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NOTITIAE

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Actes du Saint-Père (pp. 193-198)

Dans son encyclique « Le Rédempteur de l'homme », n. 20, le pape rappelle que la vie sacramentelle atteint son sommet et sa plénitude dans l'eucharistie. C'est pourquoi le peuple de Dieu doit persévérer et progresser dans la vie eucharistique.

Eucharistie et pénitence sont étroitement unis, car, sans un effort constant de conversion, on ne peut recevoir l'eucharistie avec sa pleine efficacité. En outre, si l'aspect communautaire de la pénitence apporte un approfondissement dans la pratique de ce sacrement, on ne peut oublier que la conversion est l'acte personnel de chacun. En conservant la confession individuelle, l'Eglise défend donc le droit de chaque fidèle.

Etudes (pp. 202-218)

Culture gréco-romaine et adaptation liturgique.

Dom Chupungco montre comment on peut tirer de l'histoire des arguments favorables à l'adaptation liturgique. En effet, cette adaptation aux différentes cultures est un trait constant des liturgies chrétiennes, et l'histoire fournit autant de modèles à imiter que de pièges à éviter.

Le cas historique examiné ici, limité au rite de l'initiation chrétienne, constitue l'exemple classique de la rencontre entre culte chrétien et culture non-juive. Avant Constantin, l'une des principales méthodes d'adaptation est l'assimilation d'éléments culturels qui ont une certaine connaturalité avec le mystère chrétien. Une autre méthode est la substitution, qui s'accompagne, comme dans le premier cas, d'une catéchèse adéquate. Après Constantin, on observe un moindre antagonisme contre les cultes païens, mais on craint une contamination profane par certains rites d'ordre purement social.

En conclusion, on voit que l'attitude de l'Eglise ne suit aucun principe a priori pour ou contre une forme particulière de culture. L'adaptation dépend des circonstances historiques concrètes: si les rites païens présentent un danger pour sa foi, l'Eglise les exclut de son culte; s'ils peuvent s'accorder avec celui-ci, elle n'a aucune raison de les rejeter et, éventuellement, elle les fait siens.

Activités des Commissions liturgiques (pp. 219-230)

Bénédictioŋnal

Dans le cadre des Commissions liturgiques des pays germanophones, avec l'accord des Conférences épiscopales et de notre Congrégation, un groupe d'étude international a composé un recueil de bénédictions pour l'usage « ad interim » jusqu'à la parution du *Liber benedictionum* romain. Suivant le n. 79 de la Constitution sur la liturgie, cette publication a pour but d'aider la pratique pastorale des bénédictions dans les régions où cet usage s'est maintenu vivant, tout en essayant de le renouveler selon l'esprit de Vatican II.

SUMARIO

Actividad del Santo Padre (pp. 193-198)

S. S. el Papa Juan Pablo II, en su primera Encíclica «*Redemptor hominis*», en el n. 20 se ocupa de la Eucaristía y de la Penitencia.

El Papa subraya como la vida sacramental de la Iglesia y de cada uno de los cristianos encuentra su plenitud en la Eucaristía. Por esta razón ha de ser empeño esencial de la Iglesia, en cuanto Pueblo de Dios, perseverar y avanzar constantemente en la vida eucarística. No falta en las palabras del Papa una alusión al deber de observar rigurosamente las normas litúrgicas.

Después se entretiene en examinar la relación existente entre Eucaristía y Penitencia, afirmando que sin el constante y renovado esfuerzo de la conversión, la participación a la Eucaristía perdería su auténtica eficacia de redención.

El aspecto comunitario de la Penitencia es útil en vista del enriquecimiento de la práctica penitencial de la Iglesia contemporánea; sin embargo no se puede olvidar que la conversión es un acto interior, de particular profundidad, y por tanto el hombre no puede ser substituido por la comunidad. Por esta razón la Iglesia manteniendo el uso de la confesión individual defiende el derecho particular de la persona humana.

Estudios (pp. 202-218).

Cultura greco-romana y adaptación litúrgica

En este artículo Dom Chupungco recuerda que la historia ofrece argumentos convincentes en favor de la adaptación litúrgica, en el sentido que la liturgia cristiana ha tratado constantemente de responder a las diversas culturas. La historia ofrece modelos para imitar y errores para no repetir.

El modelo histórico examinado en este artículo, la adaptación a la cultura greco-romana, ha llegado a ser el ejemplo clásico del encuentro de la Liturgia cristiana y la cultura antigua no judaica. Para evitar una dispersión en la presentación, el autor se limita al rito de la Iniciación cristiana.

Dom Chupungco examina ante todo el período pre-Constantiniano. Muestra como la asimilación fue uno de los principales modos usados en la adaptación, y que esta asimilación tuvo lugar en relación con algunos elementos que poseían una cierta «*connaturalidad*» con el Misterio cristiano. Otro modo fue el de la substitución. En ambos casos no faltaba una catequesis adecuada. A continuación se ocupa de la adaptación en el período Constantiniano, y muestra que, si bien existía un menor antagonismo hacia los ritos paganos, sin embargo continuó el temor de una «*contaminación*» profana, de ciertos ritos meramente sociales.

En conclusión queda claro que en la actitud de la Iglesia frente a una cultura no dominan principios apriorísticos en favor o en contra de cada una de las formas culturales. La adaptación depende de circunstancias históricas concretas. Si los rituales paganos ponen en peligro la fe, sin duda serán excluidos de su liturgia; si por el contrario pueden ilustrarla, no hay razón para no aceptarlos e incluso presentarlos como algo propio.

Actividad de las Comisiones Litúrgicas (pp. 219-230)

*«*Benediktionale*»*

Un grupo de estudio internacional, en el ámbito de las Comisiones litúrgicas de los Países de lengua alemana, en estrecho contacto con las diócesis, con la aprobación de las respectivas Conferencias Episcopales y con el consentimiento de la S. Congregación para los Sacramentos y el Culto Divino, ha preparado y publicado un volumen que lleva por título «*Benediktionale*», que puede ser utilizado en las regiones de lengua alemana en tanto no venga publicado el «*Liber benedictionum*», que prepara la dicha Congregación, para toda la Iglesia.

La publicación hecha en base al artículo 79 de la «*Sacrosanctum Concilium*» quiere ser una ayuda a la práctica pastoral de las bendiciones, para que, este importante sector de la vida espiritual de los fieles, sea mantenido vivo y se renueve según las indicaciones y el espíritu del Concilio Vaticano II.

SUMMARY

Acts of the Holy Father (pp. 193-198)

The Encyclical "Redemptor hominis"

This first Encyclical of Pope John Paul II speaks in no. 20 of the Eucharist and of Penance. The Pope emphasises that the whole sacramental life of the Church and of each Christian reaches its summit and fullness in the Eucharist. Therefore the essential commitment of the Church as the people of God is to persevere and to progress constantly in eucharistic life.

There is also a reference to the duty of rigorous observance of liturgical norms.

The Holy Father then considers the close link between the Eucharist and Penance, stating that without a constant and renewed effort at conversion, participation in the Eucharist would be without its full redemptive efficacy.

Moreover the community aspect of Penance is useful for enriching the penitential aspect of the contemporary Church; but it cannot be forgotten that conversion is an interior act of particular depth and that a man cannot be substituted for by the community. By observing the practice of individual confession the Church defends the particular right of the human soul.

Studia (pp. 202-218)

Greco-Roman culture and liturgical adaptation

In this article Dom Chupungco suggests that history offers convincing arguments in favour of liturgical adaptation, stating that adaptation to various cultures has been a constant feature of Christian liturgy. History, he says, offers models to be imitated and pitfalls to be avoided.

The historical model examined in the article, liturgical adaptation to Greco-Roman culture, has become the classical example of encounter between Christian cult and culture outside Judaism. In order not to indulge in generalities, the study is limited to the rite of Christian initiation.

Dom Chupungco first of all examines the pre-Constantinian period. He shows that assimilation was one of the principal methods used in adaptation, and that this assimilation was of cultural elements that possessed a certain "connaturality" with the Christian mystery. Substitution was another method. In both cases emphasis was laid on accompanying catechesis. Adaptation in the changed circumstances of the Constantinian period is then considered, and it is shown that there was less antagonism to pagan cults at that time but fear of "profane" contamination by merely social rituals.

In conclusion, it is stated that the Church's attitude towards culture is not governed by an a-priori principle in favour or against any particular cultural form. Adaptation depended on concrete historical circumstances. If pagan rituals endangered her faith, she excluded them from her worship; but if they could enhance and illustrate it, she found no reason not to accept them and eventually claim them as her own.

Activities of the liturgical Commissions (pp. 219-230)

"Benediktionale"

An international study group from the German-speaking liturgical Commissions, in close contact with the dioceses, with the approval of the Episcopal Conferences and with the consent of the Sacred Congregation for the Sacraments and Divine Worship, has prepared and published a volume entitled "Benediktionale" for interim use in the German speaking areas until such time as the Roman "Liber benedictionum" is published.

The publication, based on art. 79 of "Sacrosanctum Concilium", is an aid for the pastoral practice of blessings, in order that this important area of the spiritual life of the faithful may be maintained alive and be renewed in accordance with the indications and spirit of the Second Vatican Council.

ZUSAMMENFASSUNG

Akten des Papstes (S. 193-198)

Die erste Enzyklika Papst Johannes Pauls II. »Redemptor hominis« handelt auch (20.) von Eucharistie und Buße. Der Papst betont, daß das sakramentale Leben der Kirche und jedes Christen in der Feier der Eucharistie seinen Höhepunkt und seine Fülle erreicht. Deshalb sei der Kirche als Gottesvolk wesentlich die Aufgabe gestellt, in einem von der Eucharistie geprägten Leben zu verharren und darin Fortschritte zu machen.

Nicht fehlt ein Hinweis auf die Pflicht zur genauen Einhaltung der liturgischen Normen.

Der Papst zeigt dann auf, daß Eucharistie und Buße eng miteinander verbunden sind. Ohne das anhaltende und stets neue Bemühen um die Bekehrung komme den Eucharistie Feiern den deren erlösende Kraft nicht voll zugute.

Die Erkenntnis, daß Buße gemeinschaftsbezogen ist, könne sich auf die Bußpraxis der Kirche gewiß positiv auswirken; doch dürfe man nicht übersehen, daß sich Bekehrung tief im Innern des Menschen vollzieht. Niemand könne sich dabei von der Gemeinschaft vertreten lassen.

Studien (S. 202-218)

Griechisch-römische Kultur und liturgische Anpassung

In diesem Artikel legt Dom Chupungco nahe, daß die Geschichte überzeugende Argumente zugunsten einer Anpassung der Liturgie an die verschiedenen Kulturen bietet. Christliche Liturgie sei schon immer anpassungsfreundlich gewesen. Die Geschichte weise sowohl nachahmenswerte Modelle wie auch Fehlschläge auf. Das hier untersuchte geschichtliche Modell, die Anpassung der Liturgie an die griechisch-römische Kultur, ist zum klassischen Beispiel für die Begegnung von christlichem Kult und einer Kultur außerhalb des Judentums geworden. Die Studie beschränkt sich zur Erhärtung dieses Sachverhalts auf den Ritus der christlichen Initiation.

Zunächst prüft Chupungco die vor-konstantinische Periode. Er zeigt, daß eine der Hauptmethoden zur Anpassung die Assimilation war und daß es dabei um Einverleibung von Kulturelementen ging, denen eine gewisse »Konnaturalität« mit dem christlichen Mysterium eignete. Eine weitere Methode war das Ersetzen. In beiden Fällen legte man Wert auf die begleitende Katechese. Dann wird gezeigt, wie sich Anpassung bei geänderten Verhältnissen in der konstantinischen Periode vollzog. Nun gab es weniger Widerstand gegen heidnische Kultformen; vielmehr fürchtete man »profane« Befleckung durch rein sozial verstandene Rituale.

Abschließend wird festgestellt, daß die Haltung der Kirche nicht von A-priori-Prinzipien bestimmt war, durch die einzelne Kulturformen bevorzugt, andere abgelehnt worden wären. Anpassung hing von den konkreten geschichtlichen Umständen ab. Brachten heidnische Formen ihren Glauben in Gefahr, so schloß die Kirche sie aus ihrem Kult aus; waren sie geeignet, Größe und Sinn der Gottesdiensthandlung zu erschließen, dann sah die Kirche keinen Grund, sie nicht zu übernehmen, ja sie am Ende ihr eigen zu nennen.

Aktivität der Liturgiekommissionen (S. 219-230)

»Benediktionale«

Im deutschsprachigen Bereich hat eine internationale Studiengruppe — in engem Kontakt mit den Diözesen, mit Gutheißung der Bischofskonferenzen und mit dem Einverständnis der Kongregation für die Sakramente und den Gottesdienst — einen Band mit dem Titel »Benediktionale« zusammengestellt und veröffentlicht. Es ist zum Gebrauch in den deutschsprachigen Regionen bestimmt, und zwar »ad interim«, d. h. bis zur Veröffentlichung des römischen »Liber benedictionum«.

Auf Grund der Richtlinien der Liturgiekonstitution (Art. 79) will das Buch eine praktische Hilfe sein, damit das Leben der Gläubigen jetzt und künftig von recht gestalteten Segnungen und Weihen begleitet werde.

« REDEMPTOR HOMINIS »

IOANNIS PAULI PP. II LITTERAE ENCYCLICAE *

Litterae Encyclicae a Summo Pontifice Ioanne Paulo II pontificali eius ministerio ineunte datae die 4 martii 1979, dominica I in Quadragesima, a verbis « Redemptor hominis » incipientes, missae sunt ad episcopos, presbyteros et fideles Ecclesiae universae necnon ad omnes bonae voluntatis homines in terra degentes.

Placet nobis hic referre ea, quae in n. 20 eiusdem documenti inveniuntur, quaeque peculiari modo de Eucharistia et Paenitentia agunt.

20. Intra Redemptionis mysterium, salutare videlicet opus a Iesu Christo impletum, Ecclesia non tantum particeps fit Evangelii Magistri sui per ipsam fidelitatem erga Verbum perque veritatis ministerium, sed pariter per subiectionem, spei et amoris plenam, participat virtutem redemptricis eius actionis, quam sacramentali forma, potissimum in Eucharistia, expressit ibique collegit.¹⁵⁴ Porro Eucharistia veluti centrum est totiusque sacramentalis vitae culmen, per quam nempe unusquisque Christianus Redemptionis vim accipit salutiferam, dum progreditur a mysterio baptismatis, in quo cum Christo consepelitur in mortem, usque ad Resurrectionis communicationem,¹⁵⁵ sicut Apostolus docet. Secundum hanc doctrinam magis etiam patet cur totius Ecclesiae ac singulorum Christianorum vita sacramentalis summam suam plenitudinemque attingat omnino in Eucharistia. In hoc enim Sacramento continenter ex Christi voluntate renovatur sacrificii mysterium, quo Patri se ipsum in ara Crucis obtulit; quod quidem sacrificium Pater suscepit ac vicissim pro eadem plena donatione Filii sui, qui erat « factus oboediens usque ad mortem », ¹⁵⁶ donationem suam paternam reddidit, nempe domum novae vitae immortalis in ipsa Resurrectione, quandoquidem primus fons Pater est et dator vitae iam inde a principio. Haec vita nova, quae corporalem glorificationem

* *L'Osservatore Romano*, 16 marzo 1979.

¹⁵⁴ Cf. Conc. Oecum. Vat. II, Const. de Sacra Liturgia *Sacrosanctum Concilium*, 10: AAS 56 (1964), p. 102.

¹⁵⁵ Cf. *Rom* 6, 3 ss.

¹⁵⁶ *Phil* 2, 8.

Christi Cruci affixi secum fert, facta pariter est signum efficax novi illius doni hominibus traditi, quod est Spiritus Sanctus, per quem vita divina, quam habet in se Pater et Filio dat,¹⁵⁷ cunctis tribuitur hominibus, qui Christo coniunguntur.

Perfectissimum huius coniunctionis Sacramentum est Eucharistia. Nam celebrantes nos unaque Eucharistiam participantes, sociamur cum Christo terrestri et caelesti, qui pro nobis apud Patrem intercedit,¹⁵⁸ at semper iungimur per redimentem sacrificii eius actum, quo is nos redemit, ita ut essemus « empti ... pretio ».¹⁵⁹ Praeterea illud « pretium magnum » Redemptionis nostrae item comprobatur momentum, quod ipse Deus adiudicat homini, confirmatque nostram in Christo dignitatem. Cum enim constituimur filii Dei¹⁶⁰ ac filii adoptionis,¹⁶¹ simul nimirum ad eius imaginem efficitur « regnum et sacerdotes », adipiscimur « regale sacerdotium », ¹⁶² hoc est participes reddimur illius unice et irrevocabilis restitutionis hominum mundique ad Patrem, quam is, aeternus Filius ¹⁶³ ac verus pariter Homo, in perpetuum semel peregit. Eucharistia proinde Sacramentum est, in quo plenius nova nostra significatur vita et in quo Christus sine intermissione novaque semper ratione ipse in Spiritu Sancto « testificatur » spiritu nostro ¹⁶⁴ quemque nostrum, velut mysterii Redemptionis consortem, accedere posse ad fructus filiorum reconciliationis cum Deo,¹⁶⁵ quam perfecit ille continenterque inter nos perficiat ex Ecclesiae ministerio.

Est haec primaria veritas, non modo ad doctrinam verum etiam ad existentiam ipsam pertinens: Eucharistia aedificat Ecclesiam ¹⁶⁶ eamque exstruit ut veram communitatem Populi Dei, ut fidelium congregationem, signatam eadem unitatis nota, cuius participes fuerunt Apostoli primique Domini discipuli. Hanc insuper communitatem et

¹⁵⁷ Cf. *Io* 5, 26; *1 Io* 5, 11.

¹⁵⁸ *Hebr* 9, 24; *1 Io* 2, 1.

¹⁵⁹ Cf. *1 Cor* 6, 20.

¹⁶⁰ *Io* 1, 12.

¹⁶¹ Cf. *Rom* 8, 23.

¹⁶² *Ap* 5, 10; *1 Petr* 2, 9.

¹⁶³ Cf. *Io* 1, 1-4. 18; *Mt* 3, 17; 11, 27; 17, 5; *Mc* 1, 11; *Lc* 1, 32. 35; 3, 22; *Rom* 1, 4; 2 *Cor* 1, 19; *1 Io* 5, 5. 20; 2 *Petr* 1, 17; *Hebr* 1, 2.

¹⁶⁴ Cf. *1 Io* 5, 5-11.

¹⁶⁵ Cf. *Rom* 5, 10. 11; 2 *Cor* 5, 18 s.; *Col* 1, 20. 22.

¹⁶⁶ Cf. Conc. Oecum. Vat. II, Const. dogm. de Ecclesia *Lumen Gentium*, 11: *AAS* 57 (1965), p. 15 s.; Paulus PP. VI, Allocutio d. 15 Sept. 1965 habita: *Insegnamenti di Paolo VI*, III, 1965, p. 1036.

unitatem semper ab integro aedificat; molitur semper eam ac reficit per Christi ipsius sacrificium, quoniam mortem eius in Cruce commemorat,¹⁶⁷ cuius pretio sumus ab eo redempti. Idcirco in Eucharistia — ut ita dicamus — tangimus mysterium ipsum Corporis ac Sanguinis Domini, perinde ac testantur verba ipsa institutionis eius momento prolata, quae ob eiusdem institutionis vim facta sunt etiam verba perennnis celebrationis Eucharistiae ab iis, qui in Ecclesia ad hoc ministerium destinantur.

Ecclesia vivit ex Eucharistia; vivit ex plenitudine huius Sacramenti, cuius mirabilis essentia ac significantia saepius illuminata est ab Ecclesiae Magisterio iam a temporibus antiquissimis ad nostros usque dies.¹⁶⁸ Verumtamen dicere certo possumus hanc ipsam doctrinam — sustentatam acribus theologorum ingeniis et a profundae fidei precatationisque hominibus et ab ascetis ac mysticis secundum totam eorum fidelitatem erga eucharisticum mysterium — manere quasi in ipso limine, cum per eam comprehendi animo verbisque referri id non possit, quod Eucharistia in omni sua sit plenitudine et id, quod significet quodque in ea eveniat. Reapse Eucharistia est ineffabile Sacramentum! Necessarium ideo officium atque imprimis gratia visibilis et origo supernaturalium virium Ecclesiae ut Populi Dei nominatim haec sunt: persistere et procedere constanter in eucharistica vita ac pietate, necnon spirituales profectus facere intra Eucharistiae ambitum. Quapropter nobis multo magis non licet — neque in cogitationibus neque in vita neque in artibus — auferre ab hoc Sacramento vere sanctissimo plenam suam naturam propriamque significationem. Est pariter Sacramentum- sacrificium, Sacramentum-communio, Sacramentum-praesentia. Et quantumvis constet Eucharistiam fuisse semper etiamque nunc esse debere maximam ostensionem ac celebrationem fraternitatis humanae discipulorum ac sectatorum Christi, tamen tractari non potest solum velut « occasio » quaedam eiusdem fraternitatis declarandae. Cum enim Corporis et Sanguinis Domini celebratur Sacramentum, necesse est simul observetur integra mysterii divini ratio ac plena vis huius signi sacramentalis, in quo Christus praesens *realiter* adest, « mens impletur gratia et fu-

¹⁶⁷ Cf. Conc. Oecum. Vat. II, Const. de Sacra Liturgia *Sacrosanctum Concilium*, 47: AAS 56 (1964), p. 113.

¹⁶⁸ Cf. Paulus PP. VI, Litt. Enc. *Mysterium Fidei*: AAS 57 (1965), pp. 553-574.

turae gloriae nobis pignus datur ». ¹⁶⁹ Hinc praeterea officium exoritur religiose implendi liturgicas normas eaque omnia, quae testantur communitalis ipsius cultum Deo redditum, eo vel magis quod in hoc sacramentali signo ille se nobis tradit cum fiducia infinita, quasi non consideret nostram infirmitatem humanam, nostram indignitatem, consuetudines nostras moresque cotidianos, immo vero etiam violationes, quae fieri possunt. In Ecclesia igitur omnes, sed episcopi potissimum ac sacerdotes, vigilare debent, ut hoc amoris Sacramentum collocetur in media ipsa vita Populi Dei, ut per cunctos actus debiti cultus sic retribuatur Christo « amor pro amore », ut ipse revera fiat vita animarum nostrarum. ¹⁷⁰ Neque ex altera parte oblivisci umquam poterimus horum Sancti Pauli verborum: « Probet autem se ipsum homo, et sic de pane illo edat et de calice bibat ». ¹⁷¹ Quae Apostoli monitio saltem oblique coniunctionem arctam Eucharistiae cum Paenitentia indicat. Etenim, si prima Christi doctrinae sententia primaque Evangelii — id est « Boni Nuntii » — locutio fuit: « paenitemini et credite Evangelio » (*metanoéite*), ¹⁷² Sacramentum Passionis, Crucis, Resurrectionis videtur peculiari prorsus modo roborare et confirmare in animis nostris istam cohortationem. Sic quidem Eucharistia ac Paenitentia certo quodam sensu exhibentur velut duplex intusque simul coniuncta facies verae vitae secundum Evangelii spiritum: vitae reapse cristianae. Nam Christus, qui ad Cenam nos eucharisticam invitat, idem ille ad paenitentiam incitat, dum verbum iterat: « paenitemini ». ¹⁷³ Sine continua hac semperque renovata animi intentione ad conversionem, participatio Eucharistiae privatur plena sua efficientia redemptrici, deficit vel saltem in ipsa minuitur peculiaris illa promptitudo Deo sacrificium spirituale offerendi, ¹⁷⁴ in quo nostra participatio Christi sacerdotii patefit ratione essentiali et universalis. In Christo enim iungitur sacerdotium cum proprio eius sacrificio et cum donatione Patri facta; quae vicissim donatio — quippe quae sine limite sit — efficit, ut nobis, qui homines sumus pluribus obnoxii angustiis, necesse sit ad Deum nos dirigamus modo usque maturiore et conversione constanti, semper quidem profundiore.

¹⁶⁹ Cf. Conc. Oecum. Vat. II, Const. de Sacra Liturgia *Sacrosanctum Concilium*, 47: AAS 56 (1964), p. 113.

¹⁷⁰ Cf. *Io* 6, 52. 58; 14, 6; *Gal* 2, 20.

¹⁷¹ *1 Cor* 11, 28.

¹⁷² *Mc* 1, 15.

¹⁷³ *Ibidem*.

¹⁷⁴ Cf. *1 Petr* 2, 5.

Proximis hisce annis plurima data est opera — ceterum omnino secundum antiquissimam Ecclesiae traditionem — ut extolleretur *communitaria* ratio Paenitentiae et praesertim ipsius Sacramenti Paenitentiae in Ecclesiae usu. Perutiles sane sunt hi conatus multumque certe adiuuabunt, ut *praxis* paenitentialis Ecclesiae nostrorum dierum ditescat. Attamen non oblivisci licet conversionem esse actum interioris singularis profecto altitudinis, in quo nemo vices gerere valet alterius hominis, ubi communitas ipsa non « suffici » potest in locum uniuscuiusque hominis. Etsi fraterna communitas fidelium celebrationem paenitentialem simul peragentium insigniter provehit actum conversionis singulorum, nihilo minus oportet denique in hoc eodem actu se exprimat quisque homo ex intimis penetralibus conscientiae suae, immo cum toto sensu culpae suae fiduciaequae Dei, coram quo sistat psalmistae similis, ut confiteatur: « Tibi, tibi soli peccavi ».¹⁷⁵ Propterea Ecclesia, dum fideliter asservat productum plura per saecula usum Sacramenti Paenitentiae — hoc est usum confessionis singularis, copulatae cum actu doloris propositoque emendationis et satisfactionis — ius particulare animae humanae tuetur; quod scilicet ius refertur ad congregationem, uniuscuiusque hominis magis propriam, cum Christo Cruci affixo, qui ignoscit, cum Christo, qui per Sacramenti Reconciliationis ministrum declarat: « dimittuntur peccata tua »;¹⁷⁶ « vade, et amplius iam noli peccare ».¹⁷⁷ Uti plane perspicuum est, hoc pariter ius Christi est, quod is habet erga quemque hominem a se redemptum. Est nempe ius conveniendi unumquemque nostrum in illo decretorio tempore vitae animae, quod est momentum conversionis et condonationis. Ecclesia Sacramento Paenitentiae custodiendo profitetur aperte fidem suam in Redemptionis mysterium, ut in rem veram et vivificantem, quae etiam cum interiore veritate hominis congruit, cum humano culpae sensu et etiam cum humanae conscientiae desideriis. « Beati, qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur ».¹⁷⁸ Paenitentiae porro Sacramentum est instrumentum, quo homo illa iustitia satietur, quae ex eodem Redemptore emanat.

In Ecclesia, quae praesertim nostris temporibus maxime circa Eucharistiam congregatur quaeque exoptat, ut vera eucharistica communi-

¹⁷⁵ Ps 50 (51), 6.

¹⁷⁶ Mc 2, 5.

¹⁷⁷ Io 8, 11.

¹⁷⁸ Mt 5, 6.

tas evadat signum omnium Christianorum coniunctionis, quae paulatim maturescit, vigere debet necessitas paenitentiae, quod attinet sive ad rem sacramentalem¹⁷⁹ sive etiam ad illam rationem, ex qua Paenitentia est virtus. Quae altera ratio a Pontifice Maximo Paulo VI. in Constitutione Apostolica *Paenitemini* est explicata.¹⁸⁰ Unum officiorum Ecclesiae est in actum deducere doctrinam ibidem expositam; siquidem de argumento agitur, quod sine dubio a Nobis adhuc altius pervestigari oportebit per communem considerationem et circa quod plura alia consilia capienda erunt cum sensu collegialis formae pastoralis et cum observantia erga varias traditiones, huc spectantes, et erga diversa adiuncta vitae hominum nostrae aetatis. Quidquid autem id est, patet Ecclesiam novi Adventus, Ecclesiam, quae sese continenter praeparet ad novum Domini Adventum, esse plane debere Ecclesiam Eucharistiae et Paenitentiae. Secundum hanc solam visionem spiritua-lem sui vigoris suique operis ipsa est Ecclesia divinae missionis, Ecclesia *in statu missionis*, quemadmodum eius veluti vultum Concilium Vaticanum II ostendit.

¹⁷⁹ Cf. S. Congregatio pro Doctrina Fidei, *Normae pastorales circa absolutio-nem generali modo impertiendam*: AAS 64 (1972), 510-514; Paulus PP. VI, Allocutio ad nonnullos Episcopos e Foederatis Civitatibus Americae Septentrio-nalis, oblata occasione eorum visitationis «Ad limina» habita (20 Apr. 1978): AAS 70 (1978), pp. 328-332; Ioannes Paulus PP. II, Allocutio ad quosdam sacros Praesules nationis Canadensis habita, eorum visitationis «Ad limina» oblata occasione (17 Nov. 1978): AAS 71 (1979), pp. 32-36.

¹⁸⁰ AAS 58 (1966), pp. 177-198.

Acta Congregationis

SUMMARIUM DECRETORUM (a die 11 martii ad diem 10 aprilis 1979)

I. CONFIRMATIO DELIBERATIONUM CONFERENTIARUM EPISCOPALIUM CIRCA INTERPRETATIONES POPULARES

ASIA

India

Decreta particularia, *Regio linguae « malayalam »*, 26 martii 1979 (Prot. CD 380/79): confirmatur interpretatio *malayalam* ritus de Ordinatione Episcopi.

Insulae Philippinae

Decreta generalia, 20 martii 1979 (Prot. CD 365/79): confirmatur *ad interim* interpretatio *anglica* Ordinis dedicationis ecclesiae et altaris, a Commissione mixta pro regionibus linguae anglicae parata.

EUROPA

Anglia et Cambria

Decreta particularia, *Loidensis*, 22 martii 1979 (Prot. CD 983/78): confirmatur textus *latinus* et *anglicus* Proprii Liturgiae Horarum.

Gallia

Decreta particularia, *Carcassonensis*, 20 martii 1979 (Prot. 340/79): confirmatur textus *latinus* et *gallicus* Proprii Liturgiae Horarum.

Germania

Decreta particularia, *Monasteriensis*, 7 aprilis 1979 (Prot. CD 875/78): confirmatur textus *latinus* et *germanicus* Proprii Missarum ecclesiae paroecialis S. Martini in loco v. d. « Emmerich » exstantis.

Italia

Decreta particularia, *Faventina*, 29 martii 1979 (Prot. CD 344/79): confirmatur textus *latinus* et *italicus* Missae Beatae Mariae Virginis a salute.

II. CONFIRMATIO TEXTUUM PROPRIORUM RELIGIOSORUM

Congregatio Clericorum Regularium S. Pauli, 21 martii 1979 (Prot. CD 779/77): confirmatur textus *latinus* Proprii Missarum et Liturgiae Horarum.

Congregatio Fratrum Christianorum, 9 aprilis 1979 (Prot. CD 10/79): confirmatur textus *latinus* et *anglicus* Proprii Missarum et Liturgiae Horarum.

Congregatio SS.mi Redemptoris, 17 martii 1979 (Prot. CD 756/77): confirmatur interpretatio *slovaca* Proprii Missarum.

Religiosae Immaculae Conceptionis Beatae Mariae Virginis, 14 martii 1979 (Prot. CD 124/79): confirmatur interpretatio *anglica*, *gallica*, *italica* et *lusitana* Missae et Liturgiae Horarum S. Vincentiae Mariae Lopez y Vicuña.

III. CALENDARIA PARTICULARIA

Loidensis, 22 martii 1979 (Prot. CD 983/78).

Congregatio Fratrum Christianorum, 9 aprilis 1979 (Prot. CD 10/79).

IV. MISSAE VOTIVAE IN SANCTUARIIS

Conceditur *ad quinquennium* ut singulis per annum diebus Missa votiva celebrari possit, sed *tantum* pro peregrinis sacerdotibus, aut quoties ipsa petita Missa votiva in peregrinantium favorem dicatur, *dummodo* non occurrat dies liturgicus in nn. 1-4 tabulae praecedentiae inscriptus (cf. « Normae universales de Anno liturgico et de Calendario », n. 59, I).

Congregatio Canonice Regularium S. Augustini Lateranensium Austriaca, 15 martii 1979 (Prot. CD 357/79): Missa votiva Sancti Leopoldi Marchionis, Patroni Austriae, in ecclesia Claustro-neoburgensi apud sepulcrum eiusdem Sancti.

V. DECRETA VARIA

Bobiensis, 9 aprilis 1979 (Prot. CD 445/79): conceditur ut interpretatio *italica* Ordinis dedicationis altaris, quae invenitur in commentariis « Liturgia », nn. 253-254 (pp. 689-723), cura C.A.L. editis, *ad interim* adhi-

beri valeat in dedicatione altaris ecclesiae paroecialis S. Iacobi in loco v. d. « Trebecco ».

Comensis, 14 martii 1979 (Prot. CD 348/79): conceditur ut interpretatio *italica* Ordinis dedicationis altaris, quae invenitur in commentariis « Liturgia », nn. 253-254 (pp. 689-723), cura C.A.L. editis, *ad interim* adhiberi valeat in dedicatione altarium ecclesiarum quae sequuntur:

- ecclesia paroecialis S. Salvatoris in loco v. d. « Nuova Olonio »;
- ecclesia paroecialis Ss. Gervasii et Protasii in loco v. d. « Bormio ».

Pactensis, 30 martii 1979 (Prot. CD 412/79): conceditur ut titulus ecclesiae sanctuarii Beatae Mariae Virginis « del Tindari » nuncupatae in titulum « Beatae Mariae Virginis a Fiducia » mutetur.

Ordo Fratrum Praedicatorum, 31 martii 1979 (Prot. CD 416/79): conceditur ut, occasione Beatificationis Servi Dei Francisci Coll, sive Romae sive aliis in ecclesiis, liturgicae celebrationes in honorem novi Beati intra annum a Beatificatione peragi valeant, iuxta « Normas de celebrationibus in honorem alicuius Beati congruo tempore post Beatificationem peragendas ».

Lo zelo per la casa di Dio

« La casa del Padre mio ».

Oggi Cristo pronuncia queste parole sulla soglia del tempio di Gerusalemme.

Compare su questa soglia per « rivendicare » di fronte agli uomini la Casa del Padre suo, per reclamare i suoi diritti su questa Casa. Gli uomini hanno fatto di essa una piazza di mercato. Cristo li rimprovera severamente; Egli si pone decisamente contro tale deviazione. Lo zelo per la Casa di Dio Lo divora (cf. *Gv* 2, 17), perciò Egli non esita ad esporsi alla malevolenza degli anziani del popolo ebreo e di tutti coloro che sono responsabili di ciò che è stato fatto contro la Casa del Padre suo, contro il Tempio.

È memorabile questo avvenimento. Memorabile la scena. Con le parole della sua santa ira Cristo ha iscritto profondamente nella tradizione della Chiesa la legge della santità della Casa di Dio ... L'edificio materiale, nel quale il popolo fedele si raccoglie per ascoltare la Parola di Dio e partecipare alla celebrazione dei divini misteri, rappresenta un coefficiente di primaria importanza per la crescita ed il consolidamento di quella comunità di fede, di speranza e d'amore che è la Parrocchia.

(*Ex homilia a Summo Pontifice Ioanne Paulo II habita, die 18 martii 1979, Romae in ecclesia paroeciali v. d. « San Giuseppe al Forte Boccea »: L'Osservatore Romano, 20-21 marzo 1979*).

GRECO-ROMAN CULTURE AND LITURGICAL ADAPTATION

INTRODUCTION

History offers a convincing argument in favor of liturgical adaptation. It assures the Church that adaptation to various cultures has been a constant feature of Christian liturgy. Indeed it is part and parcel of her tradition. The Apostles did it, so did the Fathers of the Church and her pastors far into the Middle Ages. Adaptation of the liturgy to various native genius and traditions is not a novelty but fidelity to tradition. Liturgical adaptation is as old as the Church, but it has been brought to the limelight in modern times because of Vatican II's renewed sense of pluralism within the Church and respect for people's cultures.

But history does not only assure the Church that adaptation is part of her long tradition; it also offers models to be imitated and pitfalls to be avoided. History teaches her how to take risks with creativity and how to be prudent with novelty. It can be said that the liturgical reform envisaged by Vatican II has taken this historical perspective into account. The Constitution on Sacred Liturgy (SC), art. 23, requires careful theological, historical and pastoral investigation of each part of the liturgy which is to be revised. If sound tradition is to be retained, while legitimate progress is encouraged, a knowledge of historical facts becomes imperative.

By and large modern liturgical renewal is conditioned by historical data, and the program of adaptation can be realized only in the light of historical development of liturgical forms. This means in effect that progress in the liturgy has to recognize the process of evolution, whereby original forms are elaborated and brought to fuller perfection in the course of history. Obviously not every detail of evolution has been felicitous or praiseworthy. SC 21 openly admits this when it says that liturgical elements subject to change "not only may, but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it". Encumbrances and intrusions which the liturgy suffered in the past have muddled the

original clarity of the Roman rite. The reform aims to correct this by returning to the classical form of the Roman liturgy which was characterized by its simplicity, brevity and sobriety. SC returns to this classical form: "The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation". It is here that research on the pristine state of the liturgy can guarantee what is authentic and what is an aberration, what is an improvement and what is an encumbrance. It will be far too short-sighted, however, to content oneself with the original form or to return to the New Testament and utterly ignore what transpired between the apostolic period and Vatican II. Twenty centuries of experience in the field of adaptation have certainly much to offer to the Church of today. Not only divinely instituted forms but also cultural elements adopted by the Church in the course of history merit our attention and respect.

In this study I propose to examine a historical model that has become the classic example of encounter between Christian cult and culture outside Judaism. The Greco-Roman period demonstrates the Church's first attempt to express the apostolic tradition in the language and rituals of a pagan culture. Its scope was determined by her needs and the circumstances of the period. But its effect on succeeding centuries has turned that novelty into an enduring principle. Again the Church would look back to it whenever she entered into a similar situation. It was a missionary period, full of tension between fidelity to Jewish religious traditions and the assumption of pagan cultural expressions. How wide could the Church open the door without danger to her faith and worship? What were her criteria for accepting some elements of the Greco-Roman culture and for rejecting others? How did the political and religious developments of the time affect her behavior towards paganism? The tension was never resolved; it was merely buried in her consciousness. Time and again it would surface, especially in the missions. The famous (or infamous) Chinese rites controversy between 1610 and 1742 typifies the Church's seemingly ambiguous stand in the face of paganism.¹ Even Vatican II's benevolent

¹ See: F. BONTINCK, *La lutte autour de la liturgie chinoise aux XVII^e et XVIII^e siècles* (Louvain; Editions Nauwelaerts, 1962); -J. DOURNES, *L'Offrande des peuples* (Paris, Les Editions du Cerf, 1967).

attitude towards cultural and religious expressions of the "new gentiles" has not totally eased the fears of many Churchmen.

In order not to indulge in generalities, I limit this study to the rite of Christian initiation. Obviously such a limitation has the disadvantage of losing the overall view. To a certain extent conclusions will remain tentative until other studies shall have confirmed or rejected them. Historical data are not always clear, and there are many gaps which can be filled in only by hypotheses and educated guesswork. And there is always a danger of reading history with one's own prejudices. Nevertheless, the rite of Christian initiation can be taken as representative of the Church's liturgical activity. And at a time when the Church was busy converting the world to her faith, it was quite natural that her rite of initiation should receive full attention.

In dealing with modern civilization one can quite easily distinguish religious rituals from those that are purely social and political in nature. Religious rituals can of course occasion social affairs and make their presence at political gatherings. But the dichotomy between them can be taken as a matter of fact. Such, however, is not the case with ancient civilizations, nor with many of those in Asia, Latin America and Africa. The neat distinction between the religious and the secular or between the sacred and the profane is artificial when applied to them. One cannot conceive of the Greco-Roman culture without its myths, divinities and temples. Nor can one empty the Chinese civilization of its ancient ancestral rites. The 1939 *Plane Comptum* of Propaganda Fide did precisely the impossible, when it declared that the Chinese ancestral rites had lost their religious significance.² The secularism of Western religion, it is stated in the *Documentation catholique*, has dispersed the darkness of paganism and superstition.³ In view of this I hesitate to distinguish cultural elements that are merely social and without any religious overtone, from elements that are exclusively for cultic purposes. And yet at least a mental distinction is necessary for the sake of clarity. Indeed the Church of the Greco-Roman period indulged in such a classification of cultural elements.

² See: *Documentation catholique* 909 (1939), p. 170.

³ *Ibid.*

ADAPTATION DURING THE PRE-CONSTANTINIAN PERIOD

It should be noted that the liturgical adaptation to the Greco-Roman culture before the era of Constantine was not the fruit of previous theological reflection. Today we start from the theological imperative of ecclesial incarnation.⁴ We can do this, because we have twenty centuries to reflect upon. The Church in the apostolic period felt no such imperative. Her members were mostly Jews and pagans who were sympathetic to Judaism. There was therefore no immediate need to tackle the problem of incorporating pagan culture to the liturgy. The preoccupation at that time was how to preserve the Jewish heritage and at the same time maintain the newness of Christianity. A glance at the book of *Didaché*, written between 90 and 120, reveals this tension. Prayer texts are deeply imbedded in Jewish tradition, but they center on Christ. Jewish practices of fasting and prayer are not rejected, but they must take on a Christological orientation. The rite of baptismal bath is devoid of any non-Jewish influence, but is briefly described in the way the Essenes must have practiced it, although it is to be performed in the name of the Holy Trinity. There is no suggestion of rites like anointing and renunciation.⁵

This period was brief, and soon the Church was accepting members with no Jewish background. These were gentiles who grew up in the ambit of pagan rituals, idol worship and sacrifices. It was in the third century that the Church began to learn the delicate art of "compromise". Again it was not the result of some abstract theological reflection, but of a felt urgency to adjust to the new situation. If these new members had to grasp the faith more fully, it had to be explained in their language and illustrated with rituals with which they were familiar. And it is here that we find one of the most important policies of the Church on culture and cult.

The writings of apologists like Justin the Martyr and Tertullian are typical of the Church's attitude towards pagan cult at that time. It

⁴ AG 10 and 22 insist on the incarnation of the Word of God as model of ecclesial incarnation: *ad instar oeconomiae incarnationis*. See: I. OMAECHEVERRIA, "The Dogma of the Incarnation and the Adaptation of the Incarnation and the Adaptation of the Church to Various Peoples", *Omnis Terra* 73 (May 1976), pp. 277-83; A. J. CHUPUNGO, *Towards a Filipino Liturgy* (Manila, Benedictine Abbey, 1976), pp. 47-53.

⁵ *Didaché* 6, 8, ed. J. P. AUDET (Paris, J. Gabalda et Cie., 1958), pp. 230-34.

was one of total contempt for anything connected with idol worship. Pagan gods, rituals and temples were creations of the devil himself, and Christianity could have nothing to do with them. Such an attitude of intransigence was not original to Christianity, but was inherited from Judaism's staunch monotheism. It can also be explained in the light of the Church's missionary experiences. It is not unusual that converts turn fanatic. Conversion to Christianity implies an aversion to paganism. But one should exclude the case of the Maya of Central America who took to synthesizing the old and the new religions, and the Chinese who would not easily accept a foreign religion which rejected ancestral worship. In the former case one can of course ask whether there was real conversion or whether it was not fear of the Christian sword; in the latter, whether it is possible or even necessary to attack the very foundation of a civilization in order to imbue it with Christian spirit. The Greco-Roman experience was of a different type. To turn to Christ meant to turn away from the old religion, and the old religion meant Satan and all his works and pomps. These acts of aversion and conversion are graphically portrayed by a baptismal ritual in the Oriental versions of Hippolytus' *Apostolic Tradition*. The candidate turns to the West, the region of darkness, as he renounces Satan, and afterwards turns to the East, the region of light, as he makes the profession of faith in the Holy Trinity.⁶ A ritual such as this must leave a deep impression on the convert. To find in the new cult such elements as would remind him of the religion he has abandoned must be revolting. How often do we hear grumblings from Protestant converts that the Catholic liturgy of Vatican II begins to resemble some Protestant service?

Another reason for this behavior was probably the persecution. To defend the young Church against the force of paganism, it was necessary to extol the superiority of the former and demonstrate the weakness and corruption of the latter. It is therefore not surprising to come across patristic writings which ridicule pagan cultic practices, especially when they resemble Christian ones. Justin the Martyr, for instance, accuses the worshippers of Mithras of counterfeiting the Christian eucharist in their initiation rite. Secret formulas were re-

⁶ *La Tradition apostolique de Saint Hippolyte*, ed. B. BORTE, LQF 39 (1963), footnote, p. 46. This ritual detail is found in the Sahidic, Arabic and Ethiopic version.

cited over bread and water, and these were offered to initiates.⁷ In his book on baptism, Tertullian mocks the initiation rites of Isis and Mithras and his contemporaries' rituals of lustration. These, he declares, are expensive but worthless, extravagant but empty. Christian baptism, on the other hand, is at once simple, without charge, and yet efficacious.⁸ Even a writer like Clement of Alexandria, who conveniently served himself with the language of the mystery rites, did not hesitate to deride them for their falsehood and corruption.⁹

Today some young Churches may find themselves in a situation of intransigence typical of a minority, or of an ardent zeal for purity, typical of new converts. Does the Church's experience up until the third century apply to them? Should one allow them to give vent to their antagonism? Or should one lead them to the present-day realization that paganism possesses good and noble elements sown by God's wisdom?¹⁰ The first alternative respects the process of natural growth; the second raises the young Churches to the level of the older Churches, tried by centuries of experience.

The question takes on a different perspective in the face of cultural elements which are not strictly connected with worship. To have a global view of the question it would be ideal to examine every aspect of the Christian liturgy before the fourth century. However, the few examples that can be gathered from the rite of Christian initiation can throw enough light on the subject. Tertullian, for example, uses the word *eieratio* to describe baptismal renunciation: *hoc erit pompa diaboli, adversus quam in signaculo fidei eieramus*,¹¹ or in another treatise, *omnes alienae, profanae, illicitae, semel iam in sacramenti testatione eieratae*.¹² *Eieratio* is a legal term and signifies withdrawal from a contract of service or partnership which one cannot fulfill any longer.¹³ Upon entering into the service of Christ the candidate withdraws from the service of Satan, which he renounced with all the vigor of the

⁷ *I Apology* 66, ed. L. PAUTIGNY (Paris, ALPHONSE PICARD, 1904), pp. 140-42.

⁸ *De Baptismo* 2, ed. R. REFOULÉ, SC (1952), pp. 65-66.

⁹ *Protrepticus*, ed. O. STÄHLIN, GCS 1 (1905), pp. 1-86.

¹⁰ AG 22.

¹¹ *De Spectaculis* XXIV, 2-3, CCL I (1954), p. 248. See: F. DÖLGER, *Die Sonne der Gerechtigkeit und der Schwarze*, LQF 14 (1971), pp. 110-24.

¹² *De Corona* XIII, 7, CCL II (1954), p. 1062.

¹³ See: PAULY-WISSOWA, *Real-Encyclopedie* XIX (1917), p. 1258.

law: *pactus es enim renuntiassse ipsi et pompae et angelis eius*.¹⁴ The Christian, therefore, renounces Satan in order to enter into a new agreement, that is, the baptismal pact with Christ: *cum illo quoque moneris eam inire concordiam quae deputetur ex fidei conventionione*.¹⁵ To illustrate the impact of baptismal profession Tertullian employs such legal terms as *sacramenti testatio*, *signaculum fidei* and *fidei conventio*.¹⁶ These technical terms often refer to the soldier's oath of allegiance to the emperor,¹⁷ and in using them Tertullian wanted to impress on Christians the juridical consequences of baptism. Henceforth we may no longer take part in what we have renounced: *neque facto neque dicto neque visu neque conspectu*.¹⁸ This is what it means to be faithful to Christ with whom we entered into a pact (*concordia*) through baptismal profession (*fidei conventio*).

Tertullian offers another example of contact between Christian cult and the Greco-Roman world in his treatise on baptism. There he mentions the rite of anointing which must have been done with a generous amount of oil poured on the head and left to flow down the naked body of the neophyte.¹⁹ As Tertullian vividly describes it, *in nobis carnaliter currit unctio*. What is the meaning of this rite? Tertullian traces its origin to the Old Testament practice of anointing priests on the crown of their heads, as Moses did to Aaron. He insinuates that baptism confers on a Christian what anointing in the Old Testament conferred on Israelites: priesthood. Anointing is a fitting illustration of this effect of Christian baptism. However, we know that the Greeks and the Romans anointed their bodies for different motives like physical therapy, physical fitness and athletic purposes. Is it not possible that baptismal anointing, which is not found in the *Didaché*, was assimilated by Christian liturgy under some cultural influence during the Greco-Roman period? If it was so, what Tertullian

¹⁴ *De Anima* XXXV, 3, CCL II (1954), p. 837.

¹⁵ *Ibid.*

¹⁶ These expressions are found respectively in *De Corona* XIII, 7: *omnes alienae, profanae, illicitae, semel iam in sacramenti testatione eieratae...*; *De Spectaculis* XXIV, 2-3: *hoc erit pompa diaboli, adversus quam in signaculo fidei eieramus*; *De Anima* XXXV, 3: *Tum si in diabolum transfertur adversarii mentio ex observatione comitante, cum illo quoque moneris inire concordiam quae deputetur ex fidei conventionione*.

¹⁷ See: PAULY-WISSAWA, *op. cit.*, II (1920), pp. 1667-69.

¹⁸ *De Spectaculis*, *op. cit.* p. 248.

¹⁹ *De Baptismo* 7, *op. cit.*, p. 76.

did was to search for the biblical type of a cultural practice. In the *Apostolic Tradition* of Hippolytus we find anointing before and after baptism.²⁰ It is interesting to note that Ambrose of Milan kept the priestly meaning of postbaptismal anointing: *Omnes enim in regnum dei et in sacerdotium unguimur gratia spiritali*.²¹ However, he retained the cultural tone of the prebaptismal anointing: *unctus es quasi athleta Christi, quasi luctam huius saeculi luctaturus, professus es luctaminis tui certamina*.²² After baptism the Christian must be ready to do battle for Christ in the arena of this world. Thus, like an athlete, he is anointed with the strength of the sacrament. During the age of persecutions this rite must have left a deep impression on Christians. For they were anointed to win the crown of martyrdom. What Ambrose said to the neophytes of his time can, with greater force, be said to the neophytes in the time of persecutions: *Luctaris in saeculo, sed coronaris a Christo, et pro certaminibus saeculi coronaris*.²³

The *Apostolic Tradition* of Hippolytus of Rome offers another example of this contact between Christian cult and Greco-Roman culture. At his first communion the neophyte receives not only the eucharistic species but also milk and honey. This, explains Hippolytus, is to signify the fulfilment of God's promise to the patriarchs, that he would give them a land flowing with milk and honey: *lac et melle mixta simul ad plenitudinem promissionis quae ad patres fuit, quam dixit terram fluentem lac et mel*.²⁴ Having crossed the river Jordan through baptism, the neophyte now enters the promised land and tastes of its blessings. In this typology baptism is seen as the crossing of the river Jordan, and the Church as the new promised land. It should be noted, however, that the mixed drink of milk and honey was also in use outside the ambit of Christian liturgy. Pre-Christian Romans gave this type of drink to their new-born as a sign of welcome to the family or as a protection from evil spirits.²⁵ Is it not possible that

²⁰ *La Tradition apostolique de Saint Hippolyte, op. cit.*, p. 46, 52.

²¹ *De Mysteriis* VI, 30, ed. B. BOTTE, SC 25 bis (1961), p. 172.

²² *De Sacramentis* I, 4, ed. B. BOTTE, SC 25 bis (1961), p. 62. It is interesting to note that in *De Mysteriis* VI, 30 Ambrose follows Tertullian's biblical typology of anointing: *Ideo in barbam defluit, id est in gratiam iuventutis, ideo in barbam Aaron ut fias electum genus, sacerdotale pretiosum*.

²³ *Ibid.*

²⁴ *La Tradition apostolique de Saint Hippolyte, op. cit.*, 56.

²⁵ PAULY-WISSOWA, *op. cit.* XXX, pp. 1570-71; see: J. JUNGSMANN, *The Early Liturgy* (London, Darton, Longman & Todd, 1959), p. 139.

Hippolytus, inspired by this custom, adopted it and gave it a biblical interpretation? The neophyte, like a new-born infant, is welcomed to the family of the Church and given the strong apotropaic drink of milk and honey.

Tertullian mentions the same practice in the rite of Christian initiation in Africa: *Inde suscepti lactis et mellis concordiam praegustamus*.²⁶ The word *susceptio* or *munus susceptionis* is a juridical term which signifies, among other things, the father's acceptance or recognition of the new-born infant presented to him as his own child.²⁷ After baptism the neophyte is accepted (*susceptus*) by the Church as one of her own. As sign of welcome a mixed drink of milk and honey is offered to the new member of the Christian family. Tertullian's description of the drink as *concordia* is significant. Elsewhere he speaks of the baptismal process as entering into a pact (*inire concordiam*) with Christ and withdrawing (*eierare*) from the service of the devil.²⁸ Thus, to the idea of welcome Tertullian adds a juridical note. Membership in the Church implies mutual agreement between the receiving community and the new member.

The contribution of culture to Christian liturgy is quite remarkable in the early stage of ritual formation. However, cultural elements were not accepted into the liturgy without discrimination and reorientation. From the examples I have analyzed one can see that the Fathers reinterpreted in the light of Christ or the Church, what culture had to offer. *Eieratio* meant renunciation of Satan as a preliminary condition to Christian service; *sacramenti testatio*, *signaculum fidei* and *fidei conventio* meant oath of allegiance to Christ; anointing symbolized the neophyte's participation in the priesthood of Christ or his readiness to do battle for Christ in the world's arena; milk and honey signified fruition of the land of promise by those who had crossed the waters of baptism. In these examples one notices the natural pliability of the borrowed cultural elements. These lend themselves easily to Christian reinterpretation. They possess, in other words, a certain "connaturality" to express the Christian mystery. It is obvious, of course,

²⁶ *De Corona* III, 3, op. cit., pp. 1042-43.

²⁷ See: PAULY-WISSOWA, op. cit., VII (1931), pp. 974-75 for *susceptor*, *munus susceptionis*.

²⁸ *De Anima* XXXV, 3, op. cit., p. 837.

that their introduction into Christian liturgy had its risk: they could lead neophytes to misinterpret them and eventually reduce the sacred rite to a social affair. To avoid such a danger the Fathers insisted on the need for catechesis. Cultural elements which had been borrowed by Christian liturgy must be explained in the context of salvation history. In such a process of christianization the cultural origin of borrowed elements was often ignored. This left us groping in some forgotten past in search of their historical origin.

The attempt at adapting cultural elements into the liturgy during the Greco-Roman period was so successful, that the Church kept many of its results. Canonization is her way of showing approval. Thus for good or ill Christian liturgy is intimately associated with Greco-Roman culture, which was already at work during the early stage of liturgical formation. To appreciate its theological and formal elements it is necessary to know not only the Jewish but also the Greco-Roman culture. Indeed one can ask whether Christian liturgy, especially in the West, can be divorced from its non-Jewish component. Can local Churches without any Greco-Roman background form, as it were, their own liturgies on the basis of the apostolic tradition alone? The answer to these questions will reveal one's attitude towards history and tradition.

During the period of contact between Christian cult and Greco-Roman culture the Church employed two methods of adaptation: assimilation and substitution. Through these the Western liturgy acquired its distinct shape. Cultural elements taken from the Greco-Roman world began to be appended to the original Jewish form of the liturgy as signs and illustrations of its meaning. Thus the gap between the Jewish and the Greco-Roman mentalities was bridged. This process would go on throughout the existence of the Church, whenever she entered into another culture and another age. Later centuries would witness more of it in the form of "final touches" which sometimes became encumbrances, because they obscured the original clarity of the rite, especially of the Roman rite. And yet an on-going adaptation was as necessary in later centuries as it had been in the second to the fourth. However, as adaptation progressed, concomitant reforms, simplification and return to the original form became equally necessary. In the history of the Roman liturgy, for example, one is struck by the recurrent attempts to return to the pure Roman form

of the liturgy.²⁹ All this shows that constant assimilation has its disadvantages, especially when borrowed elements are not sufficiently integrated into the structure and spirit of the liturgy.

If the process of assimilation has its disadvantages, would it not be better to adopt the method of substitution? SC 65 says: "In mission lands it is found that some of the peoples already make use of initiation rites. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those (*praeter ea* ...) already found in Christian tradition ...". The Council did not foresee the need to substitute traditional liturgical rites with cultural ones. The method proposed is assimilation. New rites should exist side by side with the traditional, either as supplement or as further illustration of the liturgical mystery.³⁰ This can of course lead to useless repetitions, especially when new rites are intended as illustrations. It is also an admission that traditional rites of the Greco-Roman provenance have lost their value as liturgical signs and now need other signs.

But history shows that assimilation was not the only method used by the Church in adapting her sacramental liturgy to culture. It is an accepted fact that she has substituted certain traditional and even apostolic usages with elements borrowed from culture, especially the Greco-Roman. In the Oriental rite of Confirmation anointing replaced the apostolic imposition of hands at an early age. In the present Roman rite anointing, not imposition of hands, is considered to be the essential sacramental sign of Confirmation.³¹ This kind of adaptation is not alien to the Church. However, when one considers the negative effect of this method on the shape of the liturgy and on sacramental theology, one would wish that certain traditional forms should not

²⁹ E. g., the attempt of Gregory VII as a reaction to the Franco-Germanic form introduced in Rome by the Ottonian emperors, the 12th Century Roman Pontifical, the attempt of the Council of Trent, the Synods of Pistoia and Ems, the Liturgical Movement and Vatican II.

³⁰ This was the method followed by Alcuin (or Benedict of Aniane) in the case of the *Sacramentarium Gregorianum-Hadrianum*. See: *Hucusque ... Le Sacramentaire Grégorien*, ed. J. DESHUSSES, *Spic. Friburgense* 16 (1971), pp. 351-53.

³¹ See: Paul VI's Apostolic Constitution, *Divinae Consortium Naturae, Ordo Confirmationis* (Typis Polyglottis Vaticanis, 1971). Although the Apostolic Constitution indicates that the rite includes the laying of hand while anointing is performed, the actual ritual ignores the laying of hand.

have been abandoned in favor of contemporary ones. Still it can be argued that traditional rites, if they are illustrative, are usually cultural in origin. This means that they were originally intended for conveying the Christian mystery according to the cultural patterns of the people. Hence, in principle, if not in practice, they can be substituted by newer and more contemporary cultural forms.

It is obvious that substitution may not touch the substance of what Christ himself instituted. Baptismal water cannot be abandoned for equivalent elements in places where water is not connected with initiation in any way. Catechesis shall have to fill this gap between the biblical and the non-biblical cultural worlds.

ADAPTATION DURING THE CONSTANTINIAN PERIOD

The advent of the Constantinian era has had a profound and lasting effect on Christian liturgy. It was at this time that the shape of the liturgy, both in the East and the West, acquired its fuller form. In the case of Christian initiation we witness the development of a magnificent ritual which was a far cry from the simplicity Tertullian had boasted of between the years 200 and 206. One who reads the mystagogical catechesis of Cyril of Jerusalem or of Ambrose of Milan is impressed by the solemnity and grandeur of the initiation rite held during the Easter vigil.³² But this period also shows two very striking features. The former antagonism towards pagan cult gradually softened and finally turned to something just short of benevolence. On the other hand, it would seem that secular or social rituals were becoming taboo as far as the Church's initiation rite was concerned.

It is interesting to note that in the fourth and fifth centuries the rite of Christian initiation did not acquire new cultural elements which had no strictly cultic dimension. Rites like renunciation, profession of faith, anointing and the kiss of peace were retained, although the mixed drink of milk and honey disappeared. By this time these rites had become traditional elements of initiation. Indeed their cultural provenance seems to have been erased from the Church's memory. In explaining prebaptismal anointing, Ambrose had to allude to the athlete

³² *Mystagogical Catecheses*, ed. A. Piédagnel, SC 126 (1966); *De Sacramentis, De Mysteriis*, *op. cit.*

and the hardships he had to endure in the arena to win the crown.³³ John Chrysostom had to refer to the oath slaves swore to their new masters, in order to explain the meaning of baptismal profession.³⁴

In the baptismal rite of Ambrose there is something which may give clues to the changed attitude of the Church towards social rituals. The practice of washing the feet of neophytes was common among different Gallican liturgies until the beginning of the fourth century.³⁵ It must have been incorporated into the rite of initiation as a sign of welcome or hospitality. The Rule of Benedict mentions also the washing of feet, probably as sign of welcome or charity towards the monastery's guests.³⁶ Ambrose acknowledges that the rite is performed *in obsequio*, as an act of homage or politeness to the newcomer.³⁷ However, he does not stop at this meaning, but goes on trace its origin to the Last Supper of Jesus. In *De Sacramentis III* he explains it as *maius subsidium sanctificationis* against the snares of the devil, and concludes: *lavas ergo pedes ut laves venena serpentis*.³⁸ In *De Mysteriis* Ambrose explains the ritual from the perspective of Jo 13:14 as *humilitatis ministerium* which is indeed closer to the idea of *obsequium* towards guests.³⁹ At any rate, he saw more than a social ritual in the washing of the feet of neophytes. In the liturgy it acquired a "sacramental" dimension: for the neophyte it signified protection against the devil, while for the minister, a service of humility.

But Rome, it seems, did not know the practice and certainly did not approve of it. However, Ambrose would not be encroached upon. In answer to the Roman objection he asserted the principle of ecclesial communion which opens itself to pluralism: *In omnibus*

³³ *De Sacramentis I*, 4, *op. cit.*, p. 62.

³⁴ *The Second Instruction*, PG 49, 231-40; English trans. by P. HARKINS, *Baptism*, ed. A. HAMMAN (New York: Alba House, 1967): "I ask you who are about to be initiated to learn these words (i. e. of renouncing Satan). They constitute a contract with the Master. When we are buying slaves, we first ask those who are for sale if they are willing to serve us. Christ does the same".

³⁵ See: T. SCHÄFER, *Die Fusswaschung* (Beuron, Beuronischer Kunstverlag, 1956), pp. 1-19.

³⁶ RB 53.

³⁷ *De Sacramentis III*, 7, *op. cit.*, 96.

³⁸ *Ibid.*

³⁹ *Op. cit.*, p. 174.

*cupio sequi ecclesiam Romanam, sed tamen et nos hominis sensum habemus. Ideo quod alibi rectius servatur et nos rectius custodimus.*⁴⁰ What was Rome's objection to the washing of the feet of neophytes? Ambrose surmises that the practice existed also in Rome, but it declined probably because of the large number of neophytes. The ritual would have taken too long and would not have fitted the Roman spirit of practicality that characterizes this liturgy. Something of it can still be found in the new rite of infant baptism: *si permulti simul baptizantur, unctio chrismatis omitti potest.*⁴¹ But there was another reason for Rome's negative attitude towards the washing of the feet of neophytes. According to Ambrose, some of those who do not practice it reason out that while it is fitting to wash the feet of guests, it is not fitting to do it in the course of a sacred celebration: *hoc non in mysterio faciendum est, non in baptismo, non in regeneratione, sed quasi hospiti pedes lavandi sint.*⁴² The washing of feet, in other words, is too social (or profane?) a ritual to be incorporated into so sacred and so holy a mystery. It expresses the host's humble service to his guest, but it does not bespeak of sanctification which is brought about by baptism. How does Ambrose resolve the difficulty? After explaining the meaning of the rite, he states vigorously that we should not be ashamed to perform in the course of a sacred celebration that which we are ashamed to perform as a homage to our guests: *ad humilitatem quoque proficit ut in mysterio non erubescamus quod dedignamur in obsequio.*⁴³ Christ's minister must follow the example of the Master; he should not consider it unworthy of his ministry to wash the feet of his brethren not only outside of but also during the celebration of the mystery.

The case we have examined seems to indicate the Church's change of attitude towards cultural elements. At this time it was no longer the fear of contact with pagan cult that held the Church, but the fear of "profane" contamination. Is this also an indication that at this time the Church began to "sacralize" her liturgy, the liturgy that she had formerly guarded so zealously from pagan altars and temples,

⁴⁰ *De Sacramentis* III, 5, *op. cit.*, p. 94.

⁴¹ *Ordo Baptismi Parvulorum* (Typis Polyglottis Vaticanis, 1973), *Praenot.* 24, p. 20.

⁴² *De Sacramentis* III, 5, *op. cit.*, p. 94.

⁴³ *Id.* III, 7, *op. cit.*, p. 96.

from anything that smelled of incense and burning candles? This period finds resonance in some local Churches today where the liturgy is still wrapped in mystery. Modern gadgets are profane and should not be readily welcomed in the sanctuary. A bishops' conference even forbade the use of guitar during the Mass, unless bolstered by the organ! Modern artistic expressions are frowned at. Gregorian chant is *the* music of the liturgy and gothic architecture *the* liturgical architecture. And yet some of those who support such statements for romantic motives are quite eager to import religious elements from Hinduism and Buddhism!

Another striking feature of the Constantinian period was the behavior of the Church towards pagan cult. In contrast to the preceding centuries she regarded them now as a possible storehouse for her liturgical rites. This change of attitude should be seen within the historical framework of the period. By the time of Nicea the threat of paganism had been largely overcome. There was little proximate danger of relapsing into idolatry. And although there were still pagans, they were a powerless group scattered in the countryside. This, to a large extent, explains the Church's policy in the fourth century. At the same time it offers an insight into her basic options whenever she is confronted by similar circumstances. As long as there is danger of idolatry, she shies away from any contact with paganism. But as soon as the danger is removed, she withdraws her declaration of war and lifts the danger sign.

Thus the Church began to admit certain elements of pagan worship into her liturgy. Without serious objections she accepted processions and the use of incense and candles.⁴⁴ Christian initiation also began to accumulate pagan usages. It became fashionable among the Fathers of the Church to use terms directly borrowed from pagan mystery rites, like *mystagogós*, *mystagogía* and *memniménoi* or *initiati*.⁴⁵ Illustrative elements from pagan cults were also admitted into the Christian rite. The white garment given to neophytes of mystery religions became a distinguishing mark of the Christian initiate.⁴⁶ Baptismal candles, alluded to by Gregory Nazianzus and Gregory of Nyssa in their Easter homilies, further enhanced the solemnity of the

⁴⁴ See: J. JUNGSMANN, *The Early Liturgy*, *op. cit.*, pp. 132-33.

⁴⁵ *Id.*, p. 158.

⁴⁶ See: « Taufkleid », *LThK* 9, pp. 1327-28.

celebration.⁴⁷ And the practice of turning to the East after the rite of renunciation became a graphic gesture of the catechumen's conversion to Christ. This last element was common among the Mediterranean solar religions, and could have been borrowed from them.⁴⁸

As in the past the Fathers of the Constantinian period imbued everything with biblical or Christian meaning. To turn from West to East is to renounce Satan and be converted to Christ. As Ambrose explains: *qui enim renuntiat diabolo ad Christum convertitur, illum directo cernit obtutu*.⁴⁹ Cyril of Jerusalem makes it the symbol of man's return to paradise which God planted in the Orient, the region of light.⁵⁰ In other words, the Church welcomed practically anything which could be made to harmonize with her faith and worship. Vatican II's SC 37 sets an important condition for the assumption of cultural elements, whether social or religious, into the liturgy: they should not be indissolubly bound up with superstition and error. The practice of the Fathers should go hand in hand with this. It is not enough that cultural elements be free of error; they should also have the connaturality to be integrated with the liturgical mystery.

It might be suggested that the Church in the fourth and fifth centuries adopted pagan elements, because these had lost their religious character. This, it will be remembered, was the reasoning of Propaganda Fide when it allowed in 1939 a limited participation of Chinese converts in ancestral rites. The procedure invoked here was "de-sacralization" of pagan rituals in view of their eventual "re-sacralization" in Christian liturgy. But it is doubtful whether in the fourth century pagan cultic elements had been emptied of their religious character. Indeed what could have been more fitting than that the sacred should be expressed by equally sacred rites? It would seem that the Church assimilated pagan elements, not only because paganism was no longer a threat to the purity of her faith, but also because they belonged to the realm of the sacred and could be made to harmonize with the sacredness of the Christian mystery.

⁴⁷ *On Holy Passover II*, PG XXXVI 644; *On Holy Passover IV*, PG XLVI 681; see: « Cierges », *DACL* III, 2, pp. 1613-22.

⁴⁸ See: J. JUNGSMANN, *The Early Liturgy*, *op. cit.*, pp. 138-39.

⁴⁹ *De Mysteriis* 7, *op. cit.*, p. 158.

⁵⁰ *Mystagogical Catecheses*, I, 9, *op. cit.*, p. 99.

CONCLUSION

From this historical survey it becomes apparent that the Church's attitude towards culture is not governed by an a-priori principle in favor or against any particular cultural form. By and large, her principles of adaptation depended on concrete circumstances of each period of history. If pagan rituals endangered her faith, she excluded them from her worship; but if they could enhance and illustrate it, she found no reason not to accept them and eventually claim them as her own. In this she showed her pastoral sensitivity to the needs of her children. In this sense history offers not only a convincing argument in favor of liturgical adaptation, but also concrete instances of the Church's pastoral concern as well as indications of her great gift of common sense. And liturgical adaptation requires not only principles, methods and procedures, but also common sense imbued with pastoral concern.

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Rivivere la risurrezione

Ed ora bisogna compiere l'opera: rivivere nel modo più degno l'avvenimento unico e irripetibile della storia del genere umano — la Risurrezione del Divin Salvatore — avvalendosi dei mezzi da Lui stesso messi a nostra disposizione, e cioè i sacramenti della Penitenza e dell'Eucaristia, che procurano l'ineffabile gioia di partecipare al trionfo di Cristo. Accogliete così fedelmente l'invito di San Paolo: « Se dunque siete risorti con Cristo, cercate le cose di lassù, dove si trova Cristo assiso alla destra di Dio; pensate alle cose di lassù, non a quelle della terra » (Col. 3, 1-2).

(*Ex allocutione a Summo Pontifice Ioanne Paulo II habita in audientia generalis diei 28 martii 1979: L'Osservatore Romano, 29 marzo 1979*).

Actuositas Commissionum liturgicarum

»BENEDIKTIONALE«

Coetus a studiis internationalis apud Commissiones de sacra liturgia pro regionibus linguae germanicae, cum dioecesibus coniuncte agens, Conferentiis Episcopalibus approbantibus atque de consensu Sacrae Congregationis pro Sacramentis et Cultu Divino, volumen apparavit ac edidit, cui titulus «Benediktionale», in usum «ad interim» regionum linguae germanicae, usque dum «Liber benedictionum» romanus evulgetur.

Huiusmodi editio, ad normam n. 79 Constitutionis «Sacrosanctum Concilium» instrumentum ponitur ad praxim pastorem benedictionum adiuvandam, ut haec quoque sectio vitae spiritualis fidelium viva permaneat necnon ad mentem et normas Concilii Vaticani II renovata.

Placet hic referre textum praenotandorum voluminis, quae «Pastorale Einführung» nuncupantur.

VOM SINN DER SEGUNG

Gott, die Quelle des Segens

1. Der Mensch ist segensbedürftig. Er verlangt nach Heil, Schutz, Glück und Erfüllung seines Lebens. Darum sprechen sich Menschen gegenseitig Segen zu: Sie wünschen sich Gutes. Vor allem erhoffen und erbitten sie Segen von Gott.
2. Gott ist die Quelle alles Guten und allen Segens (*Gen 1, 22.28*). Das hat Israel deutlicher als andere Völker erfahren und erkannt. Nach den Aussagen des Alten Testaments mehrt Segen das Leben, während Fluch das Leben mindert. Der Segen Gottes wirkt sich zunächst in der Schöpfung aus; er ist bleibende Gabe Gottes, vornehmlich an die Menschen (vgl. *Gen 1, 26*).
3. Das Segnen gehört zu den Urgesten des Menschen. Es ist in allen Religionen anzutreffen. Eine besondere Bedeutung gewinnt der Segen in der Geschichte Israels. Mit einem Segen eröffnet Gott seinen Dialog mit Abraham (vgl. *Gen 12, 1-3*), mit einem Segen nimmt Gott die Gemeinschaft mit den Menschen auf (vgl. *Gen 24, 27.31*). Damit gewinnt der Segen als Heilmacht auch im Sinaibund eine besondere Stellung. Wenn das auserwählte Volk treu zu seinem Gott steht, sind ihm Segen und Leben geschenkt; durch Untreue verfällt es dem Fluch und damit dem Tod (vgl. *Dtn 28 und 30, 15-20*). Durch den Priester-

segnen (*Num* 6, 22-27) soll Gottes Name in alle Zukunft auf das auserwählte Volk gelegt werden, um es so in das Heil Gottes zu stellen. Denn Gott hat Israel für alle Zukunft seine bleibende Fürsorge und Treue zugesichert.

4. Auf diese Lebensgemeinschaft zwischen Gott und Mensch weist in der Bibel der eigenartig wechselnde Gebrauch des Wortes »berek« hin: Spricht es vom Wirken Gottes, dann bedeutet es segnen; spricht es aber vom Tun des Menschen, dann bedeutet es lobpreisen. Das Segnen Gottes hat demnach sein Ziel erst dann erreicht, wenn der Mensch auf diesen Segen im Lobpreis Gottes antwortet. Dieser Lobpreis bewirkt wiederum Segen. In diesem Sinn sagt Augustinus: »Wir wachsen, wenn uns Gott segnet, und wir wachsen, wenn wir Gott preisen. Beides ist gut für uns. Das erste ist, daß Gott uns segnet. Und weil er uns segnet, können wir ihn preisen. Von oben kommt der Regen; aus unserem Erdreich wächst die Frucht«.¹

Jesus Christus, die Fülle des Segens

5. In Jesus Christus ist die Heilsoffenbarung Gottes in der Geschichte der Menschheit zu ihrem Höhepunkt gelangt. Christus »ist das Ja zu allem, was Gott verheißen hat« (2 *Kor* 1, 20). Als der Sohn Gottes verfügt er über den Geist Gottes in Fülle (*Lk* 1, 30-36), richtet durch Wort und Tat zeichenhaft die Herrschaft Gottes auf (vgl. *Apq* 10, 37 f.; *Lk* 4, 18 f.; 11, 20) und wendet allen in Israel die Gnade und den Segen Gottes zu. Durch seinen Tod und seine Auferstehung wird die Heilsmacht Christi allen Menschen zugänglich gemacht und im Heiligen Geist mitgeteilt, vorzüglich durch die Sakramente, aber auch durch die Segnungen.

6. Die Schrift bezeugt, daß Jesus »umherzog, Gutes tat und alle heilte, die in der Gewalt des Teufels waren« (*Apq* 10, 38); er schloß Kinder in seine Arme und segnete sie (*Mk* 10, 16); er legte Kranken die Hände auf (*Lk* 4, 40); denen, die auf ihn hörten, brach er das Brot und segnete es (*Mk* 6, 41); seine Jünger ließ er an seiner Heilssendung teilnehmen (vgl. *Mk* 6, 6-12; *Lk* 10, 1-2); bevor er zum Himmel emporgehoben wurde, segnete er sie (*Lk* 24, 50 f.). Das Segens- und Dankgebet, das er beim Letzten Abendmahl über Brot und Wein sprach (*Mt* 26, 26 f.; *Mk* 14, 22 f.; *Lk* 22, 19; 1 *Kor* 11, 24), wurde das Herzstück christlichen Gottesdienstes.

¹ *Enarr. in Ps.* 66: CCL 39, 856.

Der Auftrag der Kirche

7. Mit den Aposteln wird die Kirche zur Trägerin der Gnade und des Segens Christi (vgl. *Mt* 28, 18-20; *Lk* 24, 50 f.; *Apg* 1, 9; *Joh* 20, 19-23; *Mk* 16, 15-18). Sie vermittelt diesen Segen »im Namen« oder »unter Anrufung des Namens« Jesu. Die Glaubenden haben auf vielfältige Weise an diesem Segen Anteil (vgl. *Eph* 1, 3; *1 Kor* 12, 4-11) und sind dazu berufen, Gott zu preisen und zu segnen (*1 Petr* 3, 9).

Wenn die Kirche segnet, handelt sie im Auftrag des auferstandenen Herrn und in der Kraft seines Geistes, den er ihr als bleibenden Beistand verliehen hat. Sie preist Gott für seine Gaben. Sie ruft seinen Segen auf die Menschen herab und auf das, was sie schaffen und was ihnen dient. So bezeugen auch die Segnungen der Kirche die liebende Sorge Gottes um den Menschen und seine Welt.

Wirksame Zeichen

8. Segnungen sind Zeichenhandlungen. Sie sollen das Leben der einzelnen und der menschlichen Gemeinschaft in seinen verschiedenen Phasen und Bereichen aus dem Glauben deuten und gestalten.²

Manche Segnungen machen die Gemeinde in besonderer Weise auf die Geheimnisse des Glaubens aufmerksam und helfen ihr, sie besser zu erfassen und tiefer zu verehren.

Der Christ liebt die von Gott geschaffenen Dinge: Von ihm empfängt er sie und schätzt sie als Gaben aus Gottes Hand. In den Segnungen werden sie als Zeichen gedeutet, in denen der Mensch die in der Natur und im Schaffen des Menschen wirkende Schöpfermacht und Güte Gottes erkennt. So werden die Gaben der Schöpfung und das Werk des Menschen zum Anlaß, sich zu Gott hinzukehren, ihm zu danken, ihn zu preisen und ihn um Hilfe anzurufen.³

9. Durch die Segnungen werden »in einer gewissen Nachahmung der Sakramente Wirkungen, besonders geistlicher Art, bezeichnet und kraft der Fürbitte der Kirche erlangt«.⁴ Daher bringen sie die Menschen der Vollendung in Christus näher.

Ebenso sind die Segnungen Zeichen dafür, daß auch die Schöpfung »von der Sklaverei und Verlorenheit befreit werden« soll »zur Freiheit

² Vgl. Konstitution über die heilige Liturgie, Art. 60.

³ Vgl. Pastorale Konstitution über die Kirche in der Welt von heute, Art. 37.

⁴ Konstitution über die heilige Liturgie, Art. 60.

und Herrlichkeit der Kinder Gottes« (Röm 8, 21). Die Kirche bittet Gott durch ihr vom Heiligen Geist getragenes Gebet, die schöpfungswidrige Macht des Bösen zu zerstören und die Dinge dieser Welt in die Ordnung der Schöpfung und des Heiles einzufügen. »Denn alles, was Gott geschaffen hat, ist gut, und nichts ist verwerflich, wenn es mit Dank genossen wird, es wird geheiligt durch Gottes Wort und durch das Gebet« (1 Tim 4, 4-5).

So erfahren der einzelne und die Gemeinschaft in den Segnungen sich selbst, die Gaben der Natur und die Frucht ihrer Arbeit als Geschenk der Güte Gottes; sie erkennen seine ordnende und schützende Macht und können mit seiner Hilfe besser in ihrem Leben und in der Welt dem Reich Gottes dienen.

10. Segnungen sind Zeichen des Heiles. Sie setzen daher zumindest beim Spender den Glauben voraus. Damit ist magisches Mißverständnis grundsätzlich ausgeschlossen.

»Segnungen« und »Weihen«

11. Jede Segnung ist Lobpreis Gottes und Bitte um seinen Segen. Mit bestimmten Segnungen ist aber eine Wirkung bleibender Art, die auch rechtliche Folgen haben kann, verbunden, so daß Menschen (z.B. bei der Abts- und Jungfrauenweihe) für den besonderen Dienst vor Gott bestimmt oder Dinge (z.B. Geräte oder Räume) für den gottesdienstlichen Gebrauch ausgesondert werden. Sie werden so in besonderer Weise zu Zeichen für die letzte Bestimmung und Würde aller Geschöpfe. In diesen Fällen spricht man zumeist von einer »Weihe«.⁵

DIE PASTORALE BEDEUTUNG

Zeichenhafter Glaubensvollzug

12. Der Mensch bedarf der Zeichen. Er vollzieht sein Leben nicht nur in Worten, sondern auch in Gebärden, in denen er sich ausdrückt und durch die er angesprochen wird besonders in seinen tieferen seelischen Bereichen. Auch in einer industrialisierten, wissenschaftlich und technisch rationalen Welt drückt er in Zeichen Verbundenheit, Hoff-

⁵ Die Verwendung von »Weihen« bzw. »Segnen« ist im deutschen Sprachgebiet unterschiedlich und in den neuen liturgischen Büchern fließend.

nung und festliche Freude aus. Wenn sie fehlen, verarmt das menschliche Leben.

Ebenso erfahren und bezeugen die Menschen ihren gemeinsamen Glauben in Zeichen. Segnungen als heilige Zeichen geben daher, besonders wenn sie festlich gestaltet werden, dem Glaubensleben in Familie und Gemeinde eine vielfältige Ausdrucks- und Anziehungskraft. Sie verkünden die Frohbotschaft, indem sie darauf aufmerksam machen, daß in Jesus Christus die Welt und alles in ihr überreich gesegnet ist. Sie schaffen und erhalten eine Atmosphäre frohen und zuversichtlichen Glaubens daran, daß unser ganzes Leben auf Gott hingeordnet und in ihm geborgen ist.

Segnungen für die verschiedenen Bereiche des Lebens

13. Die Segnungen im Leben der Pfarrgemeinde können in besonderer Weise den gemeinsamen Glauben wecken und stärken. Manche stehen im Zusammenhang mit der Feier der Sakramente (z.B. Taufwasserweihe, Segnung der Ringe) und helfen so zu ihrem fruchtbaren Empfang. Eine besondere Bedeutung haben die mit dem Kirchenjahr verbundenen Segnungen. Sie deuten die zentralen Geheimnisse des Glaubens weiter aus und bringen das ganze Leben der Glaubenden mit ihnen in Verbindung.

Auch im Leben der Familie kann der Glaube durch Segnungen sinnfällig ausgedrückt und tiefer erfahren werden.

Durch die Segnung öffentlicher Einrichtungen bietet die Kirche für deren Sinndeutung und rechten Gebrauch ihre Hilfe an und legt Fürbitte für sie ein.

Angebot und Auswahl

14. Die meisten Segnungen sind ein Angebot der Kirche; man soll sie empfehlen, ohne sie aufzudrängen.

Da der Christ weiß, daß er ohne den Herrn nichts zu tun vermag (vgl. *Joh 15, 5*), erbittet er den Segen der Kirche für sich und andere Menschen, vor allem in besonderen Lebenssituationen.

Dinge werden gesegnet, wenn sie wegen ihrer Eigenart in besonderer Weise auf den Schöpfer hinweisen, ein besonderer Anlaß des Dankes, des Lobpreises und der Bitte sind, wenn sie die Abhängigkeit des Menschen von Gott besonders empfinden lassen oder eine Gefährdung darstellen. Dinge, die sich auf all das nur schwer beziehen lassen, sollten nicht gesegnet werden.

Örtliche Traditionen

15. Örtliche und regionale Traditionen sind zu prüfen: Was dem Wesen der Segnung entspricht, möge erhalten und gefördert werden. Was jedoch Anlaß zu Mißverständnissen oder zum Aberglauben gibt, sollte verbessert oder durch Besseres ersetzt werden.

Verkündigung

16. Die Gläubigen müssen sowohl bei den Feiern selbst als auch in der allgemeinen Verkündigung in den Sinn des Segnens der Kirche eingeführt werden. Sie sollen dabei ermuntert werden, auch im eigenen Lebensbereich zu segnen.

DIE AUFGABE DER GEMEINDE UND DES SPENDERS

Die Gemeinde

17. Segnungen sind immer Tun der Kirche und niemals nur rein private Handlungen.⁶ Deshalb sollen in der Regel die Gemeinde oder Personen, die um die betreffende Segnung bitten, daran teilnehmen. Die Anwesenden sollen sich durch Akklamationen, Gebet und Gesang an der Feier beteiligen. Lektoren, Kantoren und Vorbeter sollen die ihnen zustehenden Teile der Feier übernehmen.

Der Spender

18. Auf Grund des allgemeinen oder besonderen Priestertums oder eines besonderen Auftrages kann jeder Getaufte und Gefirmte segnen. Je mehr aber eine Segnung auf die Kirche als solche und auf ihre sakramentale Mitte bezogen ist, desto mehr ist sie den Trägern eines Dienstamtes (Bischof, Priester, Diakon) zugeordnet. So werden etwa die Segnungen öffentlicher Einrichtungen durch einen Amtsträger vollzogen, der die Kirche in diesem Bereich vertritt. Daher sind dem Bischof Segnungen vorbehalten, in denen eine besondere Beziehung zur Diözese sichtbar wird; Priester, Diakon oder beauftragte Laien segnen im Leben der Pfarrgemeinde oder im örtlichen öffentlichen Leben; Eltern segnen in der Familie.

⁶ Vgl. Konstitution über die heilige Liturgie, Art. 26.

19. Die Weihe einer Kapelle oder eines Oratoriums (Nr. 27), des Kreuzweges (Nr. 29), der Glocken (Nr. 31) und des Friedhofes (Nr. 37) werden vom Bischof der Diözese vollzogen, der bei Verhinderung einen Vertreter beauftragt.⁷ Die Segnungen im Leben der Pfarrgemeinde (1. Teil) und im Leben der Öffentlichkeit (3. Teil) werden vom Priester oder entsprechend dem geltenden Recht vom Diakon vollzogen. Manche Segnungen sind aber sinngemäß nur dem Pfarrer (Kirchenrektor) vorbehalten, z. B. die Segnung eines Pfarr- oder Gemeindehauses. Die Segnungen im Leben der Familie (2. Teil) werden im allgemeinen von den Eltern gespendet.

20. Der Zelebrant soll für eine sorgfältige Vorbereitung der Feier der Segnung sorgen. Dabei wird er auch jene Teilnehmer berücksichtigen, die dem christlichen Gottesdienst oder dem christlichen Glauben fernstehen.

GESTALTUNG UND ELEMENTE

GESTALTUNG

Die Vollform der Segensfeier

21. Die Vollform einer Segensfeier umfaßt etwa folgende Elemente (vgl. z. B. Nr. 1, 2, 5, 10, 17):

1. Eröffnung mit Gesang;
2. Begrüßung und Einführung;
3. Eröffnungsgebet;
4. Schriftlesung;
5. Antwortgesang;
6. Ansprache;
7. Segnung;
8. Fürbitten;
9. Gebet des Herrn;
10. Entlassung.

Die Anpassung der Vollform

22. Das Benediktionale bietet für viele Segensfeiern nicht alle Einzellemente, sondern nur die dem Anlaß eigentümlichen Texte. Die Feiern sollen jedoch möglichst reich gestaltet werden.

⁷ Siehe die Instruktion *Inter Oecumenici* vom 26.9.1964, Nr. 77.

Die Vollform kann dazu durch Erweiterung oder Kürzung an die Situation angepaßt werden. Dabei ist jedoch zu beachten, daß die Struktur gewahrt bleibt. So wird sich die Eröffnung erübrigen, wenn die Segnung nur Teil einer Feier ist und eine Eröffnung schon stattgefunden hat. Ferner kann sich die Gestalt der Feier mit der Zahl der Teilnehmer ändern.

Ist eine beträchtliche Kürzung erforderlich, so müssen die Schriftlesung oder wenigstens ein kurzes Schriftwort, eine kurze Deutung der Segenshandlung und das Segensgebet bleiben. Die Segnung öffentlicher Einrichtungen soll sich auf keinen Fall allein auf das Segensgebet beschränken.

Segnungen innerhalb der Messe

23. Jede Segnung weist auf die Eucharistie hin, die in einer einzigartigen Weise das Sakrament der Danksagung und des Segens durch Christus ist. Daher segnet der Bischof nach altem Brauch das Krankenöl am Schluß des Hochgebetes der Eucharistie. Auch sonst können bei besonderem Anlaß Segnungen im Rahmen der Meßfeier (nach der Homilie oder vor dem Schlußsegen) gehalten werden. Dies soll jedoch nicht zu häufig geschehen.

DIE EINZELNEN ELEMENTE

Eröffnung

24. Die Feier kann mit Gesang oder Musik beginnen. Der Zelebrant eröffnet sie mit einem liturgischen Gruß, dem das Kreuzzeichen vorausgehen kann. Beides kann entfallen, wenn die Segnung innerhalb einer anderen liturgischen Handlung stattfindet.

Schon in der Begrüßung und bei der Einführung soll spürbar werden, daß die nun folgende Handlung gottesdienstliches Tun der Kirche ist. Die Eröffnung schließt mit einem Gebet, dem Kyrie-Rufe vorausgehen können. Wenn die Umstände es nahelegen, kann auf die Einführung sofort die Schriftlesung folgen.

Schriftlesung, Antwortgesang und Ansprache

25. Um die Verbindung zwischen dem Heilswerk Gottes und der Segenshandlung aufzuzeigen, soll vor allem bei Segnungen in der Gemeinde und im öffentlichen Leben dem Segensgebet eine Schriftlesung

oder wenigstens ein Schriftwort vorausgehen. Man vermeide jedoch die Auswahl von Schrifttexten, die eine rein äußerliche oder gekünstelte Verbindung zu der betreffenden Segnung aufweisen. Wenn sich kein Schrifttext findet, der in einem überzeugenden Zusammenhang zu einer bestimmten Segnung steht, wähle man einen Text aus, der allgemein vom Lobpreis Gottes bzw. von seinem Segen spricht (vgl. Anhang I: »Allgemeine Lesungen«).

Im Antwortgesang bekundet die Gemeinde ihre Offenheit für das Wirken Gottes. Als Predigtlied kann der Antwortgesang auch auf die Ansprache folgen.

Die Ansprache sollte als Homilie die Segenshandlung aus dem Wort Gottes deuten. Dabei wird man auf die Situation und die Einstellung der Teilnehmer achten.

Anrufungen

26. Dem Segensgebet gehen nach Möglichkeit Anrufungen voraus, an denen sich alle Anwesenden beteiligen können. Dafür eignen sich besonders lobpreisende Wechselgebete oder die Anrufung »Unsere Hilfe ist im Namen des Herrn ...«.

Segensgebet

27. Mit der Anrede Gottes ist ein Lobpreis Gottes verbunden. Dabei nennt man die Personen oder Gegenstände, die gesegnet werden, und stellt deren Beziehung zum Heilswerk Gottes heraus.

In den Bitten wird für den Menschen die Hilfe Gottes oder der rechte Gebrauch und Nutzen einer Sache erbeten.

BEGLEITENDE HANDLUNGEN

Kreuzzeichen

28. Das Kreuz des Herrn ist Höhepunkt allen Lobpreises, die Quelle allen Segens und die Ursache aller Gnade.⁸ Darauf verweist das Kreuzzeichen als Segensgeste hin. Es soll daher bei keiner Segnung fehlen.

Weihwasser

29. Das Weihwasser weist hin auf Leben und Reinigung und erinnert an die Taufe. Beim Segnen kann es die Lebensmacht Gottes zeichnen.

⁸ Vgl. LEO I. *Sermo 8 de Passione*: PL 54, 341.

haft verdeutlichen. Das Weihwasser wird nach dem Segensgebet ausgesprengt, gegebenenfalls über die ganze Gemeinde.

Wenn Gefahr besteht, daß die Verwendung des Weihwassers mißverstanden wird, soll sie der Segnende erklären oder unter Umständen unterlassen.

Bei größeren öffentlichen Segnungen wird das Wasser in der Segensfeier gesegnet.

Weihrauch

30. Der Weihrauch ist vor allem ein Ausdruck festlicher Freude und des feierlichen Gebetes. Wo es üblich ist, wird daher nach der Besprengung mit Weihwasser auch Weihrauch verwendet.

Handauflegung

31. Das Auflegen oder Ausbreiten der Hände bei der Segnung von Personen bringt die Bitte um den Segen Gottes über sie und die Mitteilung des Segens durch die Kirche besonders stark zum Ausdruck.

Fürbitten

32. Die Fürbitten sollen vom Anlaß der Feier her geprägt sein. Die Bitten sollen sich jedoch nicht bloß auf den Kreis der Versammelten beschränken. Auch bei den im Segensbuch der Kirche angebotenen Modellen ist immer auf Anpassung und Aktualisierung zu achten. Die Fürbitten werden in der Regel im Gebet des Herrn zusammengefaßt.

Abschluß

33. Die Feier schließt mit dem Segen und der Entlassung.

Der Segen kann in einfacher oder feierlicher Form oder mit einem Segensgebet über das Volk gegeben werden.

Gesang

34. Auch das gemeinsame Singen hebt den Charakter der Lobpreisung hervor. Wo es möglich ist, sollte daher bei Segensfeiern gesungen werden.

HINWEISE

Ökumenische Segensfeier

35. Hält man die Segnung einer öffentlichen Einrichtung als ökumenische Feier, dann soll die Feier vorher gut abgesprochen werden.

Man achte darauf, daß jeder Vertreter einer Kirche bzw. Religionsgemeinschaft sowohl an der Verkündigung des Wortes Gottes als auch an der Segenshandlung beteiligt ist.

Im Benediktionale nicht enthaltene Segnungen

36. Wird eine Segnung erbeten, die nicht im Benediktionale enthalten ist, kann man eine ähnliche auswählen und an die Situation anpassen oder entsprechend den dargelegten Grundsätzen eine Segnungsfeier zusammenstellen. Dabei achte man besonders darauf, daß das lobpreisende Element nicht fehlt.

37. Ein Beispiel für ein richtig gestaltetes Segensgebet bietet das folgende Gebet aus dem Meßbuch:⁹

Anrede: Herr, allmächtiger Vater, höre auf das Gebet deines Volkes, das deiner großen Taten gedenkt:

Lobpreis: Wunderbar hast du uns erschaffen und noch wunderbarer erlöst. Du hast das Wasser geschaffen, damit es das dürre Land fruchtbar mache und unseren Leib reinige und erquicke. Du hast es in den Dienst deines Erbarmens gestellt. Durch das Rote Meer hast du dein Volk aus der Knechtschaft Ägyptens befreit und in der Wüste mit Wasser aus dem Felsen seinen Durst gestillt. Im Bild des lebendigen Wassers verkündeten die Propheten einen neuen Bund, den du mit den Menschen schließen wolltest. Durch Christus hast du im Jordan das Wasser geheiligt, damit durch das Wasser der Wiedergeburt sündige Menschen neu geschaffen werden.

Bitte: Segne, Herr, dieses Wasser, damit es uns ein Zeichen sei für die Taufe, die wir empfangen haben. Gewähre, daß wir teilhaben an der Freude unserer Brüder, denen du in dieser österlichen Zeit die Gnade der Taufe geschenkt hast. Darum bitten wir durch Christus, unseren Herrn. Amen.

Auswahl der Gesänge

38. Als Antwortgesang ist in vielen Segnungen ein Kehrvers mit Psalm aus dem »Gotteslob« abgedruckt. Den Kantoren sei für eine sachgerechte Ausführung der Antwortgesänge das »Kantorenbuch zum Gotteslob« empfohlen.

Besondere Liedvorschläge aus dem »Gotteslob« und dem »Kir-

⁹ Segensgebet für das Weihwasser in der österlichen Zeit: MB 1172 f.

chengesangbuch« der Schweiz sind am Ende der jeweiligen Segnung angeführt. Gesangsvorschläge allgemeiner Art sind im Anhang VI zusammengestellt.

Liturgische Kleidung

39. Die liturgische Kleidung richtet sich nach der Stellung des Segnenden, dem Anlaß und den Teilnehmern. Bei festlichen Segensfeiern tragen Priester und Diakon Albe bzw. Rochett und Stola und gegebenenfalls Pluviale. In kleineren Gemeinschaften und bei einfachen Segnungen kann auch die Stola genügen.

Die Farbe der Paramente ist Weiß oder der Zeit des Kirchenjahres oder dem jeweiligen Fest entsprechend.

Der Ort

40. Man achte darauf, daß bei bestimmten Segnungen der Ort für die Feier gut gewählt und je nach Anlaß, Umständen und Möglichkeiten vorbereitet wird, z. B. durch die Aufstellung eines Kreuzes, das Bereitstellen einer Lautsprechanlage, durch Kerzen und festlichen Schmuck.

Abkürzungen

41. A Alle, Gemeinde
 BF Die kirchliche Begräbnisfeier
 GL Gotteslob
 E Evangelist
 K Kantor
 KB Kantorenbuch
 KGB Kirchengesangbuch der Schweiz
 KS Die Feier der Krankensakramente
 KT Die Feier der Kindertaufe
 KV Kehrvers
 LV Leitvers
 MB Meßbuch
 ö Ökumenisches Lied
 R Reserviert
 V Vorbeter, Vorsänger
 Z Zelebrant

XXI CONVEGNO LITURGICO-PASTORALE

Il XXI Convegno liturgico-pastorale, indetto dall'Opera della Regalità, si è svolto a Roma, sotto la presidenza del card. Antonelli, dal 21 al 23 febbraio, sul tema: *Liturgia e forme di pietà, per un rinnovamento della pietà popolare*. In un clima di viva partecipazione e di particolare interesse, confermato dalla presenza di circa cinquecento tra sacerdoti, religiose e laici, è stato analizzato con diversità di accentuazioni ma con unità di impostazione e di orientamenti il problema del rapporto tra liturgia e forme tradizionali di pietà. Una relazione su *Le forme di pietà nella vita della Chiesa* di S. E. mons. G. Agostino, vescovo di Crotone, ha introdotto i lavori presentando l'intera problematica. L'intervento di P. Carlo Braga, C.M., ha messo nella sua giusta luce il tema del Convegno e la linea di soluzione: *La liturgia fonte e modello delle forme di pietà*. Nelle tre relazioni successive sono stati presi in esame alcuni settori della pietà cristiana nel loro rapporto con la liturgia: *Il culto eucaristico al di fuori della Messa* (R. Falsini, O.F.M., moderatore del Convegno); *La pietà mariana e la « Marialis cultus »* (I. Calabuig, O.S.M.); *La devozione ai Santi nei libri liturgici e nella pietà popolare* (Sr. G. Oberto, P.D.D.M.). Quindi il parroco mons. M. Mignone ha indicato concreti suggerimenti: *Per un rinnovamento delle forme di pietà*. Infine, S. De Fiores, S.M.M. ha illustrato sotto l'aspetto pastorale un fenomeno in crescente ripresa: *I pellegrinaggi ai Santuari*.

Il Convegno si è concluso con l'udienza privata del Santo Padre, che ha rivolto ai partecipanti una paterna allocuzione e ha espresso ai Dirigenti dell'Opera della Regalità di N. S. G. Cristo, nel cinquantesimo di fondazione, parole di plauso e di incoraggiamento per il fecondo apostolato ascetico-liturgico. Dalla S. Congregazione per il Culto divino e per i Sacramenti è pervenuta una lettera di voti augurali, a firma del card. Prefetto J. Knox e del Segretario aggiunto mons. Virgilio Noè, che fu presente all'inizio dei lavori.

Gli orientamenti del Convegno si possono riassumere in questi punti: primato della liturgia, in quanto celebrazione ecclesiale dell'intero mistero pasquale, vertice e sorgente di ogni grazia e di ogni

attività; legittimità delle forme di pietà e urgenza di un loro rinnovamento nel contenuto e nelle espressioni, in conformità all'aggiornamento promosso dal Concilio Vaticano II; distinzione e insieme armonizzazione delle forme popolari di pietà con la liturgia in una prospettiva cristocentrica, ecclesiale e biblica, e tenendo conto del quadro annuale delle celebrazioni liturgiche. Si è preso atto che esistono documenti e indicazioni precise del Magistero — Costituzione *Sacrosanctum Concilium*, Istruzione *Eucharisticum Mystrium* e *Ordo cultus eucharistici extra Missam*, Esortazione apostolica *Marialis cultus*; ecc. — per una linea di azione pastorale, che abbisogna di essere ulteriormente proseguita e approfondita con diligente e fedele impegno.

Pour la Pastorale de la Pénitence

Dans la ligne du nouveau Rituel de la Pénitence, les Editions du Châlet (8 rue Madame, F-75006 Paris) ont publié, sous la direction du Centre National de Pastorale Liturgique de Paris, un ensemble modulé de trois nouveautés qui aideront à participer d'une manière vivante et efficace au sacrement de la réconciliation:

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2) un guide pour la confession individuelle: *Voici le moment favorable*. Pour l'examen de conscience et la préparation immédiate de l'aveu, des orientations en langage simple, fondées sur de grands textes évangéliques; dépliant 6 pages, bloc de dix exemplaires, 13 FF.

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