

NOTITIAE

SACRA CONGREGATIO PRO SACRAMENTIS
ET CULTU DIVINO

— SECTIO PRO CULTU DIVINO —



174

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NOTITIAE

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Dans ses récentes rencontres pastorales, le pape a rappelé l'importance majeure du mystère pascal, et surtout de l'eucharistie, dans la vie du chrétien. Il a exhorté les prêtres à la proclamation de la parole de Dieu, leur premier devoir du fait de leur ordination.

Actes du Saint-Siège

L'Instruction « Pastoralis actio » sur le baptême des petits enfants (pp. 7-22)

Cette Instruction, publiée le 20 octobre dernier par la Congrégation pour la Doctrine de la Foi, réaffirme, à propos de certains problèmes actuels de la pastorale du baptême, la validité de la pratique traditionnelle du baptême des petits enfants. Elle rappelle les principes fondamentaux qui doivent inspirer la pastorale de cette pratique.

Etudes

Aperçu historique sur l'adaptation en liturgie (pp. 28-43)

Cette étude, qui porte sur l'histoire de l'adaptation liturgique du 8^{me} siècle à Vatican II, examine spécialement la controverse sur les rites chinois. L'auteur montre comment la liturgie romaine, parce qu'elle est simple et sobre, se prête aisément aux adaptations selon les différents milieux culturels avec lesquels elle entre en contact. Tel fut surtout le cas pendant la « migration » de la liturgie romaine dans les pays franco-germaniques. L'histoire montre cependant qu'à certaines périodes, en particulier lors du mouvement liturgique de ce siècle, on constatait une tendance de retour aux formes classiques de la liturgie romaine. L'intention de Vatican II n'était ni romantique ni archéologique, mais bien pastorale: c'est-à-dire dans le sens d'une adaptation de la liturgie romaine aux différentes cultures d'aujourd'hui.

Activité des Commissions liturgiques

La pastorale liturgique au Brésil (pp. 44-54)

Rapport sur les activités qui se développent au Brésil pour l'application de la réforme liturgique: cours d'approfondissement, publications et projets selon le plan bisannuel de pastorale.

Réunion de la C.I.F.T. (pp. 55-61)

Au cours de sa réunion annuelle, les membres de la C.I.F.T. ont examiné la situation actuelle de la liturgie dans les différents pays de langue française. Avec satisfaction, ils ont pris acte de la parution de la Liturgie des Heures en français dans son état définitif, et d'une prochaine adaptation à l'usage des monastères. Leurs projets éditoriaux et la préparation du Congrès Eucharistique International de Lourdes, en juillet prochain, ont également fait l'objet de leurs travaux, conclus par la visite commentée de l'abbaye d'Echternach, au Luxembourg.

SUMARIO

Discursos del Santo Padre (pp. 3-6)

El Santo Padre Juan Pablo II, en sus recientes encuentros pastorales con obispos, presbíteros y fieles, ha insistido sobre la centralidad que, en la vida cristiana, corresponde al misterio pascual, y, en particular, a la Eucaristía. De modo especial, ha recordado a los presbíteros que la principal obligación, en virtud de la ordenación recibida, es precisamente la proclamación de la Palabra.

Actividad de la Santa Sede

La Instrucción «Pastoralis actio» sobre el bautismo de los niños (pp. 7-22)

La S. Congregación para la Doctrina de la Fe ha publicado recientemente la Instrucción «Pastoralis actio». Partiendo de algunos problemas actuales relativos al sacramento del bautismo, insiste en la validez de la práctica tradicional del bautismo de los niños, y propone algunos principios fundamentales que deberán inspirar la pastoral de dicho sacramento.

Estudios

Una visión de la adaptación litúrgica (pp. 28-43)

El presente estudio resume la historia de la adaptación de la liturgia desde el siglo VIII hasta el Vaticano II, con una especial atención a la controversia de los ritos chinos. El autor muestra como la Liturgia romana, por razón de su carácter sencillo y sobrio, puede adaptarse fácilmente a los diversos ambientes culturales, con los que entra en contacto. Así sucedió, por ejemplo, en la transposición de la Liturgia romana al ambiente franco-germánico. La historia demuestra como en ciertas épocas, por ejemplo durante el Movimiento litúrgico de este siglo, existe la tendencia a volver hacia las formas clásicas de la Liturgia romana. La intención del Vaticano II no es fruto de un romanticismo o de la arqueología, sino de una pastoral en vista a permitir a las diversas culturas una adaptación de la Liturgia romana.

Actividad de las Comisiones litúrgicas

La pastoral litúrgica en Brasil (pp. 44-54)

Se publica una relación sobre la actividad llevada a cabo en Brasil para la actuación de la reforma litúrgica: cursos, publicaciones, así como perspectivas de futuras actividades, de acuerdo con el plan bienal de pastoral.

Reunión anual de la C.I.F.T. (pp. 55-61)

Durante su reunión anual, los miembros de la C.I.F.T. han examinado la situación actual de la Liturgia en los diversos países de lengua francesa. Se trató de la reciente publicación de la Liturgia de las Horas, en su edición definitiva en lengua francesa, y de su próxima adaptación para los monasterios; de los proyectos editoriales y de la preparación del Congreso Eucarístico Internacional de Lourdes (julio 1981). La reunión finalizó con una visita comentada a la abadía de Echternach, en Luxemburgo.

SUMMARY

Discourses of the Holy Father (pp. 3-6)

Pope John Paul II in recent meetings with bishops, priests and faithful has emphasised the centrality of the Paschal Mystery, and especially of the eucharist, in the christian life.

He has also declared to priests that the primary duty flowing from their ordination is the proclamation of the word.

Activities of the Holy See

The Instruction «Pastoralis actio» regarding the baptism of infants (pp. 7-22)

On the 20th October, 1980, the Sacred Congregation for the Doctrine of the Faith published the Instruction «Pastoralis actio». Treating of current problems regarding baptism, the document reaffirms the validity of the traditional practice of infant baptism, and indicates the basic principles from which pastoral work in this matter must draw its inspiration.

Studia

A Historical Survey of Liturgical Adaptation (pp. 28-43)

This study deals with the history of liturgical adaptation from the eighth century to Vatican II, with special discussion of the Chinese rites controversy. The author shows how the Roman liturgy, because of its simplicity and sobriety, easily lent itself to adaptations to various cultural ambients with which it came into contact. This was especially the case during the "migration" of the Roman liturgy to the Franco-Germanic region. History, however, shows that at certain periods of history, particularly during the Liturgical Movement of this century, there has been a tendency to return to the classical form of the Roman liturgy. The intention of Vatican II, according to the author, was neither romantic nor archeological, but pastoral, that is to say, to allow the various cultures of today to adapt the Roman liturgy.

Activities of Liturgical Commissions

Pastoral liturgy in Brasil (pp. 44-54)

A report is presented on the implementation of the liturgical reform in Brasil: training courses, publications, proposed future activities according to a two-year pastoral plan.

Annual meeting of C.I.F.T. (pp. 55-61)

The "Commission Internationale Francophone pour les Traductions liturgiques"—International Commission for French in the Liturgy—met at Luxembourg from the 22nd to the 24th September, 1980. After a general survey of the present liturgical situation in the various French-speaking nations, those present expressed satisfaction that the text of the Liturgy of the Hours in French had now been published, and would soon be adapted for use in monastic communities. Among other matters considered were publishing programmes in various countries, and the preparation for the 42nd International Eucharistic Congress to be celebrated in Lourdes in July, 1981.

The meeting concluded with a guided tour of the Abbey of Echternach.

ZUSAMMENFASSUNG

Ansprachen des Heiligen Vaters (S. 3-6)

In seinen Begegnungen mit Bischöfen, Priestern und Gläubigen unterstrich Papst Johannes Paul II. die zentrale Bedeutung, die dem österlichen Geheimnis und insbesondere der Eucharistie im Leben der Christen zukommt. Ferner ermahnte er die Priester, das Wort Gottes zu verkünden. Dies sei aufgrund der Weihe ihre erste Pflicht.

Akten des Heiligen Stuhles

Die Instruktion »Pastoralis actio« zur Taufe der Kinder (S. 7-22)

Die Kongregation für die Glaubenslehre hat am 20. Oktober 1980 die Instruktion *Pastoralis actio* herausgebracht. Darin bekräftigt sie — ausgehend von einigen Problemen, die sich heute bei der Taufe stellen — die Gültigkeit der in der Kirche herkömmlichen Praxis der Kindertaufe und nennt die Grundprinzipien, nach denen sich die Seelsorge in diesem Fall auszurichten hat.

Studien

Ein historischer Überblick über liturgische Anpassung (S. 28-43)

Die Studie behandelt die Geschichte der Anpassung auf dem Gebiet der Liturgie vom achten Jahrhundert bis zum Vaticanum II, wobei der chinesische Ritenstreit nicht zu kurz kommt. Der Autor zeigt, wie sich die römische Liturgie wegen ihrer Einfachheit und Nüchternheit leicht zu Anpassungen an verschiedene Kulturbereiche eignete. Dies war besonders bei der »Auswanderung« der römischen Liturgie in die fränkisch-germanische Region der Fall. In gewissen Perioden der Geschichte, besonders auch in der Liturgischen Bewegung unseres Jahrhunderts, wollte man entschieden zur klassischen Form der römischen Liturgie zurückkehren. Das II. Vaticanum aber wollte mit seiner seelsorglichen Ausrichtung den verschiedenen Kulturen von heute die Möglichkeit geben, die römische Liturgie anzupassen.

Aktivität der Liturgiekommissionen

Die liturgische Pastoral in Brasilien (S. 44-54)

Der Bericht über die liturgische Erneuerung in Brasilien nennt die veranstalteten Kurse, die Veröffentlichungen und was man sich für die nächsten zwei Jahre vorgenommen hat.

Jahrestagung der C.I.F.T. (S. 55-61)

Die Internationale Kommission der französischsprachigen Länder für die Übersetzung der liturgischen Texte hielt vom 22. bis zum 24. September 1980 in Luxemburg ihre Jahrestagung ab. Nachdem man sich einen Überblick über die Situation verschafft hatte, befaßte man sich mit der endgültigen Fassung des französischen Stundenbuches. Auch eine bevorstehende Ausgabe für das monastische Gebet fand die Zustimmung der Teilnehmer. Des weiteren ging es um die Vorbereitung des Eucharistischen Weltkongresses 1981 in Lourdes und die damit verbundenen Veröffentlichungen. Ein Besuch in der Abtei Echternach beschloß die Tagung.

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CITTÀ DEL VATICANO

Allocutiones Summi Pontificis

L'EUCCHARISTIE, DERNIER MOT DE L'AMOUR

*Ex allocutione Summi Pontificis die 11 decembris 1980 habita ad delegatos Congressus eucharistici internationalis, qui locum habebit in civitate Lourdensi mense iulio 1981. **

En ce qui concerne la préparation du peuple chrétien, vous avez bien saisi qu'il y avait là une occasion providentielle de faire progresser le sens de l'Eucharistie chez les prêtres, les religieux et les fidèles, bien au-delà du cercle restreint de ceux qui pourront y participer sur place, ou même par la radio et la télévision. En somme, il s'agit de mieux faire comprendre la place centrale de l'Eucharistie dans l'Eglise. Et cela concerne toutes les communautés chrétiennes. N'est-ce pas l'Eucharistie qui structure l'Eglise? Le thème, « Jésus Christ, pain rompu pour un monde nouveau », peut devenir comme une symphonie aux multiples résonances qui doivent cependant toutes jaillir de l'essentiel du mystère de la foi — le Christ réellement présent et offert sous les espèces du pain et du vin — et en exprimer de façon adéquate toutes les conséquences fondamentales.

Pour dire les choses d'un mot, nous voulons célébrer solennellement l'Alliance de Dieu avec les hommes, et notre monde a plus que jamais besoin d'entendre cette Bonne Nouvelle. Cette Alliance, nouée dans le sacrifice et la résurrection du Christ, est proposée en partage à tous les hommes, par une nourriture sacrée qui les relie réellement au Christ et entre eux, grâce à lui, d'une façon qui dépasse tout ce qui est monté au cœur de l'homme, puisqu'elle est le dernier mot de l'Amour.

Il convient de ne négliger aucune face de cette participation à l'Eucharistie. Elle comporte d'abord l'action de grâces et d'adoration qui devront trouver une place de choix dans le Congrès, dans les célébrations de la messe, les processions, les heures de recueillement devant le Saint-Sacrement. Elle comprend la conversion qui la prépare et l'accompagne, dans la ligne des tout premiers mots de l'Evangile et du message confié à Bernadette Soubirous. Elle appelle un engagement résolu

* *L'Osservatore Romano*, 12 décembre 1980.

à vivre l'amour reçu de Dieu dans les relations effectives de justice, de paix, de miséricorde, en partageant les diverses formes du pain quotidien avec tous nos frères. Ainsi doit apparaître l'Eucharistie, dans sa dimension verticale et horizontale. Ainsi se prépare le renouveau profond des personnes et, de proche en proche, le renouveau du monde.

Je félicite donc et j'encourage vivement tous ceux qui ont déjà mis en œuvre, dans leur pays, les moyens de susciter prière, réflexion et action dans l'axe du mystère eucharistique. Je pense par exemple aux lettres de certains pasteurs. Il faut à la fois développer ces initiatives au plan théologique, spirituel et pastoral, et veiller à leur authenticité par rapport au Testament du Christ.

Mais en plus de cette pédagogie qui intéresse chacune de vos Eglises locales, vous êtes réunis à Rome en ce moment pour faire face à l'organisation laborieuse du Congrès, vous pencher sur son programme, sur les problèmes de son déroulement et de la participation. Des choix s'imposent pour atteindre plus sûrement l'essentiel et exprimer au mieux les divers aspects dont nous avons parlé. Il vous appartient de les peser mûrement, en tenant compte de plusieurs critères: d'abord l'expérience et les traditions des Congrès eucharistiques précédents, avec les éléments qui ont fait leurs preuves; le caractère festif et les autres exigences de ces grands rassemblements populaires de fidèles provenant de multiples pays et de divers milieux, afin que tous puissent s'associer facilement à la prière; la grâce particulière de la cité mariale de Lourdes, avec ses manifestations de piété eucharistique et ses démarches personnelles de réconciliation; l'attention portée aux malades et aux souffrances du monde; et encore certaines exigences nouvelles qui se font jour pour permettre aux différents groupes, par exemple aux jeunes, une réflexion approfondie, une expression de prière adaptée, un partage effectif.

Le Congrès doit constituer un grand moment de témoignage rendu à l'Eucharistie, comme une proclamation de la foi de l'Eglise visible pour tous, un déploiement de charité évangélique et en même temps une source d'espérance pour tous ceux qui sont en chemin et que la miséricorde de Dieu appelle au salut et à l'unité en Jésus Christ.

... Que l'Esprit Saint vous prodigue sa lumière! Que la Vierge Immaculée, Notre Dame de Lourdes, nous aide tous à nous mettre à l'écoute de son Fils, nous prépare à vénérer, à recevoir et à partager le Pain de vie qui doit régénérer le monde!

LE MYSTÈRE PASCAL, SOURCE DE NOTRE ESPÉRANCE

*Ex allocutione Summi Pontificis die 11 decembris 1980 habita ad quendam coetum Episcoporum Vietnamensium, qui causa visitationis « ad limina Apostolorum » Romam venerant. **

Avec l'aide du Seigneur, vivez de plus en plus dans l'espérance: l'espérance évangélique fondée sur la vérité de notre foi, sur la solidité de notre conception chrétienne de l'existence humaine. Certes, mieux que n'importe qui, vous connaissez de l'intérieur le nombre et le poids des difficultés qui pèsent sur votre pays et sur votre ministère pastoral. Mais vous mesurez aussi le dynamisme spirituel qui anime présentement vos fidèles, et qu'ils puisent dans l'approfondissement du Mystère pascal du Seigneur Jésus.

En s'abandonnant entre les mains de son Père, le Christ fit pour ainsi dire éclater de l'intérieur le destin qui semblait l'écraser. Il transforma la nécessité en espérance. Aujourd'hui, le Christ mort et ressuscité convie pasteurs et fidèles vietnamiens à relire les Ecritures et la longue histoire de l'Eglise, qui est son Corps mystique, pour naître à l'espérance. Le Christ semble dire à tous et à chacun: si longue soit la nuit, l'aube vient toujours à son heure. Est-il besoin d'ajouter que cette espérance, puisée dans la croix et la résurrection du Seigneur Jésus, n'a rien à voir avec une pieuse résignation, un quiétisme qui contredirait les appels évangéliques au courage?

Une telle espérance fait porter des regards nouveaux sur les personnes et sur les événements, pousse à chercher des solutions nouvelles, entraîne à recommencer les mêmes tentatives en les améliorant toujours. Voyez vous-mêmes, chers Frères, la pédagogie du Christ. N'est-elle pas une véritable pastorale de l'espérance? Mesurez votre responsabilité. L'espérance, en effet, est contagieuse.

... Je vous ai ainsi parlé en songeant sans cesse à la Croix du Christ, sans laquelle l'existence humaine n'a ni racines ni avenir; en pensant à la Mère du Christ, si honorée dans vos églises et dans les demeures de vos fidèles; en espérant que les Bienheureux Martyrs du Vietnam, et de même saint François-Xavier et sainte Thérèse de l'Enfant Jésus que vous aimez prier, vous assisteront encore dans ce mystère de la passion et de la résurrection des communautés catholiques vietnamiennes.

* *L'Osservatore Romano*, 12 décembre 1980.

PROCLAMATION OF THE GOSPEL PRIMARY TASK OF PRIESTS

*Ex allocutione Summi Pontificis die 11 decembris 1980 habita ad coetum sacerdotum ex dioecesis Civitatum Foederatarum Americae Septemtrionalis, qui Romae scholam de institutione theologica frequentaverant. **

The proclamation of the Gospel is your primary task as co-workers with your Bishops, and it reaches its fulfillment in the Eucharistic Sacrifice (*Presbyterorum Ordinis*, 4, 13). It is the mission to which you were called; it is the reason for which you were ordained.

But to be totally effective as priests, your whole lives must be dedicated to the word of God and to him who is the Incarnate Word of the Father, Jesus Christ our Lord and Savior, our one High Priest.

The word of God is the criterion for all our preaching. The power inherent in the word of God is what we offer to our people, and it is this power that unites the faithful and builds them up in holiness and justice. The word of God is a challenge to the People of God—and to the heart of each one of us—but it brings with it strength, immense strength; and when embraced, it produces joy and gladness. The word of God which we are called to proclaim and on which every community of faith is built is the message of the Cross. As we gather day after day, week after week to celebrate this mystery of faith, let us endeavor to present and explain its various aspects, which are so vital for the life of the Church: the healing and forgiveness, the suffering and deliverance, the victory and everlasting mercy held up to us by Christ.

* *L'Osservatore Romano*, 12 dicembre 1980.

SACRA CONGREGATIO PRO DOCTRINA FIDEI

INSTRUCTIO DE BAPTISMO PARVULORUM

PROOEMIUM

1. Pastoralis actio ad parvulorum baptismum spectans magnum adiumentum accepit a promulgatione Libri Ritualis qui apparatus est secundum normas directorias Concilii Oecumenici Vaticani II.¹ Non tamen penitus dispulsae sunt difficultates, quibus christiani parentes atque pastores afficiuntur ob illam rapidam societatis mutationem, quae fidei educationem atque perseverantiam iuvenum arduas reddit.

2. Multi enim parentes animo anguntur cum filios fidem et sacramentorum susceptionem deserere vident, quamquam eis christianam educationem tradere conati sunt; nonnulli vero pastores ex se quaerunt, num severiores esse debeant, antequam parvulos ad baptismum admittant. Sunt qui optabilius existiment ut parvulorum baptismus differatur, donec compleatur plus minusve protractus catechumenatus; alii vero postulant ut doctrina de necessitate baptismi — saltem quod ad parvulos attinet — iterum expendatur atque exoptant ut baptismi celebratio differatur ad eam aetatem, qua quis per se sponsonem facere possit, immo etiam ad ineuntem adultam aetatem.

Attamen haec nova instituta quaestio de tradita pastorali disciplina sacramentali legitimum nimirum timorem in Ecclesia suscitatur, ne in discrimen adducatur doctrina tam capitalis momenti, qualis est doctrina de necessitate baptismi; multi autem parentes scandalizantur cum recusari vel differri cernant baptismum, quem ipsi, sui officii plene conscii, pro suis infantibus petant.

3. Quae cum ita sint, utque responsum detur multis ad se directis petitionibus, S. Congregatio pro Doctrina Fidei, consultis nonnullis Episcoporum Conferentiis hanc Instructionem praeparavit. Per eam sibi

¹ *Ordo baptismi parvulorum*, ed. typica, Romae, 15 maii 1969.

proponit in mentem revocare primaria de hac re doctrinae capita, quibus tam firma per saecula Ecclesiae praxis legitima probetur atque non obstantibus hodie exortis difficultatibus, eius perpetua vis ostendatur. Indicabit denique nonnulla summa lineamenta actionis pastoralis.

PARS PRIMA

DE BAPTISMO PARVULORUM DOCTRINA A TRADITIONE ACCEPTA

BAPTIZANDI PARVULOS USUS IMMEMORABILIS

4. Tam in Oriente quam in Occidente, parvulos baptizandi usus pro immemorabilis traditionis norma habetur. Quem quidem usum Origenes ac deinde sanctus Augustinus tamquam « ab Apostolis traditionem » susceptam² censebant. Cum vero saeculo secundo prodeunt prima aperta testimonia, nullum eorum exhibet baptismum parvulorum tamquam aliquid novi. Sanctus Irenaeus praeter ceteros obvium solitumque putat « infantes et parvulos » inter baptizatos recenseri una cum pueris et iuvenibus et senioribus.³ Rituale omnium antiquissimum, quod ineunte saeculo tertio Traditionem apostolicam describit, hanc praescriptionem habet: « Baptizate primum parvulos: omnes autem qui possunt loqui pro se, loquantur; qui autem non possunt loqui pro se, parentes eorum loquantur pro eis, vel aliquis ex eorum genere ».⁴ Sanctus vero Cyprianus, Synodum agens cum Africanis episcopis, asseverat « nulli homini nato misericordiam Dei et gratiam denegandam », ideoque eadem Synodus commonefaciens « pares atque aequales » esse

² ORIGENES, *In Romanos* lib. 5, 9, PG 14, 1047; - cf. S. AUGUSTINUS, *De Genesi ad litteram* 10, 23, 39, PL 34, 426; *De peccatorum meritis et remissione et de baptismo parvulorum ad Marcellinum* 1, 26, 39, PL 44, 131. Revera, iam tribus in locis Actuum Apostolorum legitur baptizatam esse « domum eius » (16, 15), « omnis domus eius » (16, 33), « cum omni domo sua » (18, 8).

³ *Adv. Haereses* 2, 22, 4, PG 7, 784, Harvey 1, 330. - In multis inscriptionibus nonnulli parvuli, iam a saeculo II, appellantur « Dei filius », qui titulus solis baptizatis concedebatur, vel de eorum baptismo aperta legitur mentio; cf. exempli gratia, *Corpus inscriptionum graecarum* III, nn. 9727, 9801, 9817; E. DIEHL, *Inscriptiones Latinae Christianae veteres*, Berlin, 1961, nn. 1523 (3), 4429 A.

⁴ Retroversio latina ex ed. B. BOTTE, *La Tradition apostolique de saint Hippolyte*, Münster, Aschendorff, 1963 (LQF 39), p. 44.

« omnes homines » quaecumque est eorum mensura vel aetas, legitimum decrevit « intra secundum vel tertium diem quo nati sint constitutos baptizari ».⁵

5. Aliquem sane regressum, decursu quarti saeculi, praxis parvulos baptizandi passa est. Illa enim aetate, cum ipsi adulti suam christianam initiationem prolatarent, futuras praemetuentes culpas publicamque reformidantes paenitentiam, multi parentes iisdem rationibus moti suorum liberorum baptismum remorabantur. At simul compertum est fuisse Patres ac Doctores, ut Basilium, Gregorium Nyssenum, Ambrosium, Ioannem Chrysostomum, Hieronymum, Augustinum qui, quamvis adulta tantum aetate ob easdem rationes baptizati essent, strenue tamen adversus huiusmodi negligentiam repugnarent, adultos obsecrantes ne baptismi, utpote ad salutem necessarij, celebrationem differrent; ⁶ plures ex eis infantium etiam baptismum urgebant.⁷

MAGISTERII DOCTRINA

6. Saepe pariter Romani Pontifices et Concilia intervenerunt, ut christianorum mentibus inculcarent officium procurandi filiis baptismum. Exeunte enim saeculo quarto, Pelagianorum placitis opponitur mos antiquus tam parvulos quam adultos baptizandi « in remissionem peccatorum ». Qui mos — ut Origenes et sanctus Cyprianus iam animadverterant ante sanctum Augustinum ⁸ — confirmabat fidem Ecclesiae in ori-

⁵ *Epist. 59, Cyprianus et ceteri college qui in Concilio adfuerunt numero LXVI Fido fratri*, PL 3, 1013-1019, ed. HARTEL (CSEL 3), pp. 717-721. Apud Ecclesiam Africae, haec praxis peculiari modo firma erat, non obstante opinione Tertulliani, qui consilium dabat differendi baptismum parvulorum ob innocentiam eorum aetatis et ob timorem defectionum quae forte in iuventute accidere possent. Cf. *De baptismo*, XVIII, 3-XIX, 1, PL 1, 1220-1222; *De anima*, 39-41, PL 2, 719 ss.

⁶ Cf. S. BASILIUS, *Homilia XIII exhortatoria ad sanctum baptismum*, PG 31, 424-436; S. GREGORIUS NYSSENUS, *Adversus eos qui differunt baptismum oratio*, PG 46, 424; S. AUGUSTINUS, *In Ioannem Tractatus* 13, 7, PL 35, 1496, CCL 36, p. 134.

⁷ Cf. S. AMBROSIIUS, *De Abraham* II, 11, 81-84, PL 14, 495-497, CSEL 32, 1, pp. 632-635; S. IOANNES CHRYSOSTOMUS, *Catechesis* III, 5. 6. ed. A. WENGER, SC 50, pp. 153-154; S. HIERONYMUS, *Epist. 107*, 6, PL 22, 873, ed. LABOURT (coll. Budé), t. 5, pp. 151-152. Attamen Gregorius Nazianzenus, quamvis matres impellat ut earum filii baptizentur aetate tenerrima, satis habet statuere aetatem trium annorum. Cf. *Oratio XL in sanctum baptismum*, 17 et 28, PG 36, 380 et 399.

⁸ ORIGENES, *In Leviticum hom. 8*, 3, PG 12, 496; *In Lucam hom. 14*, 5, PG 13, 1835; S. CYPRIANUS, *Epist. 59*, 5, PL 3, 1018 B, ed. HARTEL (CSEL 3) p. 720; S. AUGUSTINUS, *De peccatorum meritis et remissione et de baptismo parvulorum* 1,

ginale peccatum et sic consequenter necessitas baptizandi parvulos clarius eluxit. Hoc sensu ducti intervenerunt Romani Pontifices Siricius⁹ et Innocentius I;¹⁰ deinde a Concilio Carthaginiensi anno 418 damnatur « quicumque parvulos recentes ab uteris matrum baptizandos negat », atque haec docentur: « propter ... regulam fidei » quam tenet Ecclesia de peccato originali, « etiam parvuli, qui nihil peccatorum in seipsis adhuc committere potuerunt, ideo in peccatorum remissionem veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione traxerunt ». ¹¹

7. Haec doctrina constanter inculcata et vindicata est decursu Medii Aevi. Viennense praesertim Concilium, anno 1312, clara in luce posuit « tam parvulis quam adultis conferri in baptismo informantem gratiam et virtutes » et non solum culpam remitti.¹² Florentinum vero Concilium, anno 1442, eos reprehendit qui hoc sacramentum differendum contendunt, admonetque infantibus « quamprimum commode fieri potest, debere conferri » baptisma « per quod eripiuntur a diaboli dominatu et in Dei filios adoptantur ». ¹³

Tridentinum autem Concilium damnationem a Carthaginiensi Concilio latam iterat,¹⁴ atque argumentum sumens ex verbis a Iesu Nicodemo dictis, declarat neminem « post Evangelium promulgatum sine lavacro regenerationis aut eius voto » iustificari posse.¹⁵ Inter errores, qui a Concilio anathemate plectuntur, notatur opinio Anabaptistarum asseverantium « praestare omitti eorum (parvulorum) baptisma, quam eos non actu proprio credentes baptizari in sola fide Ecclesiae ». ¹⁶

17-19, 22-24, PL 44, 121-122; *De gratia Christi et de peccato originali* lib. 1, 32, 35, *ibid.*, 377; *De praedestinatione sanctorum* 13, 25, *ibid.*, 978; *Opus imperfectum contra Iulianum*, lib. 5, 9, *ibid.* 1439.

⁹ *Epist. « Directa ad decessorem » ad Himerium episc. Tarraconensem*, 10 febr. 385, n. 2, DENZ-SCHÖN. (= DENZINGER-SCHÖNMETZER, *Enchiridion symbolorum* ..., Herder, ed. 1965), n. 184.

¹⁰ *Epist. « Inter ceteras Ecclesiae Romanae » ad Silvanum et ceteros Synodi Milevitanae Patres*, 27 ian. 417, § 5, DENZ-SCHÖN., n. 219.

¹¹ Can. 2, MANSI 3, 811-814 et 4, 327 AB, DENZ-SCHÖN., n. 223.

¹² *Viennense Concilium*, MANSI 25, 411 CD, DENZ-SCHÖN., nn. 903-904.

¹³ *Florentinum Concilium*, sess. 11, DENZ-SCHÖN., n. 1349.

¹⁴ Sess. 5, can. 4, DENZ-SCHÖN., n. 1514. Cf. *Carthaginiense Concilium ann. 418*, v. *supra*, n. 11.

¹⁵ Sess. 6, cap. 6, DENZ-SCHÖN., n. 1524.

¹⁶ Sess. 7, can. 13, DENZ-SCHÖN., n. 1626.

8. Varia Concilia regionalia et Synodi, quae post Tridentinum Concilium celebrata sunt, pari firmitate docuerunt necessitatem parvulos baptizandi. Etiam Paulus VI perantiquam de hac re doctrinam sollemniter revocavit, declarans « baptismum etiam parvulis esse conferendum, qui nihil peccatorum in semetipsis adhuc committere potuerint, ita ut gratia supernaturali in ortu privati, renascantur ex aqua et Spiritu Sancto ad vitam divinam in Christo Iesu ».¹⁷

9. Documenta Magisterii quae supra relata sunt ad repellendos errores praecipue spectabant; longe tamen abest ut divitias exhauriant doctrinae de baptismo, qualis exponitur in Novo Testamento, in SS. Patrum catechesibus et in Ecclesiae doctorum institutione: baptismus enim praeventientem amorem Patris manifestat, Filii paschalis mysterii participes facit homines, novam in Spiritu vitam cum ipsis communicat, eosdem in Dei hereditatem introducit, atque Corpori Christi aggregat, quod est Ecclesia.

10. Quae cum ita se habeant, verba quibus Christus in Evangelio secundum Ioannem nos admonet: « Nisi quis natus fuerit ex aqua et Spiritu, non potest introire in regnum Dei », ¹⁸ accipienda sunt tamquam universalis et infiniti amoris invitatio; verba sunt Patris qui filios universos vocat eisque maximum bonum exoptat. Qua irrevocabili vocatione instanter premente, homo nequit se indifferenter habere vel neutrius partis esse, quia nonnisi eam accipiendo destinatum sibi finem adipisci valet.

ECCLESIAE MISSIO

11. Ecclesia officium habet illi missioni respondendi quam Christus post resurrectionem suam Apostolis concredidit, quaeque modo peculiariater sollemni in Evangelio secundum Matthaeum refertur: « Data est mihi omnis potestas in caelo et in terra; euntes ergo docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti ».¹⁹ Fidei transmissio atque baptismi administratio, quae ex hoc Christi mandato arcte inter se colligantur, necessariae partes habendae sunt Ecclesiae missionis, quae universalis est nec umquam poterit desinere esse talis.

¹⁷ *Sollemnis professio fidei*, n. 18, *AAS* 60, 1968, p. 440.

¹⁸ *Io* 3, 5.

¹⁹ *Mt* 28, 19; *Mc* 16, 15-16.

12. Quam quidem missionem Ecclesia iam inde a primaeva aetate ita intellexit, et quidem non solum quoad adultos.

Verba enim quae Iesus Nicodemo dixerat, Ecclesia semper ita intellexit scilicet « parvulos baptismate non esse privandos ».²⁰ Haec verba revera habebant formam adeo univ ersalem atque absolutam ut a Patribus apta retinerentur ad necessitatem baptismi statuendam et a Magisterio expresse ad parvulos applicarentur: ²¹ pro eis quoque hoc sacramentum habendum est introitus in populum Dei ²² et propriae salutis ianua.

13. Sua itaque docendi et agendi ratione Ecclesia ostendit se nullam aliam novisse viam, praeter baptismum, ad certo procurandum parvulis ingressum in aeternam beatitudinem; quapropter ipsa cavet ne acceptam a Domino missionem neglegat praebendi omnibus qui baptizari possunt regenerationem « ex aqua et Spiritu Sancto ». Quod autem attinet ad illos infantes qui decesserunt sine baptismate, Ecclesia nihil aliud agere potest nisi eos misericordiae Dei committere, ut reapse facit in ritu funerum pro iis condito.²³

14. Quod infantes fidem suam nondum per se profiteri queunt, minime impedit quominus Ecclesia eis hoc sacramentum conferat, cum revera in sua ipsius fide eos baptizet. Istud doctrinae caput iam a sancto Augustino clare definitum est; scribebat enim: « Offeruntur quippe parvuli ad percipiendam spiritualem gratiam, non tam ab eis quorum gestantur manibus (quamvis et ab ipsis, si et ipsi boni fideles sunt), quam ab universa societate sanctorum atque fidelium .. Tota hoc ergo mater Ecclesia, quae in sanctis est, facit, quia tota omnes, tota singulos parit ».²⁴ Quam doctrinam sanctus Thomas Aquinas ac post illum omnes theologi resumunt: infans qui baptizatur non per se ipsum seu per proprium actum sed per alios credit, « per fidem Ecclesiae quae ei com-

²⁰ *Ordo baptismi parvulorum, Praenotanda*, n. 2, p. 15.

²¹ Cf. *supra*, n. 8, laudatos Patrum locos, nn. 9-13, Conciliorum. Addi potest Professio fidei patriarchae Dosithaei Hierosolymitani (an. 1672), MANSI, 34, 1746.

²² « Nihil agitur aliud, cum parvuli baptizantur, nisi ut incorporentur Ecclesiae, id est, Christi corpori membrisque sociantur », scribit S. Augustinus (*De peccatorum meritis et remissione et de baptismo parvulorum*, lib. 3, c. 4, n. 7, PL 44, 189; - cf. lib. 1, c. 26, n. 38, *ibid.* 131).

²³ *Ordo exsequiarum*, ed. typica, Romae, 15 augusti 1969, nn. 82, 231-237.

²⁴ *Epist.* 98, 5, PL 33, 362, CSEL 34, p. 526; cf. *Sermo* 176, c. 2, n. 2, PL 38, 950.

municatur ».²⁵ Eadem doctrina proponitur etiam in instaurato baptismi Rituali, cum celebrans parentes et patrinum ac matrinam rogat ut fidem Ecclesiae profiteantur in qua parvuli baptizantur.²⁶

15. Quamvis vero conscia sit Ecclesia de efficacia suae fidei, quae in baptismo infantium operatur, necnon de validitate sacramenti quod eis confert, quosdam tamen in sua praxi limites agnoscit, cum infantem, extra periculum mortis, non admittat ad sacramentum nisi de parentum consensu et seria cautione accepta ut baptizato institutio catholica tradatur: ²⁷ ipsi enim cura est sive de naturalibus parentum iuribus, sive de exigentiis fidei progressus in parvulo.

PARS SECUNDA

RESPONSA AD DIFFICULTATES HOC TEMPORE EXORTAS

16. Ratione habita doctrinae supra memoratae, iudicandae sunt nonnullae opiniones quae hoc tempore de parvulorum baptismo proferuntur, quibus legitimitas huius usus qua regulae generalis in controversiam adducitur.

BAPTISMI CUM ACTU FIDEI CONNEXIO

17. Nonnulli, cum animadvertant in scriptis Novi Testamenti baptismum praedicationem Evangelii consequi, praeviam animi conversionem exigere atque cum fidei professione coniungi, ac praeterea gratiae effectus (videlicet remissionem peccatorum, iustificationem, regenerationem, vitae divinae participationem) plerumque e fide potiusquam e sacramento pendere,²⁸ proponunt ut hic ordo: praedicatio, fides, sacramen-

²⁵ *Summa theologiae*, III^a pars, qu. 69, art. 6, ad 3; cf. qu. 68, art. 9 ad 3.

²⁶ *Ordo baptismi parvulorum, Praenotanda*, n. 2; cf. n. 56.

²⁷ Diuturna enim exstat traditio, ad cuius auctoritatem appellarunt S. Thomas Aquinas, II^a-II^{ae}, qu. 10, art. 12 corp, et Benedictus XIV (Instr. *Postremo mense* data 28 febr. 1747, nn. 4-5, DENZ.-SCHÖN., nn. 2552-2553) iuxta quam haud baptizandus est infans e parentibus infidelibus vel hebraeis ortus, extra mortis periculum (CIC, can. 750, § 2), invitis iisdem parentibus; id est nisi ipsi hoc petierint et cautiones praebuerint.

²⁸ Cf. *Mt* 28, 19; *Mc* 16, 16; *Act* 2, 37-41; 8, 35-38; *Rom* 3, 22. 26; *Gal* 3, 26.

tum, vim normae accipiat atque, extra mortis periculum, ad parvulos extendatur et pro eis obligatorius instituitur catechumenatus.

18. Sine dubio Apostolorum praedicatio ordinarie ad adultos dirigebatur atque primi baptizati fuerunt homines ad christianam fidem conversi. Cum autem haec facta referantur in libris Novi Testamenti id opinionem ingerere potest illic nonnisi in fidem adultorum considerationem intendi. At consuetudo parvulos baptizandi ut supra memoratum est innititur in traditione immemorabili quae ex Apostolis originem ducit, cuiusque momentum recusari nequit; praeterea numquam confertur baptismus sine fide, quae pro parvulis est fides Ecclesiae.

Insuper, iuxta doctrinam Concilii Tridentini de sacramentis, baptismus non est mere signum fidei, sed etiam eius causa.²⁹ In baptizatis operatur « internam illuminationem », ideoque recte liturgia byzantina illud nuncupat « sacramentum illuminationis » vel simpliciter « illuminationem », videlicet fidem receptam, quae animos invadit ut caecitatis velamen coram Christi splendore tollatur.³⁰

BAPTISMI CONVENIENTIA

CUM GRATIA PERSONALITER SUSCIPIENDA

19. Affirmatur praeterea quamlibet gratiam, utpote quae alicui personae destinetur, ab eo, qui eandem recipit, conscio modo accipi atque fieri propriam debere; cui rei efficiendae infans prorsus impar est.

20. At infans est revera persona, multo antea quam id significare valeat per actus conscientiae et libertatis; et qua talis, ipse iam fieri potest per sacramentum baptismi filius Dei et coheres Christi. Postea, ubi primum conscientiae et libertatis exercitium haberi poterit, tunc his facultatibus praesto erunt vires quae per gratiam baptismi animo inditae fuerunt.

BAPTISMI CONVENIENTIA CUM PARVULI LIBERTATE

21. Obicitur praeterea parvulorum baptismum ipsorum libertati officere. Etenim contra personae dignitatem est ut iisdem imponantur religiosae obligationes in futurum tempus servandae, quas ipsi fortasse

²⁹ *Concilium Tridentinum*, sess. 7, *Decr. de sacramentis*, can. 6, DENZ-SCHÖN., n. 1606.

³⁰ Cf. 2 Cor 3, 15-16.

repudiaturi sunt. Melius igitur est si ea tantum aetate sacramentum conferatur, qua ipsi liberae sponsionis capaces facti erunt. Interea parentes atque educatores se caute gerere et a quavis sollicitatione abstinere debent.

22. At huiusmodi agendi ratio prorsus fallax censenda est: nulla libertas humana tam pura existit, ut a quovis influxu immunis esse possit. Si ipse rerum naturalium ordo consideretur, animadvertimus parentes pro filiis optiones facere circa ea quae ipsorum vitae necessaria sunt et ad veros valores eosdem dirigunt. Agendi ratio familiae quae se profiteatur neutrius esse partis circa religiosam pueri vitam, fit reapse damnosa optio, quippe quae essentiali quodam bono eum privet.

Praesertim, qui contendunt per sacramentum baptismi vim inferri parvuli libertati, ii non animadvertunt omnes homines, etiam non baptizatos, qua creaturas adstringi erga Deum officiis quae praetermitti non possunt, quaeque baptismus confirmat et in filiali adoptione effert. Pariter non animadvertunt in Novo Testamento ingressum in christianam vitam nobis exhiberi non veluti quandam formam servitutis vel coercionis, sed tamquam aditum ad veram libertatem.³¹

Accidere quidem poterit, ut puer, cum adoleverit, obligationes e baptismo suo manantes respuat. Attamen eius parentes, quamvis hac de causa dolore affici possint, nihil certe habebunt quod eos paeniteat, si, ut ipsorum ius et officium erat, baptismum et christianam educationem filio procuraverint.³² Nam, secus ac res se habere videantur, fidei germina in eius animo condita fortasse aliquando reviviscent, parentibus etiam adiuvantibus patientia et amore, oratione et genuino fidei testimonio.

BAPTISMUS IN SOCIETATIS ADIUNCTIS CONSIDERATUS

23. Sunt praetera qui, ad illum nexum advertentes quo persona coniungitur cum societate, existiment expedire quidem ut infantes baptizentur in societate quae formam homogeneam exhibeat, in qua scilicet valores, iudicia et mores quoddam efficiant cohaerens systema; esse tamen haud opportunum in hodiernis societatibus quae pluralisticae di-

³¹ Io 8, 36; Rom 6, 17-22; 8, 21; Gal 4, 31; 5, 1. 13; 1 Pe 2, 16, etc.

³² Hoc officium et ius, explanatum a Concilio Vaticano II in sua Declar. *Dignitatis humanae*, n. 5, inter nationes agnoscitur: *Universa Declaratio hominis iurium*, art. 26, n. 3.

cuntur, quae scilicet instabili valorum aestimatione et opinionum conflictatione distinguuntur. Quibus in adiunctis, dicunt expedire ut differatur baptismus, donec satis maturuerit candidati personalitas.

24. Sine dubio Ecclesia non ignorat sibi debitam rationem habendam esse realitatis socialis. Homogeneitatis tamen et pluralismi criteria vim tantum indicativam habent, neque accipienda sunt pro normativis principiis, cum imparia sint ad solvendam quaestionem proprie religiosam, quae suapte natura ad Ecclesiam et ad christianam familiam pertinet.

Criterium enim « homogeneae societatis » permittit quidem legitimum haberi parvulorum baptismum, si societas est christiana; idem tamen criterium conducere potest etiam ad hanc legitimitatem negandam, cum christianae familiae numero pauciores sunt, quia in societate maiore ex parte adhuc pagana degunt vel in republica quae atheismum militantem propugnat; quod quidem, ut patet, minime admitti potest.

Criterium vero « pluralisticae societatis » haud plus valet quam criterium supra memoratum, quia in huiusmodi societate familia et Ecclesia libertate agendi fruuntur, ac proinde christianam institutionem procurare possunt.

Ceterum, qui historiam perpendat, probe noverit quantopere cohibita esset missionalis Ecclesiae dilatatio primis saeculis, si tunc temporis criteria ista « sociologica » observata essent. Accedit quod nostro tempore nimium saepe appellatio fit ad « pluralismum », ut inopinato sane modo imponantur fidelibus agendi rationes, quae reapse eos in suo libertatis christianae iure impediunt.

In societate igitur, cuius mentis habitus, mores leges, iam non amplius ab Evangelio normas sumunt, maxime interest ut in perpendendis quaestionibus, quae a baptismo parvulorum oriuntur, in primis ratio habeatur naturae et missionis propriae Ecclesiae. Populus Dei, etsi societati humanae admisceatur atque ex diversis gentibus diversisque culturis constet, nihilominus suam habet « identitatem », quae fidei et sacramentorum unitate distinguitur. Eodem spiritu eademque spe animatus, ipse quandam efficit organicam compaginem, quae apud varios hominum coetus apta est ad gignendas structuras sibi ad crescendo necessarias. Pastoralis Ecclesiae actio circa sacramenta, peculiarique modo circa parvulorum baptismum, aptanda est huic rerum statui, minime vero e criteriis, quae unice e scientiis humanis hauriuntur, pendere debet.

INFANTUM BAPTISMUS IN PASTORALI ACTIONE CIRCA SACRAMENTA

25. Alia denique additur obiectio contra infantes baptizandi morem, quasi procedat e pastoralis ratione, quae missionali afflatu careat, cuique maiori curae sit sacramentum ministrare quam fidem excitare et Evangelii actuositatem promovere. Quem morem retinendo, Ecclesiam cedere dicunt tentationi ad numerum respiciendi et socialem statum stabiliendi; incitare ad magicum quemdam sacramentorum conceptum servandum, cum contra eius munus sit ad activitatem missionalem attendere, christianorum fidem adducere ad maturitatem, eorum promovere liberam et consciam sponsonem ideoque quosdam itineris gradus in sua pastoralis ratione circa sacramenta admittere.

26. Profecto Ecclesiae apostolatus eo tendere debet, ut vivida fides suscitetur atque genuina christiana vita foveatur; at ea quae ratio pastoralis erga adultos requirit in sacramentorum administratione, nequeunt parvulis simpliciter applicari, qui, ut supra memoratum est, « in fide Ecclesiae » baptizantur. Praeterea haud parvi pendenda est sacramenti necessitas, quae totum suum momentum et vim urgentem servat, praecipue cum parvulo procurandum sit infinitum vitae aeternae bonum.

Quod autem attinet ad sollicitudinem respiciendi numerum, id, si recte intellegatur, tantum abest ut habeatur pro Ecclesia tentatio vel malum, ut sit revera eius officium et bonum. Ecclesia, enim, quae a sancto Paulo ut Christi « corpus » et « plenitudo » definitur,³³ visibile est in mundo Christi sacramentum; eius missio est ad omnes homines extendere sacramentale vinculum, quo Domino suo glorificato coniungitur. Ideoque non potest facere quin optet ut primum et fundamentale sacramentum, hoc est baptismus, omnibus, parvulis aequae ac adultis, conferatur.

Si ita intellegatur, praxis administrandi baptismum parvulis vere evangelica est, quippe quae vim testimonii prae se ferat; patefacit enim nos a Deo praeveniri, eiusque gratuito amore vitam nostram circumfundi: « non quasi nos dilexerimus Deum, sed quoniam ipse dilexit nos ... Nos diligimus, quia Ipse prior dilexit nos ».³⁴ Quae autem etiam ab adultis ad baptismum suscipiendum postulatur,³⁵ oblitterari non si-

³³ Eph 1, 23.

³⁴ 1 Io 4, 10. 19.

³⁵ Cf. *Concilium Tridentinum*, sess. VI, *De iustificatione*, cap. 5-6, can. 4 et 9, DENZ.-SCHÖN., nn. 1525-1526, 1554, 1559.

nunt id quod scriptum est: « Non ex operibus iustitiae quae fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus sancti ».³⁶

PARS TERTIA

NONNULLAE PASTORALES NORMAE DIRECTORIAE

27. Etsi impossibile est quasdam hodiernas admittere sententias, quales eae sunt quae contendunt prorsus esse tollendum usum parvulos baptizandi, vel arbitrio relinquendum, certis de causis, utrum baptismus statim conferatur an prolatetur, non potest tamen negari necessitas pastoralis laboris profundioris atque aliqua ex parte renovati cuius principia et summa lineamenta nunc expedit indicare.

PRINCIPIA HUIUS PASTORALIS NAVITATIS

28. Magni interest in primis in memoriam revocare baptismum parvulorum habendum esse grave officium; quaestiones quae de eo pastoribus ponuntur, non aliter solvendae sunt nisi fideliter attendendo ad doctrinam et perpetuam praxim Ecclesiae.

Actio pastoralis circa parvulorum baptismum concrete regenda est duobus principiis, quorum alterum priori subicitur.

1) Baptismus, ad salutem necessarius, signum est et instrumentum praevenientis amoris Dei, qui ab originali peccato liberat, atque vitae divinae consortium communicat: ex se, horum bonorum donum pro parvulis differendum non est.

2) Cautiones praestandae sunt, ut hoc donum per genuinam fidei et vitae christianae educationem ita crescere possit, ut sacramentum totam suam « veritatem » attingat.³⁷ Ista cautiones regulariter praestantur a parentibus vel propinquis, etsi suppleri possunt variis modis in christiana communitate. Si tamen istae cautiones revera seriae non sunt, id causa esse poterit cur sacramentum differatur; si denique certo nullae sunt, sacramentum denegandum est.

³⁶ Tit 3, 5.

³⁷ Cf. *Ordo baptismi parvulorum, Praenotanda*, n. 3, p. 15.

DIALOGUS PASTORUM CUM FAMILIIS FIDEM HABENTIBUS

29. Ratione habita horum duorum principiorum, realis singulorum casuum condicio expendenda erit per colloquium pastorale inter sacerdotem et familiam. Quoad modum instituendi colloquium cum christianis parentibus qui religiosa officia assidue observant, normae traditae sunt in Praenotandis Ritualis Romani, quorum hic duas res significatiores memorare satis sit.

Imprimis, magnum momentum tribuendum est praesentiae atque activae parentum participationi in celebratione; ipsi iam priores agunt partes, respectu habito patrinorum et matrinarum, quorum praesentia tamen etiam requiritur, cum eorum auxiliatrix opera in educatione pretiosa sit atque interdum necessaria.

Deinde, magnum momentum tribuendum est baptismi praeparationi. Parentes debent de eo sollicitudinem habere, pastores suos de expectato partu certiores facere, suum animum spiritualiter praeparare. Pastores autem familias visitabunt, immo plures simul adunabunt eisq[ue] catechesim atq[ue] opportuna monita praebeunt; ad orandum denique eas incitabunt pro filiis, quos mox accepturae sint.³⁸

Quod autem attinet ad tempus baptismi celebrandi, standum erit hic Ritualis monitis: « Ratio habeatur in primis salutis parvuli, ne hic beneficio sacramenti privetur; deinde valetudinis matris, ut, quantum fieri possit, et ipsa adesse possit: demum, dummodo hoc praestantiori bono infantis non obsit, necessitatis pastoralis, id est temporis sufficientis ad praeparandos parentes et ad ipsam celebrationem congrue ordinandam, ut indoles ritus apte manifestetur ». Itaque baptismus celebrabitur, « si parvulus in periculo mortis versatur, sine mora », secus, regulariter, « infra priores hebdomadas post nativitatem parvuli ».³⁹

DIALOGUS PASTORUM CUM FAMILIIS
PARUM CREDENTIBUS VEL NON CHRISTIANIS

30. Fieri potest ut pastores adeantur a parentibus modicae fidei atq[ue] religionem per occasionem tantum observantibus, vel etiam a parentibus non christianis, qui ex rationibus consideratione dignis baptismum pro filio petunt.

³⁸ Cf. *ibid.*, n. 8, § 2, p. 17; n. 5, §§ 1 et 5, p. 16.

³⁹ *Ibid.* n. 8, § 1, p. 17.

Quo in casu, colloquio perspicaci necnon benevolentiae pleno pastores conabuntur eorum studium suscitare in sacramentum quod petunt atque eos monere de obligatione quam contrahunt.

Ecclesia enim huiusmodi parentum desiderio satisfacere non potest, nisi data ab eis cautione, baptizatum parvulum postea institutione christiana donatum iri, quam sacramentum requirit, itemque spem fundatam habere debet baptismum fructus suos esse daturum.⁴⁰

Si sufficientes sunt cautiones allatae — cuiusmodi sunt electio patrino-
rum seu matrinarum, qui sincero animo curam suscipiant parvuli, vel
auxilium fidelium communitatis, — tunc sacerdos non poterit recusare
quominus baptismum sine mora celebret, eodem modo quo ipse se
gerit erga christianarum familiarum filios. Si contra cautiones insuffi-
cientes erunt, baptismus prudenter differatur; pastores tamen cum pa-
rentibus commercium servare debent, ita ut si fieri potest, condiciones
ab ipsis ponendae obtineantur, quae necessariae sunt ad sacramentum
celebrandum. Denique, si ne id quidem fieri poterit, proponi potest
tamquam extrema ratio adscriptio parvuli alicui catechumenatui, tem-
pore scholarum frequentando.

31. Hae normae, quae iam latae sunt et vigent,⁴¹ adhuc nonnullis
explanationibus indigent.

Imprimis manifestum esto huiusmodi baptismi denegationem nullo
modo habendam esse formam quandam coercionis. Ceterum nec de
denegatione hic agitur, nec multo minus de personarum acceptione, sed
de paedagogica dilatione, quae eo spectat, ut familia pro sua condicione
vel in fide progrediatur vel magis conscia fiat suarum obligationum.

Quod ad cautiones attinet, sufficiens existimanda est ea promissio,
ex qua spes fundata habeatur pueros in christiana religione institutum
iri.

Inscriptio, quae forte fiat, ut in futurum catechumenatus frequente-
tur, nullo ritu ad id condito celebrati debet, qui facile sacramenti ipsius
instar aestimari possit. Manifestum etiam esto, huiusmodi inscriptionem
non esse revera ingressum in catechumenatum, neque parvulos, qui
sic inscribantur, pro catechumenis habendos esse cum omnibus huic statui

⁴⁰ Cf. *ibid.*, n. 3, p. 15.

⁴¹ Edictae primum per Litteras huius Congregationis pro Doctrina Fidei ad respondendum petitioni Exc. DD. Bartholomaei Hanrion, episc. Dapangensis in Togo, hae normae publici iuris factae sunt, insimul ac praedicti episcopi petitio in ephemeridibus *Notitiae* 61, 1971 (an. 7), pp. 64-70.

adnexis praerogativis. Posteriore tempore praesentandi erunt ad aptum aetati suae catechumenatum. Ad rem quod attinet, expresse declarandum est, si in *Ordine initiationis christianae adultorum* extet *Ordo initiationis puerorum qui aetatem catecheticaam adepti sunt*,⁴² hoc nullatenus significare Ecclesiam malle aut considerare tamquam ordinariam baptismi dilationem ad illam aetatem.

Denique, in iis regionibus ubi parum credentes vel non christianae familiae constituunt maiorem incolarum partem, adeo ut ibidem iure conferentiae Episcopales introduxerint communem normam pastoraalem de servando temporis intervallo longiore quam in lege generali ante baptismi celebrationem,⁴³ christianae familiae ibi degentes integrum suum ius retinent citius suos filios baptizandi. His ergo sacramentum conferendum est, uti Ecclesia exoptat et istarum familiarum fides atque animi magnitudo merentur.

MUNUS FAMILIAE NECNON COMMUNITATIS PAROECIALIS

32. Pastoralis opera, quae parvulorum baptismi occasione peragitur, inserenda est in latiore navitate quae extendatur ad familias necnon ad totam christianam communitatem.

Quam ad rem magni momenti est impensior pastoralis actio, quae dirigatur ad sponso qui matrimonii praeparandi causa conveniunt, ac deinde ad coniuges recenter matrimonio iunctos. Pro adiunctis, tota sollicitanda erit ecclesialis communitas, ac praecipue educatores, christiani coniuges, consociationes actionis familiaris, religiosae congregationes atque saecularia instituta. Huic apostolatui sacerdotes magnas tribuant partes. Parentes praecipue de ipsorum officio excitandae et educandae filiorum fidei commoneant. His enim cum demandatur ut religiosam parvuli initiationem inchoent, eum doceant Christum tamquam propinquum amicum diligere, eius denique conscientiam efforment. Hoc opus eo fecundius faciliusque evadet, quo magis innitetur in baptismi gratia, in animo parvuli infusa.

33. Ut clare indicat Rituale, paroecialis communitas et praesertim christianorum coetus qui necessitudine atque vicinitate cum hac familia coniuncti sunt, partem habere debent in hoc pastoralis baptismi opere.

⁴² Cf. *Ordo initiationis christianae adultorum*, Romae, ed. typica, 6 ian. 1972, cap. 5, pp. 125-149.

⁴³ Cf. *Ordo baptismi parvulorum*, Praenotanda n. 8, §§ 3-4, p. 17.

Etenim « ad populum Dei, hoc est Ecclesiam, quae fidem ab Apostolis acceptam tradit et nutrit, praeparatio baptismi et christiana institutio summopere pertinet ».⁴⁴ Quae actiosa populi christiani participatio, iam in praxim adducta cum de adultis agitur, pariter exigitur in parvulorum baptismo, ubi « populus Dei, hoc est Ecclesia, communitate locali repraesentata ... magnas partes habet ».⁴⁵ Ceterum communitas ipsa magnum spirituale et apostolicum beneficium percipiet e baptismi celebratione. Denique, post liturgicam celebrationem, opus communitatis adhuc continuabitur, cum adulti conspirabunt ad fidem iuvenum educandam tum suae vitae christianae testimonio, tum participatione in variis catecheseos operibus.

CONCLUSIO

Congregatio pro Doctrina Fidei ad Episcopos sese dirigens, plene confidit ut ipsi, in exercitio muneris a Domino accepti, curae sibi habeant Ecclesiae doctrinam de baptismi parvulorum necessitate in mentem revocare, aptam rationem pastorem promovere, atque ad traditam disciplinam eos reducere qui, pastoralibus sollicitudinibus consideratione dignis fortasse compulsi, ab illa discesserint. Exoptat etiam, ut de huius Instructionis doctrina atque normis directoriis certiores fiant omnes pastores, christiani parentes et Ecclesiae communitates, ita ut omnes conscii evadant suarum obligationum, et per parvulorum baptismum atque eorum christianam educationem ad profectum Ecclesiae, quae est Corpus Christi, sociam operam conferant.

Hanc Instructionem in Conventu ordinario huius Sacrae Congregationis deliberatam, Summus Pontifex PP. Ioannes Paulus II, in Audientia infrascripto Cardinali Praefecto concessa, approbavit et publici iuris fieri iussit.

Romae, ex Aedibus S. Congregationis pro Doctrina Fidei, die 20 Octobris 1980.

FRANCISCUS Card. ŠEPER
Praefectus

✠ FR. HIERONYMUS HAMER, O P.
*Archiepiscopus tit. Loriensis
Secretarius*

⁴⁴ *Ibid.*, *De initiatione christiana, Praenotanda generalia*, n. 7, p. 9.

⁴⁵ *Ibid.*, *Praenotanda*, n. 4, p. 15.

Acta Congregationis

LITTERAE CIRCULARES AD PRAESIDES CONFERENTIARUM EPISCOPALIU DE PRECIBUS EUCHARISTICIS PRO PUERIS ET DE RECONCILIATIONE

Sacra Congregatio pro Sacramentis et Cultu Divino, die 15 decembris 1980, ad Conferentias Episcopales litteras misit, quibus notam facit facultatem a Summo Pontifice concessam utendi in crastinum « ad nutum Sanctae Sedis » Precibus eucharisticis pro Missis cum pueris et de reconciliatione, iisdem quae antea, servatis condicionibus.

Prot. CD 2210/80

Romae, die 15 decembris 1980

E.me Domine,

officium mihi est Tecum communicare ea quae Summus Pontifex disposuit quoad usum Precum eucharisticarum pro Missis cum pueris et de reconciliatione.

Uti, notum est, concessio adhibendi praedictas Preces eucharisticas finem habet anno 1980 exeunte (cf. *Notitiae* 1977, pp. 555-556).

Beatissimus Pater Ioannes Paulus II in Audientia, die 13 decembris 1980 Iacobo R. Card. Knox, Congregationis pro Sacramentis et Cultu Divino Praefecto, concessa, benigne indulsit ut usus Precum eucharisticarum pro Missis cum pueris et de reconciliatione prorogaretur, iisdem quae antea servatis condicionibus, sive pro illis Conferentiis Episcopalibus, quae facultate a Sancta Sede concessa iam fruuntur, sive pro ceteris Conferentiis, quae Sancta Sede approbante usum Precum in propriam Nationem introducere vellent.

Quae facultas vigere perget donec aliter a Sede Apostolica provideatur.

Omni quo par est obsequio, pergratum mihi est sensus erga Te venerationis meae pandere atque me profiteor

in Domino add.mum

IACOBUS R. Card. KNOX
Praefectus

(Vergilius Noè)
a Secretis a.

SUMMARIUM DECRETORUM

(a die 16 novembris ad diem 31 decembris 1980)

I. CONFIRMATIO DELIBERATIONUM CONFERENTIARUM EPISCOPALIUM
CIRCA INTERPRETATIONES POPULARES

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Porturicus

Decreta generalia, 10 decembris 1980 (Prot. CD 1997/80): confirmatur interpretatio *hispanica* quarti voluminis Liturgiae Horarum.

Civitates Foederatae Americae Septemtrionalis

Decreta generalia, 30 decembris 1980 (Prot. CD 2224/80): confirmatur interpretatio *anglica* orationis Missae in honorem Beatae Catharinae Tekakwitha.

ASIA

India

Decreta particularia, *Regio linguae « Marathi »*, 20 decembris 1980 (Prot. CD 1937/80): confirmatur interpretatio *marathi* Missalis Romani.

Insulae Philippinae

Decreta particularia, *Lipensis*, 6 decembris 1980 (Prot. CD 1984/80): confirmatur textus *latinus* Missae Beati Laurentii Ruiz et sociorum martyrum.

Die 11 decembris 1980 (Prot. CD 2149/80): confirmatur interpretatio *tagalog* et *anglica* Missae Beati Laurentii Ruiz et sociorum martyrum.

Die 16 decembris 1980 (Prot. CD 1984/80): confirmatur interpretatio *tagalog* et *anglica* textus lectionis alterae de Liturgia Horarum Beati Laurentii Ruiz et sociorum martyrum.

EUROPA

Gallia

Decreta particularia, *Lucionensis*, 10 decembris 1980 (Prot. CD 1876/80): confirmatur textus *gallicus* Proprii Missarum et Liturgiae Horarum.

Senonensis-Antissiodorensis, 20 decembris 1980 (Prot. CD 418/80): confirmatur textus *gallicus* Proprii Missarum.

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Decreta generalia, 21 novembris 1980 (Prot. CD 2009/80): confirmatur interpretatio *hispanica* quarti voluminis Liturgiae Horarum.

Italia

Decreta particularia, *Faventina*, 18 novembris 1980 (Prot. CD 1999/80): confirmatur textus *latinus* Missae Sanctae Catharinae, virginis et martyris.

Isclana, 13 novembris 1980 (Prot. CD 773/80): confirmatur textus *latinus* et *italicus* Proprii Missarum.

Viglevanensis, 22 decembris 1980 (Prot. CD 1035/79): confirmatur textus *latinus* et *italicus* Proprii Missarum et Liturgiae Horarum.

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II. CONFIRMATIO TEXTUUM PROPRIORUM RELIGIOSORUM

Congregatio Missionariorum Servorum Pauperum, 27 novembris 1980 (Prot. CD 979/80): confirmatur interpretatio *anglica* Proprii Missarum.

Ordo Clericorum Regularium a Somascha, 19 novembris 1980 (Prot. CD 1875/80): confirmatur textus *latinus* Missae et Liturgiae Horarum S. Hieronymi Aemiliani.

Ordo Fratrum Praedicatorum, 27 novembris 1980 (Prot. CD 1461/80): confirmatur textus *latinus* et *bohemicus* Missae et Liturgiae Horarum Beatae Zdislavae.

Ordo Sancti Benedicti, *Congregatio Solesmensis*, 22 novembris 1980 (Prot. CD 1542/80): confirmatur textus Psalterii Monastici.

Die 6 decembris 1980 (Prot. CD 2030/80): confirmatur interpretatio *polona* I voluminis Liturgiae Horarum Monasticae, cui titulus « Monastyczna liturgia godzin ».

Congregatio S. Mariae Montis Oliveti, 20 decembris 1980 (Prot. CD 1004/80): confirmatur textus *latinus* et *italicus* Praefationis de Sancta Francisca Romana atque de Beato Bernardo Tolomei.

III. CALENDARIA PARTICULARIA

Dioeceses

Biturgensis, 28 novembris 1980 (Prot. CD 148/80).

Calliensis, 9 decembris 1980 (Prot. CD 1783/80): conceditur ut celebratio Beati Ioannis Sazari, tertiarii franciscani, in Calendarium dioecesis inseri valeat, quotannis die 21 aprilis gradu *memoriae ad libitum* peragenda.

Dertosensis, 9 decembris 1980 (Prot. CD 2075/80): conceditur ut celebratio Beatae Mariae Rosae y Vallé, religiosae, in Calendarium dioecesis inseri valeat, quotannis die 11 iunii gradu *memoriae obligatoriae* in civitate Dertosensi et in loco v.d. « Jesús »; gradu vero *memoriae ad libitum* in ceteris dioecesis partibus peragenda.

Eodem die (Prot. CD 2076/80): conceditur ut celebratio Beati Henrici de Ossò y Cervellò, presbyteri, in Calendarium dioecesis inseri valeat, quotannis die 27 ianuarii gradu *memoriae obligatoriae* in civitate Dertosensi et in locis v.d. « Vinebre » et « Jesús »; gradu vero *memoriae ad libitum* in ceteris dioecesis partibus peragenda.

Isclana, 13 novembris 1980 (Prot. CD 773/80).

Lucionensis, 10 decembris 1980 (Prot. CD 1876/80).

Senonensis-Antissiodorensis, 20 decembris 1980 (Prot. CD 418/80).

Valvensis et Sulmonensis, 11 decembris 1980 (Prot. CD 5/80).

Viglevanensis, 22 decembris 1980 (Prot. CD 1035/79).

Familiae religiosas

Ordo Fratrum Praedicatorum, 9 decembris 1980 (Prot. CD 2132/80): conceditur ut celebratio Beati Bartholomaei Longo in Calendarium proprium Provinciarum Ordinis inseri valeat, quotannis die 6 octobris gradu *memoriae ad libitum* peragenda.

IV. CONCESSIO TITULI BASILICAE MINORIS

Sancta Crux de Sierra, 25 novembris 1980 (Prot. CD 358/77): pro ecclesia cathedrali Sancto Laurentio, diacono et martyri, dicata.

V. PATRONI CONFIRMATIO

Tirnaviensis, 13 octobris 1980 (Prot. CD 1702/80): confirmatur electio Sancti Ioannis Baptistae in Patronum apud Deum archidioecesis Tirnaviensis, loco Sancti Adalberti, olim Patroni Apostolicae Administrationis Tirnaviensis.

VI. 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).

Societas Apostolatus Catholici, 11 decembris 1980 (Prot. CD 2147/80): Missa votiva Beatae Mariae Virginis de Monte Carmelo, in sanctuario Neo-Eboracensi eidem Beatae Mariae Virgini dicato.

A HISTORICAL SURVEY OF LITURGICAL ADAPTATION

INTRODUCTION

The liturgical reform of Vatican II was not a whim of the moment or an improvisation meant to cope with a practical need of the twentieth century. One who looks back at history realizes that Vatican II's liturgy had to come about as the result of a series of historical factors dating back as far as the eighth century. To appreciate it, one has to situate it in a historical context.

This historical perspective is a key to the proper implementation of liturgical reform. Preference for a medieval form of liturgical celebration to the one proposed by the Council reveals a lack of historical perspective. Indeed it shows that one does not view the liturgy as subject to historical evolution and as expression of the theological and sociological state of the Church. The Church gets the kind of liturgy it deserves! This is not to say that the liturgy of Vatican II is the most perfect form of the Roman liturgy. It is certainly closer to the classical form which existed before the tenth century. But it still possesses features which link it to the medieval period. Perhaps this is a proof that the Church's worship has to be seen in the light of its historical background. It is not perfect, but it is the kind of liturgy which responds better to the spiritual and pastoral needs of the Church of today.

It is, however, also a lack of historical perspective to canonize the liturgy of Vatican II as the final stage of liturgical development. The Church will continue to be a pilgrim subject to the changes and chances of time. Culture and thought will continue to influence her life and consequently her form of worship. Vatican II's SC 37-40 indicated this when it encouraged the adaptation of the Roman liturgy, in its quasi-classical form, to the cultures and traditions of peoples. To celebrate, therefore, the liturgy of Vatican II exactly as the new books define it, without any regard for pastoral needs and cultural variations, is a lack of historical perspective and in the final analysis a betrayal of the spirit of Vatican II.

ADAPTATION FROM THE EIGHTH CENTURY TO THE AGE OF THE BAROQUE

By the seventh century the different liturgical rites in both the East and the West had acquired their basic shape and characteristics. Of special interest to the history of adaptation is the fate of the Roman rite when it "migrated" to the land of the Franco-Germanic people during the eighth century. It did not take long before it yielded to the pressure of the new cultural world it entered. Rituals once austere were enhanced by drama and elaborate ceremonials. Prayer texts once direct and simple were adorned with a flourish approaching verbosity. The *praefacio* of the *Missa in vigilia Paschae* of the *Missale Gallicanum Vetus* is a notable example of Franco-Germanic elaboration of a simple, brief and sober Roman euchology.¹

The following illustrates this point:

Sacr. Greg.-Hadr.

Deus, qui hanc sacratissimam noctem gloria dominicae resurrectionis inlustras, conserva in novam familiae tuae progeniem adoptionis spiritum quem dedisti, ut corpore et mente renovati puram tibi exhibeant servitutem.²

Missale Gall. Vet.

Omnipotens sempiterne Deus, qui hanc sacratissimam noctem per universa mundi spacia gloria dominicae resurrectionis inlustras, conserva in novam familiae tuae progeniem sanctificationis spiritum quem dedisti, ut corpore et mente renovati puram tibi animam et purum pectus semper exhibeant.

We have here a typical example of Gallican flourish. The direct invocation *Deus* is elaborated to *Omnipotens sempiterne Deus*. The anamnestic prodosis acquires an expansive mood with the addition of *per universa mundi spacia*. And in line with the Franco-Germanic moralizing tendency, *adoptionis spiritum* is changed to *sanctificationis spiritum*, while the phrase *puram servitutem* becomes *puram animam et purum pectus*. Thus the concise and theological Roman formula is

¹ For a description of the classical form of the Roman liturgy according to the Roman genius, see: E. Bishop, "The Genius of the Roman Rite", *Liturgica Historica* (Oxford, 1918), pp. 1-19.

² *Le Sacramentaire Grégorien*, ed. J. Deshusses (Fribourg, 1971), p. 189; *Missale Gallicanum Vetus*, ed. L. Mohlberg (Rome, 1958), p. 42.

transformed into the elaborate and moralistic Franco-Germanic prayer. Adaptation in this case should probably not be considered as theological impoverishment of the Roman original, but rather as an attempt to translate it to the religious culture of the Northerners.

Around the year 783 Charlemagne requested Pope Hadrian I to send him a copy of a pure Roman sacramentary for the uniform use of his empire, which was beset by liturgical « anarchy ».³ The Sacramentary arrived two years later and was exposed at the library of Aachen as the *liber authenticus*. It proved, however, to be defective. Mass formularies after Epiphany, during the Octaves of Easter and Pentecost, funeral rite, rite of reconciliation, votive Masses and blessings which the Franco-Germanic people highly prized were missing altogether. To remedy the situation, which must have been quite embarrassing for the emperor, Alcuin (or Benedict of Aniane?) had to add supplementary texts taken from Gallican usages, such as blessing of Easter candle, ordinations, blessings, dedication of churches and exorcisms. These additions were at first a distinct supplement to the Roman sacramentary, but were later incorporated to the sacramentary itself, resulting in a Roman-Franco-Germanic hybrid. Thus, not only did they supply what was lacking in the Roman sacramentary, but they also effectively adapted it to a people who had special preference for the dramatic, the verbose and the moralizing. In Mainz towards the year 950 the *Ordines Romani* were elaborated with elements borrowed from sacramentaries to form the *Pontificale Romano-Germanicum* of the tenth century. The sermons, expositions, blessings, exorcisms and ordeals (!) which were incorporated in this liturgical book adapted it to the taste of the Northerners of this period.⁴

³ After a visit to Rome in 781 Emperor Charlemagne requested Pope Hadrian I for a copy of a sacramentary currently in use in Rome, in order to solve the problem of liturgical confusion brought about by the Gelasian Sacramentaries of the eighth century. The letter of Pope Hadrian I is preserved. See: *Monumenta Germanica Historica* (Hanover, 1826), Ep. III, p. 626; see also: C. JONES, *The Study of Liturgy* (London, 1978), p. 227. Although one can speak of the Franco-germanization of the Roman rite, it is equally possible to speak of the Romanization of Gallican liturgies, as C. Vogel does in: "Les motifs de la romanisation du culte sous PÉPIN LE BREF et CHARLEMAGNE", *Culto cristiano, Política imperiale carolingia* (Todi, 1979), pp. 15-41; see also *Id.*, *Introduction aux sources de l'histoire du culte chrétien au moyen-âge* (Spoleto, 1975), pp. 72-83.

⁴ *Le Pontifical romano-germanique du dixième siècle*, ed. C. Vogel (Vatican City, 1963), vols. I-II.

This particular period shows that, because of its simplicity, brevity, sobriety and practicality, the classical form of the Roman liturgy can be easily adapted to practically any culture and tradition, including those which have little in common with the Roman genius. The program of adaptation outlined by SC 37-40 can look back to this period for its model. By bringing back the Roman rite to its classical form, the Council facilitated the task of adaptation. It offered to various cultures and traditions a liturgical form which can be further elaborated according to their proper expressions. What the Franco-Germanic people did to the Roman liturgy after it "migrated" to the North can similarly be done today by others.

But it was also a period of great literary and poetic compositions (*Veni Creator, Victimae paschali laudes, Ut queant laxis*)⁵ as well as of magnificent Romanesque churches in Germany, France and Spain. Other features of this period, such as the decline of active participation, private Masses, devotions to saints, private prayers during Mass and the obsession to repeatedly confess one's sins during Mass (*apologiae*) are well known.⁶ During its sojourn in the North the Roman rite easily adapted itself to the genius and sensitivity of the people, sometimes at the cost of sacrificing its own genius and tradition. Decadent features, however, need not be imputed to the Franco-Germanic people, but should be blamed on the general religious culture of the period. At any rate, the contact of the Roman rite with the Northern people did not cause irreparable damages. Indeed the new culture endowed it with a freshness and vitality which Rome did not hesitate to appropriate in the tenth century, when it returned to Rome in its hybrid form as Roman Franco-Germanic liturgy.

The medieval period between the tenth to the thirteenth century can be rightly regarded as one of the more outstanding epochs in the history of the Church. It was the age of powerful emperors and conquerors, like the Ottonian emperors who brought the Roman Franco-Germanic liturgy back to Rome, Stephen of Hungary, El Cid and Frederick Barbarosa. It was the age of Crusades and crusaders, and of monastic reforms such as Cluny, Chartreuse and Citeaux. Of interest to the history of adaptation was the attempt of Pope Gregory VII

⁵ *DACL*, vol. VI, "Hymnes", coll. 2910-11; vol. XV, "Séquences", col. 1301; see also: A. ROBERTSON, *Christian Music* (New York, 1961), p. 37.

⁶ See: J. EMMINGHAUS, *The Eucharist* (Collegeville, 1978), p. 78.

(1072-85) to return to the *ordinem romanum et antiquum morem*. It was the first attempt to restore the classical form of the Roman liturgy. While Gregory VII succeeded in imposing discipline on the Roman clergy, he failed in his intention of "purifying" the Roman liturgy of its northern elements. The *apologiae*, private prayers of the priest during Mass and new signs of eucharistic reverence remained. More successful was the work of the Roman liturgists of the twelfth century, who shortened and simplified the *Pontificale Romano Germanicum* of the tenth century by eliminating didactic explanations and such rituals as ordeals and exorcism of persons possessed by evil spirits. These things did not appeal to the Roman sense of sobriety.⁷ However, the twelfth-century emphasis on eucharistic theology brought about new practices revolving around the moment of consecration: multiple gestures of reverence, use of bells and candles.⁸ The next century saw the flowering of Christian spirituality, monumental Scholastic writings and the rise of the great cathedrals of Europe (Rheims, La Sainte Chappelle, Burgos, Wells and Assisi). A significant liturgical reform of the period was the one initiated by Pope Innocent III (1198-1216) who codified the common usages of the Roman Church for the use of his Curia. Although the result tended toward the Roman classical form, it was tinged with legalism, allegorism and pietism.⁹ It was this thirteenth-century liturgy which the Friars Minor propagated throughout the world through their missionary activity.

The Liturgical Movement's and Vatican II's insistence to return to the classical form of the Roman liturgy is thus not a novelty in liturgical history. The Roman Church has always had a great respect for its classical tradition. The difference between the reform from the eleventh to the thirteenth century and the reform of Vatican II lies in the intention of the Council to make the Roman liturgy more available and accessible to various cultures and traditions. Adaptation must be based

⁷ For GREGORY VII's *Regula Canonica*, see: G. MORIN, *Etudes, textes, découvertes*, Anecdota Maredsolana (Paris, 1913), pp. 459-60; for the 12th century Roman Pontifical, see: M. ANDRIEU, *Le Pontifical romain au moyen-âge*, vol. 1 (Vatican City, 1938).

⁸ See: V. KENNEDY, "The Moment of Consecration and the Elevation of the Host", *Mediaeval Studies* (Toronto, 1944), pp. 121-50.

⁹ See: S. BOTTARI, *Tesori d'arte cristiana* (Bologna, 1968) vol. II, pp. 29-58, 85-112, 141-68, 253-80, 337-64; for the Pontifical of the Roman Curia, see: M. ANDRIEU, *Le Pontifical romain au moyen-âge*, *op. cit.*, vol. II, pp. 311-12.

on the authentic Roman form rather than on local modifications of the Roman liturgy.

The fourteenth, fifteenth and part of the sixteenth centuries mark the autumn of the Middle Ages and the decline of liturgical life.¹⁰ But it is not a period that can be easily disregarded, for it possessed a feature which touch on liturgical adaptation. It was at this time that the dramatization of the liturgy flourished in many European countries and continued to flourish until the Baroque period. Not that the earlier centuries did nothing of the sort. Some of these liturgical plays existed already in the twelfth century, but drama had not been as important an element of public worship as it was during this period.¹¹ The plays re-enacted the events commemorated by liturgical feasts, sometimes incorporating apocryphal stories with a view to adding more savor to the drama. They were performed in church at the beginning of or even during the Mass itself. The texts were basically those of the Mass and the Divine Office. It was only after indecorous and comic skits crept in that many such plays were evicted from the church to the market-places where they were decidedly transformed into buffoonery. The original liturgical plays revolved around the Christmas story, Holy Week, Corpus Christi and the Blessed Virgin. Through the Spanish missionaries some of them reached Latin America and the Philippines where they still survive in a modified state.¹² Examples of these are the Christmas star that moves through the nave of the church to the crib at the sanctuary during the *Gloria* of Midnight Mass, passion plays and the meeting of Christ and his Mother at Easter dawn before Mass.

Liturgical plays flourished during the decadent period, but the official liturgy provided the inspiration. The procession with palms, the dramatic chanting of the passion narrative, the washing of feet, the "entombment" or reposition of the sacred host on Holy Thursday, the veneration of the cross and the reproaches: these are dramatic elements, borrowed by Rome mostly from the North, which paved the way for the growth of liturgical plays. And at a time when the liturgy no longer

¹⁰ J. HUIZINGA, *The Waning of the Middle Ages* (London, 1976), pp. 182-205.

¹¹ W. LIPPHARDT, "Der dramatische Tropus. Fragen des Ursprungs der Ausführung und der VERBREITUNG," *Dimensioni drammatiche della Liturgia medioevale* (Viterbo, 1977), pp. 17-31.

¹² R. B. DONAVAN, *The Liturgical Drama in Medieval Spain* (Toronto, 1958), pp. 6-19.

spoke the language of the people, it was to be expected that pastors, Pope Gregory XI at Avignon included, would welcome liturgical plays as a form of catechetical instruction.¹³ But one cannot totally ignore their negative impact on liturgical life. For while they instructed the people on the events commemorated by the liturgy, they did not deepen their understanding of the liturgy itself, but rather stole their attention away from it.

The question of drama in the liturgy is not a thing of the past. While it should not be reintroduced in the liturgy as a substitute to the understanding of liturgical texts and rituals, especially now that the liturgy is in the vernacular, certain cultural exigencies may nevertheless necessitate the revival of drama or at least of dramatic elements in the liturgy. For the Roman simplicity, brevity and sobriety are not always and everywhere admired as human qualities. The motivation, therefore, for introducing drama or dramatic elements in the liturgy is to allow culture to participate in it. Drama should never substitute proper liturgical catechesis and mystagogy. Nor should catechesis be an excuse for ignoring drama, where culture requires it as part of liturgical celebration and experience.

In the eve of the Protestant Reformation one could observe what J. Jungmann so aptly calls "the flowering of autumn".¹⁴ Religious and liturgical life seemed to flourish; chapels and oratories were built by guilds and rich families, but they were intended for their own worship; there was strong popular piety, but it was subjective and individualistic and with little reference to the ecclesial community; the liturgical year received great attention, but the mystery it celebrated (with emphasis on Christmas and the Passion) was more of a past event to be contemplated than a present mystery to be participated in. With such a state of affairs there was hardly any possibility to celebrate the liturgy, for there was no longer any sense for the worshipping community nor of the presence of the liturgical mystery. As J. Jungmann so pointedly remarked, "There was a mighty façade, and behind it—a great emptiness".¹⁵ Autumn, however, did not come unannounced. The preceding centuries, especially from the tenth to the thirteenth, carried

¹³ See: E. O. JAMES, *Seasonal Feasts and Festivals* (New York, 1963), p. 264.

¹⁴ J. JUNGMAUN, "The State of Liturgical Life on the Eve of the Reformation", *Pastoral Liturgy* (London, 1962), pp. 64-80.

¹⁵ *Ibid.*

the germ of this unhappy situation: a clerical liturgy, ignorance of the nature of liturgical act, pietism, allegorical theology or its opposite (an exaggeratedly realistic theology of "transubstantiation", for example), and the lack of harmony between liturgical language and the popular *linguaggio*, and between liturgical rites and contemporary culture. History teaches us that when the liturgy is not adapted to the times, does not respond to its demands and lacks solid theological basis, autumn is just around the corner.

The Council of Trent (1545-63) plays an important role in the history of the Roman liturgy in general, but not of adaptation in particular. Since its principal aim was to curb abuses and institute reforms, it could not be expected to further muddle up the situation by introducing new adaptations in the liturgy. Although liturgy was much discussed, the Council did not come up with any concrete reform of liturgical books. Instead, in the last Session (3-4 December 1563) the Council entrusted to the Pope the revision and promulgation of the Missal and the breviary, *ut eius iudicio atque auctoritate terminetur et evulgetur*.¹⁶ With the establishment of the Sacred Congregation of Rites by Sixtus V in 1588 the centralizing effort of Trent was realized, free development of the liturgy in local Churches was ended, and the liturgy came to a standstill.¹⁷ Centuries rolled on, cultures evolved, new missionary situations arose, but the liturgy of the Roman Church remained inflexible and oblivious of all these factors. Canon Law and moral theology further fortified the wall that protected the liturgy from any new development. Trent's achievements in liturgical reform became a disadvantage in later centuries, because the reform intended for a particular moment in the life of the Church was canonized for the succeeding generations. Trent was the best answer to the problems of the time, but it could not be expected to be the best answer to the problems of all times. Indeed, the Tridentine reform was very much in the context of the period. While it codified existing liturgical usages and avoided novelty and archeologism, it purified the Roman rite of its medieval abuses. But codification eventually alienated it from the people who was forced to take to popular forms of piety

¹⁶ See: G. ALBERIGO: *Conciliorum oecumenicorum decreta* (Rome, 1962), p. 773.

¹⁷ T. KLAUSER, "Rigid Unification in the Liturgy and Rubricism", *A Short History of the Western Liturgy* (Oxford, 1979), pp. 129-35.

and devotion, thus ironically giving birth to the religious culture of the Baroque.

The age of the Baroque reflects the festive mood of a Church celebrating her victory over the chaos of the Middle Ages and the crisis of the Reformation. The liturgy, now reformed and uniformly observed, was unable, however, to resist the pressures coming from the religious culture of the period: a flair for festivity, external manifestations of grandeur and triumphalism, especially through pilgrimages and processions with banners, and sensuousness in artistic expression and pious devotions. Thus it is perfectly understandable that the feast *par excellence* of the Baroque period should be Corpus Christi with its solemn procession complete with banners, costumes and guards of honor. The church building itself was transformed into the festive hall of the Eucharistic King, into an elaborately decorated salon with an imposing tabernacle, like a throne, resting on the altar. The Mass was consequently a celebration whose festivity was heightened by orchestra and polyphonic music, while the consecration was hailed by band music, jubilant ringing of bells and, in the Philippines, also firecrackers! J. Jungmann remarked, "Because esthetic consideration began to hold sway, the liturgy was not only submerged under this ever-growing art but actually suppressed, so that even at this time there were festive occasions which might best be described as 'church concerts with liturgical accompaniment'".¹⁸ The Roman liturgy, although in Latin and according to strict rubrical laws, was celebrated with abandon, merriment and theatrical display. However, active participation in the liturgy itself was almost nil; the external elements were excessively magnified and the essential dwarfed and relegated to the periphery of the celebration. For many the Mass was an excellent occasion to recite the rosary and perform devotions to patron saints. But notwithstanding these setbacks which need not be considered hopelessly irremediable, it must be admitted that the Baroque way of celebrating the liturgy, at least in its historical situation, corresponded closely to the temperament of the people.

But the externalism of the Baroque form of liturgy should not be

¹⁸ J. JUNGSMANN, *The Mass of the Roman Rite* (New York, 1961), p. 112; see also: *Id.*, "Liturgical Life in the Baroque Period", *Pastoral Liturgy*, *op. cit.*, pp. 80-101; A. MAYER, *Die Liturgie in der europäischen Geistesgeschichte* (Darmstadt, 1971), pp. 97-154.

blamed entirely on the Baroque culture. The intransigence of Tridentine liturgical reform which excluded practically every possibility of adapting the liturgy to the culture of the period had much to do with the situation. If Vatican II's liturgy should become as inflexible as that of Trent, there would be a real danger of repeating the Baroque experience. Indeed many cultures possess Baroque traits, and it may be advisable to study the possibility of incorporating them in the liturgy in order to modify its classical brevity, simplicity and sobriety in favor of a more exuberant expression.

ADAPTATION DURING THE PERIODS OF ILLUMINISM, RESTORATION AND LITURGICAL MOVEMENT

The spirit of Illuminism in the eighteenth century found its way into the area of liturgy as a protest against Tridentine centralization and the Baroque externalism. From 1680 until a century later there were attempts to revive the Gallican liturgies through the publication of the Breviary of Paris in 1680, the Breviary of Cluny in 1686, the Breviary and Missal of Paris in 1736 and the Breviary of the Benedictines of St. Maur in 1787.¹⁹ Abstracting from whatever political overtone it possessed, the movement represented a valid desire to return to the original status of liturgical pluralism in the Western Church. Two centuries later Vatican II would recognize the validity and need of such a pluralism on the basis of cultural diversity among local Churches. But the principle of Vatican II was not the revival of ancient liturgies, but the adaptation of the reformed Roman rite to the cultures of today, as SC 37-40 points out. Liturgical pluralism is thus to be understood in the context of the Roman liturgical tradition.

But the more dramatic liturgical reforms were those instituted by the Synod of Pistoia in Tuscany in 1786 and by the Congress of Ems in Germany in the same year. Inspired by patristic tradition, these synods attempted to return to the authentic spirit and form of the Roman liturgy, thus heralding the advent of the Classical Liturgical Movement which began in 1909 and culminated in Vatican II. Contesting the exuberance of the Baroque, the Synod of Pistoia, presided

¹⁹ See: P. SALMON, *The Breviary through the Centuries* (Collegeville, 1962), pp. 88-93.

by Bishop Scipione Ricci, decreed, among other things, a return to one altar in church, communion from species consecrated during the same Mass, active participation, use of the vernacular, reading of the entire Sacred Scripture within the cycle of a year, reform of the breviary, parish celebrations, primacy of Sunday and reform of popular devotions. But because the Synod was tinged with Josephinism and Jansenism, it was condemned by Pius VI in his Apostolic Constitution *Auctorem Fidei*.²⁰ Because its reform, valid in itself, was practically imposed on clergy and people who were not prepared for it, the Synod was a total failure. History teaches us that adaptation and liturgical renewal can succeed, only if ecclesial unity is preserved and the people are formed in the authentic spirit of the liturgy. If Vatican II's liturgical reform, on the other hand, did receive a better response, it was because of the role played by the Classical Liturgical Movement. The similarity between Pistoia and Vatican II as regards the decrees is not due to any borrowing on the part of Vatican II, but to the historical and traditional sources which were common to both.

The age of Restoration which A. Mayer severely criticizes as *gnadenloses Jahrhundert* was a reaction to the excesses of Illuminism with the sad consequence of a return to the Ancien régime, to romanticism, to the Baroque and medieval forms.²¹ It was indeed the movement of the pendulum to the extreme right. It is in this context that the work of Abbot P. Guéranger of Solesmes should be evaluated.²² Successfully averting the revival of Gallican liturgies, he advocated fidelity to the authority of Rome and the preservation of the Tridentine Roman rite together with its sacred and "mysterious" language. However, a more balanced judgment on the activity of Abbot Guéranger in this period of religious indifferentism, anticlericalism, liberalism, atheism, materialism and communism has still to be written. He was a man who was able to stand up against the tempest of his time. But the age of Restoration was not without grace, as far as the history of liturgy and its contribution to liturgical reform are concerned. If adaptation, as SC 37 outlines it, must take into account the authentic spirit of the liturgy, one is compelled to return to the Fathers and to

²⁰ C. BOLSTON, *Church Reform in 18th-Century Italy (The Synod of Pistoia, 1786)* (The Hague, 1969), pp. 55-114.

²¹ A. MAYER, *op. cit.*, p. 311.

²² See: L. SOLTNER, *Solesmes & Dom Guéranger, 1805-1875* (Solesmes, 1974).

liturgical tradition. And this has been made possible through the monumental works of the period (Migne, Henry Bradshaw Society and *Analecta Hymnica*) and the scholarship of writers and researchers like F. Probst, A. Ebner, E. Bishop and L. Duchesne. Thus, in its own way the era of Restoration paved the way to a deeper and more solid understanding of the nature and history of the Roman liturgy. Such an understanding is obviously basic to the adaptation envisaged by Vatican II.

The Classical Liturgical Movement has been described by Pius XII as "a sign of the providential dispositions of God in our time, as a movement (*transitus*) of the Holy Spirit in his Church". Initiated by L. Beauduin of Mont-César in Belgium during the Congress of Malines in 1909, the movement spoused a return to the classical form of the Roman liturgy through historical and theological research on liturgical tradition, motivated by pastoral zeal. In the span of fifty years the Church prepared herself for the writing of the Magna Carta of the Liturgy, Vatican II's *Sacrosanctum Concilium*, promulgated by Paul VI on 4 December 1963. Thanks to the Liturgical Movement, Vatican II was able to open the door to liturgical adaptation, spell out its principles and, by returning to the original simplicity and clarity of the Roman rite, offer the possibility of adapting it to various cultures and traditions.

THE CHINESE RITES CONTROVERSY

Much has been written on this controversy which raged for over a hundred years and had a traumatic effect on the Roman Church.²³ It began after the death of Matteo Ricci in 1610 and became a closed book only with the publication of the papal bull *Ex quo singulari* in 1742. It involved two great religious orders in the Far East, the Dominicans and the Jesuits, and five Popes: Innocent X, Alexander VII, Clement IX, Clement XI and Benedict XIV. It was a painful experience and a tragedy, for it spelled the loss of China and Indochina to the Church.

The chief aspects of the quarrel were the Jesuit missionaries' use of Chinese words to express Christian concepts and the permission they

²³ G. DUNNE, *Generation of Giants* (Indiana, 1962); A. ROWBOTHAM, *Missionary and Mandarin* (New York, 1966); F. BONTINCK, *La lutte autour de la liturgie chinoise aux XVII^e et XVIII^e siècles* (Louvain, 1962); J. DOURNES, *L'Offrande des peuples* (Paris, 1967).

granted to their converts to perform, under certain restrictions, the rites in honor of Confucius and their ancestors. Unlike the missionaries of the neighboring Philipines who quite simply foisted Spanish words like *Dios* and *gracia* upon the natives, the Jesuits in China sought terms which approximated Christian concepts, and infused them with Christian meaning through catechesis. The question of rites, however, was something that struck at the very heart of the Chinese people.²⁴ The rite in honor of one's ancestors was the Christian expression of filial devotion, a virtue which everyone cherished and valued above all else. To wooden tablets bearing the names of the ancestors the Chinese directed ceremonial acts expressing reverence, and offered food, flowers and incense. The Great Teacher, Confucius, was also shown a ritual obeisance. There were two rites in his honor, a simple one which did not differ much from the ancestral rite, and a solemn one, reserved to philosophers or scholars, which displayed, according to the judgment of the Dominicans, traits of idolatry and religious sacrifice. The Jesuits forbade this kind of ceremony to their converts, but allowed ancestral worship, provided that no prayers or petitions were directed to the dead, and that the converts rejected the belief that the spirits of ancestors dwelt in the tablets and derived sustenance from food offerings. The Jesuits also made adaptations in the ancestral tablets by inserting the sign of the cross with the instruction: "Worship the true Lord, Creator of heaven, earth and all things, and show filial piety to ancestors and parents". Missionaries from Manila who saw the converts perform the rites denounced the Jesuits for this act of idolatry. What transpired after this is now part of the stormy history of the Church's missionary policy in the Far East. An interesting feature is the instruction penned by Propaganda Fide in 1659 under Alexander VII.²⁵ It reminded the Vicars Apostolic to China of the absurdity of transplanting Europe to China. The text reads in part: "*Quid enim absurdius quam Galliam, Hispaniam, Italiam aut ullam Europae partem in Synas invehere? Non haec sed fidem importate quae nullius gentis ritus aut consuetudines, quae modo prava non sint, aut respuit aut laedit, immo vero sarta tecta esse vult*". The Instruction laid down principles

²⁴ V. CRONIN: *The Wise Man from the West* (London, 1959), pp. 200-02.

²⁵ "Instructio Vicariorum Apostolicorum ad Regna Synorum Tonchini et Cocin-nae Proficiscentium", *Collectanea S. Congregationis de Propaganda Fide* I (Rome, 1907).

of cultural adaptation in the missions. It neatly distinguished between faith and its European cultural expressions, and declared that faith does not repudiate nor destroy the rites and customs of any people, provided they are not perverse. Indeed, says the Instruction, faith wants them to be preserved intact, in order, no doubt, to make use of them as cultural vehicles of the Christian message in these places. Unfortunately the significance of this Instruction was muffled in the height of the controversy and was not resuscitated until 1939 when Pius XII re-echoed it in his encyclical letter *Summi Pontificatus*. It was through this encyclical letter that the Instruction made its way into Vatican II's SC 37.

In 1939 the case was reviewed by Propaganda Fide which published the instruction *Plane compertum*, allowing the Chinese Christians to participate actively in ancestral rites, if these were clearly social affairs devoid of cultic significance, and passively, if they were found superstitious. This change of policy, explains the Congregations, was brought about by the fact that in the course of time the ancestral rites had become merely social with no religious meaning. Or as the *Documentation catholique* commented, "The atmosphere which had been impregnated in the preceding centuries by superstitious beliefs has been cleared and transformed by the secularism and freedom of the religion imported from the West".²⁶ The permission as such would have been welcome, except that it came too late, for soon China would fall to Communism. But the reasons presented by both Propaganda Fide and the commentary are debatable. Was it a fact that in 1939 the Chinese no longer regarded their ancestral worship as religious cult? Is the distinction between active and passive participation realistic? The underlying motivation for the Church's hesitation regarding the ancestral rites is obviously the Christian traditional attitude of antagonism to pagan rites. History shows that whenever the Church is a minority surrounded by the forces of paganism, as happened during the first four centuries, she would tend to reject any contact with pagan rites. The same phenomenon can be verified in missionary situations, where the converts themselves refuse to adopt pagan rituals and even architecture to Christian cult. Hence, it is understandable that the Church acted the way she did during the Chinese ancestral rite controversy. The problem, however, was the fact that in this case the Chinese converts

²⁶ *Documentation catholique*, 99 (1939), p. 170.

could not be persuaded to abandon the ancestral rites, for these were part and parcel of their life as a people.

But the Church's antagonism to pagan cult has not been consistently observed in every period of history. According to concrete cultural exigencies the Church modified her stand. One may therefore not take her policy before the fourth century as the only policy. At any rate, it is quite unrealistic to secularize pagan rituals before elevating them to the dignity of Christian worship. The method of secularization in order to sacralize later has no precedent in the history of adaptation. As J. Dourne exclaims, not without mockery, "O blessed secularism that illumines the darkness of paganism".²⁷

CONCLUSION

Fifteen years after the promulgation of Vatican II's Constitution on the Liturgy, practically all the important liturgical books have been revised. One can affirm that the first phase of Vatican II's liturgical renewal has been realized, notwithstanding certain incongruities of the new liturgy with the classical form of the Roman rite. The second phase, however, which is the adaptation of these books to various cultures and traditions, will not take fifteen years but the remaining eras in the life of the Church. Adaptation is an on-going process which cannot be halted, because the life of the Church and the evolution of cultures are in perpetual motion. This does not mean that changes in the liturgy are to be left to chance or blind fate. Liturgy, like the faith and life it celebrates, is bound to history. It is bound to its Jewish origin, reinterpreted by Jesus Christ and faithfully transmitted by the Apostles to the Church. Although bound to Judaism, it did not hesitate to borrow, at an early stage, from the riches of the Greco-Roman world.

This historical survey from the eighth century shows, among other things, the same phenomenon: adaptation to the culture and traditions of peoples. This we verify especially during the migration of the Roman rite to the Franco-Germanic regions, during the Baroque period and in the Chinese ancestral rites. But as in previous centuries, the Church never forgot her traditions: she always returned to her roots.

²⁷ J. DOURNES, *op. cit.*, p. 133.

The efforts of Gregory VII, of the Roman liturgists of the twelfth century, of the eighteenth-century illuminists and of the Classical Liturgical Movement to bring back the Roman rite to its classical tradition are a significant affirmation of the importance of historical perspective. Indeed, it can be said that liturgical reform and renewal necessarily imply a return to the original form, not for the sake of romanticism, but for the sake of adapting it once again to the cultures of today.

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Actuositas Commissionum Liturgicarum

RELATIONES CIRCA INSTAURATIONIS LITURGICAE PROGRESSUS (I)

Nonnullae Commissiones Nationales de Liturgia ad Sectionem pro Cultu divino relationem miserunt circa opera et incepta, quae ipsae iam perfecerunt et circa ea, quae ad exitum perducere intendunt.

Relatio a Commissione nationali de Liturgia Brasiliae ad nos missa hic referre placet.

Publicatio ipsius relationis nullum includit iudicium opinionum, quae in ea exprimuntur.

PASTORAL LITÚRGICA NO BRASIL

No campo da Liturgia a Igreja no Brasil procurou aplicar o que o Concílio Vaticano II, especialmente na Constituição sobre a Sagrada Liturgia, havia determinado. Órgãos oficiais nesta reforma litúrgica no Brasil foram — e são ainda hoje — em âmbito nacional a Comissão Nacional de Liturgia e a Linha 4 (Setor de Liturgia) da CNBB. Entre as principais atividades, em vista de uma Liturgia renovada, salientam-se:

1. A tradução dos livros oficiais, à medida em que foram publicados para a Igreja Universal. Está quase terminada, faltando apenas a edição definitiva da Liturgia das Horas e a aprovação do Rito de Dedicção de Igrejas.

2. Cursos e Encontros de reflexão teológico-litúrgica:

— Anualmente foram realizados encontros nacionais de Liturgia;
— Inúmeros cursos foram realizados até hoje em nível regional, diocesano e local, para padres, religiosos, religiosas e outros agentes de pastoral;

— Atualmente realiza-se um Curso de Especialização em Liturgia para padres, leigos e religiosos. O curso consta de sete semanas sendo assim distribuídas: duas semanas em julho de 1980; três semanas em janeiro de 1981; duas semanas em julho de 1981. Os temas desenvolvidos: Pastoral Litúrgica e sua fundamentação; Cultura Popular e Liturgia; Assembléias, Comunidades Eclesiais de Base e Liturgia; História da Liturgia e a caminhada litúrgica na América Latina (análise dos principais documentos: Vaticano II, Medellín, CNBB e Puebla); Os Salmos e a Música como parte integrante da Liturgia; Celebração dos Sa-

cramentos; O Ano Litúrgico e a Espiritualidade Litúrgica; O processo da renovação litúrgica na América Latina e Equipes de Liturgia; Liturgia e Comunicação; Religião do Povo, Bíblia e Liturgia e Comunicação; Religião do Povo, Bíblia e Liturgia.

3. Publicações sobre assuntos litúrgicos foram promovidas:

— pela CNBB: Documentos da CNBB sobre todos os sacramentos, com exceção da Ordem:

- Pastoral dos Sacramentos de Iniciação Cristã;
- Pastoral da Penitência;
- Pastoral da música litúrgica no Brasil;
- Orientações pastorais sobre o Matrimônio;
- Pastoral da União dos Enfermos;
- Batismo de crianças.

Da Série « Estudos da CNBB », os seguintes livros pertencem ao campo da Liturgia:

- Estudo sobre os cantos da Missa;
- Com Deus me deito, com Deus me levanto — orações da religiosidade popular católica;
- Pastoral da Família (Celebração do Matrimônio e Liturgia da família);
- pelas Editoras: Muitas traduções de livros escritos no exterior; alguns livros escritos no Brasil.
- Revistas litúrgicas:
 - A Vida em Cristo e na Igreja, sob a responsabilidade das Irmãs Pias Discípulas do Divino Mestre, S. Paulo.
 - Liturgia e Vida, sob a responsabilidade do Mosteiro de São Bento, Rio de Janeiro.

A SITUAÇÃO ATUAL

Como principais características positivas da vivência litúrgica no presente podemos destacar:

1. A renovação da Liturgia é geralmente bem aceita.
2. A participação dos fiéis na Liturgia é em grande parte consciente, viva e espontânea.
3. Observamos um grande *florescimento do canto litúrgico popular*.

4. Praticamente todas as comunidades usam folhetos litúrgicos para a celebração da missa dominical.

5. Muitas comunidades têm equipes litúrgicas e/ou equipes de celebração.

6. A preparação para os sacramentos do Batismo, da Confirmação e do Matrimônio, também para a primeira Confissão e Comunhão é intensiva.

7. As comunidades que não contam com a presença do sacerdote, celebram aos domingos uma Liturgia da Palavra.

8. Surgem sempre mais ministérios leigos nas comunidades, sobretudo nas periferias das grandes cidades e em zonas rurais.

9. A Campanha da Fraternidade é cada vez mais um instrumento de conscientização cristã e de crescimento de fé.

PERSPECTIVAS PARA O FUTURO

1. *Adaptação*

A Liturgia não pode ser plenamente a celebração da salvação do homem e da glorificação de Deus se não for mais adaptada à índole de nosso povo.

A Mensagem da salvação é proclamada numa linguagem que o povo não entende fácil e plenamente. Os conceitos dos textos litúrgicos não são os mesmos que o povo conhece e usa, são pois incompreensíveis. Os gestos litúrgicos são ainda pobres e inadequados a um povo que gosta tanto de ver e de se movimentar como o povo simples no Brasil.

Igualmente, o povo não pode expressar adequadamente seus pensamentos e sentimentos na linguagem atual da Liturgia.

Tudo isso leva grande parte dos brasileiros a não participar regularmente da Liturgia da Igreja e se contentar com suas devoções particulares e populares. Muitos acabam por procurar igrejas pentecostais e cultos afro-brasileiros que condizem mais à sua índole.

2. *Liturgia e Religiosidade Popular*

A religiosidade do povo contém, além de elementos negativos, grandes e profundos valores religiosos. Mas para estes há pouco lugar na Liturgia da Igreja. É de máxima urgência uma aproximação e mútua fecundação entre a religiosidade do povo e a Liturgia.

3. *Música litúrgica*

A música litúrgica é um campo propício para a expressão viva e genuína da alma do povo. Aquilo que vale para qualquer expressão litúrgica é mais importante ainda na música: ela deve exprimir fielmente o mistério que é celebrado e, ao mesmo tempo, ser o lugar de exteriorização espontânea da resposta do homem concreto, na comunidade diante de Deus.

Nos últimos anos tem havido um grande florescimento da Música Litúrgica no Brasil, tais como: muitos novos cantos, cursos e encontros.

4. *Ministérios variados*

Em muitos lugares, sobretudo nas zonas rurais e na periferia das grandes cidades, faltam presbíteros. Nascem pequenas comunidades em tão grande número e às vezes tão longe do centro onde vive o sacerdote que muitos fiéis quase nunca podem participar da missa. Também outros sacramentos, como Batismo, Matrimônio, Penitência, não podem ser celebrados com a necessária frequência. Assim o povo é privado da celebração dos sacramentos e os padres são obrigados a percorrer vastas regiões visitando inúmeras comunidades, apenas para administrar sacramentos. Nesta situação, grande ajuda prestam os diáconos e ministros leigos para a formação e o desenvolvimento das comunidades e para que estas possam ter regularmente suas liturgias da palavra. Portanto, é preciso promover o diaconato permanente e os ministérios leigos descobrindo estas vocações e preparando-as adequadamente.

5. *Liturgia de Rádio e TV*

A Liturgia de Rádio e TV é de grande importância sobretudo para aqueles que por diferentes motivos não podem estar presentes na assembléia litúrgica, por exemplo, doentes e pessoas que moram muito longe de uma comunidade que se reúne. De fato, pelo rádio praticamente todos podem ser atingidos. Por vezes, as liturgias de Rádio e TV deixam muito a desejar por não se observarem as leis da linguagem própria dos canais utilizados.

A CNBB, especialmente a Linha 4 (Liturgia), está consciente de que estas perspectivas para o futuro devem determinar as prioridades de sua ação em favor da Liturgia da Igreja no Brasil. Esta consciência de fato se manifesta nos projetos do total plano de pastoral que dá valor e destaque a uma progressiva adaptação da Liturgia à índole do povo.

PASTORAL LITÚRGICA NO 5º PLANO BIENAL
1979-1980

PROGRAMA 4
LITURGIA — LINHA 4

1. DEFINIÇÃO

O programa se constitui pelas atividades que promovem a vivência litúrgica integrada pela piedade popular e pela oração particular, tendo em vista que Cristo, na celebração do mistério pascal, assume e liberta o Povo de Deus e por ele a humanidade em sua história.

2. SÍNTESE DOS PROJETOS

Além das atividades permanentes, a Linha 4 programou suas atividades específicas através de projetos distribuídos dentro de três grandes unidades:

2.1 Liturgia

Estes projetos giram em torno da realidade litúrgica, dos formadores, das celebrações e dos meios complementares para a celebração. Visam a refletir sobre a realidade litúrgica no Brasil (4.1), aprimorar formadores de agentes (4.2); levar à próxima Assembléia da CNBB um projeto de documento sobre Batismo com grupos populares (4.3); oferecer subsídios sobre a Primeira Eucaristia nas CEBs, recolhidos das experiências do Brasil (4.4); proporcionar ao povo simples melhor celebração dos sacramentos, através de uma conveniente adaptação do rito e de adequadas monições catequético-litúrgicas (4.5); refletir sobre a finalidade, o conteúdo e a forma de folhetos e boletins litúrgicos (4.6); aperfeiçoar a liturgia de Rádio e TV (4.7); colaborar com a CF 81 através de um manual popular para os doentes e as pessoas que com eles se relacionam (4.8); examinar a realidade litúrgico-musical do Brasil e participar de um intercâmbio ecumênico de músicas (4.9; 4.10).

2.2 Piedade Popular

Estes projetos procuram identificar a realidade concreta das várias formas de piedade popular como base para posterior utilização.

Objetivam estudar várias formas de piedade popular em suas manifestações e causas: descobrir o relacionamento entre manifestações e causas; descobrir o relacionamento entre manifestações de piedade popular e a liturgia em vista de fecundação mútua; considerar, de modo especial, o fenômeno dos santuários, tão importantes para a evangelização popular (4. 11; 4. 12; 4. 13).

2.3 Oração particular

Este projeto visa reunir dirigentes de grupos de oração para uma reflexão conjunta sobre conteúdo e formas oracionais e para uma frutuosa integração dos mesmos na Pastoral Orgânica (4. 14).

ATIVIDADES PERMANENTES DA LINHA 4 : 1979-1980

4. ATIVIDADES PERMANENTES

- Levantamento dos recursos para a pastoral litúrgica, existentes no Brasil quanto aos:
 - recursos materiais: folhetos, boletins, celebrações, cursos de preparação para Batismo, Crisma, Primeira Eucaristia, Casamento, cantos, Missa e/ou celebração em Rádio, TVs.
 - recursos humanos: pessoas especializadas em Liturgia.
- Serviço de Traduções
 - Liturgia das Horas;
 - Rito da Dedicção de Igrejas;
 - Textos para documentário Litúrgico.
- Trabalhos de Elaboração
 - Anteprojeto de Ritual de Bênçãos;
 - Anteprojeto de Diretório para Missas com Grupos Populares;
 - Anteprojeto de Lecionário para Missas com Grupos Populares;
 - Anteprojeto de Prefácio em linguagem popular;
 - « Rezar em casa » (Liturgia Doméstica);
 - Celebrações para diversas circunstâncias;
 - Rito de Renovação das Promessas do Batismo;
 - Cantos para o Ofício.

— Assessorias

- à Campanha da Fraternidade (subsídios litúrgicos, cantos);
 - ao Ano e Congresso Eucarístico;
 - a questões de Artes relacionadas com a Liturgia;
 - aos Regionais e Dioceses (cursos, encontros ...)
- Correspondência e intercâmbio de material litúrgico com o CELAM, Conferências Episcopais Nacionais e outras Instituições.

PLANO BIENAL DE PASTORAL : 1981-1982

LINHA 4 - LITURGIA

A - PROJETOS

4.1. « Orientações litúrgico-pastorais sobre a celebração da Santa Missa »

Preparação de um documento para ser debatido e aprovado na Assembléia Geral-1981 e que será publicado depois na série « Documentos da CNBB »: celebração da Missa mais adaptada à realidade do povo.

4.2. Monições populares do rito dos sacramentos

A fim de favorecer a participação mais consciente, ativa e frutuosa do povo na celebração dos sacramentos.

4.3. Subsídios para a Primeira Comunhão

Coleta do material existente nas dioceses; análise, sistematização do mesmo e publicação de subsídios.

4.4. Rito da renovação das promessas do Batismo

Elaboração de um rito adaptado à condição das comunidades no Brasil, a fim de que o compromisso batismal seja mais consciente e mais vivido.

4.5. Orientações litúrgico-pastorais para os domingos temáticos

Para uma valorização da celebração dominical, evitando a superposição de temas sobre o mistério central do domingo.

4.6. Celebrações para diversas circunstâncias

Manual de roteiros para celebração comunitária de fatos significativos da vida dos membros do povo de Deus, a fim de favorecer a integração da vida com a liturgia.

4.7. Liturgia nas comunidades eclesiais de base

Levantamento feito pelas CEBs, seleção e publicação do material, para um intercâmbio de experiências litúrgicas entre as CEBs.

4.8. Reflexão crítica sobre a realidade litúrgica no Brasil

Encontro nacional dos Bispos representantes dos Regionais, professores, autores de folhetos, artistas, músicos, representantes de grupos de oração e religiosidade popular.

4.9. Encontro sobre Liturgia de Rádio e Televisão

Para aperfeiçoamento técnico e evangelizador da liturgia nos meios de comunicação. Palestras teóricas, intercâmbio de experiências e avaliação, trabalhos práticos, aprofundamento de um tema.

4.10. Levantamento dos melhores cantos litúrgicos em todo o país

Formar um cancionário nacional que sirva de padrão de qualidade para os cantos.

4.11. Canto para a Liturgia das Horas

Iniciar a coleta do que já existe e compor os cantos, recitativos, do que ainda não existe.

4.12. Estudo de aproveitamento dos valores e correção dos desvios da piedade popular.

Para favorecer a mútua fecundação da liturgia e da piedade popular.

4.13. Integração dos grupos de oração na pastoral orgânica

Encontros com dirigentes de grupos de oração, a fim de que a oração particular seja mais litúrgica e a liturgia mais frutuosa.

PROJETOS : 1979-1980

PROJETO	CONTEÚDO	SISTEMÁTICA	RESPON-SÁVEL	PRAZO	CUSTO
4.1	Reflexão sobre a realidade litúrgica brasileira à luz de Puebla	Encontro Nacional com Representantes Regionais	Linha 4	1980 30/05-01/06	40.000,00
4.2	Aperfeiçoamento de formadores em Liturgia	Encontro Nacional	Linha 4	1980 - julho 01 a 03	30.000,00
4.3	Reestruturação e reelaboração do documento sobre Batismo com grupos populares, encaminhado à XVIII Assembleia Geral da CNBB	— Especialistas — Grupo de trabalho — Encaminhamento aos Bispos — Grupo de trabalho	Linha 4	1980 na Assembleia Geral	10.000,00
4.4	Elaboração de subsídios para Primeira Eucaristia nas CEBs	1. Coleta de elementos nas CEBs 2. Seleção e sistematização dos dados. Reflexão (grupo de trabalho)	Linha 4	1980 Janeiro a novembro	15.000,00
4.5	Preparação e/ou adaptação de Monições explicativas do rito dos sacramentos para o povo simples	Equipe de trabalho orientada pelos assessores da Linha 4	Linha 4	1980 março	30.000,00
4.6	Avaliação das experiências dos folhetos e boletins litúrgicos	Encontro com autores e editores desses subsídios	Linha 4	1980 - julho 04 a 07	20.000,00
4.7	Reflexão sobre Liturgia de Rádío e TV	Encontro (restrito) interdisciplinar liturgistas, teólogos, pastoralistas, técnicos de rádio e TV	Linha 4 Participação: Linha 6: Se- tor MCS	1980 dezembro 02 a 04	60.000,00

4.8	Elaboração de um Manual popular para os doentes e seus familiares, agentes de pastoral e profissionais da saúde (CF/1980)	— Grupo de trabalho — Especialistas no assunto	Linha 4	1980 1. 26/05 2. setembro	15.000,00
4.9	Reflexão sobre a Música Litúrgica no Brasil	Encontro Nacional	Linha 4 - Setor Música Sacra	1980 30/09-02/10	60.000,00
4.10	Intercâmbio ecumênico de Música Sacra	— Contatos, intercâmbio com músicos de outras confissões — Encontro Nacional com participação interconfessional	Linha 4 - Setor Música Sacra Participação: Linha 5	1980 outubro 03-04	15.000,00
4.11	Estudo de aproveitamento dos valores e correção dos desvios da Piedade Popular	— Grupos já envolvidos em formas determinadas de Piedade Popular — Grupo Tarefa: especialistas Assessores da Linha	Linha 4	1980 janeiro	15.000,00
4.12	Estudo sobre Piedade Popular e Ano Litúrgico	Pesquisa a cargo de especialistas	Linha 4	1980 janeiro	15.000,00
4.13	Análise da Piedade Popular nos Santuários do Brasil	— Descrição da prática existente a cargo de cada Santuário sob orientação e acompanhamento da Linha 4 — Análise do material produzido por um grupo tarefa: — especialistas no assunto — assessores das Linhas 3 e 4 — Encontro dos Santuários	Linha 4 Participação: Linha 3	1980 janeiro	10.000,00
4.14	Integração dos grupos de oração na pastoral orgânica (Nacional, Regional e Diocesana)	— Encontros com os Dirigentes desses grupos — Encontro em nível nacional	Linha 4	1. 1980 janeiro 2. 1980, 28-29	15.000,00

B - ATIVIDADES PERMANENTES

Promoção de encontros anuais com

- Bispos representantes dos Regionais,
- Professores de Liturgia,
- Redatores e editores de Folhetos Litúrgicos,
- Coordenadores e compositores de música litúrgica.

Participação em encontros

- Regionais de Liturgia, a serem promovidos sob a responsabilidade dos Bispos representantes dos Regionais,
- De formadores de seminários e casas de religiosos e religiosas (em âmbito nacional e regional).

Serviço de traduções:

- Texto bíblico único para o uso litúrgico,
- Missal Romano,
- Liturgia das Horas.
- Rito de Dedicção de Igrejas,
- Documentário Litúrgico.

Assessorias

- à Campanha da Fraternidade,
- a questão de arte sacra,
- aos Regionais e Dioceses (cursos, encontros),
- à revista « A Vida em Cristo e na Igreja »
- ao Curso de Especialização em Liturgia no Ipiranga-São Paulo

Redação do boletim « Liturgia Informa ».

Correspondência e intercâmbio de material litúrgico com o CELAM, Conferências Episcopais nacionais e outras instituições.

COMMISSION INTERNATIONALE FRANCOPHONE POUR LES TRADUCTIONS

(LUXEMBOURG, SEPTEMBRE 1980)

La Commission Internationale Francophone pour les Traductions liturgiques (CIFT) a tenu sa réunion annuelle au Centre Jean XXIII (Grand Séminaire) à Luxembourg, du 22 au 24 septembre 1980.

Y participaient les représentants des pays concernés (deux par pays; normalement l'évêque, président de la Commission épiscopale de Liturgie au sein de la Conférence des évêques, et le secrétaire national):

pour la France: Mgr Favreau, évêque de La Rochelle, et D. Milon;

pour le Canada francophone: Mgr Ch. Levesque, évêque de La Pocatière (province de Québec), et J.-B. Allard;

pour la Belgique francophone: Mgr R. Mathen, évêque de Namur, et A. Haquin;

pour la Suisse romande: Mgr G. Bullet, évêque auxiliaire de Fribourg, et J.-Cl. Crivelli;

pour les pays d'Afrique du Nord: Mgr Callens, évêque-prélat de Tunis;

pour le Luxembourg: M. le Vicaire général M. Schiltz (remplaçant Mgr J. Hengen, évêque de Luxembourg) et E. Seiler.

La Commission est présidée depuis sa création par Mgr R. Boudon, évêque de Mende, et a pour secrétaire général le P. Milon. Participaient également à la réunion: le P. Evenou, du C.N.P.L., comme secrétaire de séance, et Sœur Isabelle-Marie Brault, comme experte. Le Luxembourg étant aussi bien germanophone que francophone, on avait en outre invité, pour les pays de langue allemande, Mgr B. Fischer et Mgr Haug, de l'Institut de Liturgie de Trèves.

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Après l'allocation de bienvenue, prononcée, au nom de Mgr l'Evêque de Luxembourg, par le Vicaire général M. Schiltz, la réunion de travail fut ouverte par le président. Le travail de la CIFT ne porte plus exclusivement sur les traductions. Au fil des années, on a constaté

qu'un échange entre les différents pays est de la plus grande importance: échange sur l'état de la réforme liturgique, sur les situations pastorales très variées, sur les initiatives et les moyens mis en œuvre, sur les difficultés et les obstacles rencontrés. Ainsi, des initiatives communes peuvent être suggérées et préparées. C'est pourquoi on retrouve toujours au début de la réunion un tour de table sur la situation de la liturgie dans les différents pays.

TOUR D'HORIZON DES DIFFÉRENTS PAYS

Afrique du Nord

1) Dans un monde musulman, il est important de montrer l'être et la fonction de l'Eglise, pour que les fidèles sachent en quoi consiste leur *identité de chrétiens*.

2) On note un courant important de *prière en arabe*, à partir des prières orientales, dans les communautés religieuses totalement insérées dans le monde arabe. De même pour l'eucharistie (mais qui reste de rite latin).

Canada

Le travail de pastorale liturgique vise un approfondissement pour que la liturgie soit davantage source de prière et d'engagement. Les efforts ont porté sur:

- ⊙ la *confirmation*, objet d'une préparation intense;
- ⊙ le *baptême* des petits enfants, grâce à un guide pastoral;
- ⊙ la préparation au *mariage*, suivi d'un « service SOS »: ainsi la célébration retrouve-t-elle son importance, parce qu'elle est préparée et prolongée;
- ⊙ la pastorale du sacrement de *pénitence*: un travail de longue haleine a été entrepris, dont témoignent un *Guide d'accompagnement* du rituel (n. 73-74 du *Bulletin National de Liturgie*) et un livret pour le pénitent: « J'irai vers mon Père »;
- ⊙ la *Liturgie des Heures*: l'édition demandée depuis longtemps et diffusée par la Conférence épiscopale du Canada, remporte un grand suc-

cès. Un guide d'accompagnement est préparé pour aider le mouvement de prière que suscite la nouvelle édition;

- ⊙ la *prédication*: « Etre homéliste aujourd'hui », tel fut le thème de la réunion annuelle des responsables diocésains de liturgie; 22 diocèses et les organismes privés d'animation liturgique y ont participé. On y a parlé de l'homélie comme acte liturgique et comme moment de l'éducation de la foi, engageant la responsabilité de l'homéliste. Un aide-mémoire à l'intention des homélistes est en préparation.

Belgique

1) On constate une *situation paradoxale*: des jeunes adultes de plus en plus disponibles (250 participants à la session liturgique d'été) et en quête de lieux de formation; et une crise de la pratique chez le grand nombre à partir de 14 ans, même là où il y a effort de qualité et de participation.

Faut-il opter pour des célébrations très diversifiées (âge, style, musique) en renonçant aux assemblées indifférenciées, sauf aux grandes fêtes? N'est-ce pas plutôt le manque de tissu communautaire qui est la raison principale de cette situation?

2) On éprouve un besoin urgent de *cohérence* — à l'intérieur même de la célébration, entre gestes et paroles, entre paroles et rite eucharistique, programmés indépendamment; — à travers l'assemblée, en faisant alterner homogénéité et hétérogénéité; — entre célébration et vie, à travers le comportement global des chrétiens.

3) N'est-on pas davantage préoccupé, dans la pastorale sacramentelle, de la préparation que de l'accompagnement pastoral ultérieur, notamment pour le baptême, la confirmation, le mariage? Mais en a-t-on les moyens? On retrouve sur ce point la nécessité d'un tissu communautaire sans lequel une paroisse ou un groupe ne peut vivre et ne peut accueillir des « gens de passage ».

4) La mise en *responsabilité des laïcs* de tous âges est exigée non seulement par le manque de prêtres, mais par l'épanouissement même de la vocation baptismale et la crédibilité des démarches sacramentelles, en tenant compte de la cohérence des âges entre animateurs et groupes, et en veillant à une sérieuse préparation.

Luxembourg

La situation au Luxembourg est particulière du fait de la dimension du pays, du nombre des hommes disponibles et du caractère bilingue, sinon trilingue, de la population.

Pour contourner l'obstacle au renouveau liturgique que représentent certaines chorales paroissiales, on prépare un directoire de chant liturgique, et un livre d'orgue correspondant au recueil *Magnificat*.

« Les sacrements dans la vie des enfants », document adopté par le Synode et promulgué, est en voie d'application.

France

Mgr Favreau commente son rapport au Conseil Permanent de l'Épiscopat français sur la pastorale sacramentelle et liturgique en France, depuis trois ans. On se reportera à ce document (cf. *Notitiae* 163, 75-77).

On peut y ajouter deux points:

- ⊙ une recherche musicale encouragée par un concours de la SACEM;
- ⊙ la mise en place d'une Commission mixte Etat-Eglise pour la sauvegarde et la mise en valeur du patrimoine culturel.

LA LITURGIE DES HEURES

L'élément essentiel de cette réunion était la parution définitive de *la Liturgie des Heures* (parution du dernier volume en novembre) et de *Prière du Temps Présent*: deux présentations différentes du même office en français.

Il appartient à chaque Conférence épiscopale de promulguer à partir de quelle date on *peut* ou on *doit* utiliser le nouvel office. Il apparaît plus sage de laisser pendant une période assez longue l'usage, au moins individuel, de l'ancien livre.

Il est souhaitable, par contre, que l'ordonnance de promulgation soit accompagnée d'un commentaire autorisé sous la responsabilité des centres nationaux.

La Liturgie Monastique des Heures

Le Frère Henri Delhougne expose le projet en préparation à l'abbaye de Clervaux: il s'agit d'une adaptation de *Prière du Temps Présent* (nouvelle édition) à l'usage des monastères.

Pourquoi un livre particulier? Parce que la liturgie monastique est distincte de la liturgie romaine dans sa structure, sa répartition des psaumes, son calendrier, et a pour base le *Thesaurus Liturgiae Horarum monasticae*. La répartition des psaumes est celle du Schéma B du *Thesaurus*, le même que celui qu'ont retenu les monastères d'Allemagne. Le manuscrit français a été approuvé par l'Abbé primat des Bénédictins, l'Abbé général des Cisterciens et l'Abbé général des Trappistes.

Le livre restera d'usage facultatif dans les monastères: il reste une œuvre d'initiative privée (faute de Commission liturgique monastique francophone).

Le lien est maintenu avec le chant grégorien par les hymnes, les antiennes et les répons brefs en latin.

L'abbaye de Solesmes publiera les antiennes latines en grégorien, l'abbaye d'En-Calcat le fera pour les antiennes françaises, avec l'aide du P. Gelineau.

L'approbation de la C.I.F.T. n'est pas seulement d'ordre juridique, mais sera reçue comme un encouragement aux diverses modalités de la prière liturgique de langue française.

PROJETS EDITORIAUX

Parmi les projets éditoriaux, il faut mentionner l'édition révisée du lectionnaire (dimanche, semaine, saints), un évangélaire pour les célébrations solennelles, le rituel pour l'eucharistie en dehors de la messe, le rituel de la dédicace et un manuel de bénédictions.

La C.I.F.T. a étudié un projet d'« oraisons nouvelles ». Certains mis-sels présentent une deuxième série d'oraisons pour les dimanches et les grandes fêtes. Pour les pays francophones, un groupe est en train d'élaborer une série de prières inspirées des lectures du dimanche pour les trois années. Après l'année B et C, on a abordé l'année A. Dès que les textes seront prêts, on pourra demander l'autorisation pour une expérimentation. Ces textes permettront, on l'espère, d'enrichir la prière.

Le C.N.P.L. a fait une enquête sur la pratique actuelle du baptême et l'utilisation qui est faite du rituel du baptême des petits enfants. Les résultats de l'enquête et les desiderata exprimés rendent souhaitable une révision de ce rituel, le premier qui ait été publié en français. Une nouvelle édition ne pourra comporter des rites complémentaires nouveaux, mais une meilleure présentation typographique pourrait déjà faire davantage apparaître le rythme de la célébration. Les textes approuvés dans d'autres rituels baptismaux pourraient y trouver place.

A côté du rituel, on envisage aussi un livret pour monnayer le contenu des Préliminaires et proposer des suggestions pratiques pour la mise en œuvre du rituel, les monitions et les chants.

On a discuté aussi sur quelques précisions à apporter au rituel français du sacrement de pénitence et de réconciliation, et des questions pastorales que rencontre sa mise en application.

L'EUCHARISTIE

Le Congrès Eucharistique International aura lieu à Lourdes en 1981. Pour préparer les célébrations en langue française, on sollicite l'aide de responsables liturgiques des pays francophones.

Dans le cadre de l'application de l'Instruction *Inaestimabile donum*, Mgr Favreau indique que la préparation du Congrès eucharistique sera l'occasion d'un exposé des évêques français sur les conditions de célébration de l'eucharistie. Il importe, à la fois, de rappeler les normes et d'encourager des célébrations renouvelées et vivantes de l'eucharistie.

* * *

Habituellement, le pays qui reçoit saisit l'occasion pour se faire connaître aux visiteurs. C'est ainsi que les membres de la C.I.F.T. se sont rendus à Echternach pour une visite guidée de la basilique Saint-Wilibrord et de l'ancienne abbaye. Un bref exposé sur l'enluminure et les manuscrits d'Echternach a souligné le rayonnement culturel de l'abbaye; la projection d'un film sur la procession dansante a pu montrer aux experts de la liturgie que la foi, depuis des siècles, cherche des expressions bien diverses, parfois aussi avec une participation plus explicite du corps.

Pour terminer, on peut dire que la réunion était au service de la célébration liturgique dans les pays francophones et, par la publication de la Liturgie des Heures, elle a marqué une étape importante dans la réforme entamée par Vatican II.

Les participants de la rencontre garderont le souvenir de l'accueil et de la générosité du Luxembourg: petit pays, grand cœur.

EMILE SEILER

DUBIUM AD « ORDINEM MISSAE »

Ad offertorium Missae communitatis, nonnulli (religiosi, religiosas, laici) deferunt ad altare panem et vinum consecrandum, quae dona a sacerdote celebrante accipiuntur. Omnes coetum participantes processione, qua dona afferuntur, una simul comitantur et circum altare sistunt usque ad communionem.

Modus hic agendi estne conformis spiritui litterae et Missalis Romani?

R. Certo certius celebratio eucharistica actus est communitatis, qui a cunctis coetus liturgici membris peragitur. Nihilominus unusquisque habere necnon servare debet locum suum et munus ipsi proprium: « quisque sive minister sive fidelis, munere suo fungens, solum et totum id agat, quod ad ipsum ex rei natura et normis liturgicis pertinet » (« *Sacrosanctum Concilium* », n. 28).

In liturgia eucharistica peragenda solus celebrans qui praesidet manet ad altare; coetus participantium locum tenet in ecclesia extra presbyterium quod celebranti vel concelebrantibus et ministris servatur.

CONSEIL ŒCUMÉNIQUE DES ÉGLISES:
COMMISSION DE TRAVAIL SUR BAPTÊME,
EUCHARISTIE ET MINISTÈRE

Die 3 novembris 1980 Summus Pontifex recepit participantes coetum laboris Commissionis « Foi et Constitution » nuncupatae, qui Romam congregatus est diebus 28 octobris — 3 novembris 1980.

*Inter audientiam Frater Max Thurian, in communitate loci vulgo dicti Taizé prioris vices agens, velut Praeses Commissionis laboris de Baptismate. Eucharistia et Ministeriis, eandem Commissionem Summo Pontifici verbis praesentavit, quae infra referuntur. **

Très Saint-Père,

La Commission de travail sur Baptême, Eucharistie et Ministère, mandatée par la Commission de Foi et Constitution du Conseil Œcuménique des Eglises, est très reconnaissante que Vous ayez bien voulu l'accueillir à la fin de sa réunion à Rome. Nous avons poursuivi notre étude sur les sacrements en vue d'améliorer des textes exprimant la convergence doctrinale entre les diverses confessions chrétiennes.

Le Concile Vatican II a été une source où l'Eglise catholique a pu se renouveler dans sa foi profonde. Grâce au mouvement œcuménique, nous avons découvert d'une façon renouvelée notre unité dans le baptême et un désir ardent de parvenir un jour à l'unité visible autour de la même table eucharistique présidée par des ministres réconciliés. Cette unité dans la foi fondamentale est l'objet de notre recherche assidue. Nous sommes heureux de savoir que Vous suivez ce travail avec grande attention. Par l'intermédiaire du Secrétariat pour l'Unité, nous sommes en liaison avec Vous-même, avec les théologiens catholiques qui peuvent nous aider; nous voulons être au service de tout le peuple croyant qui attend l'unité visible.

* *L'Osservatore Romano*, Edition hebdomadaire en langue française, n. 46 (1613) - 11 novembre 1980.

Concernant le Baptême, notre texte exprime un accord assez général de toutes les confessions chrétiennes. Le Concile Vatican II ne reconnaissait-il pas déjà l'unité de tous les chrétiens dans un même baptême? Concernant l'Eucharistie, les diverses confessions chrétiennes se sont beaucoup rapprochées. Le sens de l'Eucharistie a été redécouvert d'une manière toute nouvelle à travers la notion biblique du mémorial. La foi dans la présence réelle du Christ est également affirmée par la plupart des chrétiens. Le texte sur le Ministère demandera encore beaucoup de travail, car il implique une redécouverte du sens de l'épiscopat, du rapport entre l'épiscopat et le presbytérat, de la doctrine de la succession apostolique, mais par dessus tout la conviction que l'Esprit Saint agit dans l'Eglise et sa Tradition. Nous avons la conviction que les chrétiens sont tellement désireux de redécouvrir leur unité visible, qu'il veulent mettre tout en œuvre afin de parvenir à l'unité de la foi. En effet, ce n'est que dans l'unité de la foi que nous pourrions parvenir un jour à l'unité complète de la vie ecclésiale autour de la même table eucharistique. Nous aspirons donc à la réconciliation des ministères et cela justifie notre étude attentive de la doctrine chrétienne, dont la source se trouve dans l'Écriture Sainte, comprise à la lumière de l'Esprit Saint qui anime toute l'Eglise.

Le texte remarquable du Concile Vatican II sur l'Œcuménisme, *Unitatis redintegratio*, disait qu'il faut « que la doctrine sur la Cène du Seigneur, les autres sacrements, le culte et les ministères de l'Eglise fassent l'objet du dialogue ». Cela est notre conviction profonde, et c'est en cela que consiste le travail de notre commission dont la réunion vient de s'achever. Le même décret sur l'Œcuménisme affirmait: « Par le sacrement de Baptême, toutes les fois qu'il est conféré comme il convient selon l'institution du Seigneur et reçu avec les dispositions intérieures requises, l'homme est incorporé vraiment au Christ crucifié et glorifié, il est régénéré pour participer à la vie divine... » (*Unitatis redintegratio* n. 22). Le baptême est donc entre nous un lien sacramentel très fort qui nous unit dans le Corps du Christ. Le grand respect avec lequel le Concile Vatican II a reconnu les valeurs spirituelles et même sacramentelles des confessions séparées de l'Eglise catholique a été un élément très fort pour nous rapprocher dans l'unité ecclésiale. En effet, l'unité visible ne se fera pas par la victoire des uns sur les autres, mais par la victoire du Christ ressuscité proclamant dans l'Eglise son Evangile éternel. Ainsi, nous voulons poursuivre notre recherche concernant les sacrements et nous espérons pouvoir procurer aux diverses

Eglises des textes qu'elles pourront utiliser lorsqu'elles voudront prendre les décisions nécessaires pour réaliser entre elles l'unité visible de tous les chrétiens, telle que le Christ l'a voulue.

Nous sommes heureux de nous trouver auprès de Vous et de pouvoir engager un dialogue fraternel à la lumière de l'Esprit Saint et avec la certitude de notre unité profonde dans un seul Baptême.

Le Sante Mirofore

L'immagine di copertina fissa il momento del mattino di Pasqua, quando le pie donne vanno al sepolcro per ungere il corpo di Gesù, e hanno da un Angelo l'annuncio della risurrezione.

Il tema è stato trattato frequentissimamente nell'iconografia cristiana. Le prime volte fu per proclamare il mistero della Risurrezione.¹ Si incominciò nel battistero di Dura-Europos, verso il 235, e si continuò in avori (dal sec. IV al sec. VI), con intagli in legno (porta di S. Sabina, 430), nei mosaici (S. Apollinare nuovo di Ravenna, sec. VI), in ampolle di Monza e di Bobbio, in sculture e pitture fino a tutto il Medio Evo, Rinascimento, Barocco, quando la scena divenne uno dei particolari della Risurrezione di Cristo.

Nell'arte paleocristiana l'angelo era raffigurato seduto a sinistra, mentre le donne stavano alla sua destra. Più tardi l'angelo siede a fianco di un edificio raffigurante il sepolcro, a destra sull'orlo di una tomba a sarcofago. È alato, porta nella mano sinistra il baculo viatorio, con la destra indica il sepolcro in cui era stato deposto il Cristo morto e le bende in cui era stato avvolto. Le donne in questo caso vengono dalla sinistra dell'angelo: sono in numero di due o di tre, rivestite di tunica e palla. Portano nelle mani i vasi di profumi; altre volte, una ha in mano un turibolo! Da quanto è narrato dai Vangeli e raffigurato nell'arte, si comprende che le donne vanno a cercare un Morto, ma sono le prime a ricevere l'annuncio che il Crocifisso del Calvario è risorto e vivo.

La plaquette di copertina è una delle tante versioni del tema, raffigurata su una delle ampolle argentee di Monza, provenienti dalla Palestina. Si è ai confini tra il VI e il VII sec., o ai primi di questo secolo.

La parte centrale della raffigurazione è occupata dal sepolcro di Cristo, edificio a pianta centrale, reminiscenza delle costruzioni costantiniane nel S. Sepolcro di Gerusalemme, sostenuto da colonne attorcigliate. La porta che immette nel sepolcro è aperta: il Cristo è risorto. Lo annuncia l'angelo da destra alle due donne, che vengono al sepolcro a cercare il Crocifisso del Calvario.

Intorno a questa scena stanno i medaglioni del Cristo e dei dodici apostoli.

• • •

La scena [è stata] amata e meditata nella liturgia bizantina, ha ispirato ad essa un bel tropario, cantato nella seconda domenica di Pasqua, chiamata « la domenica delle Mirofore ».

Stando dinanzi al sepolcro, l'Angelo alle donne che recano gli aromi grida: « Gli aromi si addicono ai mortali. Cristo invece si è mostrato libero da qualunque corruzione. Ma gridate: È risorto il Signore dando al mondo la grande misericordia ».

¹ Cfr. P. JOUNEL, *L'Iconographie de la Résurrection en Occident au premier millénaire*, in *Notitiae* 16 (1980), 300-308.

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