns aux autres en Afrique, et pour que se réconcilient les personnes et les groupes qui ont été blessés dans l'Église et dans l'ensemble de la société.²⁰⁸ Il s'agirait d'une Année jubilaire extraordinaire « pendant laquelle l'Église en Afrique et dans les îles adjacentes rend grâce avec l'Église universelle et prie pour recevoir les dons de l'Esprit Saint »,²⁰⁹ spécialement le don de la réconciliation, de la justice et de la paix.

158. Pour de telles célébrations, il sera utile de suivre le conseil des Pères synodaux : « Que la mémoire des grands témoins qui ont donné leur vie au service de l'Évangile et du bien commun ou pour la défense de la vérité et des droits humains soit gardée et fidèlement

²⁰⁶ Cf. Prop. n. 6: DC 2434 (2009), p. 1036; JEAN-PAUL II, Exhort. apost. post-synodale *Reconciliatio et Poenitentia* (2 décembre 1984), n. 23: AAS77 (1985), pp. 233-235; DC 1887 (1985), pp. 15-16.

²⁰⁷ Prop. n. 8: DC 2434 (2009), p. 1037.

²⁰⁸ Cf. *Idem*.

²⁰⁹ *Idem*.

rappelée». ²¹⁰ À cet égard, les saints sont les véritables étoiles de notre vie, eux « qui ont su vivre dans la droiture. Ils sont des lumières d'espérance. Certes, Jésus Christ est la lumière par antonomase, le soleil qui se lève sur toutes les ténèbres de l'histoire. Mais pour arriver jusqu'à Lui nous avons besoin aussi de lumières proches – de personnes qui donnent une lumière en la tirant de sa lumière et qui offrent ainsi une orientation pour notre traversée ». ²¹¹

²¹⁰ *Prop.* n. 9: *DC* 2434 (2009), p. 1037.

²¹¹ BENOÎT XVI, Lett. enc. *Spe salvi* (30 novembre 2007), n. 49: *AAS* 99 (2007), p. 1025; *DC* 2493 (2008), p. 36.

POST-SYNODAL
APOSTOLIC EXHORTATION
AFRICAE MUNUS
TO THE BISHOPS, CLERGY, CONSECRATED PERSONS
AND THE LAY FAITHFUL ON THE CHURCH IN AFRICA
IN SERVICE TO RECONCILIATION, JUSTICE AND PEACE

« You are the salt of the earth ...
You are the light of the world » (*Mt* 5:13-14)

[...]

CHAPTER II
PATHS TOWARDS RECONCILIATION,
JUSTICE AND PEACE

B. *Experiencing the truth of the sacrament of penance and reconciliation*

33. The Synod members also emphasized the fact that a great many Christians in Africa take an ambivalent stance towards the sacrament of Reconciliation, whereas these same Christians are often very scrupulous in the use of traditional rites of reconciliation. In order to assist the Catholic faithful to walk an authentic path of *metanoia* in celebrating this sacrament, through which the whole person is refocused upon the goal of encounter with Christ,⁵⁸ it would be helpful if the bishops were to commission a serious study of traditional African reconciliation ceremonies in order to evaluate their positive aspects and their limitations. These traditional pedagogical forms of mediation⁵⁹ cannot in any way take the place of the sacrament. The Post-Synodal Apostolic Exhortation *Reconciliatio et Paenitentia* of Blessed John Paul II clearly restated the proper minister and forms of

⁵⁸ Cf. *Propositio* 9.

⁵⁹ Cf. *Propositio* 8.

the sacrament of Penance and Reconciliation.⁶⁰ The only way that traditional pedagogical forms of mediation can serve to reduce the anguish experienced by certain members of the faithful is by helping them to open themselves more deeply and more truly to Christ, the one great Mediator, and to receive the grace of the sacrament of Penance. Celebrated in faith, this sacrament has the power to reconcile us with God and with our neighbour.⁶¹ It is God who, in his Son, definitively reconciles us with himself and with one another.

CHAPTER III

“STAND UP, TAKE YOUR MAT AND WALK!” (*Jn* 5:8)

II. THE WORD OF GOD AND THE SACRAMENTS

A. *The sacred Scriptures*

150. According to Saint Jerome, “ignorance of the Scriptures is ignorance of Christ”.¹⁹⁹ Reading and meditating on the word of God not only gives us “the surpassing value of knowing Christ Jesus” (*Phil* 3:8), but also roots us more deeply in Christ and guides our service of reconciliation, justice and peace. The celebration of the Eucharist, whose first part is the Liturgy of the Word, is its source and summit. For this reason, I recommend that the biblical apostolate be promoted in each Christian community, in the family and in the ecclesial movements.

151. Each member of Christ’s faithful should grow accustomed to reading the Bible daily! An attentive reading of the recent Apostolic

⁶⁰ Cf. Nos. 28-34: AAS 77 (1985), 250-273. This teaching was confirmed by the Apostolic Letter issued *Motu proprio Misericordia Dei* (2 May 2002): AAS 94 (2002), 452-459.

⁶¹ Cf. *Propositio* 7.

¹⁹⁹ *Commentarium in Isaiam prophetam, Prologus*: PL 24, 17.

Exhortation *Verbum Domini* can provide some useful pastoral indications. Care should be taken to initiate the faithful into the ancient and fruitful tradition of *lectio divina*. The word of God can lead to the knowledge of Jesus Christ and bring about conversions which produce reconciliation, since it is able to sift “the thoughts and intentions of the heart” (*Heb* 4:12). The Synod Fathers encouraged Christian parish communities, SCCs, families and associations and ecclesial movements to set aside times for sharing the word of God.²⁰⁰ In this way, they will increasingly become places where God’s word, which builds up the community of Christ’s disciples, is read, meditated on and celebrated. This word constantly enlivens fraternal communion (cf. *1 Pet* 1:22-25).

B. *The Eucharist*

152. The most effective means for building a reconciled, just and peaceful society is a life of profound communion with God and with others. The table of the Lord gathers together men and women of different origins, cultures, races, languages and ethnic groups. Thanks to the Body and Blood of Christ, they become truly one. In the eucharistic Christ, they become blood relations and thus true brothers and sisters, thanks to the word and to the Body and Blood of the same Jesus Christ. This bond of fraternity is stronger than that of human families, than that of our tribes. “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brethren” (*Rom* 8:29). The example of Jesus enables them to love one another and to give their lives for one another, since the love by which one is loved is meant to be shared in deed and in truth.²⁰¹ Consequently, the community celebration of Sunday, *the Lord’s Day*, and holydays of obligation is indispensable.

²⁰⁰ Cf. *Propositio* 46.

²⁰¹ BENEDICT XVI, Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* (22 February 2007), 82: AAS 99 (2007), 168-169; ID., Encyclical Letter *Deus Caritas Est* (25 December 2005), 14: AAS 98 (2006), 228-229.

153. I do not intend to present here a theological treatise on the Eucharist. In the Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* I had traced some of its main lines. Here I exhort the whole Church in Africa to show particular care for the celebration of the Eucharist, memorial of the sacrifice of Christ Jesus, sign of unity and bond of charity, paschal banquet and pledge of eternal life. The Eucharist should be celebrated with dignity and beauty, in compliance with the established norms. Eucharistic adoration, individually and in community, will lead to a deeper appreciation of this great mystery. Along these lines, a continental Eucharistic Congress could be celebrated. This would bolster the effort of Christians to testify to the fundamental values of communion in every African society.²⁰²

154. To ensure respect for the eucharistic mystery, the Synod Fathers recalled that churches and chapels are sacred places, to be used solely for liturgical celebrations, avoiding to the extent possible that they become simply places for socializing or cultural spaces. There is a need to stress their primary function, which is that of being a privileged place of encounter between God and his people, between God and his faithful creature. There is also a need to ensure that the architecture of these sacred edifices is worthy of the mystery they celebrate and in conformity with ecclesiastical legislation and local style. They should be built under the responsibility of the bishops, after the opinion of persons competent in liturgy and architecture has been heard. May it be said upon entering them: "Surely the Lord is in this place... This is none other than the house of God, and this is the gate of heaven" (*Gen* 28:16-17)! They will also fulfil their purpose if they help the community, reborn in the Eucharist and the other sacraments, to prolong the celebration in the life of society by perpetuating the example of Christ himself (cf. *Jn* 13:15).²⁰³ This "eucharistic consistency"²⁰⁴ challenges every Christian conscience (cf. *1 Cor* 11:17-22).

²⁰² Cf. *Propositio* 8.

²⁰³ Cf. Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* (22 February 2007), 51: AAS 99 (2007), 144.

²⁰⁴ *Ibid.*, 83: AAS 99 (2007), 169.

C. *Reconciliation*

155. To help African societies heal the wounds of division and hatred, the Synod Fathers urged the Church to remember that she bears within herself the same wounds and pain. Hence, she too needs the Lord's healing, so that she can credibly bear witness that the sacrament of Reconciliation binds up and heals wounded hearts. This sacrament mends the broken bonds between individuals and God, and restores bonds within society. It also trains our hearts and our spirits to live in "unity of spirit, sympathy, love for one another, a tender heart, and a humble mind" (*1 Pet 3:8*).

156. Here I would recall the importance of individual confession, which no other act of reconciliation or any paraliturgy can replace. I encourage all the Church's faithful, clergy, consecrated persons and laity, to restore to its true place the sacrament of Reconciliation in its twofold dimension, personal and communitarian.²⁰⁵ Communities lacking priests because of great distances or for any other reason can experience the ecclesial character of Penance and Reconciliation through non-sacramental forms. In this way, Christians in irregular situations can also share in the Church's penitential journey. As the Synod Fathers pointed out, the non-sacramental form of Penance can be considered a means of preparing the faithful for a fruitful reception of the sacrament,²⁰⁶ but it can never become a regular norm, much less a substitute for the sacrament itself. I warmly encourage priests to experience this sacrament in their own lives and to make themselves readily available for its celebration.

157. In order to encourage reconciliation in communities, I heartily recommend, as did the Synod Fathers, that each country celebrate yearly "a day or week of reconciliation, particularly during Advent or Lent".²⁰⁷ SECAM will be able to help bring this about and, in ac-

²⁰⁵ Cf. *Propositio* 5.

²⁰⁶ Cf. *Propositio* 6; JOHN PAUL II, Post-Synodal Apostolic Exhortation *Reconciliatio et Poenitentia* (2 December 1984), 23: AAS 77 (1985), 233-235.

²⁰⁷ *Propositio* 8.

cord with the Holy See, promote a continent-wide *Year of Reconciliation* to beg of God special forgiveness for all the evils and injuries mutually inflicted in Africa, and for the reconciliation of persons and groups who have been hurt in the Church and in the whole of society.²⁰⁸ This would be an extraordinary Jubilee Year “during which the Church in Africa and in the neighbouring islands gives thanks with the universal Church and implores the gifts of the Holy Spirit”,²⁰⁹ especially the gift of reconciliation, justice and peace.

158. For these celebrations, it would be helpful to follow the advice of the Synod Fathers: “May the memory of the great witnesses who gave their lives in service of the Gospel and the common good, or for the defence of truth and human rights, be kept alive and faithfully recalled”.²¹⁰ For the saints are the true stars of our life, those “who have lived good lives. They are lights of hope. Certainly, Jesus Christ is the true light, the sun that has risen above all the shadows of history. But to reach him we also need lights close by – people who shine with his light and so guide us along our way.”²¹¹

²⁰⁸ Cf. *ibid.*

²⁰⁹ *Ibid.*

²¹⁰ *Propositio* 9.

²¹¹ BENEDICT XVI, Encyclical Letter *Spe Salvi* (30 November 2007), 49: *AAS* 99 (2007), 1025.

EXORTAÇÃO APOSTÓLICA PÓS-SINODAL
AFRICAЕ MUNUS
AO EPISCOPADO, AO CLERO, ÀS PESSOAS CONSAGRADAS
E AOS FIÉIS LEIGOS SOBRE A IGREJA NA ÁFRICA
AO SERVIÇO DA RECONCILIAÇÃO
DA JUSTIÇA E DA PAZ

« Vós sois o sal da terra ...
Vós sois a luz do mundo » (Mt 5, 13.14)

[...]

CAPÍTULO II

OS CANTEIROS PARA A CONSTRUÇÃO
DA RECONCILIAÇÃO, DA JUSTIÇA E DA PAZ

B. *Viver a verdade do sacramento da Penitência e da Reconciliação*

33. Os membros do Sínodo sublinharam ainda que um grande número de cristãos na África adoptam uma atitude ambígua relativamente à celebração do sacramento da Reconciliação, dado que frequentemente estes mesmos cristãos são muito escrupulosos na aplicação dos ritos tradicionais de reconciliação. Para ajudar os fiéis católicos a viverem um autêntico caminho de *metanoia* na celebração deste sacramento, onde a mentalidade inteira se orienta novamente para o encontro com Cristo,⁵⁸ seria bom que os bispos fizessem estudar seriamente as cerimónias tradicionais africanas de reconciliação para avaliar os seus aspectos positivos e os seus limites. De facto, estas mediações pedagógicas tradicionais⁵⁹ não podem, em caso algum, substituir o sacramento; a Exortação apostólica pós-sinodal *Reconciliatio et Penitentia*, do Beato João Paulo II, recordou claramente quais são as

⁵⁸ Cf. *Propositio* 9.

⁵⁹ Cf. *Propositio* 8.

formas e o ministro do sacramento da Penitência e da Reconciliação.⁶⁰ As mediações pedagógicas tradicionais podem apenas contribuir para reduzir a dilaceração sentida e vivida por alguns fiéis, ajudando-os a abrir-se com maior profundidade e verdade a Cristo, o Único grande Mediador, para receberem a graça do sacramento da Penitência. Celebrado na fé, este sacramento é suficiente para nos reconciliar com Deus e com o próximo.⁶¹ No fim de contas, é Deus que, em seu Filho, nos reconcilia consigo e com os outros.

CAPÍTULO III

«LEVANTA-TE, TOMA A TUA ENXERGA E ANDA» (Jo 5, 8)

II. A PALAVRA DE DEUS E OS SACRAMENTOS

A. *A Sagrada Escritura*

150. Segundo São Jerónimo, «a ignorância das Escrituras é ignorância de Cristo».¹⁹⁹ A leitura e a meditação da Palavra de Deus não só nos proporcionam «a maravilha que é o conhecimento de Jesus Cristo» (*Flp* 3, 8), mas também nos radicam mais profundamente em Cristo e orientam o nosso serviço de reconciliação, de justiça e de paz. A celebração da Eucaristia, cuja primeira parte é a liturgia da Palavra, constitui a fonte e o ápice de tal leitura e meditação. Por isso recomendo que se promova o apostolado bíblico em cada comunidade cristã, na família e nos movimentos eclesiais.

⁶⁰ Cf. nn. 28-34: AAS 77 (1985), 250-273. Esta doutrina foi confirmada pela Carta apostólica sob forma de *Motu proprio Misericordia Dei* (2 de Maio de 2002): AAS 94 (2002), 452-459.

⁶¹ Cf. *Propositio* 7.

¹⁹⁹ *Commentariorum in Isaiam prophetam*, Prologus: PL 24, 17.

151. Possa cada fiel de Cristo ganhar o hábito da leitura diária da Bíblia. Uma leitura atenta da recente Exortação apostólica *Verbum Domini* fornecerá úteis indicações pastorais. Ter-se-á, pois, o cuidado de iniciar os fiéis na venerável e frutuosa tradição da *lectio divina*. É a Palavra de Deus que pode contribuir para o conhecimento de Jesus Cristo e realizar as conversões que levam à reconciliação, pois aquela discerne «os sentimentos e as intenções do coração» (*Heb* 4, 12). Os Padres sinodais encorajam as paróquias, as pequenas comunidades cristãs (S.C.C./C.E.V.), as famílias, as associações e os movimentos eclesiais a terem momentos de partilha da Palavra de Deus.²⁰⁰ Assim tornar-se-ão antes de mais lugares onde a Palavra de Deus, que edifica a comunidade dos discípulos de Cristo, é lida em conjunto, meditada e celebrada. Esta Palavra regenera continuamente a comunhão fraterna (cf. *1 Ped* 1, 22-25).

B. *A Eucaristia*

152. Para edificar uma sociedade reconciliada, justa e pacífica, o meio mais eficaz é uma vida de íntima comunhão com Deus e com os outros. Com efeito, ao redor da mesa do Senhor, reúnem-se homens e mulheres de origem, cultura, raça, língua e etnia diversas. Formam uma só e idêntica unidade, graças ao Corpo e Sangue de Cristo. Através de Cristo-Eucaristia, tornam-se consanguíneos e, por conseguinte, autenticamente irmãos e irmãs, graças à Palavra, ao Corpo e Sangue do próprio Jesus Cristo. Este vínculo de fraternidade é mais forte do que o das nossas famílias humanas, do que o das nossas tribos. «Porque àqueles que Ele de antemão conheceu, também os predestinou para serem uma imagem idêntica à do seu Filho, de tal modo que Ele é o primogénito de muitos irmãos» (*Rm* 8, 29). O exemplo de Jesus torna-os capazes de se amarem, de darem a vida uns pelos outros, pois o amor com que cada um é amado deve comunicar-se em

²⁰⁰ Cf. *Propositio* 46.

obras e verdade.²⁰¹ Por isso é indispensável celebrar em comunidade o domingo, Dia do Senhor, bem como as festas de preceito.

153. Não quero fazer aqui uma exposição teológica sobre a Eucaristia; na Exortação apostólica pós-sinodal *Sacramentum caritatis*, delineei as suas grandes linhas. Limito-me, aqui, a exortar toda a Igreja na África a cuidar de modo particular a celebração da Eucaristia, memorial do Sacrifício de Jesus Cristo, sinal de unidade e vínculo de caridade, banquete pascal e penhor da vida eterna. A Eucaristia deve ser celebrada com dignidade e beleza, seguindo as normas estabelecidas. A Adoração Eucarística, pessoal e comunitária, permitirá aprofundar este grande mistério. Nesta linha, poder-se-ia celebrar um Congresso Eucarístico Continental; este sustentaria o esforço dos cristãos na sua solicitude por testemunhar os valores fundamentais de comunhão em todas as sociedades africanas.²⁰²

154. Para que o mistério eucarístico seja respeitado, os Padres sinodais recordam que as igrejas e as capelas são lugares sagrados que se hão-de reservar unicamente para as celebrações litúrgicas, evitando, na medida do possível, que se tornem simplesmente espaços de socialização ou espaços culturais. Convém promover a sua função primária: ser um lugar privilegiado de encontro entre Deus e o seu povo, entre Deus e a sua criatura fiel. Além disso convém velar para que a arquitectura dos edifícios de culto seja digna do mistério celebrado e de acordo com a legislação eclesial e o estilo local. Estas construções devem ser feitas sob a responsabilidade dos bispos, depois de terem ouvido o parecer de pessoas competentes em liturgia e arquitectura. Oxalá se possa dizer ao transpor o seu limiar: «O Senhor está realmente neste lugar (...). Aqui é a casa de Deus, aqui é a porta do céu» (*Gn* 28, 16.17). De igual forma se pode afirmar que estes lugares atingirão o seu objectivo, se forem uma ajuda para a comunidade –

²⁰¹ Cf. BENTO XVI, Exort. ap. pós-sinodal *Sacramentum caritatis* (22 de Fevereiro de 2007), 82: *AAS* 99 (2007), 168-169; Idem, Carta enc. *Deus caritas est* (25 de Dezembro de 2005), 14: *AAS* 98 (2006), 228-229.

²⁰² Cf. *Propositio* 8.

regenerada na Eucaristia e demais sacramentos – prolongar a celebração na vida social, perpetuando o exemplo do próprio Cristo (cf. Jo 13, 15).²⁰³ Esta «coerência eucarística»²⁰⁴ interpela toda a consciência cristã (cf. 1 Cor 11, 17-34).

C. A Reconciliação

155. Para ajudar as sociedades africanas a curarem-se das feridas da divisão e do ódio, os Padres sinodais convidam a Igreja a lembrar-se de que traz dentro de si as mesmas feridas e amarguras. Por isso precisa que o Senhor a cure a fim de testemunhar, de maneira credível, que o sacramento da Reconciliação restabelece e cura os corações feridos. Este sacramento renova os vínculos quebrados entre a pessoa humana e Deus, e restaura os laços na sociedade. Educa também os nossos corações e as nossas mentes para aprendermos a ter «o mesmo pensar e os mesmos sentimentos, o amor de irmãos, a misericórdia e a humildade» (1 Ped 3, 8).

156. Lembro a confissão individual, que é tão importante que nenhum outro acto de Reconciliação nem qualquer outra paraliturgia a podem substituir. Por isso encorajo todos os fiéis da Igreja – clero, pessoas consagradas e leigos – a darem de novo o verdadeiro lugar ao sacramento da Reconciliação, na sua dupla dimensão pessoal e comunitária.²⁰⁵ As comunidades, que não têm sacerdotes por causa das distâncias ou por outras razões, podem viver o carácter eclesial da penitência e da reconciliação através de formas não sacramentais. Também deste modo se podem unir ao caminho penitencial da Igreja os cristãos em situação irregular. Como indicaram os Padres sinodais, a forma não sacramental pode ser considerada como um meio de preparação dos fiéis para uma recepção frutuosa do sacramento,²⁰⁶ mas

²⁰³ Cf. BENTO XVI, Exort. ap. pós-sinodal *Sacramentum caritatis* (22 de Fevereiro de 2007), 51: AAS 99 (2007), 144.

²⁰⁴ *Ibid.*, 83: o.c., 169.

²⁰⁵ Cf. *Propositio* 5.

²⁰⁶ Cf. *Propositio* 6; JOÃO PAULO II, Exort. ap. pós-sinodal *Reconciliatio et Penitentia* (2 de Dezembro de 1984), 23: AAS 77 (1985), 233-235.

não poderá tornar-se uma norma habitual e menos ainda substituir o próprio sacramento. Com todo o coração exorto os sacerdotes a viverem pessoalmente este sacramento e a tornarem-se verdadeiramente disponíveis para a sua celebração.

157. Para encorajar a reconciliação, a nível comunitário, recomendo vivamente – como desejaram os Padres sinodais – que se celebre todos os anos, em cada país africano, «um dia ou uma semana de reconciliação, particularmente durante o Advento ou a Quaresma».²⁰⁷ O Simpósio das Conferências Episcopais da África e de Madagáscar (S.C.E.A.M.) poderá contribuir para a sua realização e, de acordo com a Santa Sé, promover um *Ano da Reconciliação* a nível continental para pedir a Deus um perdão especial para todos os males e feridas que os seres humanos se infligiram uns aos outros na África, e para que se reconciliem as pessoas e os grupos que foram ofendidos na Igreja e no conjunto da sociedade.²⁰⁸ Tratar-se-á de um Ano Jubilar extraordinário «durante o qual a Igreja na África e nas ilhas adjacentes dá graças com a Igreja universal e pede para receber os dons do Espírito Santo»,²⁰⁹ especialmente o dom da reconciliação, da justiça e da paz.

158. Para tais celebrações, será útil seguir este conselho dos Padres sinodais: «Oxalá a memória das grandes testemunhas que gastaram a sua vida ao serviço do Evangelho e do bem comum ou em defesa da verdade e dos direitos humanos seja guardada e recordada fielmente».²¹⁰ A este respeito, lembro que os santos são as verdadeiras estrelas da nossa vida, «as pessoas que souberam viver com rectidão. Elas são luzes de esperança. Certamente, Jesus Cristo é a luz por antonomásia, o sol erguido sobre todas as trevas da história. Mas, para chegar até Ele, precisamos também de luzes vizinhas, de pessoas que dão luz recebida da luz d'Ele e oferecem, assim, orientação para a nossa travessia».²¹¹

²⁰⁷ *Propositio* 8.

²⁰⁸ Cf. *ibid.* 8.

²⁰⁹ *Ibid.* 8.

²¹⁰ *Propositio* 9.

²¹¹ BENTO XVI, Carta enc. *Spe salvi* (30 de Novembro de 2007), 49: AAS 99 (2007), 1025.

CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

In nostra familia

L'11 luglio 2011 è stato nominato il Rev.do CHRISTIAN LÉPINE, sacerdote del clero dell'Arcidiocesi di Montréal (Canada), già Ufficiale della Congregazione per il Culto Divino e la Disciplina dei Sacramenti e all'epoca parroco di Notre-Dame-des-Champs e Purification-de-la-Bienheureuse-Vierge-Marie, a Vescovo Ausiliare della medesima Arcidiocesi.

Al neo eletto Vescovo, a cui è stata assegnata la sede titolare di Zabi, giunga l'augurio di un fruttuoso Episcopato e la rinnovata espressione di gratitudine da parte del Dicastero per il Suo periodo di proficuo lavoro e delicato servizio alla Sede Apostolica.

THE VERNACULAR IN THE WESTERN LITURGY AT THE SECOND VATICAN COUNCIL AND AFTER

In an earlier contribution, we saw some of the more significant experiences in the Latin Church of the liturgical use of the vernacular across the centuries.¹ Though uneven and spaced out over a wide period of time, they gathered pace, density and cohesion after 1935. When the Second Vatican Council came to deliberate the question, it could not but be influenced by this powerful practical development.

I. THE COUNCIL AND THEN ONWARDS

A New Impulse: The Council's Definitions

It is not our intention here to trace the theme of vernacular celebration of the liturgy in detail through the preparatory phrases, whether remote, proximate or immediate, nor through the debates of the Second Vatican Council.

There is, in fact, no doubt that the introduction of the vernacular figured among the *desiderata* expressed by the Bishops prior to the Council. Apart from the proposal to extend the practice of bilingual rituals,² we find on the one hand strong expressions of support for the retaining of Latin,³ and also many, many proposals to extend the use of the vernacular.⁴ Though there are many similar proposals, typical is the item in the synthesis of points:

¹ Anthony Ward, 'The Western Experience of the Vernacular before the Second Vatican Council', in *Notitiae* 48 (2011) 548-569.

² Cf. *Acta et Documenta Concilio Oecumenico Vaticano II Apparando: Series I (antepraeparatoria)*, *Appendix Voluminis II: Analyticus conspectus consiliorum et votorum quae ab Episcopis et praelatis data sunt, Pars II*, Typis Polyglottis Vaticanis, 1961, pp. 384-385, nn. 10-11; pp. 428-429, nn. 1-9.

³ Cf. *ibidem*, pp. 387-391, nn. 1-31.

⁴ Cf. *ibidem*, pp. 391-429.

In administratione sacramentorum adhiberi possit lingua vernacula, exceptis verbis quae 'sacramenti formam' expriment.⁵

This wish re-emerges in relation to the different sacramental rites.⁶ As is known, among the material reaching the Council were also *vota* from the different bodies of the Roman Curia, including the Sacred Congregation of Rites. The latter did honestly represent the arguments in favour of the vernacular, and referred to the kind of recent phenomena we have discussed ("Deutsches Hochamt", bilingual rituals, etc.) but concluded that Latin should be conserved and that clerics should be taught Latin in an effective manner. In addition the Roman Ritual should be reformed in Latin and indications given of which parts could be translated into the vernacular, the translations being prepared by the Episcopal Conferences and approved by them and subsequently by the Congregation of Rites.⁷

This said, we shall presume the definitive text of the Constitution on the sacred Liturgy, *Sacrosanctum Concilium* on this subject. This text (n. 36) reads as follows:

§ 1. Linguae latinae usus, salvo particulari iure, in Ritibus latinis servetur.

⁵ The proposal was advanced by a large number of Bishops. Cf. *Acta et Documenta Concilio Oecumenico Vaticano II Apparando: Series I (antepreparatoria), Appendix Voluminis II: Analyticus conspectus consiliorum et votorum quae ab Episcopis et praelatis data sunt, Pars II*, Typis Polyglottis Vaticanis, 1961, p. 5, n. 16; p. 419, n. 6.

⁶ Cf. *Acta et Documenta Concilio Oecumenico Vaticano II Apparando: Series I (antepreparatoria), Appendix Voluminis II: Analyticus conspectus consiliorum et votorum quae ab Episcopis et praelatis data sunt, Pars II*, Typis Polyglottis Vaticanis, 1961, p. 19, n. 34 (Baptism); p. 27, n. 20 (Confirmation); p. 101, n. 43 (Anointing of the Sick); p. 176, n. 11; p. 177, n. 17 (Marriage); p. 310, n. 11; pp. 310-417, nn. 1-37 (Office); pp. 418-423, nn. 1-33 (Sacraments in general); pp. 424-427, nn. 1-21 (Sacramentals); pp. 427-428, nn. 1-7 (Easter Triduum).

⁷ Cf. *Acta et Documenta Concilio Oecumenico Vaticano II Apparando: Series I (antepreparatoria), Volumen III: Proposita et monita SS. Congregationum Curiae Romanae*, Typis Polyglottis Vaticanis, 1960, pp. 266-275.

§ 2. Cum tamen, sive in Missa, sive in Sacramentorum administratione, sive in aliis Liturgiae partibus, haud raro linguae vernaculae usurpatio valde utilis apud populum existere possit, amplior locus ipsi tribui valeat, imprimis autem in lectionibus et admonitionibus, in nonnullis orationibus et cantibus, iuxta normas quae de hac re in sequentibus capitibus singillatim statuuntur.

§ 3. Huiusmodi normis servatis, est competentis auctoritatis ecclesiasticae territorialis, de qua in articuli 22 § 2, etiam, si casus ferat, consilio habito cum Episcopis finitimarum regionum eiusdem linguae, de usu et modo linguae vernaculae statuere, actis ab Apostolica Sede probatis seu confirmatis.

§ 4. Conversio textus latini in linguam vernaculam in Liturgia adhibenda, a competenti auctoritate ecclesiastica territoriali, de qua supra, approbari debet.

After the Council the use of the vernacular grew apace. The space given to it within the single liturgical celebrations gradually grew to cover the entire celebration. The Constitution *Sacrosanctum Concilium*, n. 54 had established that the vernacular could be used in Masses with the people, mentioning especially the readings and Prayer of the Faithful, and the people's parts. On 26 September 1964 the Sacred Congregation of Rites issued the Instruction, *Inter oecumenici*, which, taking up these indications of *Sacrosanctum Concilium*, laid down the parts of the Mass and other liturgical celebrations that could, if the Bishops' Conference so decided, employ the vernacular. As regards the Mass, these were basically the chants, the readings, Prayer of the Faithful, the Our Father, the Communion Rite and certain elements of dialogue with the people.⁸ This, it should be noted did not go much beyond what was already, even if the Holy See had been slow to recognize it, the practice in some parts of the world.

⁸ S. Rituum Congregatio, Instructio, *Inter oecumenici* of 26 September 1964, nn. 51, 57, 61, in *Acta Apostolicae Sedis* 56 (1964) 877-900, here pp. 889, 891, 892-893; Reiner Kaczynski (ed.), *Enchiridion Documentorum Institutionis Liturgicae I (1963-1973)*, Marietti, Casale Monferrato, 1975, doc. 12.

When the so-called *decretum typicum* was formulated, that is to say the standard permission to introduce a vernacular language into liturgical use, it added mention of the collect, *super oblata* and post-communion prayers and of the prayers *super populum*.⁹ It was not until 27 April 1965 that Bishops' Conferences were given the faculty to translate the Preface of the Eucharistic Prayer¹⁰ and not until 4 May 1967 the Eucharistic Prayer itself.¹¹

Moreover, Bishops from around the world asked for and received permission to introduce many languages into liturgical use. The extent of this latter fact can be seen by perusing the pages of the Consilium's journal *Notitiae* in the late 1960s. Between January 1964 and the end of 1978 no less than 343 languages were admitted to liturgical use, even if doubts arise about the later use of some of these languages. For example, of these 343 in the same period only 202 proved to have approved translations of the *Ordo Missae* of 1965 and only 137 the *Ordo Missae* of the 1970 Roman Missal.¹²

Characteristics of a Liturgical Vernacular

Not all has gone smoothly. In the first place, there already existed in not a few languages at the time of the Council many translations of the Missal and other liturgical texts for use of the people. We have seen how the banning in 1661 of Joseph Voisin's French Missal was already a dead letter by the time the ban disappeared from the Index

⁹ Cf. *Notitiae* 1 (1965) 9.

¹⁰ Cf. R. Kaczynski (ed.), *Enchiridion Documentorum Instaurationis Liturgicae I*, doc. 30.

¹¹ S. Rituum Congregatio, Instructio, *Tres abhinc annos*, 4 May 1967, in *Acta Apostolicae Sedis* 59 (1967) 442-448, here n. 28, p. 448; R. Kaczynski (ed.), *Enchiridion Documentorum Instaurationis Liturgicae I*, doc. 66.

¹² Cf. Jordi Gibert i Tarruel, 'Le lingue nella Liturgia dopo il Concilio Vaticano II', in *Notitiae* 15 (1979) 387-401, here esp. pp. 388, 395. There follows a detailed catalogue, pp. 405-520. Cf. also Corrado Maggioni, 'Lingue e minoranze linguistiche nella Liturgia: Criteri, procedura, applicazione', in *Notitiae* 33 (1997) 327-361.

in 1897 and how Missals in languages such as Italian and German were not only published in millions of copies but received papal commendation. When finally the vernacular was itself admitted on a grand scale to the celebration of the Mass as such, there was a widespread perception that the new strictly liturgical translations could not follow the model established by these translations which had been prepared for the private use of the faithful.

Already before the Council's closure on 8 December 1965, a Congress was held in Rome in the days 9-13 November, at which papers were read by Bishops and experts and the acts widely diffused. At the audience granted to the participants, joined by the members of the Consilium and the Bishops who were Presidents of National Liturgical Commissions, Pope Paul VI gave a brief address in which he made the distinction between translations that were 'subsidia populi, veteris huius linguae ignari' (Latin), and the new vernacular texts needed for a situation where 'versiones factae sunt partes ipsorum rituum, factae sunt vox Ecclesiae'. The Pope also urged that while readily comprehensible, the language used 'dignus sit oportet rebus celsissimis, quae eo significantur, diversus a cotidiana loquendi consuetudine, quae in viis et foris viget, talis, ut animi sensus tangat et corda Dei amore inflammet'. Moreover, 'non dissimilis nitor orationis et sententiarum gravitas in versionibus textuum liturgicorum splendescant'.¹³

The 1969 'Instruction'

The intervening efforts of the translators round the world and of the Consilium in Rome lead to the publication, with the date 25 January 1969, of a document that turned out to be something of a cu-

¹³ Cf. Paulus VI, Allocutio in aula Clementina habita iis qui operam dant liturgicis textibus in vulgares sermones convertendis, cum Romae Conventum agerent, 10 November 1965, in *Acta Apostolicae Sedis* 57 (1965) 967-970, here p. 969; also in *Insegnamenti di Paolo VI*, Tipografia Poliglotta Vaticana, Città del Vaticano, t. 3, 1965, pp. 598-601; *Notitiae* 1 (1965) 377-381; R. Kaczynski (ed.), *Enchiridion Documentorum Institutionis Liturgicae I*, doc. 40.

riosity. Through it bears the title 'Instruction', it was lacking in the juridical form that goes with this, and appeared in a French base text, since in those days French was in some sense a second language of the Roman Curia and passed for being universally accessible. This fact, however, further diminished the document's standing, as did the fact that it was never published in *Acta Apostolicae Sedis*.

It is not our intention to undertake here a detailed analysis of this document, *Comme le prévoit*.¹⁴ It was prepared by the *coetus 32bis* of the Consilium in accordance with a decision taken on 25 April 1967 by the Consilium's *consiglio di presidenza*,¹⁵ and was to have been entitled 'Norms'. In fact it was a sort of partial codification of the general and particular criteria already adopted by the Consilium in the course of its activity, and hence sat somewhat ill at ease with Pope Paul VI's last-minute decision to change its title to 'Instruction',¹⁶ since this gave the document a touch of solemnity that it neither claimed nor perhaps could at all points bear.

These brief norms, which contained much good sense, aimed in large part at avoiding the imposition of a style of translation that would be more like that of the old hand-Missals of the faithful. However, while disclaiming the intention to adopt a mode of expression that was 'en langage courant plutôt que dans celui des spécialistes', the document did choose for part of its text a structure that brought it close to some schools of translation:

n. 7. Dans l'acte de la communication liturgique, en effet, il ne suffit pas de considérer *ce qui est dit* à la lettre dans l'original. Il faut aussi voir *qui parle*, à *qui* l'on parle et *comment* on parle. Ainsi, donc, en préparant une traduction, il faut viser à assurer la fidélité du message sous ses multiples aspects, spécialement:

¹⁴ Consilium ad exsequendam Constitutionem de Sacra Liturgia, *Instructio, Comme le prévoit*, 25 January 1969, in *Notitiae* 5 (1969) 3-12; also R. Kaczynski (ed.), *Enchiridion Documentorum Instaurationis Liturgicae I*, doc. 90. Cf. the broad analysis in A. Bugnini, *La riforma liturgica*, pp. 238-246.

¹⁵ A. Bugnini, *La riforma liturgica*, p. 175.

¹⁶ *Ibidem*, p. 239.

- A) par rapport à ce qui doit être communiqué;
- B) par rapport à ceux auxquels est adressé la communication;
- C) par rapport au mode et à la forme de communication.

This latter scheme then formed the framework for the organization nn. 8-29 of the Instruction.

The Instruction advocates for the most part nothing that could be considered rash ('La traduction mot à mot du texte est souvent celle qui assure la meilleure communication'). It sets out general principles (nn. 5-29), particular cases (nn. 30-37) and procedures for organization of the work (nn. 38-42). It distinguished the various genres of text, recognized the need for a translation approach that varies according to the genre in question (n. 26), insisting on a translation of the essential sacramental formulas that is integral and faithful, without variation, omission or additions (n. 33), and foreseeing a single translation in each language (n. 41). These are clearly points that, whatever issues might arise, inevitably have to be addressed by any reasonably complete set of norms on translations, and indeed we meet them three decades later in *Liturgiam authenticam*.

The Instruction also contains elements of permanent practical wisdom concerning translation work, such as the warning about the evolving meaning of a single term over the centuries and hence the need to avoid a mechanical translation of vocabulary, with the standard risks of *faux-amis*, the maintenance in the passage from one language to another of cognates which have, however, taken on a quite different meaning in the other language. It is clear, for example that from the Latin 'vota' to the English 'vote', the path has been a long one. It is clearly the same with so many terms.

There are many other points in the Instruction – such as the need to fix in writing a mode of expression that will reach its intended audience by being proclaimed aloud, and in a particular liturgical context¹⁷

¹⁷ *Comme le prévoit*, n. 36 e), etc.

– which can be considered permanent acquisitions. Another example is the insistence that in so far as possible in any given language one common translation of the same text be used. This stems in some sense from *Sacrosanctum Concilium* (n. 36 § 3), but was already spelt out in a circular of Cardinal Giacomo Lercaro, President of the Consilium, to Bishops' Conferences in 1964, and has been a question of good sense and regular practice in these last years since the Council.¹⁸

On the other hand, the document does employ expressions that refer to a theoretical framework which, even if not crystal clear, was sufficient to provide an opening for translation approaches that in the end did not give satisfaction.

The weaknesses of the Instruction in some sense reflect the lapidary provisions of the conciliar Constitution. By its nature a document like the Constitution aims at a synthetic and orientative presentation, laying down the main lines while leaving appropriate flexibility of application and displaying a tacit awareness of possible problems in concrete application. In the concrete case of the Constitution, the debates that led to its framing display an extremely heightened sensibility to this balance between the establishment of a sufficiently clear line of principle and the determination not to enter in an uncircumspect manner into detail such as would for the future hamper legitimate development in the course of practical application.¹⁹

¹⁸ Cf. Concilium Oecumenicum Vaticanum II, Constitutio de sacra Liturgia, *Sacrosanctum Concilium*, n. 36 § 3; Consilium ad exsequendam Constitutionem de sacra Liturgia, Litterae circulares ad Praesides Conferentiarum Episcopaliū, in *Notitiae* 1 (1965) 195-196; Consilium ad exsequendam Constitutionem de sacra Liturgia, Instructio, *Comme le prévoit*, n. 42, 2, in *Notitiae* 5 (1969) 12; Sacra Congregatio pro Cultu divino, Normae 'De unica interpretatione populari textuum liturgicorum', in *Notitiae* 6 (1970) 84-85.

¹⁹ Cf., for example, the tenor of the deliberations in the Council's liturgical commission and its interaction with the Council debates in Nicola Giampietro, *Il Card. Ferdinando Antonelli e gli sviluppi della riforma liturgica dal 1948 al 1970*, Pontificio Ateneo S. Anselmo, Roma, 1998 (= *Studia Anselmiana* 121; *Analecta Liturgica* 21), pp. 107-195.

Other Initiatives in the Field of Vernacular Translations

One of the norms established by *Comme le prévoit* which does not represent a completely linear development is the notion of provisional translations approved without reference to Rome. In some sense this was completely understandable from a pragmatic point of view. Archbishop Bugnini later proposed an *apologia* for it which gives the flavour of the pressures on the Consilium at this period.²⁰ The idea was not new and the precedents can be seen in particular in the faculties, as discussed above, given to Nuncios by Propaganda Fide in 1941, permitting the approval of local Rituals for ten years, after which they had to be confirmed by Rome.²¹ The revival of this kind of faculty, however sincere might be the motives involved, has arguably turned out to be one of the major banes of Church as regards the quality of vernacular translations in the post-conciliar period.

In some sense there came a swing in the opposite direction with the preparation in 1973 of a norm which reserved the approval of the translation of sacramental formulae to the Pope himself.²² There followed a Declaration of the Sacred Congregation for the Doctrine of the Faith on the sense to be attributed to the translations of sacramental formulae, namely that of the Latin text.²³

There were other matters to be regulated over this period. These

²⁰ Cf. Annibale Bugnini, *La riforma liturgica (1948-1975), nuova edizione rivisitata e arricchita di note e di supplementi per una lettura analitica*, CLV-Edizioni Liturgiche, Roma, 1997 (= *Bibliotheca 'Ephemerides Liturgicae' Subsidia* 30), pp. 241-242.

²¹ *Ephemerides liturgicae* 67 (1953) 154-156.

²² Cf. Sacra Congregatio pro Cultu divino, Litterae circulares, in *Acta Apostolicae Sedis* 66 (1974) 98-99; *Notitiae* 10 (1974) 37-39; R. Kaczynski (ed.), *Enchiridion Documentorum Instaurationis Liturgicae I*, doc. 178; A. Bugnini, *La riforma liturgica*, pp. 243-245.

²³ Cf. also Congregatio pro Doctrina Fidei, Declaratio De sensu tribuendo ad probationem versionum formularum sacramentalium, *Instaurationis liturgicae*, in *Acta Apostolicae Sedis* 66 (1974) 661; *Notitiae* 10 (1974) 395; Reiner Kaczynski (ed.), *Enchiridion Documentorum Instaurationis Liturgicae II (4.12.1973-4.12.1983)*, CLV-Edizioni Liturgiche, Roma, 1988, doc. 182; A. Bugnini, *La riforma liturgica*, p. 245.

included the Decree of the Sacred Congregation of Rites of 27 January 1966 which regulated some aspects of the publication of liturgical texts²⁴ and two measures, represented by a provision (nn. 57; 98) of the Instruction *Inter oecumenici* of 26 September 1964, issued by the Sacred Congregation of Rites,²⁵ and a Circular of the Consilium to Bishops' Conferences dated 10 August 1967,²⁶ both of which insisted on the inclusion of the Latin text alongside the vernacular translation, the first in the Missal and Breviary and the second the Missal only.

On 19 March 1975 there came a Decree of the Sacred Congregation for the Doctrine of the Faith for Divine Worship that likewise sought to define a number of matters concerning the publication of liturgical texts.²⁷ On 5 June that same year there came an initiative of the Sacred Congregation for Divine Worship that tried to discipline the question of dialects as opposed to languages.²⁸

Over the years since the Council there has been some dissatisfaction with liturgical translations at least in the major European languages. The case of the sacramental formulas was emblematic.²⁹ Some of this criticism has come from groups which in any case are disenchanted with general trends in the postconciliar Church, but not by any means all. Within little more than a decade, for example, of the publication of the first complete English-language translation of the Missal by the Mixed

²⁴ Cf. S. Rituum Congregatio, *Decretum de editionibus librorum liturgicorum*, in *Acta Apostolicae Sedis* 58 (1966) 169-171; *Notitiae* 2 (1966) 172-174; R. Kaczynski (ed.), *Enchiridion Documentorum Instaurationis Liturgicae I*, doc. 48.

²⁵ S. Rituum Congregatio, *Instructio, Inter oecumenici* of 26 September 1964, nn. 57; 89, in *Acta Apostolicae Sedis* 56 (1964) 877-900, here pp. 891; 897; R. Kaczynski (ed.), *Enchiridion Documentorum Instaurationis Liturgicae I*, doc. 12. Cf. comment in A. Bugnini, *La riforma liturgica*, p. 248.

²⁶ Consilium ad exsequendam Constitutionem de sacra Liturgia, *Communicatio ad Praesides Conferentiarum Episcoporum circa interpretationes populares Canonis Romani*, n. 5, in *Notitiae* 3 (1967) 326-327, here p. 327. Cf. comment in A. Bugnini, *La riforma liturgica*, p. 248.

²⁷ Cf. *Notitiae* 11 (1975) 99-100.

²⁸ Cf. *Notitiae* 12 (1976) 300-302.

²⁹ A. BUGNINI, *La riforma liturgica*, pp. 243-244.

Commission, the Commission itself launched a programme of retranslation. It was to some degree in echo of this criticism of the Mixed Commissions that Blessed John Paul II's 1988 Apostolic Letter *Vicesimus quintus annus*, issued for the twenty-fifth anniversary of *Sacrosanctum Concilium*, among other things remarks equivalently that a situation had not yet been reached that could truly be considered satisfactory as regards the quality of the vernacular editions of the liturgical books.³⁰ It was a perception also of not a few Bishops.

The Instruction 'Varietates legitimæ'

The Instruction *Varietates legitimæ* of 25 January 1994, which seems deliberately to avoid mentioning *Comme le prévoit*, sets out to comment on nn. 37-40 of *Sacrosanctum Concilium* and thus to discuss and give guidance to the complex operation of the inculturation of the Roman Liturgy.

The Liturgy Constitution prefaces this consideration in n. 37 with a declaration that what is not irremediably linked to immorality, superstition or other error and is compatible with the authentic liturgical spirit may occasionally be admitted into the liturgy.

In n. 38 it begins delineating as it were a progression in inculturation, graded according to the degree of incisiveness of such culturally motivated modification.

The first of these is the recognition that variants in accordance with the legitimate usages of different groups, regions and peoples may be admitted into the liturgical books (n. 38). Related to this is a more ample statement (n. 39) regarding the faculties for adaptation already attributed to the Bishops' Conferences in the *editiones typicae* of the liturgical books themselves. These may bear on the administration of the Sacraments, or

³⁰ B. Ioannes Paulus II, Litterae Apostolicae, *Vicesimus quintus annus*, n. 20: *Acta Apostolicae Sedis* 81 (1989) 897-918, here p. 916; Reiner Kaczynski (ed.), *Enchiridion documentorum instaurationis liturgicae*, III (4.12.1983-4.12.1993), CLV-Edizioni Liturgiche, Roma, 1997, doc. 6282.

sacramentals, processions, the liturgical langue, sacred music and arts, in the light of the fundamental criteria given in the Constitution.

It is with n. 40 that *Sacrosanctum Concilium* gets to the heart of the question, and goes on to speak of a category of deeper adaptations arising from cultural considerations. These matters are subject on the one hand to a kind of dialogue between the Bishops' Conference and the Holy See and on the other to the results of certain experimentation with well-defined limits and involving experts.

Apart from offering a variety of considerations around what is laid down in *Sacrosanctum Concilium*, the Instruction *Varietates legitimae* also speaks in a historical perspective about the process of inculturation in terms that often have application to the level of linguistic expression, to the transition from one language to another in liturgical celebration, and to the relation between biblical texts and concepts and derivative ecclesiastical usage.³¹

When it discusses the use of the vernacular in the liturgy, the Instruction is principally concerned with defining the type of language. Here it does not deflect from the requirements we have so often seen above. This language 'manifestet semper oportet, una cum fidei veritate, maiestatem ac sanctitatem mysteriorum, quae celebrantur' (n. 39). It adds a reference to the need to be wary of undesirable connotations of language in other, especially pagan religions,³² and to the appropriateness of respecting the nature of the different literary genres (n. 39). In n. 40 the question of music and singing is raised, whereby cautions are added about the words and their quality both liturgical and literary. Finally, in n. 50 the question is raised of areas where the language situation is fragmented. Every effort should be made to strike a balance and so avoid excessive liturgical fragmentation around languages and take account of

³¹ Cf. esp. Congregatio de Cultu Divino et Disciplina Sacramentorum, *Instructio, Varietates legitimae*, of 25 January 1994, nn. 9-20, 28-30, in *Acta Apostolicae Sedis* 87 (1995) 288-314, here pp. 292-296, 299-300.

³² Cf. esp. *ibidem*, n. 39, also nn. 15-16.

the fact that a country may be moving towards use of one single main language.

Translation of the Missal

Even as rumours circulated that the Congregation for Divine Worship was working on a further norms on liturgical translation to replace the 1969 Instruction, the new edition of the *Institutio Generalis* of the Roman Missal, published in anticipation of the third typical edition, appeared in 2000.³³ This contained an additional ninth chapter 'De Aptationibus quae Episcopis eorumque Conferentiis competunt'. Part of this chapter aimed at giving at least some basic translation norms regarding the Missal itself.³⁴

The topic was approached firstly by reference to biblical translations, highlighted as of fundamental importance not only because of the place which the Scripture readings occupy within the unfolding liturgical celebration, but also because the biblical text in some sense suffuses and informs the different ecclesiastical liturgical compositions and imparts meaning to the different liturgical actions and signs.³⁵

As to biblical translations themselves, the *Institutio Generalis* stipulates: 'Sermo adhibeatur qui captui fidelium respondeat et publicae

³³ *Missale Romanum ex decreto sacrosancti oecumenici Concilii Vaticani II instauratum, auctoritate Pauli PP. VI promulgatum, Ioannis Pauli PP. II cura recognitum: Institutio Generalis, Ex editione typica altera cura et studio Congregationis de Culto Divino et Disciplina Sacramentorum excerpta*, Romae, 2000. An otherwise identical text was simultaneously put on sale with the imprint of the Libreria Editrice Vaticana. We prefer here to refer to the definitive text in *Missale Romanum ex decreto Sacrosancti oecumenici Vaticani II instauratum auctoritate Pauli Pp. VI promulgatum, Ioannis Pauli II cura recognitum, editio typica tertia*, Typis Vaticanis, 2002, pp. 83-86.

³⁴ We have given brief general commentary elsewhere, in Anthony Ward, "Features and Significance of the New Chapter of the 'Institutio generalis Missalis romani'", in *Ephemerides Liturgicae* 114 (2000) 498-510.

³⁵ *Institutio Generalis*, n. 391; cf. Concilium Oecumenicum Vaticanum II, Constitutio de sacra Liturgia, *Sacrosanctum Concilium*, n. 24.

proclamationis aptus sit, notis tamen servatis quae propriae sunt diversis modis loquendi in libris biblicis adhibitis' (n. 391).

We note that this stipulates that the language employed should be both accessible to the people and suitable for public proclamation (n. 391). At the same time the language should respect the varying modes of expression found in the different biblical books (n. 391). Furthermore, even though it touches only lightly on the question, the *Institutio Generalis* suggests that it is important to respect the underlying biblical material even in the other liturgical texts (n. 391).

On the translation of non-biblical texts, the prescriptions of the *Institutio Generalis* are as follows:

395. Item Conferentiarum Episcoporum erit versionem aliorum textuum assiduo studio apparare, ut, etiam servata indole cuiusque linguae, sensus textus primigenii latini plene et fideliter reddatur. In hoc opere efficiendo, spectare expedit diversa litterarum genera quae in Missa adhibentur, uti sunt orationes praesidentiales, antiphonae, acclamationes, responsa, supplicationes litanicae, etc.

Prae oculis habeatur quod textuum versio non spectat imprimis ad meditationem, sed potius ad proclamationem vel cantum in actu celebrationis.

Sermo adhibeatur fidelibus regionis accommodatus, attamen nobilis ac litteraria qualitate praeditus, firma semper manente necessitate alicuius catechesis de sensu biblico et christiano nonnullorum verborum et sententiarum.

Praestat vero, in regionibus eandem linguam habentibus, pro textibus liturgicis, praesertim vero pro textibus biblicis et pro Ordine Missae eandem versionem, quantum fieri potest, haberi (cf. *Sacro-sanctum Concilium*, n. 36 § 3).

The non-biblical texts should, therefore, be translated so as to respect at one and the same time the nature of each modern language and the need to render faithfully the meaning of the Latin original (n. 392). For this non-biblical material also, the *Institutio Generalis* gives due recognition to the need to respect the nature of the different literary gen-

res used in the Mass: the presidential prayers, for example, the antiphons, acclamations, responses, litanic prayers, and so on (n. 392). Similarly the requirement is affirmed that translations of ecclesiastical texts should be suitable for public use, whether reading aloud or singing, and in the specific context of the Eucharistic celebration (n. 392).

Translations are also to take account of the usages of the region, but also to be marked by nobility and literary quality (n. 392). Stress is also laid on the need for the translations to take account of the fact that catechesis will be necessary on the biblical and traditional Christian meaning of certain terms and expressions (n. 392). Again the matter is not spelt out too fully, but it would seem that the implication is that specific terms should be maintained and explained by means of catechesis rather than substituted in the course of translation with more immediately comprehensible vocabulary.

The treatment of translations then concludes by speaking of the need for coordination between regions using the same language, especially, in so far as possible, for biblical texts and for the *Ordo Missae* (n. 392).

It should be noted that all this is in harmony with the criteria of the Instruction *Comme le prévoit*,³⁶ even though, as was the case in the Instruction *Varietates legitimae*, it is not explicitly cited.

The Instruction 'Liturgiam authenticam'

The Instruction *Liturgiam authenticam* of 28 March 2001, in some sense following the line of *Varietates legitimae*, sets out to comment on n. 36 of *Sacrosanctum Concilium* and provide a compendium of guidelines on translation. The new Instruction makes the fifth such document in a numbered series,³⁷ and its title 'De Usu lin-

³⁶ Cf. Consilium ad exsequendam Constitutionem de sacra Liturgia, Instructio, *Comme le prévoit*, n. 30; nn. 15, 17-19; n. 28; n. 42, 2.

³⁷ Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio quinta 'ad executionem Constitutionis Concilii Vaticani Secundi de sacra Liturgia recte ordinandam' (ad Const. art. 36), De Usu linguarum popularium in libris Liturgiae romanae edendis, *Liturgiam authenticam*: in *Acta Apostolicae Sedis* 93 (2001) 685-726.

guarum popularium in libris Liturgiae romanae edendis' reflects the complexity of the document's contents. It treats basically five distinct questions: the choice of modern languages for admission into the liturgy, the criteria for the preparation of translations of liturgical texts, procedures to be observed in such preparation and the bodies entrusted with the tasks, rights concerning the publication of the liturgical books, and procedures for the translation of the liturgical Propers of dioceses and religious families.

One of the striking things is the degree to which *Liturgiam authenticam*, like the new Chapter 9 of the *Institutio Generalis Missalis Romani*, makes insistent reference to *Varietates legitimae*, whose contents are reaffirmed and are to be read in conjunction with the new Instruction.³⁸ Reference is also made in the opening passages of the new Instruction to Blessed John Paul II's Apostolic Letter *Vicesimus quintus annus*, commemorating, as we have seen, the twenty-fifth anniversary of the Constitution on the Liturgy. Attention is drawn to the Pope's remark that a situation has not yet been reached that can truly be considered satisfactory as regards the quality of the vernacular editions of the liturgical books.³⁹

Since we had occasion in the past to comment on *Liturgiam authenticam*,⁴⁰ we shall not undertake expressly a detailed analysis of it here.

The Instruction is fairly strong in its insistence that a new era for liturgical translations and through these for liturgical renewal should now begin: 'A die, tamen, quo haec Instructio publici iuris facta est, novum temporis spatium coepit initium quoad emendationes efficiendas [...]'.⁴¹

³⁸ Cf. Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio, *Liturgiam authenticam*, nn. 8, 22, 106.

³⁹ B. Ioannes Paulus II, Litterae Apostolicae, *Vicesimus quintus annus*, n. 20: R. Kaczynski (ed.), *Enchiridion documentorum instaurationis liturgicae*, III, doc. 6282.

⁴⁰ Anthony Ward, 'The Instruction "Liturgiam authenticam": Some Particulars', in *Notitiae* 39 (2003) 152-184; and among other publications Pedro Farnès, 'Liturgiam authenticam, V. Instrucción para la aplicación de la reforma liturgica: Documento silencioso pero importante para la vivencia liturgica', in *Notitiae* 38 (2002) 410-420.

⁴¹ Cf. Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio, *Liturgiam authenticam*, n. 131. Cf. also *ibidem*, nn. 7, 133.

Other points that emerge strongly are the need for the Bishops to take effective control of the preparation and approving of liturgical translations,⁴² working collegially and in collaboration with neighbouring Bishops' Conferences or with those using the same language,⁴³ and also with the Holy See.⁴⁴ Within this perspective stress is laid on the need for a practical strategy for use of languages in the Liturgy and possible gradations of use.⁴⁵

While there are very detailed criteria for translation of the various kind of liturgical texts, an opening is given for a *ratio translationis*,⁴⁶ that is to say a set of guidelines (perhaps in some cases with dictionary materials) to apply in greater detail to a given language the translation principles enunciated in the Instruction.

Finally, one requisite of *Liturgiam authenticam* looks to the future and sets a task for the Bishops' Conferences: alongside a number of other measures regarding singing and vernacular hymns and chants in the liturgy, is the request to the Conferences to consult with the appropriate commissions on a national and diocesan level with a view to preparing and presenting to the Congregation for Divine Worship and the Discipline of the Sacraments for the *recognitio* a directory or repertory of texts for liturgical chants or hymns, and this within five years.⁴⁷

More central to the main purpose of the document is the attempt it makes to distinguish the purposes of translation and the notion of 'adaptation', in the light of problems caused by a confusion that has existed between the two. While it is undoubtedly true that the living use of any language and certainly the passage from one language to another, imply a certain degree of 'adaptation', the translator's brief

⁴² Cf. *ibidem*, nn. 16, 70, 71, 79, 97.

⁴³ Cf. *ibidem*, nn. 84, 87-88, 89, 93-103.

⁴⁴ Cf. *ibidem*, nn. 76, 80, 104.

⁴⁵ Cf. *ibidem*, nn. 10-18.

⁴⁶ Cf. *ibidem*, n. 9.

⁴⁷ Cf. *ibidem*, n. 108. Cf. also nn. 60-61.

to modify the content of the text he is translating must perforce be restricted to avoid arbitrary and personal tendencies. While *Liturgiam authenticam* makes no attempt to draw up a treatise on this issue, it does aim at laying down certain essential guidelines.

In the first place the Instruction (n. 20) insists that the liturgical books are not to be revised by the translator. They have already been revised at least once since the Council⁴⁸ and should need arise could in principle be revised again, but by the Bishops in dialogue with the Holy See and not by a translator casually tinkering with the book in the course of translation work. This in fact would represent decision-making at an inappropriate level as regards the development of the liturgical books.

In a category apart is the pastoral adaptation that is left to the celebrating priest, who makes a selection within the provisions of the books of rites and texts, in response to the needs of a given group participants.⁴⁹ This freedom of pastoral choice, to be exercised under the guidance of the Bishop,⁵⁰ as the Liturgy Constitution itself explained, has its limits: 'meminerit sacerdos se servitorem esse sacrae Liturgiae, sibi quidquam proprio Marte in Missae celebratione addere, demere vel mutare non licere'.⁵¹

Adaptation proper has two levels: the introduction of modifications at the points foreseen by the liturgical books; and true liturgical inculturation. The first is already provided for in the individual books, the second is governed by theological principles and by procedures laid down by the Instruction *Varietates legitimae*.⁵² This latter, *Liturgiam authenti-*

⁴⁸ The Instruction instances the long passage in the *Institutio Generalis Missalis Romani* (n. 15) where the revision of the Missal is described.

⁴⁹ *Institutio Generalis Missalis Romani*, n. 24.

⁵⁰ *Ibidem*, n. 22.

⁵¹ *Institutio Generalis Missalis Romani*, n. 24; partial quotation of *Sacrosanctum Concilium*, n. 22. Cf. also Pius XII, Litterae Encyclicae, *Mediator Dei*, in *Acta Apostolicae Sedis* 39 (1947) 521-600, here pp. 544-545.

⁵² Cf. Congregatio de Cultu Divino et Disciplina Sacramentorum, *Instructio, Liturgiam authenticam*, n. 22.

cam stresses, does not open the door to arbitrary changes, but allows only adaptations that are necessary on account of genuine cultural and pastoral needs, to the exclusion of variations of an arbitrary character.

The essence of the philosophy of translation laid down by *Liturgiam authenticam* is found in n. 20:

Textus liturgici Latini Ritus Romani, dum a saeculis experientiae ecclesialis in transmittenda fide Ecclesiae a Patribus accepta hauriunt, ipsi fructus sunt nuper allatus instaurationis liturgicae. Ut tantum patrimonium tantaeque divitiae servantur et per saecula transmittantur, ad principium in primis attendatur versionem textuum liturgicorum Liturgiae Romanae opus esse non tam artificii quam potius textus primigenios in linguam popularem fideliter et accurate reddendi. Licet debita concedatur facultas verba componendi atque syntaxim et stilum statuendi ad textum popularem profluentem et orationis popularis cursui idoneum exarandum, textus vero originalis seu primigenius oportet ut, quantum fieri potest, integerrime et peraccurate transferatur, nullis scilicet interpositis omissionibus vel additamentis, quoad argumentum rerum, nec paraphrasibus aut glossis inductis; accommodationes ad proprietates seu indolem variorum sermonum popularium oportet sint sobriae et caute efficiantur (cf. Consilium “ad exsequendam Constitutionem de S. Liturgia”, Ep. ad Praesides Conf. Episc., diei 21 Iunii 1967: *Notitiae* 3 [1967] 296; Card. Secr. Status, Litt. ad Pro-Praefectum Congr. de Cult. Div. et Disc. Sacr. datae, diei 1 Februarii 1997).

As can be seen from the reference in footnote to the Cardinal Secretary of State's letter of 1 February 1997, the essence of this approach was decided not within the Congregation for Divine Worship but at a higher level.

II. A LOOK BACK TO THE COUNCIL'S DECISIONS

No one would dream now of turning back the clock to the situation that existed as regards the use of the vernacular in liturgical celebration on 4 December 1963. There have been authorized developments entailing the extension of the vernacular to virtually all parts of

the liturgy and from this untold benefits have flowed. However, it seems that to remind ourselves of the exact import of what the Council laid down could help us put a creative question mark against some features of our present-day situation.

The Extent of the Vernacular

For one thing, in the light of all that we saw above about the place given in the Roman Rite to the use of the vernacular prior to the Council, it can be noted that *Sacrosanctum Concilium*, n. 36 § 2 hardly goes beyond the then current practice:

Cum tamen, sive in Missa, sive in Sacramentorum administratione, sive in aliis Liturgiae partibus, haud raro linguae vernaculae usurpatio valde utilis apud populum exsistere possit, amplior locus ipsi tribui valeat, imprimis autem in lectionibus et admonitionibus, in nonnullis orationibus et cantibus, iuxta normas quae de hac re in sequentibus capitibus singillatim statuuntur.

While not positively excluding something more extensive, by the fact of instancing readings and monitions, orations and singing, the Constitution seems to be content with at least partial use of the vernacular. Indeed, from the form of words it could be thought that it intended to do little else than countenance and confirm the kind of usage which was already generally in force.

Further on within the text Constitution there occur other instances of use of the vernacular. Of these the first concerns the celebration of Mass. The text (n. 54) runs as follows:

Linguae vernaculae in Missis cum populo celebratis congruus locus tribui possit, praesertim in lectionibus et 'oratione communi', ac, pro condicione locorum, etiam in partibus quae ad populum spectant, ad normam art. 36 huius Constitutionis.

Provideatur tamen ut christifideles etiam lingua latina partes Ordinarii Missae quae ad ipsos spectant possint simul dicere vel cantare.

Sicubi tamen amplior usus linguae vernaculae in Missa opportunus esse videatur, servetur praescriptum art. 40 huius Constitutionis.

The revival of the Prayer of the Faithful by the Council is clearly a new fact, but otherwise the basic position is a somewhat hesitant concession that does not greatly extend beyond the readings. The final text shows this hesitation by the fact that its second paragraph goes back to reaffirm the need for maintaining a degree of familiarity of the faithful with the Latin of some parts of the Ordinary of Mass, before swinging to a reference to what we now would call liturgical inculturation. The startling thing, at this distance of time, is that the Constitution sees extensive use of the vernacular as a case so out of the ordinary as to be classifiable as inculturation of the sort that was later examined by the Instruction *Varietates legitimae* of 1994.

The Vernacular in Ritual and Pontifical

A further instance of the use of the vernacular explicitly dealt with by *Sacrosanctum Concilium* is a passage (n. 63) concerning other sacraments and the sacramentals, running as follows:

Cum haud raro in administratione Sacramentorum et Sacramentalium valde utilis esse possit apud populum linguae vernaculae usurpatio, amplior locus huic tribuatur, iuxta normas quae sequuntur:

a) In administratione Sacramentorum et Sacramentalium lingua vernacula adhiberi potest ad normam art. 36;

b) Iuxta novam Ritualis romani editionem, Ritualia particularia, singularum regionum necessitatibus, etiam quoad linguam, accommodata, a competenti ecclesiastica auctoritate territoriali de qua in art. 22 § 2 huius Constitutionis quam primum parentur, et, actis ab Apostolica Sede recognitis, in regionibus ad quas pertinet adhibeantur. In iis autem Ritualibus vel peculiaribus Collectionibus rituum conficiendis, ne omittantur instructiones, in Rituali romano singulis ritibus praepositae, sive pastorales et rubricales, sive quae peculiare momentum sociale habent.

The opening of this article and part a) is virtually a quotation from the basic principle as formulated in art. 36 § 2: 'Cum tamen ... in Sacramentorum administratione ... haud raro linguae vernaculae usurpatio valde utilis apud populum exsistere possit, amplior locus ipsi tribui valeat ...', with the slight shift from 'tribui valeat' there to 'tribuatur' here. We recall that the Encyclical *Mediator Dei* contained the phrase: 'vulgati sermonis usurpatio valde utilis apud populum exsistere potest',⁵³ which had passed into the decrees of the Sacred Congregation of Rites.⁵⁴

As to part b), it is somewhat vague and does not give signs of doing any more than extending the experience of the local Rituals of the twentieth century, which had multiplied with growing intensity from 1935 and especially after the Second World War. The relation between the local Rituals and the Roman Ritual remains more or less what it was in the *Rituale Romanum* of 1614. It should be remembered that the Apostolic Constitution *Apostolicae Sedis*, by which on 17 June 1614 Paul V promulgated the *Rituale Romanum*, did not follow the model of Pius V's Bulls *Quod a nobis* (1568) and *Quo primum* (1570) promulgating the Breviary and the Missal. These latter, in fact, abolished all local books that did not enjoy at least 200 years of use and furthermore granted permission even to those who had ancient books to abandon them for the new Roman edition.⁵⁵ In the case of the Ritual, Paul V, in a brief text,

⁵³ Pius XII, Litterae Encyclicae, *Mediator Dei*, in *Acta Apostolicae Sedis* 39 (1947) 521-600, here p. 545.

⁵⁴ *Rituale parvum, Rituel latin-français*, Mame, Turonibus, 1948.

⁵⁵ In *Quod a nobis*: '... quibus, ut inveteratum illud jus dicendi, et psallendi suum Officium non adimimus, sic eisdem si forte hoc Nostrum, quod modo pervulgatum est, magis placeat, dummodo episcopus, et universum Capitulum in eo consentiant, ut id in choro dicere, et psallere possint, permittimus'; in *Quo primum*: '... a quibus, ut praefatam celebrandi constitutionem vel consuetudinem nequaquam auferimus, sic si missale hoc, quod nunc in lucem edi curavimus, iisdem magis placeret, de episcopi vel praelati capitulique universi consensu, ut, quibusvis non obstantibus, iuxta illud missas celebrare possint, permittimus'. Cf. Jean Marie Pommarès, *Trente et le Missel: L'évolution de la question de l'autorité compétente en matière de Missels*, CLV-Edizioni Liturgiche, Roma, 1997 (= *Bibliotheca «Ephemerides Liturgicae» Subsidia* 94), pp. 79, 87-88.

merely exhorted Bishops and clergy to adopt his Ritual,⁵⁶ with the result that various local Rituals did remain in use, or that at least some of their material survived.

At the end of its fourth chapter, *Sacrosanctum Concilium*, includes an article (n. 101) that raises the question of the vernacular in the Divine Office in these terms:

§ 1. Iuxta saecularem traditionem ritus latini, in Officio divino lingua latina clericis servanda est, facta tamen Ordinario potestate usum versionis vernaculae ad normam art. 36 confectae concedendi, singulis pro casibus, iis clericis, quibus usus linguae latinae grave impedimentum est quominus Officium debite persolvant.

§ 2. Monialibus, necnon sodalibus, sive viris non clericis sive mulieribus, Institutorum statuum perfectionis, in Officio divino, etiam in choro celebrando, concedi potest a Superiore competente ut lingua vernacula utantur, dummodo versio approbata sit.

§ 3. Quivis clericus Officio divino adstrictus, si Officium divinum una cum coetu fidelium, vel cum iis qui sub § 2 recensentur, lingua vernacula celebrat, suae obligationi satisfacit, dummodo textus versionis sit approbatus.

Here the terms are looser than those employed for other parts of the liturgy. The final section is little more than a restatement of the traditional principle *officium pro officio*, while for the rest there are only two real requirements: an approved translation and the permission of authority. There is no limit to the extent of the parts of the celebration for which the vernacular might be used, only a certain limitation of the concession for clerics to those ‘quibus usus linguae latinae grave impedimentum est quominus Officium debite persolvant’.

⁵⁶ Cf. Anthony Ward & Cuthbert Johnson (edd.), *Rituale Romanum: Reimpresio editionis primae post typicam anno 1953 publici iuris factae, textibus postea approbatis, introductione et tabulis aucta*, CLV-Edizioni Liturgiche, Roma, 2001 (= *Instrumenta Liturgica Quarriensia: Supplementa* 6), pp. [6]-[7].

The Vernacular in Chant

Finally, we can detect a further hidden tussle round the issue of the vernacular, this time in relation to chant, even if the victory of one view left no explicit trace in the definitive text of the Constitution.

On 2 May 1963 at a meeting of the Conciliar Commission for Sacred Liturgy Abbot Cesario D'Amato, Abbot of St Paul outside the Walls in Rome, was called upon in his capacity as chairman of the subcommission for Sacred Music to read out the formal presentation of the work of the subcommission. In the discussion that followed the attention of the Fathers turned to n. 94 of the then draft, where there is talk of Gregorian chant and polyphony. In its definitive form, as promulgated on 4 December 1963, the paragraph (n. 116) reads:

Ecclesia cantum gregorianum agnoscit ut liturgiae romanae proprium: qui ideo in actionibus liturgicis, ceteris paribus, principem locum obtineat.

Alia genera Musicae sacrae, praesertim vero polyphonia, in celebrandis divinis Officiis minime excluduntur, dummodo spiritui actionis liturgicae respondeant, ad normam art. 30.

A lively debate then began around the phrase 'qui semper lingua latina cani debet', then present as a qualification of a mention of Gregorian chant. The account as given in the minutes is as follows:

7. Il n. 94 tratta del canto gregoriano e della musica polifonica.

Il Padre Mons. Pichler si meraviglia altamente che la Sottocommissione abbia aggiunto a proposito del gregoriano 'qui semper lingua latina cani debet'. In Croazia si canta tutto in lingua volgare fin dal 1925, anno in cui fu tradotto il Rituale. Esiste poi la lingua paleoslava nella quale i canti della Messa sono eseguiti. La Sottocommissione non deve precludere la possibilità di poter cantare il gregoriano nelle lingue esistenti nel mondo. Propone perciò la soppressione dell'aggiunta.

Il Padre Mons. Zauner pensa che si possa conservare la aggiunta inserendovi 'generatim'. Informa che anche in Austria si eseguono canti

gregoriani in volgare: essi non costituiscono un impedimento, ma sono piuttosto un aiuto al canto gregoriano in latino. Il Padre Mons. Rau ritiene che non tutte le lingue si oppongano al gregoriano.

Il Perito Mons. Overath interviene a favore del canto gregoriano in latino: se si deve tradurre, egli dice, si cerchi un nuovo canto adatto al genio della lingua e del popolo. Controbatte il Perito McManus affermando che i protestanti usano il gregoriano con la lingua volgare.

Il Padre Mons. Pichler ritiene che il gregoriano può applicarsi ad altre lingue: Bisognerebbe conoscere le varie lingue per negarlo. Il Padre Mons. Jenny propone di addolcire la frase 'cani debet', perché troppo giuridica. Il Padre Mons. Martin propone subito l'addolcimento della frase presentandola come una semplice proposizione applicativa.

Il Padre Mons. Anglés distingue tra il corpo centrale e antico della melodia gregoriana e le melodie moderne. Il Padre Abate Prou raccomanda di conservare il canto gregoriano, autentico tesoro: per conservarlo va tenuto collegato al latino.

Il Perito Mons. Wagner svolge un lungo intervento contro l'aggiunta della Sottocommissione, portando esempi di traduzioni e di canti, approvati, in tedesco.⁵⁷

By now the temperature was so high that a breather was beneficial. What happened during the break is not recorded, but the final round when the commission reassembled is minuted as follows:

Dopo una breve pausa si riprende la discussione anche il Padre Mons. Malula, che riferisce su usi congolesi. Riprende la parola anche Mons. Pichler. Infine il Padre Abate D'Amato si dice disposto a ritoccare il testo ed il Preside rimanda alla Sottocommissione.⁵⁸

The protagonists of these exchanges were Alfred Pichler, Bishop of Banjaluka then in Yugoslavia, Franz Zauner, Bishop of Linz in Austria, Mons. Joseph Malula, Auxiliary Bishop of Léopoldville in

⁵⁷ Private archive, Commissione Conciliare di Sacra Liturgia, Verbali delle Adunanze, typescript of 171 pages signed "F. Antonelli, Segretario della Commissione", here pp. 97-98.

⁵⁸ *Ibidem*, p. 98.

the Congo, Mons. Johannes Overath, a German, of the Pontifical Institute of Sacred Music in Rome, Mons. Frederick McManus, an American, canonist, Mons. Henri Jenny, Auxiliary Bishop of Cambrai in France, Mons. Joseph Albert Martin, Bishop of Nicolet in Canada, Mons. Igini Anglés Pamies, a Spaniard, of the Pontifical Institute of Sacred Music in Rome, Jean Prou, Abbot of Solesmes in France, Mons. Johannes Wagner, a German pastoral liturgist.⁵⁹

Even if in the end the restriction of chant melodies to Latin texts was not included in the Constitution, the body of opinion represented in this debate by Mons. Overath and Mons. Anglés did not go away.

The Enduring Role of Latin

We recall that the Liturgy Constitution's fundamental prescription, prior to expressing some openness to the use of the vernacular, ran as follows:

36. § 1. Linguae latinae usus, salvo particulari iure, in Ritibus latinis servetur.

Moreover, notwithstanding concessions regarding the use of the vernacular at Mass with the people, the Constitution is firm on some requirements:

54. [...] Provideatur tamen ut christifideles etiam lingua latina partes Ordinarii Missae quae ad ipsos spectant possint simul dicere vel cantare. [...]

Similarly, though concessions in principle follow for non-clerics, the basic requirement of Latin for the Office is stated clearly:

n. 101 § 1. Iuxta saecularem traditionem ritus latini, in Officio divino lingua latina clericis servanda est, facta tamen Ordinario potes-

⁵⁹ The details of membership are given in Herman A.P. Schmidt, *La Costituzione sulla sacra Liturgia: Testo, genesi, commento, documentazione*, Herder, Roma, 1966, pp. 362-365.

tate usum versionis vernaculae ad normam art. 36 confectae concedendi, singulis pro casibus, iis clericis, quibus usus linguae latinae grave impedimentum est quominus Officium debite persolvant.

It would seem that in not a few parts of the Western Church, the fact of Latin, spoken or sung, has despite the Council's affirmation, been virtually forgotten. It was precisely for this reason that the participants at a commemorative gathering on 5 December 2005⁶⁰ for the musical aspects of the Liturgy Constitution were clearly more than a little surprised when Cardinal Christian Tumi, Archbishop of Douala revealed the extent to which in his country, Camerun, Mass or at least the chants are often in Latin.

We can recall that in an earlier phase of the postconciliar legislation there was regular emphasis on the need to include the Latin text alongside the vernacular translation in the Missal and Breviary.⁶¹

The fact of this widespread disappearance, however, has a somewhat serious side in that if a real and effective link to the Latin liturgy disappears, the consequences for the bond with authentic tradition will be at risk. For the moment there still exists a generation of clergy, and some laypeople, who had real contact with the Latin language and the Latin liturgy. It will not be many years before in many countries this virtually disappears. It is not so much a question of exalting Latin or exaggerating some supposed mystical quality, but rather of being pragmatic about the awareness of a rich and distinctive treasurehouse.

This risks a cultural decline with regard to the liturgical books in

⁶⁰ Congregatio de Cultu Divino et Disciplina Sacramentorum, *Musica Sacra: una sfida liturgica e pastorale, Atti della II Giornata di studio nell'anniversario della "Sacrosanctum Concilium"*, Libreria Editrice Vaticana, [Città del Vaticano], 2008.

⁶¹ Cf. S. Rituum Congregatio, *Instructio, Inter oecumenici*, nn. 57; 98; *Acta Apostolicae Sedis* 56 (1964) 891, 899; S. Rituum Congregatio, *Decretum de editionibus librorum liturgicorum, Cum nostra aetate*, in *Acta Apostolicae Sedis* 58 (1966) 169-171; *Consilium ad exsequendam Constitutionem de sacra Liturgia, Communicatio ad Praesides Conferentiarum Episcoporum circa interpretationes populares Cononis Romani*, in *Notitiae* 3 (1967) 326-327.

whatever language, one that places their quality seriously in danger. This is a grave matter. The Instruction *Liturgiam authenticam* (n. 19), in fact, attempts to expound their importance in these terms:

Sacrae Scripturae verba necnon alia, quae dicta sunt in celebrationibus liturgicis, praesertim in celebrandis sacramentis, non in primis spectant, ut sint quasi speculum interioris dispositionis fidelium, sed veritates expriment, quae temporis ac loci fines exsuperant. Per haec enim verba Deus cum dilecti Filii sui Sponsa semper colloquitur, Spiritus Sanctus christifideles in omnem veritatem inducit verbumque Christi in eis abundanter inhabitare facit atque Ecclesia omne, quod ipsa est, et omne, quod credit, perpetuat atque trasmittit, dum preces omnium fidelium ad Deum per Christum et in virtute Spiritus Sancti vertit (cf. Conc. Oecum. Vat. II, *Sacrosanctum Concilium*, n. 33; Const. Dogm. de divina Revelatione *Dei Verbum*, n. 8; cf. Missale Romanum, editio typica tertia: *Institutio Generalis*, n. 2).

This is undoubtedly a high view of the liturgical texts. The Instruction goes on to connect this dynamic reality with the fact that the liturgical books of the Roman Rite draw upon many centuries of experience in transmitting the faith received from the Fathers.⁶²

No one pretends that a reference to the Fathers means that the Church today needs to fake a conformity to the philosophical systems and outlook of the ancient world. Yet the reference remains important. It could be argued perhaps that access to the liturgical texts only through rather approximate translations will not be effective in guaranteeing effective living contact with the liturgical heritage. In this context we can recall the contention of *Liturgiam authenticam* that the shortcomings to date in liturgical translations have been an obstacle to true inculturation (n. 6), and perhaps we could say that at least in certain language areas, they have damaged a broader, healthier and authentic liturgical renewal.

⁶² Cf. Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio, *Liturgiam authenticam*, n. 20.

With the widespread introduction of the vernacular, we are in a new situation and there are no ready-made solutions to emerging problems. At the same time perhaps more thought should be given to reviewing what has happened with the introduction of the vernacular, and to articulating some of the disadvantages as well as the undoubted advantages. Only from such an articulation will eventual remedies flow.

The Integrity and 'Substantial Unity' of the Roman Rite

We had occasion elsewhere to comment upon the new chapter IX of the latest edition of the *Institutio Generalis Missalis Romani*.⁶³ We should like here to recall the important current of ideas found developed there, as also in the Instructions *Varietates legitimæ* and *Liturgiæ authenticæ*.

The line of argument begins with the affirmation of the relation between three spheres: the liturgy of a particular Church, the apostolic tradition and the practice of the Church universal, and the need for an organic harmony between them.⁶⁴ There is a 'given' element in the liturgy, common to all the authentic historical liturgical families, with the implication that the field for the development of some aspects of the liturgy is no longer completely open to arbitrary invention, but is conditioned in the concrete by a common heritage. A second point of the argument regards the Roman Rite, seen as part of the treasure and patrimony of the Catholic Church, whose good it serves in such a way that were its riches to be lost, the universal Church would be gravely damaged, thus applying to the Roman Rite the kind of view of the distinctive heritage of the different Oriental

⁶³ See Anthony Ward, 'Features and Significance of the New Chapter of the «Institutio generalis Missalis romani»', in *Ephemerides Liturgicæ* 114 (2000) 498-510.

⁶⁴ Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio, *Varietates legitimæ*, nn. 26-27; *Institutio Generalis Missalis Romani*, n. 397; Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio, *Liturgiæ authenticæ*, nn. 4-5.

Catholic Churches that has been struggling but clearly asserted in recent times.⁶⁵

A third point is the degree to which the Roman Rite has assimilated in the course of the centuries many elements deriving from usages from outside the city, even from the East, 'indolem quandam supraregionalem sic acquirens'.⁶⁶ The implication is that the Roman Rite is not simply another localized Rite that within its own ambit is open to transformations that would distance it from its present form, as expressed in the currently approved liturgical books.⁶⁷

The result is a renewed insistence on caution in the matter of liturgical innovation. The Constitution *Sacrosanctum Concilium* in fact laid down that 'Innovationes [...] ne fiant nisi vera et certa utilitas Ecclesiae id exigat'⁶⁸ and insisted 'et adhibita cautela ut novae formae ex formis iam exstantibus organice quodammodo crescant',⁶⁹ applied precisely to the inculturation of the Roman Rite ('ad ipsius quoque Ritus Romani inculturationem operandam applicari debet').⁷⁰ Moreover, such inculturation does not aim at the creation of new liturgical 'families' or constitute an openness to the introduction into the Missal or other liturgical books of whatever might be *noxiae* ('hurtful', 'harmful', 'damaging', 'injurious') to the specific proper nature of the Roman Rite. Whatever the details of pastoral applica-

⁶⁵ Cf. Concilium Oecumenicum Vaticanum II, Constitutio de sacra Liturgia, *Sacrosanctum Concilium*, n. 4; Decretum de Ecclesiis Orientalibus Catholicis, *Orientalium Ecclesiarum*, n. 5; Constitutio dogmatica de Ecclesia, *Lumen gentium*, n. 23; Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio, *Liturgiam authenticam*, n. 4.

⁶⁶ *Institutio Generalis Missalis Romani*, 397; Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio, *Liturgiam authenticam*, n. 5.

⁶⁷ Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio, *Varietates legitimae*, n. 2; *Institutio Generalis Missalis Romani*, n. 397.

⁶⁸ Concilium Oecumenicum Vaticanum II, Constitutio de sacra Liturgia, *Sacrosanctum Concilium*, n. 23.

⁶⁹ *Ibidem*.

⁷⁰ Congregatio de Cultu Divino et Disciplina Sacramentorum, Instructio, *Varietates legitimae*, n. 36, 46; cf. *Institutio Generalis Missalis Romani*, n. 398.

tion, adaptation or even inculturation the net result should be that the Roman Missal, 'quamvis in linguarum diversitate atque in quadam consuetudinum varietate, in posterum servari debet veluti instrumentum et praeclarum signum integritatis et unitatis ritus Romani'.⁷¹ These brief elements of argumentation also merit reflection.

A Dignified Liturgical Vernacular

We saw earlier what we referred to as a classic formulation by Theodore Balsamon of the Eastern Principle admitting the use of vernaculars 'provided only that they have exact versions of the customary prayers'.⁷² The concessions given in 1615 and in 1949 for the use of Chinese in the Mass laid down that the literary form of the language be used. That given in 1757 for Georgian or Armenian specified the same condition. There is, then, a thread which shows that the Church explicitly took into consideration the quality of the vernacular which would be used. On this point *Sacrosanctum Concilium* has nothing to say. However, taking up Pope Paul VI's emphasis on the need for a language 'digne des réalités très hautes qu'elle exprime', *Comme le prévoit* added that it should be 'irréprochable au plan littéraire' (n. 15) and went on to recognize that 'il sera nécessaire de façonner progressivement une langue biblique et liturgique adaptée' (n. 19).

It is a point that *Liturgiam authenticam* takes up and develops, looking forward to the creation or consolidation of a style of language recognizable as specifically liturgical, a sacred vernacular language with its own distinctive vocabulary, syntax, style, and grammar, one in some

⁷¹ *Institutio Generalis Missalis Romani*, n. 399; cf. *Sacrosanctum Concilium* n. 38; Paulus VI, *Constitutio apostolica, Missale Romanum*, in *Acta Apostolicae Sedis* 61 (1969) 217-222, here pp. 221-222; *Missale Romanum ex decreto sacrosancti oecumenici Concilii Vaticani II instauratum auctoritate Pauli Pp. VI promulgatum, editio typica tertia*, Typis Polyglottis Vaticanis, 2002, p. 14; Congregatio de Cultu Divino et Disciplina Sacramentorum, *Instructio, Varietates legitimae*, n. 36.

⁷² Cf. Congregatio de Cultu Divino et Disciplina Sacramentorum, *Instructio, Liturgiam authenticam*, nn. 28, 61, 108.

sense resistant to passing fashions of daily conversational speech and of securing a place for itself by its intrinsic authority. This would be language with a dignified tone (cf. n. 25), of a 'classic' sort (cf. n. 32), capable of serving worthily and effectively as a vehicle for authentic expression for the Church's faith in the mysteries of salvation in prayer and for the praise and adoration of the transcendence of God (cf. nn. 2, 7, 25). It should be memorable and solemn, and, above all as regards biblical texts not shorn of those expressions that have a particular impact precisely because they strike the hearer as unusual (cf. n. 27).

It stands to reason that the task is greater in peoples evangelized in more recent times, where in the liturgical field there is a whole world still to be created. However, there are countries evangelized centuries ago where political conditions have only in the last years allowed the true vernacular to emerge, shake off the invasive influence of an artificially dominant form and acquire a defined literary expression. These conditions complicate what in any event is a challenging undertaking. In fact, in the great majority of the vernacular languages used in the Roman Rite, any extensive liturgical use does not go back more than 35 years and in few cases can it be considered to have arrived at a satisfactory and definitive idiom. The Instruction *Liturgiam authenticam* (n. 27) sets out its aim thus:

Immo videtur observantiam principiorum in hac Instructione expositorum prodesse ad gradatim efficiendum in omni lingua vulgari stylum sacrum, qui et tamquam sermo proprie liturgicus agnoscatur.

The Instruction stresses that the influence of civil culture on vernacular liturgy should not be considered a one way, passive, movement but that the language of worship and prayer should in some sense contribute to the formation of culture (n. 47: '... vera precatio liturgica non solum culturae ingenio formatur, sed ipsa ad efformandam culturam confert, ...').⁷³ In a similar way Christians, as individuals and as community, should conform through a sort of Christian

⁷³ Cf. Joseph Ratzinger, *The Spirit of the Liturgy*, Ignatius Press, San Francisco, 2000, p. 185.

apprenticeship undergone by means of participation in the celebration of the liturgy (cf. nn. 19, 27, 29).

Just as *Comme le prévoit* (n. 19) talked about the gradual formation of 'une langue biblique et liturgique adaptée', so *Liturgiam authenticam* (n. 49) foresees the use of a traditional language that is fundamentally biblically based:

Traditionis liturgicae Romanae aliorumque catholicorum Rituum est, ut in eorum orationibus habeatur ratio per se cohaerens vocabulorum et eloquendi consuetudinum, libris Sacrae Scripturae et ecclesiali traditione sancitorum, potissimum autem scriptis Patrum Ecclesiae. Ratio ergo translationis librorum liturgicorum gerendae convenientiam faveat inter textum biblicum ipsum et textus liturgicos, manu ecclesiastica compositos, verbis biblicis aut de ipsis mentionem quandam saltem implicitam refertos (cf. Paulus Pp. VI, Adh. Ap. *Marialis cultus*, diei 11 Februarii 1974, n. 30: *Acta Apostolicae Sedis* 66 (1974) 141-142.). In huiusmodi textibus expedit, ut translator dirigatur ratione eloquendi propria translationis Sacrarum Scripturarum iam approbatae pro usu liturgico in territoriis, in quorum utilitatem translatio efficitur. Eodem tempore cura impendatur, ne textus deprimatur, eo quod nimis insistitur in subtilioribus huiusmodi significationibus biblicis inhabiliter provehendis.

To this *Liturgiam authenticam* (nn. 49-50) also adds the consideration that there should be coordination with the local translation of the *Catechism of the Catholic Church*.

In all this and in numerous other parts of *Liturgiam authenticam* there is little that can legitimately suggest that the Instruction is in favour of the perpetuation of preconciliar translations unsuitable for anything but private devotional use, such as the artificially Latinate or pseudo-Elizabethan texts or mistakenly rigid, mechanical – and therefore failed – translations of those years in English.

That in numerous languages we have not succeeded in creating a quality liturgical vernacular is on the one hand hardly surprising, but on the other it continues to represent a considerable challenge.

For the Congregation for Divine Worship and the Discipline of

the Sacraments the challenge is not so much the various particular aspects of the material covered by the Instructions *Varietates legitimæ* of 25 January 1994 and *Liturgiam authenticam* of 28 March 2001, as the whole enterprise of liturgical inculturation and incorporation of vernacular languages into the liturgical books. The task is also fundamentally rooted in the conciliar Constitution on the sacred Liturgy, of which *Varietates legitimæ* applies nn. 37-40 and *Liturgiam authenticam* applies n. 36. In fact one of the subtitles of *Varietates legitimæ* is that of the Fourth Instruction for the Right Application of the Constitution of the Second Vatican Council on the sacred Liturgy, while *Liturgiam authenticam* is the Fifth. Moreover, we are at a historical juncture in which the Motu Proprio *Quærit semper* of 30 August 2011 has completed the operation begun in 2005, of relieving the Congregation of the more burdensome categories of dossiers linked to the heritage of the former Congregation of the Sacraments, explicitly leaving the main task more directly as liturgical renewal according to the mind of *Sacrosanctum Concilium*. As the Motu proprio puts it:

His rerum in adiunctis congruum visum est Congregationis de Cultu Divino et Disciplina Sacramentorum potissimum operam dare ad Sacram Liturgiam in Ecclesia iteratis nisibus promovendam, secundum renovationem, quam Concilium Oecumenicum Vaticanum II, initio sumpto ex Constitutione *Sacrosanctum Concilium* voluit.

The enterprise is honed to a fine point when we reflect that, as we have seen, the *Institutio Generalis Missalis Romani* in the third typical edition of the *Missale Romanum*, in some sense focusses the two Instructions upon itself, that is to say on the celebration of the Eucharist, as the Church's 'vitæ missionisque fons et culmen'.⁷⁴ This is the insistence of the Church in our time: 'Ecclesia de Eucharistia vivit'.⁷⁵

Anthony WARD, S.M.

⁷⁴ Benedictus XVI, Adhortatio Apostolica Postsynodalis, *Sacramentum caritatis*, n. 3: *Acta Apostolicæ Sedis* 99 (2007) 106.

⁷⁵ B. Ioannes Paulus II, Litteræ Encyclicæ, *Ecclesia de Eucharistia*, n. 1: *Acta Apostolicæ Sedis* 95 (2003) 440.

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CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

MISSALE ROMANUM

REIMPRESSIO EMENDATA 2008

Necessitas reimpressionis provehendae editionis typicae tertiae Missalis Romani, anno 2002 Typis Vaticanis datae, quae nusquam inveniri potest, Congregationi de Cultu Divino et Disciplina Sacramentorum opportunitatem obtulit, ut aliquas correctiones praesertim quoad ictus, interpunctionem et usum colorum nigri ac rubri insereret atque formulas recurrentes necnon corpus litterae in titulis sicut et alibi receptum accommodaret.

Variationes quaedam approbationi Sancti Patris subiectae sunt (cf. Decretum N. 652/08/L, diei 8 iunii 2008: Notitae 44 [2008], pp. 175-176), quae de correctionibus aguntur ad n. 149 *Institutionis Generalis*, de *Precibus Eucharisticis pro Missis cum pueris* e Missali latino omittendis et de facultate formulas alteras pro dimissione in fine Missae adhibendi.

Supplementum insuper additum est, ubi textus *Ad Missam in vigilia Pentecostes* referuntur et orationes pro celebrationibus nuperrime in Calendarium Romanum Generale insertis, scilicet S. Pii de Pietrelcina, religiosi (23 septembris), S. Ioannis Didaci Cuauhtlatoatzin (9 decembris) et Beatae Mariae Virginis de Guadalupe (12 decembris).

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INDICES
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Volumi I-XL

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