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CONGREGATIO PRO CULTU DIVINO



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NOTITIAE

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Actes de la Congrégation (pp. 145-173)

On trouvera d'abord le texte des principales variantes apportés au 2^e volume de la *Liturgia Horarum*, editio typica altera, avec la triple série d'antiennes au *Benedictus* et au *Magnificat* pour les années A, B et C.

On trouvera ensuite la lettre adressée aux Présidents des Commissions nationales de Liturgie, pour les inviter à procéder à la traduction en langue vivante de la *Collectio missarum de beata Maria Virgine*, à l'approche de l'« Année mariale ».

Activité des Commissions liturgiques

Rapport du Comité épiscopal des U.S.A. pour la Liturgie (pp. 174-192)

Le Rapport, qui couvre les années 1984-1986, donne un aperçu de la composition du Comité, du travail accompli et des projets pour l'avenir.

Paraguay: Informations de la Commission Nationale de Liturgie (pp. 193-200)

La Commission Nationale de Liturgie du Paraguay présente son plan de travail pour les années 1986-1987 et donne des informations sur les activités de l'année 1986. La situation de la liturgie dans le pays réclame le grand effort entrepris, qui s'est proposé d'importants objectifs pour revitaliser la vie liturgique du clergé et du peuple.

Rwanda: La liturgie de la messe en kinyarwanda (pp. 201-206)

A l'occasion de la publication de l'*Ordo Missae* en kinyarwanda, le Président de la Commission nationale de Liturgie du Rwanda rappelle le travail accompli et donne des conseils judicieux pour la mise en œuvre du texte et la manière de célébrer.

Yougoslavie: Le « De Benedictionibus » en croate (pp. 207-208)

L'article présente, avec un commentaire, la traduction en langue croate du texte latin du *De Benedictionibus*, traduction présentée pour confirmation à la Congrégation par la Conférence épiscopale de Yougoslavie, et approuvée par Décret du 3 janvier 1987.

SUMARIO

Actividad de la Congregación (pp. 145-173)

Se publica la lista de las variantes de mayor importancia del III volumen de la *Liturgia Horarum*, editio typica altera, así como las antífonas al *Benedictus* y al *Magnificat*, para los domingos, según los tres ciclos A, B y C.

Se da a conocer también el texto de la carta enviada a los Presidentes de las Comisiones Nacionales de Liturgia, solicitando la traducción de la *Collectio Missarum de beata Maria Virgine* en la lengua común, en vista de la celebración del próximo « Año Mariano ».

Actividad de las Comisiones Litúrgicas

Relación de la Comisión Episcopal de Liturgia de los Estados Unidos de América (pp. 174-192)

La relación sobre los años 1984-1986 presenta una visión de conjunto de los miembros de la Comisión, el trabajo realizado y los proyectos para el futuro.

Paraguay: Informe de la Comisión Nacional de Liturgia (pp. 193-200)

La Comisión Nacional de Liturgia del Paraguay presenta el plan de trabajo para el bienio 1986-1987 y el informe de las actividades desarrolladas en el pasado año 1986. La situación de la Liturgia en el País reclama el gran esfuerzo que está iniciando y que se ha propuesto importantes objetivos para revitalizar la vida litúrgica del clero y del pueblo.

Rwanda: La liturgia de la misa en kinyarwanda (pp. 201-206)

Con motivo de la publicación del *Ordo Missae* en kinyarwanda, el Presidente de la Comisión nacional de liturgia de Rwanda recuerda el trabajo realizado y da consejos adecuados para la aplicación del texto y del modo de celebrar.

Jugoslavia: « De Benedictionibus » en lengua croata (pp. 207-208)

El artículo presenta y comenta la traducción en lengua croata del texto latino del *De Benedictionibus*, preparada por la Conferencia Episcopal Yugoslava a la Congregación para el Culto Divino, y confirmada el 3 de enero de 1987.

SUMMARY

Activities of the Congregation (pp. 145-173)

The variations that have been published in the second volume of the *Liturgia Horarum*, editio typica altera, are presented, with the *Benedictus* and *Magnificat* antiphons of the triple series for the years A, B, C.

The text is given of a letter sent to the Presidents of National Liturgical Commissions to propose that as soon as possible a translation of the *Collectio Missarum de beata Maria Virgine* be prepared in view of the forthcoming Marian Year.

Activities of Liturgical Commissions

Report: Bishops' Committee on the Liturgy - USA (pp. 174-192)

The Report which covers the years 1984-1986 gives an overview of the Committee's membership, the work that has been accomplished and projects for the future.

Paraguay: National Liturgical Commission (pp. 193-200)

The National Liturgical Commission of Paraguay has presented a report of its activities during 1986 and an outline of proposal for 1987. The need to revitalise the liturgical life of the country both as regard the clergy as well as the laity is one of the priorities for the present year.

Rwanda: The "Ordo Missae" in kinyarwanda (pp. 201-206)

On the occasion of the publication of the *Ordo Missae* in Kinyarwanda, the President of the National Liturgical Commission of Rwanda has presented an account of the work accomplished and provided some guidelines for the correct celebration of the rite.

Jugoslavia: "De Benedictionibus" in Croatian (pp. 207-208)

A presentation and comment is given regarding the Croatian translation of the latin text of *De Benedictionibus* presented by the Episcopal Conference of Jugoslavia and confirmed on January 3, 1987.

ZUSAMMENFASSUNG

Tätigkeit der Kongregation (S. 145-173)

Der II. Band der *Liturgia Horarum*, editio typica altera, wird hier vorgestellt, insbesondere die bedeutenderen Änderungen gegenüber der früheren Ausgabe: die Antiphonen zum *Benedictus* und zum *Magnificat*, die in dreifacher Serie auf die Jahre A, B und C verteilt sind.

Sodann folgt die Wiedergabe des Briefes an die Präsidenten der nationalen liturgischen Kommissionen, der die Übersetzung der *Collectio Missarum de B.M.V.* anregt, was besonders jetzt vor Beginn des « Marianischen Jahres » von Bedeutung ist.

Aus den Liturgiekommissionen

Bericht des Bischofskomitees für Liturgie in den USA (S. 174-192)

Der Bericht über die Jahre 1984-1986 gibt eine Übersicht über die Mitglieder dieses Komitees, über die geleistete Arbeit sowie über die Pläne für die Zukunft.

Paraguay: Information aus der nationalen Liturgiekommission (S. 193-200)

Die nationale Liturgiekommission von Paraguay legt den Arbeitsplan für die Jahre 1986-87 vor und informiert auch über ihre Tätigkeit während des vergangenen Jahres 1986. Die Situation des Gottesdiensts im Land verlangt eine große Anstrengung und man hat sich vorgenommen, und auch schon damit begonnen, grössere Projekte zu verwirklichen, um das liturgische Leben von Klerus und Volk neu zu beleben.

Rwanda: Liturgie der Messe in kinyarwanda (S. 201-206)

Aus Anlaß der Veröffentlichung des *Ordo Missae* in der Kinyarwanda-Sprache berichtet der Präsident der nationalen Bischofskonferenz von Ruanda über die geleistete Arbeit und gibt wohlüberlegte Ratsschläge zum Gebrauch der neuen Texte und die Art, mit ihnen die Liturgie zu feiern.

Jugoslawien: « De Benedictionibus » in kroatischer Sprache (S. 207-208)

Der Artikel stellt die kroatische Übersetzung des lateinischen Textes von *De Benedictionibus* vor und erläutert sie, so wie sie von der Bischofskonferenz von Jugoslawien zur Konfirmierung vorgelegt und mit Dekret vom 3. Januar 1987 approbiert wurde.

LITURGIA HORARUM

ed. typica altera, vol. II

Tempus Quadragesimae - Tempus Paschale

Nel numero 235 di *Notitiae*, nel febbraio del 1986, insieme al Decreto di promulgazione della *editio typica altera* della *Liturgia Horarum* Don Vincenzo Raffa F.D.P. ha pubblicato un *Commentarium* relativo alle peculiarità che distinguono la edizione *altera* da quella precedente, con delle esemplificazioni desunte dal primo volume, per il tempo di Avvento e di Natale, che allora usciva presso la Editrice Vaticana.

Nella presente nota ci si riferisce al secondo volume, per il tempo di Quaresima e di Pasqua dando prima (I) indicazione di alcune varianti di maggiore rilievo rispetto alla precedente edizione, varianti proprie del secondo volume, da aggiungere a quelle comuni ai quattro volumi già esemplificate nell'articolo sopra citato. Come già nel numero 235 si riporta di seguito anche (II) la triplice serie delle antifone al Benedictus e al Magnificat per gli anni A, B, C tratte dal brano evangelico, o da passi paralleli, o da altre letture bibliche.

I (Varianti)

Nella *feria VI in Passione Domini, ad Officium lectionis* si dà la possibilità di cantare per intero il Salmo 21 (22). Dopo il versetto 23, prima dei versetti 24-32, è posta la rubrica: *Haec ultima pars psalmi ad libitum dici potest*. Il Salmo 21 (22) si recita per intero all'ora media del Venerdì della terza settimana del Salterio, ed è sembrato opportuno che anche nel Venerdì Santo fosse data la possibilità di cantarlo per intero, pur nella coscienza di ammettere una eccezione al principio di non indicare testi salmodici interi quando il numero dei versetti superava la media dei venticinque versetti.

Nelle *Laudes matutinae* della *dominica Resurrectionis*, in luogo del rimando ai Salmi: *Psalmi et canticum de dominica hebdomadae I*, sono stati riportati per esteso il Salmo 62 (63), 2-9, il Cantico di Dan 3, 57-88. 56 e il Salmo 149. Detta Salmodia è divenuta domenicale in quanto pa-

squale, e trasporta nelle domeniche il senso della Pasqua che ne è la prima interpretazione cristologica. Conveniva che nella *dominica Resurrectionis* essa figurasse per esteso. In questo modo è anche facilitata la celebrazione nei giorni dell'Ottava che, alle Lodi e ai Vespri (dove la Salmodia era propria della Pasqua), riprendono inno, antifone, salmi e cantico: *ut in dominica Resurrectionis*.

Il Cantico di Soph. 3, 8-13, dal v. 11 al v. 13 ha una divisione in versetti diversa da quella precedente per corrispondere alla punteggiatura della Nvg. Pertanto tra i Cantici per la *Vigilia protracta* del tempo pasquale, il testo è diviso come segue.

Si possono paragonare i due testi:

In die illa non confundéris
super cunctis adinventiónibus tuis, *
quibus prævaricáta es in me;
quia tunc áuferam de médio tui
magniloquos superbíæ tuæ, *
et non adícies exaltári ámplius
in monte sancto meo.

Et derelínquam in médio tui
pópulum páuperem et egénum,
et sperábunt in nómine Dómini.
Relíquiæ Israel non fácient iniquitátem †

nec loquéntur mendácium, *
et non inveniétur in ore eórum
lingua dolósa;
quóniam ipsi pascéntur et accubábunt, *
et non erit qui extérreat.

(cf. LH¹, 1752)

" In die illa non confundéris
super cunctis actiónibus tuis, *
quibus prævaricáta es in me;
quia tunc áuferam de médio tui *
magniloquos superbos tuos,
et non adícies exaltári ámplius *
in monte sancto meo.

" Et derelínquam in médio tui *
pópulum páuperem et egénum ».
Et sperábunt in nómine Dómini *
relíquiæ Israel.

" Non fácient iniquitátem, *
nec loquéntur mendácium;
et non inveniétur in ore eórum *
lingua dolósa,
quóniam ipsi pascéntur et accubábunt, *
et non erit qui extérreat.

(cf. LH², 1828-1829)

II (Antifone)

Per ogni antifona si indica la referenza biblica e il brano evangelico della Messa del giorno con il riferimento all'*Ordo Lectionum Missae* del 1981.

L'asterisco, apposto ai testi di alcune antifone, indica che esse si trovano già nella edizione precedente della LH, e che il loro testo non è stato adeguato alla Nvg.

Le antifone di solennità e domeniche, che non si trovano nell'elenco, non hanno subito alcun cambiamento.

MARIO LESSI, SI

DOMINICA I IN QUADRAGESIMA

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

* Ductus est Iesus in desertum a Spiritu, ut tentaretur a diabolo; et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esuriit.

(LH², 2, 66; cf. LH¹, 2, 68; Mt 4, 1-2; OLM, n. 22: Mt 4, 1-11)

ANNO B

Iesus erat in deserto quadraginta diebus et tentabatur a Satana; eratque cum bestiis, et angeli ministrabant illi.

(Mc 1, 13; OLM, n. 23; Mc 1, 12-15; LH², 2, 67)

ANNO C

Iesus plenus Spiritu Sancto regressus est ab Iordane et agebatur in Spiritu in desertum diebus quadraginta et tentabatur a diabolo.

(Lc 4, 1-2a; OLM, n. 24: Lc 4, 1-13; LH², 2, 67)

AD LAUDES MATUTINAS

Ad Benedictus, ant.

ANNO A

* Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei.

(LH², 2, 72; cf. LH¹, 2, 63; Mt 4, 4b; OLM, n. 22: Mt 4, 1-11)

ANNO B

Venit Iesus in Galilaeam praedicans evangelium Dei et dicens: Impletum est tempus, et appropinquavit regnum Dei. Paenitemini et credite evangelio.

(Mc 1, 14b-15; OLM, n. 23: Mc 1, 12-15; LH², 2, 72)

ANNO C

Nihil manducavit Iesus in diebus illis et, consummatis illis, esuriit.

(Lc 4, 2b; OLM, n. 24: Lc 4, 1-13; LH², 2, 72)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

Dicit Iesus: Vade, Satanas! Scriptum est enim: Dominum Deum tuum adorabis et illi soli servies. Et angeli accesserunt et ministrabant ei.

(Mt 4, 10. 11b; OLM, n. 22: Mt 4, 1-11; LH², 2, 75)

ANNO B

* Evigila super nos, aeternae Salvator, ne nos apprehendat callidus tentator, quia tu nobis factus es sempiternus adiutor.

(LH², 2, 75; cf. LH¹, 2, 71)

ANNO C

Consummata omni tentatione, diabolus recessit ab illo, usque ad tempus.

(Lc 4, 13; OLM, n. 24: Lc 4, 1-13; LH², 2, 75)

DOMINICA II IN QUADRAGESIMA

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

Dixit Petrus ad Iesum: Domine, bonum est nos hic esse. Si

vis, faciam hic tria tabernacula: tibi unum et Moysi unum et Eliae unum.

(Mt 17, 4; OLM, n. 25: Mt 17, 1-9; LH², 2, 119)

ANNO B

Transfiguratus est Iesus coram ipsis; et vestimenta eius facta sunt splendentia, candida nimis. Et apparuit illis Elias cum Moyse, et erant loquentes cum Iesu.

(Mc 9, 2b. 3a. 4; OLM, n. 26: Mc 9, 2-10, LH², 2, 120)

ANNO C

Facta est, dum oraret Iesus, species vultus eius altera et vestitus eius albus refulgens. Et ecce duo viri loquebantur cum illo, et erant Moyses et Elias.

(Lc 9, 29-30; OLM, n. 27: Lc 9, 28b-36; LH², 2, 120)

AD LAUDES MATUTINAS

Ad Benediculus, ant.

ANNO A

Ecce vox de nube dicens: Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite.

(Mt 17, 5b; OLM, n. 25: Mt 17, 1-9; LH², 2, 125; cf. LH¹, 2, 114)

ANNO B

Petrus dixit Iesu: Rabbi, bonum est nos hic esse; et faciamus tria tabernacula: tibi unum, et Moysi unum et Eliae unum.

(Mc 9, 5; OLM, n. 26: Mc 9, 2-10; LH², 2, 125)

ANNO C

* Dominus noster Iesus Christus destruxit mortem, et illuminavit vitam et incorruptionem per Evangelium.

(LH², 2, 125; cf. LH¹, 2, 119)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

* Visionem, quam vidistis, nemini dixeritis, donec a mortuis resurgat Filius hominis.

(LH², 2, 128; cf. LH¹, 2, 122; cf. Mt 17, 9b)

ANNO B

Facta est nubes obumbrans eos, et venit vox de nube: Hic est Filius meus dilectus: audite illum.

(Mc 9, 7; OLM, n. 26: Mc 9, 2-10; LH², 2, 128)

ANNO C

Vox facta est de nube dicens: Hic est Filius meus dilectus; ipsum audite. Et dum fieret vox, inventus est Iesus solus.

(Lc 9, 35-36a; OLM, n. 27: Lc 9, 28b-36; LH², 2, 128)

DOMINICA III IN QUADRAGESIMA

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

* Dicit Dominus: Si quis biberit aquam, quam ego dabo ei, non sitiet in aeternum.

(LH², 2, 172; cf. LH¹, 2, 172; cf. Io 4, 14a; OLM, n. 28: Io 4, 5-42)

ANNO B

Dixit Iesus: Auferte ista hinc: Nolite facere domum Patris mei domum negotiationis.

(Io 2, 16b; OLM, n. 29: Io 2, 13-25; LH², 2, 173)

ANNO C

Dico vobis: nisi paenitentiam egeritis, omnes similiter peribitis.
(Lc 13, 5; OLM, n. 30: Lc 13, 1-9; LH², 173)

AD LAUDES MATUTINAS

Ad Benedictus, ant.

ANNO A

Venit hora et nunc est, quando veri adoratores adorabunt Patrem in Spiritu et veritate: nam et Pater tales quaerit, qui adorent eum.

(Io 4, 23; OLM, n. 28: Io 4, 5-42; LH², 2, 178)

ANNO B

* Solvite templum hoc, dicit Dominus, et post triduum reaedificabo illud. Hoc autem dicebat de templo corporis sui.

(LH², 2, 178; cf. LH¹, 2, 169; cf. Io 2, 19b. 21; OLM, n. 29: Io 2, 13-25)

ANNO C

* Iustificati ex fide, pacem habemus ad Deum, per Dominum nostrum Iesum Christum.

(LH², 2, 178; cf. LH¹, 2, 164; cf. Rom 5, 1)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

Multo plures crediderunt et mulieri dicebant: Iam non propter tuam loquelam credimus; ipsi enim audivimus et scimus quia hic est vere Salvator mundi!

(Io 4, 41a. 42; OLM, n. 28: Io 4, 5-42; LH², 2, 181)

ANNO B

Cum esset Iesus Hierosolymis in Pascha, in die festo, multi crediderunt in nomine Iesu, videntes signa eius, quae faciebat.
(Io 2, 23; OLM, n. 29: Io 2, 13-25; LH², 2, 181)

ANNO C

Domine, dimitte illam et hoc anno, usque dum fodiam circa illam, et siquidem fecerit fructum in futurum.
(Lc 13, 8b. 9a; OLM, n. 30: Lc 13, 1-9; LH², 2, 181)

DOMINICA IV IN QUADRAGESIMA

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

Rabbi, quis peccavit, hic aut parentes eius, ut caecus nasceretur? Respondit Iesus: Neque hic peccavit neque parentes eius, sed ut manifestentur opera Dei in illo.
(Io 9, 2b-3; OLM, n. 31: Io 9, 1-14; LH², 2, 224)

ANNO B

Sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis, ut omnis qui credit, in ipso habeat vitam aeternam.
(Io 3, 14-15; OLM, n. 32: Io 3, 14-21; LH², 2, 225)

ANNO C

Surgam et ibo ad patrem meum, et dicam illi: Pater, peccavi in caelum et coram te, et iam non sum dignus vocari filius tuus.
(Lc 15, 18-19a; OLM, n. 33: Lc 15, 1-3. 11-32; LH², 2, 225)

AD LAUDES MATUTINAS

Ad Benedictus, ant.

ANNO A

Homo, qui dicitur Iesus, lutum fecit et unxit oculos meos:
abii et lavi et modo video.

(Io 9, 11; OLM, n. 31: Io 9, 1-41; LH², 2, 230)

ANNO B

* Sic Deus dilexit mundum, ut Filium suum unigenitum daret;
ut omnis qui credit in ipsum non pereat, sed habeat vitam
aeternam.

(LH², 2, 230; cf. LH¹, 2, 213; cf. Io 3, 16; OLM, n. 32: Io 3, 14-21)

ANNO C

Cito proferte stolam primam et induite illum et date anulum
in manum eius et calceamenta in pedes: quia hic filius meus
mortuus erat et revixit, perierat et inventus est.

(Lc 15, 22b. 24a; OLM, n. 33: Lc 15, 1-3. 11-32; LH², 2, 230)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

* A saeculo non est auditum quia quis aperuit oculos caeci
nati, nisi Christus Filius Dei.

(LH², 2, 233; cf. LH¹, 2, 218; cf. Io 9, 32; OLM, n. 31: Io 9, 1-41)

ANNO B

Qui facit veritatem venit ad lucem, ut manifestentur eius opera,
quia in Deo sunt facta.

(Io 3, 21; OLM, n. 32: Io 3, 14-21; LH², 2, 233)

ANNO C

* Fili, tu semper mecum es, et omnia mea tua sunt; epulari autem et gaudere oportebat, quia frater tuus mortuus fuerat et revixit, perierat et inventus est.

(LH², 2, 233; cf. LH¹, 2, 221; cf. Lc 15, 31b-32; OLM, n. 33: Lc 15, 1-3. 11-32)

DOMINICA V IN QUADRAGESIMA

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

* Lazarus, amicus noster, dormit; eamus, et a somno excitemus eum.

(LH², 2, 278; cf. LH¹, 2, 270; cf. Io 11, 11b; OLM, n. 34: Io 11, 1-45)

ANNO B

* Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, multum fructum affert.

(LH², 2, 279; cf. LH¹, 2, 265; cf. Io 12, 24b; OLM, n. 35: Io 12, 20-33)

ANNO C

Iesus inclinans se deorsum digito scribebat in terra. Qui sine peccato est vestrum, primus in illam lapidem mittat.

(Io 8, 6b. 7b; OLM, n. 36: Io 8, 1-11; cf. LH², 2, 279)

AD LAUDES MATUTINAS

Ad Benedictus, ant.

ANNO A

Ego sum resurrectio et vita. Qui credit in me, etsi mortuus

fuert, vivet; et omnis qui vivit et credit in me, non morietur in aeternum.

(Io 11, 25-26; OLM, n. 34: Io 11, 1-45; cf. LH², 2, 284)

ANNO B

Si quis mihi ministrat, me sequatur, et ubi sum ego, illic et minister meus erit.

(Io 12, 26a; OLM, n. 35: Io 12, 20-33; cf. LH², 2, 284)

ANNO C

Audientes unus post unum exhibant, incipientes a senioribus, et remansit solus, et mulier in medio stans.

(Io 8, 9; OLM, n. 36: Io 8, 1-11; cf. LH², 2, 284)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

Ego credidi quia tu es Christus Filius Dei, qui in mundum venisti.

(Io 11, 27b; OLM, n. 34: Io 11, 1-45; cf. LH², 2, 287)

ANNO B

* Ego, si exaltatus fuero a terra, omnia traham ad meipsum.
(LH², 2, 287; cf. LH¹, 2, 273; cf. Io 12, 32; OLM, n. 35: Io 12, 20-33)

ANNO C

Mulier, ubi sunt? Nemo te condemnavit? Nemo, Domine. Dixit autem Iesus: Nec ego te condemno. Vade, et iam noli peccare.

(Io 8, 10b. 11; OLM, n. 36: Io 8, 1-11; cf. LH², 2, 287)

DOMINICA IN PALMIS
DE PASSIONE DOMINI

AD I VESPERAS (IN PALMIS)

Ad Magnificat, ant.

ANNO A

Dicite filiae Sion: Ecce Rex tuus venit tibi, mansuetus et
sedens super asinam et super pullum filium subiugaliſ. .
(Mt 21, 5; OLM, n. 37: Mt 21, 1-11; cf. LH², 2, 334)

ANNO B

Multi vestimenta sua straverunt in via, alii autem frondes
quas exciderant in agris. Et clamabant: Hosanna in excelsis!
(Mc 11, 8. 9a. 10b; OLM, n. 37: Mc 11, 1-10; cf. LH², 2, 334)

ANNO C

Discipuli iactantes vestimenta sua supra pullum imposuerunt
Iesum. Eunte autem illo, substernebant vestimenta sua in via.
(Lc 19, 35b-36; OLM, n. 37: Lc 19, 28-40; cf. LH², 2, 334)

AD LAUDES MATUTINAS (IN PALMIS)

Ad Benedictus, ant.

ANNO A

* Fulgentibus palmis prosternimur advenienti Domino; huic
omnes occurramus cum hymnis et canticis, glorificantes et di-
centes: Benedictus Dominus.
(LH², 2, 339; cf. LH¹, 2, 323)

ANNO B

Qui praeibant et qui sequebantur clamabant: Hosanna! Bene-
dictus qui venit in nomine Domini! Benedictum, quod venit
regnum patris nostri David!
(Mc 11, 9-10a; OLM n. 37: Mc 11, 1-10; cf. LH², 2, 339)

ANNO C

Coeperunt omnes turbae discentium gaudentes laudare Deum voce magna, dicentes: Benedictus qui venit rex in nomine Domini! Pax in caelo et gloria in excelsis!

(Lc 19, 37 (cf.). 38; OLM n. 37: Lc 19, 28-40; cf. LH², 2, 339)

AD II VESPERAS (DE PASSIONE)

ANNO A

* Scriptum est: Percutiam pastorem, et dispergentur oves gregis; postquam autem rexurrexero, praecedam vos in Galilaeam; ibi me videbitis, dicit Dominus.

(LH², 2, 343; cf. LH¹, 2, 326; cf. Mt 26, 31b-32 cf. Mt 28, 7b)

ANNO B

* Ave, Rex noster, fili David, redemptor mundi, quem prophetae praedixerunt salvatorem esse venturum.

(LH², 2, 343; cf. LH¹, 2, 318)

ANNO C

Dico enim vobis: Hoc, quod scriptum est, oportet impleri in me, illud: Cum iniustus deputatus est. Etenim ea, quae sunt de me, adimpletionem habent.

(Lc 22, 37; OLM, n. 38; Lc 22, 14 — 23, 56; LH², 2, 343)

DOMINICA PASCHAE
IN RESURRECTIONE DOMINI

Antt. ut in LH¹

DOMINICA II PASCHAE

Antt. ut in LH¹

DOMINICA III PASCHAE

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

* Mane nobiscum, quoniam advesperascit et inclinata est iam dies, alleluia.

(LH², 2, 570; cf. LH¹, 2, 541; cf. Lc 24, 29b; OLM, n. 46: Lc 24, 13-35)

ANNO B

Ipse Iesus stetit in medio discipulorum, et dicit eis: Pax vobis, alleluia.

(Lc 24, 36b; OLM, n. 47: Lc 24, 35-48; LH², 2, 571)

ANNO C

* Dixit Iesus discipulis suis: Afferte de piscibus, quos prendidistis nunc. Ascendit autem Simon Petrus et traxit rete in terram, plenam magnis piscibus, alleluia.

(LH², 2, 571; cf. LH¹, 2, 549; Io 21, 10-11a; OLM, n. 48: Io 21, 1-19)

AD LAUDES MATUTINAS

Ad Benedictus, ant.

ANNO A

* Oportebat Christum pati et resurgere a mortuis tertia die, alleluia.

(LH², 2, 576; cf. LH¹, 2, 546; cf. Lc 24, 26; OLM, n. 46: Lc 24, 13-35)

ANNO B

Videte manus meas et pedes meos, quia ego sum. Palpate me et videte, alleluia.

(Lc 24, 39a; OLM, n. 47: Lc 24, 35-48; LH², 2, 576)

ANNO C

Venit Iesus et accipit panem et dat eis, et piscem similiter. Hoc iam tertio manifestatus est Iesus discipulis, cum resurrexisset a mortuis, alleluia.

(Io 21, 13-14; OLM, n. 48: Io 21, 1-19; LH², 2, 576)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

Dum recumberet cum illis, accepit panem et benedixit ac fregit et porrigebat illis. Et aperti sunt oculi eorum et cognoverunt eum, alleluia.

(Lc 24, 30-31a; OLM, n. 46: Lc 24, 13-35; LH², 2, 579)

ANNO B

Sic scriptum est, Christum pati et resurgere a mortuis die tertia, et praedicari in nomine eius paenitentiam in remissionem peccatorum in omnes gentes, alleluia.

(Lc 24, 46-47; OLM, n. 47: Lc 24, 35-48; LH², 2, 579)

ANNO C

Simon Ioannis, amas me? Domine, tu omnia scis, tu cognoscis quia amo te. Dicit ei Iesus: Pasce oves meas, alleluia.

(Cf. Io 21, 17; OLM, n. 48: Io 21, 1-19; LH², 2, 579)

DOMINICA IV PASCHAE

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

Amen dico vobis: qui intrat per ostium, pastor est ovium.
Ante eas vadit, et oves illum sequuntur, quia sciunt vocem
eius, alleluia.

(Io 10, 1a. 2. 4b; OLM, n. 49: Io 10, 1-10; LH², 2, 619)

ANNO B

Ego sum pastor bonus: bonus pastor animam suam ponit pro
ovibus, alleluia.

(Io 10, 11; OLM, n. 50: Io 10, 11-18; LH², 2, 620)

ANNO C

* Oves meae vocem meam audiunt, et ego Dominus agnosco
eas, alleluia.

(LH², 2, 620; cf. LH¹, 2, 595; Io 10, 27; OLM, n. 51: Io 10, 27-30)

AD LAUDES MATUTINAS

Ad Benedictus, ant.

ANNO A

* Ego sum ostium, dicit Dominus; per me si quis introierit,
salvabitur et pascua inveniet, alleluia.

(LH², 2, 625; cf. LH¹, 2, 588; Io 10, 9; OLM, n. 49: Io 10, 1-10)

ANNO B

* Ego sum pastor ovium; ego sum via, veritas et vita; ego sum
pastor bonus, et cognosco oves meas, et cognoscunt me meae,
alleluia.

(LH², 2, 625; cf. LH¹, 2, 593; Io 10, 15; 14, 6a; OLM, n. 50: Io 10,
11-18)

ANNO C

Ego vitam aeternam do ovibus meis, et non peribunt in aeternum, et non rapiet eas quisquam de manu mea, alleluia.

(Io 10, 28; OLM, n. 51: Io 10, 27-30; LH², 2, 625)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

Ego sum pastor bonus: ego veni, ut vitam habeant, et abundantius habeant, alleluia.

(Io 10, 11a. 10b; OLM, n. 49: Io 10, 1-10; LH², 2, 627)

ANNO B

Alias oves habeo, quae non sunt ex hoc ovili, et illas oportet me adducere, et vocem meam audient, et fient unus grex, unus pastor, alleluia.

(Io 10, 16; OLM, n. 50: Io 10, 11-18; LH², 2, 628)

ANNO C

Pater meus quod dedit mihi, maius omnibus est, et nemo potest rapere de manu Patris, alleluia.

(Io 10, 29; OLM, n. 51: Io 10, 27-30; LH², 2, 628)

DOMINICA V PASCHAE

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

Si abiero et praeparavero vobis locum, iterum venio et accipiam vos ad meipsum, ut ubi sum ego, et vos sitis, alleluia.

(Io 14, 3; OLM, n. 52: Io 14, 1-12; LH², 2, 670)

ANNO B

Ego sum vitis vera, et Pater meus agricola est. Omnem palmitem qui fert fructum, purgat eum ut fructum plus afferat, alleluia.

(Io 15, 1. 2b; OLM, n. 53: Io 15, 1-8; LH², 2, 671)

ANNO C

[4]

Nunc clarificatus est Filius hominis, et Deus clarificatus est in eo, alleluia.

(Io 13, 31b; OLM, n. 54: Io 13, 31-33a. 34-35; LH², 2, 671)

AD LAUDES MATUTINAS

Ad Benedictus, ant.

ANNO A

* Ego sum via, veritas et vita: nemo venit ad Patrem, nisi per me, alleluia.

(LH², 2, 676; cf. LH¹, 2, 636; Io 14, 6; OLM, n. 52: Io 14, 1-12)

ANNO B

* Qui manet in me, et ego in eo, hic fert fructum multum, dicit Dominus, alleluia.

(LH², 2, 676; cf. LH¹, 2, 641; Io 15, 5b; OLM, n. 53: Io 15, 1-8)

ANNO C

* Mandatum novum do vobis: ut diligatis invicem sicut dilexi vos, dicit Dominus, alleluia.

(LH², 2, 676; cf. LH¹, 2, 643; Io 13, 34; OLM, n. 54: Io 13, 31-33a. 34-35)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

Domine, ostende nobis Patrem, et sufficit nobis. Dicit ei Iesus: Tanto tempore vobiscum sum, et non cognovisti me, Philippe? Qui vidit me, vidit Patrem, alleluia.

(Io 14, 8b-9a; OLM, n. 52: Io 14, 1-12; LH², 2, 678)

ANNO B

In hoc clarificatus est Pater meus, ut fructum multum afferatis et efficiamini mei discipuli, alleluia.

(Io 15, 8; OLM, n. 53: Io 15, 1-8; LH², 2, 678)

ANNO C

In hoc cognoscent omnes quia mei discipuli estis, si dilectionem habueritis ad invicem, alleluia.

(Io 13, 35; OLM, n. 54: Io 13, 31-33a. 34-35; LH², 2, 679)

DOMINICA VI PASCHAE

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

* Ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum in aeternum, alleluia.

(LH², 2, 715; cf. LH¹, 2, 681; Io 14, 16; OLM, n. 55: Io 14, 15-21)

ANNO B

* Sicut dilexit me Pater, et ego dilexi vos; manete in dilectione mea, alleluia.

(LH², 2, 716; cf. LH¹, 2, 685; Io 15, 9; OLM, n. 56: Io 15, 9-17)

ANNO C

* Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus, alleluia.

(LH², 2, 716; cf. LH¹, 2, 688; Io 14, 23b; OLM, n. 57: Io 14, 23-29)

AD LAUDES MATUTINAS

Ad Benedictus, ant.

ANNO A

Non vos relinquam orphanos: vado et venio ad vos, et gaudebit cor vestrum, alleluia.

(Io 14, 18. 28b; OLM, n. 55: Io 14, 15-21; LH², 2, 722)

ANNO B

Haec locutus sum vobis, ut gaudium meum in vobis sit, et gaudium vestrum impleatur, alleluia.

(Io 15, 11; OLM, n. 56: Io 15, 9-17; LH², 2, 722)

ANNO C

Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia et suggeret vobis omnia quae dixi vobis, alleluia.

(Io 14, 26; OLM, n. 57: Io 14, 23-29; LH², 2, 722)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

Qui diligit me, diligetur a Patre meo, et ego diligam eum et manifestabo ei meipsum, alleluia.

(Io 14, 21b; OLM, n. 55: Io 14, 15-21; LH², 2, 724)

ANNO B

Hoc est praeceptum meum, ut diligatis invicem sicut dilexi vos; maiorem hac dilectionem nemo habet, ut animam suam quis ponat pro amicis suis, alleluia.

(Io 15, 12-13; OLM, n. 56: Io 15, 9-17; LH², 2, 725)

ANNO C

Pacem relinquo vobis, pacem meam do vobis; non quomodo mundus dat, ego do vobis. Non turbetur cor vestrum neque formidet, alleluia.

(Io 14, 27; OLM, n. 57: Io 14, 23-29; LH², 2, 725)

IN ASCENSIONE DOMINI

Antt. ut in LH¹.

DOMINICA VII PASCHAE

AD I VESPERAS

Ad Magnificat, ant.

ANNO A

Haec est vita aeterna, ut cognoscant te solum verum Deum, et quem misisti, Iesum Christum, alleluia.

(Io 17, 3; OLM, n. 59: Io 17, 1-11a; LH², 2, 790)

ANNO B

Pater sancte, serva eos in nomine tuo, quod dedisti mihi, ut sint unum sicut nos, alleluia.

(Io 17, 11b; OLM, n. 60: Io 17, 11b-19; LH², 2, 791)

ANNO C

Non pro his rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me, ut omnes unum sint, alleluia.

(Io 17, 20-21; OLM, n. 61: Io 17, 20-26; LH², 2, 791)

AD LAUDES MATUTINAS

Ad Benedictus, ant.

ANNO A

* Pater, ego te clarificavi super terram; opus consummavi, quod dedisti mihi ut faciam, alleluia.

(LH², 2, 795; cf. LH¹, 2, 756; Io 17, 4; OLM, n. 59: Io 17, 1-11a)

ANNO B

Nunc ad te venio et haec loquor in mundo, ut habeant gaudium meum impletum in semetipsis, alleluia.

(Io 17, 13; OLM, n. 60: Io 17, 11b-19; LH², 2, 795)

ANNO C

Ego claritatem quam dedisti mihi, dedi illis, ut sint unum sicut nos unum sumus, alleluia.

(Io 17, 22; OLM, n. 61: Io 17, 20-26; LH², 2, 795)

AD II VESPERAS

Ad Magnificat, ant.

ANNO A

* Cum venerit Paraclitus, quem ego mittam vobis, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me, alleluia.

(LH², 2, 798; cf. LH¹, 2, 759; Io 15, 26)

ANNO B

Sicut me misisti in mundum, et ego misi eos in mundum; et pro eis ego sanctifico meipsum, ut sint et ipsi sanctificati in veritate, alleluia.

(Io 17, 18-19; OLM, n. 60: Io 17, 11b-19; LH², 2, 798)

ANNO C

Pater, quos dedisti mihi, volo ut ubi ego sum, et illis sint mecum, ut videant claritatem meam quam dedisti mihi, alleluia.

(Io 17, 24; OLM, n. 61: Io 17, 20-26; LH², 2, 798)

DOMINICA PENTECOSTES

Antt. ut in LH¹

TRADUZIONE DELLA
« COLLECTIO MISSARUM DE BEATA MARIA VIRGINE »
IN LINGUA VOLGARE

Viene pubblicato il testo di una lettera inviata ai Presidenti delle Commissioni Nazionali di Liturgia per sollecitare la versione della « Collectio Missarum de beata Maria Virgine » in lingua volgare in vista del prossimo « Anno Mariano ».

Prot. 401/87

Roma, 17 febbraio 1987

Eccellenza,

È stata messa a disposizione del pubblico in questi giorni dalla Libreria Editrice Vaticana la « Collectio Missarum de beata Maria Virgine » promulgata da questa Congregazione con il Decreto « Christi mysterium celebrans » del 15 agosto 1986.

La pubblicazione consta di due volumi indivisibili:

- I. *Collectio missarum de beata Maria Virgine*, di pp. xxviii+238, contenente le Premesse generali (cf. traduzione italiana in *Notitiae*, Dicembre 1986), quarantasei formulari di Messe e un'appendice con alcune formule per la benedizione solenne.
- II. *Lectionarium pro missis de beata Maria Virgine*, di pp. xvi+232, contenente le Premesse per l'uso del Lezionario, le letture bibliche per ciascuna Messa e un'appendice con testi alternativi.

La *Collectio* è particolarmente ampia: consta infatti di quarantasei formulari di Messe, ognuno dei quali è completo e dotato di prefazio proprio.

Ogni formulario è preceduto da un'introduzione di indole storica, liturgica e pastorale che ne illustra il contenuto biblico ed eucologico ed offre spunti per l'omelia.

La *Collectio* è destinata in primo luogo ai santuari mariani; poi alle comunità ecclesiali che desiderano celebrare con varietà di formulari la memoria di santa Maria « in sabbato ».

Pur costituendo una ricca proposta culturale, la *Collectio* non apporta nessuna modifica né al Calendario Romano, né al Messale Romano, né al Lezionario della Messa, né al vigente ordinamento delle rubriche.

I quarantasei formulari sono distribuiti nei vari tempi dell'Anno

liturgico in modo che la memoria della Madre del Signore sia inserita organicamente nella celebrazione del mistero di Cristo.

Per il suo carattere antologico, la molteplicità delle fonti, il ricupero di testi antichi, l'attenzione ai progressi della mariologia e la fedeltà ai principi del rinnovamento liturgico, la *Collectio* ribadisce la testimonianza della venerazione della Chiesa verso la beata Vergine.

La *Collectio* avrà particolare importanza soprattutto nei santuari mariani, ai quali è in primo luogo destinata.

Poiché si è sul punto di iniziare l'Anno mariano, la *Collectio* offre non pochi motivi ispiratori per le celebrazioni che in esso si compiranno.

Questa Congregazione si permette quindi di richiamare l'attenzione di Vostra Eccellenza e di codesta Commissione liturgica sull'opportunità di provvedere con sollecitudine alla versione della *Collectio* in modo che le indicazioni e gli orientamenti ivi contenuti e il suo ricco repertorio di formulari di Messe *de beata Maria Virgine* possano essere messi a disposizione dei sacerdoti e dei fedeli, con particolare riferimento ai santuari mariani « perché in essi sia incrementata la vera pietà verso la Madre del Signore e il culto a lei reso sia alimentato da genuino spirito liturgico ».

Dato il breve periodo di tempo che ci separa dall'inizio dell'Anno mariano e l'urgenza di avere a disposizione la *Collectio* nella lingua del popolo, si invita codesta Commissione a provvedere per una versione almeno provvisoria della *Collectio*.

Questo Dicastero confermerà le versioni in lingua volgare nel più breve tempo possibile.

Nel lavoro di traduzione si tenga presente quanto è detto nei nn. 42 e 43 della *Collectio*, a riguardo di un repertorio di melodie adatto al canto e all'aggiunta in un'apposita appendice dei formulari già approvati delle Messe della beata Vergine Maria usati nei santuari più importanti di codesta Nazione.

Nell'augurare un fruttuoso lavoro di preparazione dell'Anno mariano, volentieri colgo l'occasione per confermarvi con sensi di distinto ossequio

dell'E.za Vostra Reverendissima, devotissimo

✠ VIRGILIO NOÈ
Arciv. tit. di Vonçaria
Segretario

PIERO MARINI
Sottosegretario

CELEBRAZIONE DELLA PAROLA E PRECETTO DOMENICALE

Recentemente un Vescovo diocesano ha presentato alla Congregazione per il Culto Divino alcuni quesiti circa le celebrazioni domenicali in assenza del sacerdote. Viene pubblicato un estratto della risposta di questo Dicastero in data 3 febbraio 1987 (Prot. n. 181/87).

. . .

Nel suo esposto, Vostra Eccellenza faceva notare come il Can. 1248 § 2, riferendosi a tali celebrazioni, usasse l'espressione « valde commendatur ».

Ciò significa che nelle comunità in cui manca il sacerdote o nelle quali non è possibile per altra grave causa partecipare all'Eucaristia, i fedeli non sono tenuti al precetto né lo assolvono partecipando alla celebrazione della Parola di Dio, né sono obbligati a partecipare a tale celebrazione.

Il « valde commendatur » significa che, là dove non si può avere l'Eucaristia « si deve favorire a giudizio dell'Ordinario del luogo la celebrazione della Parola di Dio sotto la presidenza di un diacono o anche di un laico a ciò deputato » (*Inter Oecumenici* 37).

Le celebrazioni domenicali presiedute da un laico infatti possono contribuire a mantenere il senso della domenica, a nutrire la fede attraverso l'annuncio della Parola di Dio, a mantenere il senso della comunità e della solidarietà, a promuovere iniziative di evangelizzazione, alla preparazione ai sacramenti, alla programmazione di opere di carità.

È evidente che con tali celebrazioni il problema della domenica viene risolto solo parzialmente. L'obiettivo finale della pastorale per la domenica deve rimanere la celebrazione del sacrificio della Messa, unica vera attualizzazione della Pasqua del Signore e dell'assemblea della Chiesa, nella quale il sacerdote presiede in *persona Christi*, spezza il pane della Parola di Dio e quello dell'Eucaristia.

Sarà quindi opportuno provvedere perché le comunità senza sacerdote abbiano la possibilità di celebrare l'Eucaristia, almeno di tanto in tanto.

SUMMARIUM DECRETORUM

(a die 16 ianuarii ad diem 15 februarii 1987)

I. CONFIRMATIO DELIBERATIONUM CONFERENTIARUM EPISCOPORUM
CIRCA INTERPRETATIONES POPULARES

EUROPA

Germania

Decreta particularia, *Aquisgranensis*, 10 ianuarii 1987 (Prot. 187/87): confirmatur textus *germanicus* orationis collectae necnon lectionis alterius Liturgiae Horarum Sancti Arnoldi.

Italia

Decreta particularia, *Foroliuensis-Brittonoriensis*, 13 ianuarii 1987 (Prot. 1129/86): confirmatur textus *latinus et italicus* Proprii Missarum et Liturgiae Horarum.

Lituania

Decreta generalia, 30 ianuarii 1987 (Prot. 292/87): confirmatur interpretatio *lituana* Lectionarii Missalis Romani pro feriis temporis per annum (anno primo et secundo).

II. CONFIRMATIO TEXTUUM PROPRIORUM RELIGIOSORUM

Ordo Fratrum Discalceatorum Beatae Mariae Virginis de Monte Carmelo,

- 4 februarii 1987 (Prot. 202/87): confirmatur textus *latinus* orationis collectae beatarum Mariae Pilar, Teresiae et Mariae Angeles, virginum et martyrum.
- 9 februarii 1987 (Prot. 197/87): confirmatur interpretatio *lusitana* Ordinis professionis religiosae proprii.

Ordo Fratrum Praedicatorum, 4 februarii 1987 (Prot. 1117/86): confirmatur textus *italicus* praefationum de Beata Maria Virgine a Rosario atque de Sanctis et Beatis Ordinis Praedicatorum.

Institutum Saeculare « Hermandad de Sacerdotes Operarios Diocesanos », 7 februarii 1987 (Prot. 244/87): confirmatur textus *latinus*, *hispanicus* et *catalaunicus* orationis collectae et lectionis alterius Officii lectionis Liturgiae Horarum Beati Emmanuelis Domingo y Sol, presbyteri.

Sorores Carmelitae Teresianae, 22 ianuarii 1987 (Prot. 188/87): conceditur ut aptationes quaedam in textum proprium Ordinis Professionis religiosae inseri valeant.

Congregatio Ancillarum Conceptionistarum a Divino Corde Iesu, 6 februarii 1987 (Prot. 273/87): confirmatur textus *latinus* orationis collectae necnon textus *hispanicus* lectionis alterius Liturgiae Horarum pro celebratione Beati Marcelli Spinola y Maestre, Fundatoris Ancillarum Conceptionistarum a Divino Corde Iesu.

Congregatio Sororum Dominae Nostrae a Recessu Cenaculi, 3 februarii 1987 (Prot. 270/87): confirmatur textus *anglicus* Proprii Missarum et Liturgiae Horarum.

III. CALENDARIA PARTICULARIA

Dioceses

Aquisgranensis, 10 ianuarii 1987 (Prot. 187/87): conceditur ut in Calendarium proprium dioecesis inseri valeant sequentes celebrationes:

- Sancti Arnoldi, quotannis die 18 iulii gradu *memoriae ad libitum* peragenda;
- Beatae Paulinae de Mallinckrodt, virginis, quotannis die 30 aprilis gradu *memoriae ad libitum* peragenda.

Conceditur etiam ut celebratio Sancti Benedicti Anianensis, abbatis, a die 12 ad diem 11 mensis februarii transferri possit.

Foroliviensis-Brittonoriensis, 13 ianuarii 1987 (Prot. 1129/86).

Familiae religiosae

Abbatia Montisvirginis, 17 ianuarii 1987 (Prot. 236/87): conceditur *ad quinquennium* ut in sanctuario Abbatiae Montisvirginis die 24 iunii celebrari possint Vesperae I sollemnitatis Sancti Gulielmi, abbatis, loco Vesperarum II sollemnitatis « In nativitate Sancti Ioannis Baptistae ».

IV. PATRONI CONFIRMATIO

Columbia, 31 ianuarii 1987 (Prot. 279/87): confirmatur electio Sancti Gabrielis Archangeli Patroni apud Deum militum ex Columbiano exercitu ordini Telecommunicationum addictorum.

Limeirensis, 13 ianuarii 1987 (Prot. 1181/86): confirmatur electio Beatae Mariae Virginis sub titulo « Nossa Senhora das Dores » apud Deum Patronae dioecesis Limeirensis.

V. INCORONATIONES

Gedanensis, 2 februarii 1987 (Prot. 117/87): conceditur ut gratiosa imago Beatae Mariae Virginis, quae in ecclesia paroeciali loci v.d. « Trąbki Wielkie » veneratur, nomine et auctoritate ipsius Summi Pontificis pretioso diademate redimiri possit.

VI. CONCESSIO TITULI BASILICAE MINORIS

Sanctus Iacobus in Chile, 27 ianuarii 1987 (Prot. 1001/86): pro ecclesia-sanctuario Beatae Mariae Virgini de Monte Carmelo in loco v.d. Maipú dicata.

VII. 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. I, 1-4; II, 5-6 tabulae praecedentiae inscriptus (cf. « Normae universales de anno liturgico et de Calendario » n. 59).

Uritana, 27 ianuarii 1987 (Prot. 256/87): Missa votiva SS. Cosmae et Damiani in Sanctuario eorundem Sanctorum.

Uritana, 27 ianuarii 1987 (Prot. 257/87): Missa votiva S. Luciae in Sanctuario eiusdem Sanctae.

Abbatia Montisvirginis, 17 ianuarii 1987 (Prot. 235/87): Missa votiva Beatae Mariae Virginis sub titulo « Montis Virginis » in Sanctuario Abbatiae Montisvirginis.

Ordo Fratrum Minorum, Provincia Tusciae, 3 februarii 1987 (Prot. 309/87): Missa votiva SS. Stigmatum Sancti Francisci Assisiensis in Sanctuario Sacri Montis Alvernae.

VIII. DECRETA VARIA

Congregatio Sanctissimi Redemptoris, 19 ianuarii 1987 Prot. 209/87): conceditur ut titulus ecclesiae-sanctuarii Sanctissimae Trinitatis, quod exstat in loco v.d. Tilburg, in titulum Beati Petri Donders, presbyteri, mutetur; ut ecclesia-sanctuarium, quod exstat in loco v.d. «Way of the Holy Cross Park», in honorem Beati Petri Donders, presbyteri, Deo dicari valeat,

servatis tamen omnibus Apostolicae Sedis praescriptionibus cultum Beatorum respicientibus.

Congregatio Fratrum Carmelitarum Beatae Virginis Mariae Immaculatae, 30 ianuarii 1987 (Prot. 282/87): conceditur ut ecclesia noviter aedificanda in loco v.d. «Chalakudy», dioecesis Irinialakudensis Deo dedicari valeat, in honorem Beati Cyriaci Eliae Chavara, presbyteri, servatis tamen omnibus Apostolicae Sedis praescriptionibus cultum Beatorum respicientibus.

Ordo Fratrum Discalceatorum B.M.V. de Monte Carmelo, 2 februarii 1987 (Prot. 285/87): conceditur ut occasione oblata Beatificationis Mariae Pilar a Sancto Francisco Borgia, Teresiae a Iesu Infante et Mariae Angeles a Sancto Ioseph, virginum et martyrum, sive Romae sive extra Urbem omnibus in ecclesiis Primi, Secundi et Terti Ordinis necnon in ecclesiis aliorum sive Fratrum sive Sororum Institutorum, quae eidem Ordini sunt aggregata eodemque calendario utuntur, liturgicae celebrationes in honorem earundem novarum Beatarum, iuxta «Normas de celebrationibus in honorem alicuius Beati congruo tempore post Beatificationem», intra annum a Beatificatione peragi valeant.

Institutum Saeculare «Hermandad de Sacerdotes Operarios Diocesanos», 6 februarii 1987 (Prot. 262/87): conceditur ut oblata occasione Beatificationis Emmanuelis Domingo Sol, presbyteri, Fundatoris Instituti Saecularis «Hermandad de Sacerdotes Operarios Diocesanos», sive Romae sive extra Urbem omnibus in ecclesiis eiusdem Instituti, liturgicae celebrationes in honorem supradicti novi Beati, iuxta «Normas de celebrationibus in honorem alicuius Beati congruo tempore post Beatificationem» intra annum a Beatificatione peragi valeant.

Actuositas Commissionum Liturgicarum

RELATIONES CIRCA INSTAURATIONIS LITURGICAE PROGRESSUS (II)

Nonnullae Commissiones Nationales de Liturgia ad Congregationem pro Cultu Divino relationem miserunt circa opera et incepta, quae ipsae iam perfecerunt et circa ea quae ad evitum perducere intendunt.

Relationem a Commissione Episcopali de Liturgia in Civitatibus Foederatis Americae Septemtrionalis et Paraguariae ad nos missam, hic referre placet.

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

UNITED STATES OF AMERICA THE BISHOPS' COMMITTEE ON THE LITURGY

Report for 1984-1986

INTRODUCTION

The last Report of the Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops (USA) was published in *Notitiae* in May 1984 (No. 214, pp. 340-352) while the Most Reverend John S. Cummins, Bishop of Oakland (California) was Chairman. In November 1984, the National Conference of Catholic Bishops elected the Most Reverend Daniel E. Pilarczyk, Archbishop of Cincinnati (Ohio), to succeed Bishop Cummins as Chairman of the Bishops' Committee on the Liturgy. Because Archbishop Pilarczyk was elected Vice President of the National Conference of Catholic Bishops in November 1986, the Most Reverend Joseph P. Delaney, Bishop of Fort Worth (Texas) was elected to complete his term, that is, until November 1987.

During his term as Chairman, Bishop Cummins oversaw the approval and implementation of *Pastoral Care of the Sick: Rites of Anointing and Viaticum* (1982-1983), the final English translation of *Ordo Unctionis Infirmorum*. Bishop Cummins guided the preparation, approval, and eventual publication of a statement of the National Conference of Catholic Bishops, *The Church at Prayer: A Holy Temple of the Lord* (1983), commemorating the twentieth anniversary of *Sacrosanctum Con-*

cilium, the Constitution of the Sacred Liturgy. He likewise directed to their completion and publication a revised edition of the Committee's 1972 guidelines, *Music in Catholic Worship* (1983), and a supplementary statement of norms, *Liturgical Music Today* (1982), Bishop Cummins participated in the International Congress of Presidents and Secretaries of National Liturgical Commissions which took place at the Vatican in October 1984.

In June 1984 Bishop Cummins and the Committee welcomed Archbishop Virgilio Noè, Secretary of the Congregation, to the United States. During his time in the United States, Archbishop Noè spoke to liturgists at The Catholic University of America and met with liturgists of the New York metropolitan area at the Catholic Center of the Archdiocese of New York. He also met with liturgists of California at the Cathedral of St. Francis de Sales in Oakland. The high point of the Archbishop's visit was his participation in a regular meeting of the Bishops' Committee on the Liturgy which took place in Chicago. (For an account of Archbishop Noè's visit see *Notitiae* 216-217, July-August 1984, pp. 520-524, and the *Newsletter* of the Bishops' Committee on the Liturgy, Vol. 20, September 1984, pp. 34-36).

During his term as Chairman, Archbishop Daniel E. Pilarczyk oversaw the approval of the *Order of Christian Funerals* (1985), the *Rite of Christian Initiation of Adults* (1986), and the new Spanish translation of the Order of Mass, eucharistic prayers, and other Roman Missal texts. During his term, development of an eventual American edition of the *Book of Blessing* and an edition of blessings and prayers for the home, *Household Blessings and Prayers* was begun.

I.

COMMITTEE MEMBERSHIP

The Bishops' Committee on Liturgy of the National Conference of Catholic Bishops is composed of member-bishops, consultant-bishops, and advisors, both « ex officio » and appointed by the Chairman. Presently the membership of the Committee is as follows:

Chairman

Most Reverend Joseph P. Delaney, Bishop of Fort Worth

Member Bishops

Most Reverend Patrick R. Cooney, Auxiliary Bishop of Detroit
Most Reverend Joseph A. Ferrario, Bishop of Honolulu
Most Reverend Wilton D. Gregory, Auxiliary Bishop of Chicago
Most Reverend Ricardo Ramirez, CSB, Bishop of Las Cruces
Most Reverend Richard J. Sklba, Auxiliary Bishop of Milwaukee
Most Reverend John F. Whealon, Archbishop of Hartford

Consultant Bishops

John Cardinal Dearden, Former Archbishop of Detroit
Member, Congregation for the Sacraments
Joseph Cardinal Bernardin, Archbishop of Chicago
Member, Congregation for Divine Worship
Most Reverend James W. Malone, Bishop of Youngstown
NCCB Representative, Episcopal Board, International Commission on English in the Liturgy
Most Reverend Stanley G. Schlarman, Bishop of Dodge City
Most Reverend Michael J. Sheehan, Bishop of Lubbock
Most Reverend John J. Snyder, Bishop of St. Augustine

Advisors

Reverend William M. Cieslak, OFM, Professor of Liturgy, Franciscan School of Theology at Berkeley (California)
Sister Kathleen Hughes, RSCJ, Professor of Liturgy, The Catholic Theological Union, Chicago
Sister Kathleen Loewen, OP, Director of Worship, Archdiocese of Milwaukee
Reverend Michael J. Spillane, Executive Secretary, Federation of Diocesan Liturgical Commissions
Reverend Joseph McMahon, Chairman, Federation of Diocesan Liturgical Commissions
Reverend Lawrence Madden, SJ, Representative, Conference of Major Superiors of Men
Reverend Kevin Seasoltz, OSB, Professor of Liturgy, St. John's University, Collegeville, Minnesota
Reverend Juan J. Sosa, President, Instituto de Liturgia Hispana

Secretariat

Reverend John A. Gurrieri, Executive Director
Reverend Ronald F. Krisman, Associate Director
Reverend Monsignor Alan F. Detscher, Staff Consultant
Reverend Monsignor Frederick R. McManus, Staff Consultant
Mrs. Karen Tate Guest, Administrative Secretary

II.

PROJECTS OF THE BISHOPS' COMMITTEE ON THE LITURGY

The Bishops' Committee on the Liturgy meets three times each year: once with its advisors, and twice with the bishop members and consultants. The Secretariat participates in each session. The Committee oversees the Secretariat publication of its *Newsletter* ten times each year. The purpose of the *Newsletter* is to communicate decisions of the Apostolic See, of the National Conference of Catholic Bishops, and of the Bishops' Committee on the Liturgy which relate to liturgical matters. The *Newsletter* also acts as the record of such decisions and related matters.

Presently the Committee is working on a variety of projects, some of which are in cooperation with non-Conference structures. They are as follows:

A. New or Revised Liturgical Texts, Rites, and Books

1. *Revised Edition of the American Sacramentary*: Since the *Sacramentary* approved for the Dioceses of the United States of America went out of print in early 1984, the Liturgy Secretariat assisted publishers in the preparation of a new edition, revised according to the 1975 second typical edition of the *Missale Romanum*. The updated *Sacramentary* was published in 1985 by The Liturgical Press and The Catholic Book Publishing Company. It contains new liturgical texts in place or in various appendices and incorporates revised rubrics and variations approved since 1974.

2. *Order of Christian Funerals*: In November 1985 the National Conference of Catholic Bishops approved the revised translation of the *Ordo Exsequiarum* prepared by the International Commission on English

in the Liturgy. This new edition contains new liturgical texts for various pastoral circumstances not foreseen in the 1971 English *Rite of Funerals*. The texts and rites are arranged for greater pastoral effectiveness. The *Order of Christian Funerals* will be implemented as soon as the Apostolic See grants the decree of confirmation.

3. *Rite of Christian Initiation of Adults*: In November 1986 the National Conference of Catholic Bishops approved the final translation ("White Book") of the *Rite of Christian Initiation of Adults*. (A provisional translation has been in use in the United States since 1974). At the same time additional texts, rites, and combined rites were approved by the bishops for insertion into an American edition of the *Rite of Christian Initiation of Adults*. Pending the confirmation of the Apostolic See, the effective date for implementation has been set for the First Sunday of Lent, February 21, 1988.

4. *Order of Crowning an Image of the Blessed Virgin Mary*: The Bishops' Committee on the Liturgy has reviewed the provisional translation ("Green Book") of the *Ordo coronandi imaginem Beatae Mariae Virginis* prepared by the International Commission on English in the Liturgy and has studied the comments of those bishops and diocesan directors of liturgy who responded to a consultation conducted by ICEL. The Bishops' Committee on the Liturgy will recommend Conference approval of the *Order of Crowning* in 1987.

5. *Book of Blessings*: The International Commission on English in the Liturgy is in the process of preparing the provisional translation of *De Benedictionibus*. At the same time, mindful of no. 39 of the *prae-notanda* of *De Benedictionibus*, the Bishops' Committee on the Liturgy has prepared a number of liturgical blessings common to the cultural heritages of the Church in the United States and new blessings which seem suited to common pastoral situations. In 1985 the Committee issued a provisional form of one such new blessing, *Blessing of Throats*, a popular custom in the United States. The new blessings will be inserted into the American edition of *De Benedictionibus* once they are approved.

6. *Ceremonial of Bishops*: The International Commission on English in the Liturgy is preparing an English translation of the *Caeremoniale Episcoporum*. As an interim measure the Secretariat of the Bishops' Committee on the Liturgy issued a summary of certain sections of the

Caeremoniale in a book published by the United States Catholic Conference, *The Bishop and the Liturgy: Highlights of the New Ceremonial of Bishops* (1986).

7. *Popular Editions of the Liturgy of the Hours*: The Secretariat of the Bishops' Committee on the Liturgy is assisting various publishers in the preparation of popular editions of the *Liturgy of the Hours* for use by lay persons.

8. *Native American Liturgical Translations*: Two Native American languages have been aproved as liturgical languages, Navajo and Choctaw. The Navajo translation of the Mass was approved on September 10, 1985 by the National Conference of Catholic Bishops' Administrative Committee and was subsequently confirmed by the Apostolic See on November 25, 1986 (Prot. N. 231/86). The Navajo translation includes the following texts: Order of Mass, Eucharistic Prayers I-II of the Roman Missal, and Eucharistic Prayer I for Masses with Children. The confirmation of the Apostolic See for the Choctaw translation has been requested.

9. *Spanish Liturgical Translations*: Since Spanish is an approved liturgical language of the Church in the United States, the Bishops' Committee on the Liturgy, through its Hispanic Liturgy Subcommittee, prepares Spanish language liturgical books in cooperation with other Conferences. A bilingual edition of *Pastoral Care of the Sick* (*Cuidado Pastoral de los Enfermos*) was published in early 1986.

10. *Lectionary for Masses with Children*: The Bishops' Committee on the Liturgy is collaborating with the Federation of Diocesan Liturgical Commissions in the preparation of a Lectionary for Masses with Children.

11. *New or Proper Liturgical Text and Celebrations*: Since the last report, the National Conference of Catholic Bishops has approved English translations of liturgical texts for the new memorials of the General Roman Calendar: Maximilian Kolbe, priest and martyr (August 14); Andrew Kim Taegon, priest, and Paul Chong Hasang, and companions, martyrs (September 20). Texts were approved for the following memorials of the Proper Calendar for the Dioceses of the United States of America: Blessed Andre Bessette, religious (January 6), and Blessed Marie-Rose Durocher, virgin (October 6).

New proper liturgical texts are being prepared for use in 1989 on the occasion of the bicentennial of the establishment of the hierarchy in the United States and for use in 1992 on the occasion of the fifth centenary of the evangelization of the Americas. A few of the proper texts contained in the American edition of the *Sacramentary* are being revised in view of the forthcoming ICEL revision of the English translation of the *Missale Romanum* scheduled to be completed in 1991-1992.

12. *Book of Gospel*: In January 1985 two editions of the *Book of Gospel* were made available for use in the dioceses of the United States of America. Both editions contain a special Introduction incorporating articles from the General Instruction of the Roman Missal and the Introduction from *The Lectionary for Mass* (1981 edition).

13. *Eucharistic Prayers*: Emendations in the English translation of Eucharistic Prayer IV made necessary by the revised version of this text found in the *editio typica altera* of the *Missale Romanum* (1975) were approved by the National Conference of Catholic Bishops in 1980. These were inserted into the 1985 edition of the American *Sacramentary*. Other minor revisions for inclusive language, also approved in 1980, are still under study. It is hoped that these revisions will soon be confirmed by the Apostolic See. *Eucharistic Prayer A*, which has been approved by a number of English-speaking conferences, failed to gain the necessary two-thirds approval of the National Conference of Catholic Bishops in November 1986. However, there continues to be a great deal of interest in this new text, the first ever composed in the English language for Catholics, and the hope that it may one day be approved for liturgical use in the United States.

14. *ICEL Consultations*: Since 1948 the National Conference of Catholic Bishops has participated in the following consultations on translations and new texts conducted by the International Commission on English in the Liturgy: *Eucharistic Prayer of Hippolytus*, *Eucharistic Prayer of Saint Basil*, *An Original Eucharistic Prayer: Text One* (subsequently, *Eucharistic Prayer A*), *Order of Crowning an Image of the Blessed Virgin Mary*, *Roman Missal: Order of Mass and Eucharistic Prayers*. The Bishops' Committee on the Liturgy is grateful to the International Commission on English in the Liturgy for the diligent work which goes into the preparation of each of these consultations and the seriousness with which ICEL responds to the

many bishops and other consultants who answer the consultations. These consultations assist greatly in the preparation of new translations and in the revision of older ones.

B. *Liturgical Devotion and Prayer*

The Bishops' Committee on the Liturgy is engaged in various projects which relate to popular and liturgical devotions. They are as follows:

1. *Enchiridion of Indulgences*: An English translation of the 1986 revised *Enchiridion Indulgentiarum* is being prepared by the Secretariat of the Bishops' Committee on the Liturgy and will eventually be submitted for approval by the Apostolic Penitentiary.

2. *Solemn Exposition and Benediction of the Holy Eucharist*: A ritual incorporating sections from the Roman Ritual, *Holy Communion and Worship of the Eucharist outside Mass*, the Sacramentary, and the Liturgy of the Hours is being prepared for use on those occasions when the Blessed Sacrament is exposed over a lengthy period of time, e.g. annual exposition, "Forty Hours", etc.

3. *Liturgical Devotion to the Blessed Virgin Mary*: A collection of liturgical devotions in honor of the Mother of God is being prepared. This collection will include traditional and contemporary prayers to Mary, parish crownings, processions, the rosary, etc. and will contain elements of the new *Order of Crowning an Image of the Blessed Virgin Mary*, the Liturgy of the Hours, and other sources.

4. *Household Blessings and Prayers*, a collection of blessings and prayers for the home and daily family life (see below, no. III B).

C. *Liturgical Catechesis and Formation*

1. *Liturgy Documentary Series*: Each volume in this series contains official documents pertaining to an individual sacrament or rite. The following have been published or are in preparation:

- a. *The Lectionary for Mass, Introduction*
- b. *General Instruction of the Roman Missal*
- c. *Pastoral Care of the Sick, Introduction and Pastoral Notes*

- d. *Christian Initiation of Adults, Introduction and Pastoral Notes*
- e. *General Instruction of the Liturgy of the Hours*
- f. *Norms Governing Liturgical Calendars*
- g. *Penance and Reconciliation in the Church*
- h. *Order of Christian Funerals, Introduction and Pastoral Notes* (under preparation)
- i. *Blessings, Introduction and Pastoral Notes* (under preparation)

2. *Study Text Series*: Each volume offers historical, liturgical, and pastoral commentary on a single rite or sacrament, with guidelines for celebration. The following volumes have been published or are under preparation:

- a. *Holy Communion* (under revision)
- b. *Pastoral Care of the Sick and Dying* (revised edition)
- c. *Ministries in the Church*
- d. *Rite of Penance*
- e. *Eucharistic Concelebration*
- f. *The Deacon, Minister of Word and Sacrament* (under revision)
- g. *The Liturgy of the Hours*
- h. *The Lectionary for Mass*
- i. *The Liturgical Year: Celebrating the Mystery of Christ and His Saints*
- j. *Christian Initiation of Adults, a Commentary*
- k. *Eucharistic Worship and Devotion* (under preparation)
- l. *Order of Christian Funerals, Commentary and Guidelines for Celebration* (under preparation)
- m. *Blessing in the Life of the Church* (under preparation)

3. *Guidelines, Instructions, Responses*: The Bishops' Committee on the Liturgy issues various guidelines, instructions, and responses with the approval of the National Conference of Catholic Bishops, most of which are published in the *Newsletter*. Among the guidelines are the following:

- a. *Guidelines for the Publication of Liturgical Books*: norms to be followed by publishers of liturgical books (1985).

b. *Guidelines for the Publication of Missalettes*: norms to be followed by publishers of missalettes and other participation aids (1985).

c. *This Holy and Living Sacrifice: Directory for the Celebration and Reception of Communion under Both Kinds*: This directory contains instruction and authoritative norms on all aspects of Communion under Both Kinds. Approved by the Apostolic See on October 13, 1984 (Prot. CD 1297/78), *This Holy and Living Sacrifice* was issued in 1985.

d. *Guidelines for Diocesan Liturgical Commissions and Offices of Worship*: the 1970 edition is presently under revision.

e. *Directory for the Celebration of Penance with Children*: a project to develop pastoral guidelines for the effective celebration of the sacrament of Penance with children (under preparation).

f. *Pastoral Companion to Rite of Christian Initiation of Adults*: pastoral, liturgical, and catechetical guidelines for the implementation of the *Rite Christian Initiation of Adults* and the catechumenate (under preparation).

4. *Liturgical Formation of Priests, Deacons, Lay Ministers, and Candidates for Ordination*: This subject continues to be of concern to the Bishops' Committee on the Liturgy. The Committee is cooperating with other Conference committees, such as the Committee on Priestly Formation and the Committee on the Permanent Diaconate, on future projects. A study document concerning the presidency of lay persons in the liturgy will be reviewed in 1987.

D. *Liturgical Music, Art, and Architecture*

Environment and Art in Catholic Worship, the 1978 statement of the Bishops' Committee on the Liturgy on art and architecture, has been translated into Spanish and is available from Liturgy Training Publications (Chicago), as *El Ambiente y el Arte en el Culto Catolico*. Both statements on music have also been translated as *La musica en el Culto Catolico and Musica liturgica hoy* (Liturgy Training Publications, Chicago).

The Secretariat assisted various publishers in the preparation of new hymnals and service books for worship, especially the new edition of the *People's Mass Book* and the third edition of *Worship*.

The Bishops' Committee on the Liturgy at present has no other projects relating to music, art, or architecture on its agenda. However, these subjects will be considered again in the future.

E. Ecumenical and Interreligious Projects

On behalf of the Bishops', Committee on the Liturgy, the Secretariat participates in various ecumenical-liturgical projects and organizations. The Secretariat took part in the Congress of the Societas Liturgica (Boston, August 1-6, 1985) which considered the "Lima Liturgy" and the Faith and Order paper *Baptism, Eucharist, Ministry* of the World Council of Churches. The Secretariat also participates in the following: North American Consultation on Common Text (CCT), the Worship Commission of the onsultation on Church Union, and other ecumenical groups.

Through the Secretariat of the International Commission on English in the Liturgy the Bishops' Committee on the Liturgy participates in the work of the English Language Liturgical Consultation (ELLC), an international ecumenical consultation established to revise the common liturgical texts originally prepared by the International Consultation on English Texts.

At the request of the annual meeting of Lutheran and Roman Catholic bishops, the Secretariat collaborated with equivalent offices of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches in the preparation of a Lutheran-Roman Catholic *Service of the Word* for use at occasional gatherings when Lutherans and Roman Catholics worship together, e.g. Reformation Day, Week of Prayer for Christian Unity, etc. *Service of the Word* is based on the common heritage of the liturgy of the word as found in the *Roman Missal* and in the *Lutheran Book of Worship* (1978 edition). It was jointly published in 1986 by the United States Catholic Conference and the Augsburg Publishing House, Minneapolis, Minnesota.

In 1987 the Secretariat will take part in a Colloquium on the Presentation of Jews and Judaism in Catholic Preaching sponsored by the Secretariat and the Anti-Defamation League of B'nai B'rith. The purpose of the Colloquium is to develop pastoral guidelines for preaching.

III.

SUBCOMMITTEES AND SPECIAL TASK GROUPS
OF THE BISHOPS' COMMITTEE ON THE LITURGY

The Committee maintains and oversees various subcommittees and task groups charged with ongoing or special projects. They are as follows:

A. *Black Liturgy Subcommittee*, Bishop Wilton Gregory, Chairman: This subcommittee is charged with the preparation of various liturgical resources aimed at assisting the Black Catholic community. Among the projects the subcommittee is engaged with is a delineation of the various options and alternatives permitted by the General Instruction of the Roman Missal and how these might be used to good effect in the Black, or predominantly Black, parishes. The document, entitled *In Spirit and in Truth*, is in the final stages of completion. The subcommittee will also review such matters as liturgy and evangelization, liturgy and culture, preaching, and the traditional "Revival", a form of preaching services conducted in liturgical and "paraliturgical" settings.

B. *Blessings Subcommittee*, Bishop Patrick Cooney, Chairman: This subcommittee is preparing an edition of the *De Benedictionibus* for use in the United States which will contain traditional and new American rites of blessings. The subcommittee is also preparing a book of blessings and prayers for the home, *Household Blessings and Prayers* which is centered on the liturgical year and those times in the life of the family which ought to be characterized by prayer and ritual. This book will also contain a "treasury" of Catholic prayers and devotions of family life.

C. *Christian Initiation Subcommittee*, Bishop Joseph Ferrario, Chairman: This subcommittee prepared various additional liturgical texts and rites to be inserted into the American edition of the *Rite of Christian Initiation of Adults*. The subcommittee also prepared the *National Statutes for the Catechumenate* and is presently working on the *Pastoral Companion to the Rite of Christian Initiation of Adults* to assist in the future implementation of the ritual.

D. *Hispanic Liturgy Subcommittee*, Bishop Ricardo Ramirez, CSB, Chairman: This subcommittee is charged with question relating to the celebration of the liturgy in the Spanish language in the United States. (Spanish is an official liturgical language in the diocese of the United States of America). Bishop Ramirez represented the National Conference of Catholic Bishops at the February 1986 meeting of presidents and secretaries of national liturgical commissions of Spanish-speaking conferences. In 1987 the subcommittee will conduct a consultation to determine which of the five existing translations of the *Missale Romanum* (Argentina, Chile, Colombia, Mexico, Spain) will be used together with the new Spanish translation of the Order of Mass and eucharistic prayers, approved by the National Conference of Catholic Bishops in November 1986. The subcommittee will also review matters pertaining to inculturation, Hispanic feast, the Lectionary, and eventually the Ritual.

E. *Lectionary Subcommittee*, Archbishop John Whealon, Chairman: This subcommittee is in the process of preparing an American edition of the *Ordo Lectionum Missae, editio typica altera* (1981) for use in the dioceses of the United States. The subcommittee will also review the newly revised translations of those versions of the Scriptures currently approved for liturgical use in the United States.

F. *Music Subcommittee* (presently inactive): This subcommittee prepared the 1983 revision of *Music in Catholic Worship* and the 1982 supplement to that document, *Liturgical Music Today*.

G. *Joint Committee on Inclusive Language*: In 1987 a joint committee of members of the Bishops' Committee on the Liturgy and the Bishops' Committee on Doctrine will study the question of inclusive language as this relates to new translations of the Scriptures for use in the liturgy.

H. *Task Group on Sunday Celebrations in the Absence of a Priest*: In 1987 a task group will be convened to study the pastoral dimensions of Sunday celebrations in the absence of a priest. The task group will evaluate existing diocesan guidelines with a view toward preparing national guidelines for Sunday celebrations when these are led by a deacon or lay person.

I. *Ad Hoc Committee on a Lectionary for Masses with Children*: This ad hoc committee, convened by the Federation of Diocesan

Liturgical Commissions and the Bishops' Committee on the Liturgy, is preparing a *Lectionary for Masses with Children*.

IV.

NATIONAL MEETING OF DIOCESAN LITURGICAL COMMISSIONS

Each year the diocesan liturgical commissions of the United States are convened for a period of four days by the Bishops' Committee on the Liturgy and the Federation of Diocesan Liturgical Commissions to review a special theme and subjects related to that theme. Two annual National Meetings of Diocesan Liturgical Commissions have taken place since the 1984 report to the Congregation for Divine Worship.

The diocesan liturgical commissions met in Grand Rapids, Michigan, October 7-10, 1985. The focus of the 1985 meeting was "Liturgy and Spirituality". In 1986 the National Meeting took place in Portland, Maine, October 13-16. The commissions focus on pastoral questions relating to the *Rite of Penance*. In 1987 the commissions will be convened in Denver, Colorado to review the new *Order of Christian Funerals*. Plans are being made for 1988 National Meeting to meet in San Diego, California, where the commissions will focus on the traditional relationship of liturgy and justice.

V.

RELATIONSHIP WITH OTHER ORGANIZATIONS

The Bishops' Committee on the Liturgy maintains relationship with various national and international organizations concerned with liturgy and worship. Among these are the following:

A. *International Commission on English in the Liturgy (ICEL)*: The National Conference of Catholic Bishops is one of the eleven member conferences of ICEL, a Joint Commission of Catholic Bishops' Conferences established to translate the liturgical books into English, prepare new texts at the request of the member conferences, and perform other tasks which relate to liturgical renewal for the member conferences.

Bishop James W. Malone presently represents the National Conference of Catholic Bishops on the governing Episcopal Board of ICEL.

Father Gurrieri is a member of the ICEL Advisory Committee and of its Original Texts Subcommittee, while Father Krisman serves on the Music Subcommittee and Msgr. Detscher serves as a member of the Subcommittee for the Presentation of Texts. The Bishops' Committee on the Liturgy works in close harmony with ICEL, especially with regard to the various consultations on texts and translations conducted by ICEL. The Committee is grateful to the ICEL Secretariat for the diligence with which it fulfills its demanding tasks on behalf of the various member and associate member conferences of ICEL.

B. Federation of Diocesan Liturgical Commission (FDLC): The Committee and Secretariat work closely with the Federation to further liturgical renewal on a national and local level. Both the Chairman, Father Joseph McMahon, and the Executive Secretary, Father Michael Spillane (who recently succeeded Mr. Lawrence Johnson), are advisors "ex officio" to the Bishops' Committee on the Liturgy. Father Ronald F. Krisman, Associate Director of the Liturgy Secretariat, attends all meetings of the FDLC Board of Directors. Together with the Federation the Bishops' Committee on the Liturgy co-sponsors the annual National Meeting of Diocesan Liturgical Commissions (see above, no IV).

C. North American Forum on the Catechumenate: The Forum is a voluntary organization dedicated to assisting dioceses in the United States and Canada in the formation of catechumenal teams. The Forum assisted the Bishops' Committee on the Liturgy with regard to the presentation of the *Rite of Christian Initiation of Adults* to the plenary assembly of the National Conference of Catholic Bishops in November 1986 by participating in a workshop on the RCIA for the bishops. Members of the Forum staff also assisted in the preparation of the additional rites and texts which the bishops approved for insertion into the American edition of the *Rite of Christian Initiation of Adults*.

D. Other Organizations: The Bishops' Committee on the Liturgy and its Secretariat also maintains close relationship with the following other voluntary associations, organizations, and centers of pastoral liturgy: The Liturgical Conference (Washington, D.C.), The National Association of Pastoral Musicians (Washington, D.C.), The North American Academy of Liturgy, The Notre Dame Center for Pastoral Liturgy (University of Notre Dame, South Bend, Indiana), The George-

town Center for Liturgy, Spirituality and the Arts (Washington, D.C.), The Corpus Christi Center for Pastoral Liturgy (Phoenix), The Loyola Center for Pastoral Liturgy (New York), the Societas Liturgica, the Hymn Society of America, and the various faculties of liturgical studies in the United States and Europe.

VI.

PREPARATION FOR THE 1987 PASTORAL VISIT OF THE HOLY FATHER TO THE UNITED STATES

Preparations are underway for the visit of the Holy Father to the southern, southwestern, and western parts of the United States of America in 1987. The theme of the pastoral visit is: *Unity in the Work of Service*. The Secretariat of the Bishops' Committee on the Liturgy is assisting in the coordination of the liturgical celebrations over which Pope John Paul II will preside in Miami, Columbia, New Orleans, San Antonio, Phoenix, Los Angeles, Monterey, and San Francisco. Two meetings of the diocesan liturgy coordinators for the papal visit have already taken place in New York and San Francisco, and a third is planned for Houston, Texas. A special *Sacramentary* for the Holy Father's use containing the texts for all the liturgical celebrations of the pastoral visit is being prepared with the cooperation of The Catholic Book Publishing Company of New York. With all American Catholics the Bishops' Committee on the Liturgy looks forward to this second pastoral visit of Pope John Paul II to the Church in United States.

VII.

PASTORAL CHALLENGE AND LITURGICAL QUESTIONS

In the last two years the Bishops' Committee on the Liturgy has seriously attempted to deal with a variety of pastoral problems and liturgical questions, some of which were quite troubling and seemingly intractable. Among such pastoral challenges were the following:

— the proper celebration of eucharistic devotions and various forms of popular piety in relation to the principles enunciated in *Sacro-sanctum Concilium*, art. 13;

— attention to the correct and incorrect use of the 1984 Indult as this relates to the principle of “the substantial unity of the Roman Rite”;

— attention to inclusive liturgical language as a legitimate development in the English language;

— the increasing confusion about the role of women in the liturgy, as this relates both to lay ministries and participation in the liturgical assembly;

— the ongoing study and implementation of the principle of liturgical inculturation according to the principles enunciated in *Sacrosanctum Concilium*, art. 37-40, in relation to the various ethnic and cultural situations and traditions of the Church in the United States;

— the creation of “liturgical environment” which has the capacity to evangelize and catechize those who participate in worship;

— the need to offer guidance to those parishes and communities which must worship on Sundays without the Eucharist because there is no priest;

— the need to offer guidance to those who minister to young people and who help young people to pray and worship;

— the need for a penitential discipline broad enough to reconcile those alienated from the Church and even from life itself;

— the continued implementation of the catechumenate for those who seek Christian initiation and the creation of programs of in-depth catechesis and spiritual formation of the already baptized;

— the ongoing need to improve liturgical art, symbols, vesture, and liturgical music;

— the continuing need to foster good church renovations and beautiful new church building;

— the need to reexamine liturgical texts and feasts proper to the calendar for the dioceses of the United States;

— the ongoing need for liturgical formation of priests, deacons, lay liturgical ministers, catechists, and the faithful.

The Bishops' Committee on the Liturgy and its Secretariat continues to look to the Congregation for Divine Worship for its guidance, at the same time standing ready to work more closely with the Congregation to resolve these and other difficult pastoral questions. The Bishops' Committee on the Liturgy and its Secretariat looks to

the Congregation for the continued collaboration with national liturgical commissions in the spirit and atmosphere created during the 1984 Congress of Presidents and Secretaries of National Liturgical Commissions. It is hoped that a similar Congress will be convoked in the not too distant future to take up the pastoral-liturgical challenges which the Church will face as it moves toward the end of this century.

CONCLUSION

The period covered in this Report has given evidence of growth in the understanding of the program of liturgical renewal begun by the Second Vatican Council which has been carried out with diligence by the Congregation for Divine Worship over the twenty years since the close of the Council. Nearly all the liturgical books have been revised in Latin and almost all have been translated into English. Experience with the vernacular liturgy continues to demonstrate the need for those elements, so clearly foreseen by the Fathers of the Council in *Sacrosanctum Concilium*, which assist in the ongoing renewal of the liturgy and of those who celebrate the liturgy: the careful and continuing refinement of liturgical texts, both in Latin and in the vernacular; the proper relationship between symbol and ritual in worship; the inculturation of the liturgy without the loss of its primary goal; the proper balance between the incarnational and transcendental dimensions of liturgy; the relationship between liturgy and evangelization, liturgy and catechesis, liturgy and spiritual formation.

These and so many other dimensions of the liturgical reform continue to be a special part of the Church's agenda as it moves to the close of a century and the end of a millenium. It is no wonder that the Extraordinary Synod of 1985 which commemorated the Council called on the members of the Church to engage themselves in mystagogical catechesis. But mystagogia cannot engage the faithful unless worship is attentive both to the mystery of God who is worshiped and to the principle of *sacramenta propter homines*.

Pastoral-liturgical problems and challenges facing the Church today should probably be understood in the light of this healthy tension which is historically natural to the liturgy. Nevertheless, it is apparent that those things which trouble worshipers cannot be equated with things which merely trouble the liturgy. The Extraordinary Synod rightly called for increased attention to the transcendent

and to "mystery". Such emphases, of course, were central in the thought of the Conciliar Fathers and are principles which guided the revision of the liturgical books. It is necessary that pastors and others continue in their efforts to inculcate these principles in the spirituality of the faithful.

It is in the light of this necessary faith and hope in the Holy Spirit that one must understand certain movements within the Church. Careful discernment and judgments must be made today in the light and wisdom of the same Holy Spirit who guided the Second Vatican Council. As Pope Paul VI said on June 6, 1973: "The Christology and particularly the ecclesiology of the Council must be succeeded by a new study and devotion to the Holy Spirit, precisely as the indispensable complement to the teaching of the Council".

In his encyclical letter, *Dominum et Vivificantem*, Pope John Paul II draws the Church's attention to those words of Paul VI and to the Council which taught about the Holy Spirit's activity not only in the Church but also in the world. As the Church moves to the Jubilee of the Year 2000, the Church progresses with hope and with the firm conviction that its liturgy is continually being renewed and filled with the Spirit who changes human hearts, convinced that worship is central to the core of the Church's life. It is for these reasons especially that the continued implementation of the *Rite of Christian Initiation of Adults*, with its various ritual adaptations approved in 1986 by the National Conference of Catholic Bishops, will be so important for the work of evangelization and catechesis in the Church in the United States over the next fifteen years. The "success" thus far of the *Rite of Christian Initiation of Adults* in America has been a work of the Holy Spirit. The future holds even greater promise.

Washington, DC, 31 December 1986

JOHN A. GURRIERI
Executive Director

RONALD F. KRISMAN
Associate Director

ALAN F. DETSCHER
Staff Consultant

PARAGUAY
COMISION NACIONAL DE LITURGIA

I

Plan de trabajo 1986-1987

INTRODUCCIÓN

El campo de la liturgia en el Paraguay se ve afectado por hechos que se desprenden de la investigación realizada sobre la situación litúrgica en el País, y, reconociendo que se ha desarrollado actividades con realizaciones positivas, no obstante, existen deficiencias que se traducen en necesidades prioritarias tales como; « Unificar los textos litúrgicos en castellano y guaraní »; « realizar las correcciones de la Misa en guaraní para su aprobación » y la « urgente capacitación y actualización de Sacerdotes y Agentes Pastorales », etc. (Hoja Adicional 1).

La falta de Sacerdotes y del « estudio de la función catequética y evangelizadora de la Liturgia » (P. 941), presentan problemas de escasa actualización de Sacerdotes, inadecuada catequesis litúrgica para laicos y la falta de materiales; son situaciones que afectan a las celebraciones y mengua sus frutos.

1. OBJETIVOS

a) *General*

Promover y encauzar según la mente de la Iglesia la pastoral litúrgica, dimensión esencial en la vida de la Iglesia y fuente de compromiso de vida cristiana, signo de la comunión eclesial e instrumento de liberación y, para que, por la participación activa y consciente, llegue a ejercer la función evangelizadora propia de su naturaleza.

b) *Específicos*

1. Continuar con la formación de los Sacerdotes y otros ministros que ya están trabajando para lograr, por este medio, celebraciones más fructuosa y comprometida. S. C. 18.
2. Proporcionar a los Sacerdotes y demás agentes pastorales los materiales de pastoral litúrgica.

3. Promover la formación de laicos y de nuevos ministros de la palabra, del Altar y otros.
4. Revisar y agilizar la aprobación de la Misa en guaraní.
5. Investigar la posibilidad de lograr la unificación de los textos litúrgicos y con ella las celebraciones.
6. Demostrar prácticamente algunas celebraciones.
7. Promover la liturgia adaptada a las multitudes, particularmente en los Santuarios.
8. Proponer caminos para asumir algunas expresiones de nuestra religiosidad popular.
9. Estimular la formación y el afianzamiento de Comisiones Diocesanas de Liturgia, en todas las Diócesis.
10. Incentivar el intercambio entre Comisiones Diocesanas.
11. Asesorar construcciones, restauraciones de Iglesias, Oratorios, muebles, diseños y modelos de ornamentos actualizados.
12. Jerarquizar la Música y Cantos litúrgicos y religiosos.

2. CRITERIOS DE ACCIÓN

a) *Políticas*

- Motivar a las Codilis a constituirse en organismos funcionales.
- Alentar la participación de religiosos y laicos en la tarea litúrgica.

b) *Estrategias*

- Ofrecer asesoría y constante información a las Codilis.
- Colaborar con materiales concretos en la capacitación de Agentes Pastorales.

3. PROGRAMAS

a) *Medios*

1. *Recursos humanos*

- 1.1. Equipos de la Conali.
- 1.2. Personas Técnicas o Especializadas.
- 1.3. Colaboradores.

2. *Recursos Económicos*

- 2.1. Provenientes de las Diócesis, y de la CEP.
- 2.2. De Organismos Internacionales.

b) *Acciones*

1. *Servicio Técnico*

- 1.1. Estudiar documentos litúrgicos.
- 1.2. Informar oral o por escrito las normas y disposiciones actuales de renovación litúrgica.
- 1.3. Ultimar los trabajos de corrección de la Misa en guaraní.
- 1.4. Estudiar y aprovechar los elementos de la religiosidad popular.
- 1.5. Elaborar Directorios Pastorales sobre los Sacramentos.
- 1.6. Coordinar las Codilis, a fin de intensificar mútua colaboración e identificar con claridad los problemas litúrgicos comunes en el país.
- 1.7. Convocar a encuentros zonales y diocesanos para intercambiar experiencias y emprender el estudio de problemas comunes.
- 1.8. Organizar jornadas, encuentros de actualización y capacitación sobre Liturgia a nivel de Sacerdotes.
- 1.9. Organizar encuentros, jornadas para la formación de Agentes Pastorales: Acólitos, Lectores, Coordinadores, Coros, Fotógrafos y Celebradores de la Palabra.

2. *Servicios Administrativos*

- 2.1. Elaborar el « Orden del día » para cada reunión.
- 2.2. Elaborar un « Calendario de Reuniones ».
- 2.3. Organizar Carpeta Archivadora para cada uno de los Coordinadores de la CoDiLi.
- 2.4. Organizar el archivo de la CoNaLi.
- 2.5. Reunir los documentos aparecidos hasta la fecha de la S. C. para el C. D., luego de la S. C.
- 2.6. Reunir todos los documentos elaborados por CoNaLi.
- 2.7. Adquirir libros litúrgicos, discos, cassettes y publicaciones sobre la materia.
- 2.8. Elaboración del Reglamento de la CoNaLi y de sus respectivos Equipos de trabajos.
- 2.9. Organizar el funcionamiento de los diversos Equipos de la CoNaLi.

3. *Servicio del local o físico*

- 3.1. Atención en Oficina de la CEP, los días *Lunes siguiente al 3^{er} Domingo de cada mes*, de 15 a 18 horas.

Atención permanente los días hábiles de 7 a 11 horas, en la Parroquia « Sagrado Corazón de Jesús » de Villarrica, Teléf. 0541 - 2026.

3.2. Organizar la Secretaría de la CoNaLi.

4. *Servicios sociales o de Relacionamento*

4.1. Mantener contacto con la Santa Sede - Sagrada Congregación para el Culto Divino.

4.2. Mantener contacto con el CELAM, con DELC.

4.3. Mantener relaciones con las Comisiones Nacionales de otros países.

4.4. Mantener contacto directo con la CEP y sus Equipos Nacionales, y con las CoDiLis.

5. *Servicio económico o de Finanza*

5.1. Elaborar presupuesto de recursos y gastos, para financiar con recursos diocesanos, de la CEP y de Organismos internacionales, para:

- Viajes.
- Jornadas, Cursos, Encuentros, Reuniones y otros.
- Compras de materiales y equipos.
- Publicación de algunos documentos.

c) *Metodologia o Técnica de Trabajo*

1. Reuniones.
2. Informes.
3. Trabajo en grupo.
4. Investigación.
5. Conferencia.
6. Entrevista.
7. Visita.

4. EVALUACIÓN

La evaluación se realizará en función a los Objetivos y a través de las siguientes técnicas:

- Reuniones.
- Cuestionarios.
- Encuestas.
- Observación.
- Visita.

II

Informe de actividades
1986

1. ACTIVIDADES REALIZADAS DURANTE EL AÑO

Las actividades realizadas responden al Plan de Trabajo 1986-1987, con objetivos bien definidos en consonancia con la situación real de la liturgia en las diferentes Diócesis. Las acciones distribuidas en Servicios Técnicos, Administrativos, físicos, sociales y económicos, con los recursos disponibles y una adecuada metodología de trabajo.

La puesta en marcha del Plan de Trabajo, demandó una tarea inapreciable, referente a la búsqueda de los documentos de las Comisiones anteriores, que trajo aparejado el reconocimiento del Archivo existente en la CEP, que ninguno dió pista para iniciar el trabajo, hasta que se logró retirar un cajón de materiales, con valiosos documentos del que en vida fuera Padre Aquilino Villalba.

La falta de organización del Archivo que podría servir de punto de partida o que diera luz de cuanto se estaba realizando para dar continuidad a las actividades, demandó gran parte del tiempo de la secretaría en especial.

La conformación de la Comisión Nacional con representantes de las diferentes Diócesis, o los coordinadores de la Comisión Diocesana de Liturgia ocupó otro tiempo, que gracias a este trabajo se detectó que el país cuenta con sólo dos CODILI en funcionamiento normal, lo que resulta razonable la difícil formación de CONALI.

La situación obligó a los responsables, recurrir a todos los Señores Obispos a través de notas solicitando la designación de representantes, telegramas, teléfono, y entrevistas personales. Además se envió a todos ellos el Resultado del Cuestionario, el Plan de Trabajo, Calendario de reuniones, Equipos de Trabajos, a los efectos de dar a conocer las actividades y recibir el apoyo tan necesario.

Se integró Equipos de Trabajo con las responsabilidades inherentes a cada uno. Así se cuenta con:

- Equipo de Orientación técnica.
- Equipo de Comunicación.
- Equipo de Traductores.

- Equipo de Música Sacra.
- Equipo de Asesoramiento para Construcciones, Restauraciones, Ornamento y Arte Sacro.
- Equipo de Documentación.
- Equipo de Finanza.

De todos ellos aún no se hallan conformados los Equipos de Música Sacra, de Finanza y de Asesoramiento para Construcciones por falta de recursos humanos.

El cuadro 1.4 demuestra la situación real de CONALI, pese al esfuerzo realizado.

Se logró la habilitación de una piecita con un armario en la CEP, para sede de CONALI, a los efectos de unificar todo lo correspondiente a Liturgia.

1. *Estudios:*

- Misa en Guaraní.
- Se analizó el Cuestionario sobre la situación de la liturgia en las distintas diócesis.
- Directorio Pastoral sobre Bautismo.

2. *Servicios:*

Encuentro de carácter técnico, de formación litúrgica para sacerdotes, religiosos y movimientos apostólicos a través de los siguientes temas:

- Iglesia - según Puebla y L. G.
- Naturaleza e importancia de la liturgia. Ministerio Eucarístico.
- Sacramentos y Sacramentales.

2. RELACIONES DEL EQUIPO CON OTROS ORGANISMOS

Se mantiene relaciones con:

EI DELC - CELAM y la Sagrada Congregación para el Culto Divino.
CONALI de España - Bolivia - México - Venezuela y Chile.

3. FINANCIACIÓN DEL EQUIPO:

Ninguna especial. Se tiene los rubros ordinarios que asigna la Administración de la CEP.

4. EVALUACIÓN GENERAL DEL EQUIPO

Aspectos positivos

La mentalidad de la actual CONALI es llegar a todas las Diócesis a través de los Coordinadores de CODILI, de tal suerte que todos participen por igual en los diversos emprendimientos, buscando una mayor eficacia de la liturgia en la Iglesia Paraguaya.

a) Se ha puesto las bases esenciales para una buena organización de la Comisión.

b) La puesta en marcha de la Comisión con señales de vida.

c) Recolección de documentos elaborados por Comisiones Anteriores.

d) Organización incipiente del Archivo.

e) Funcionamiento normal de la Secretaría Ejecutiva.

f) Se procuró crear ambiente favorable para la formación de CODILI en las diferentes Diócesis.

g) Mejoramiento de los servicios de los Responsables en materia de Organización, y materiales didácticos.

h) Interés y seriedad en el manejo de la Comisión.

i) Elaboración de responsabilidades para los diversos Equipos de Trabajo.

j) En elaboración las atribuciones de la CONALI; presidente y Secretario Ejecutivo.

k) Buenas relaciones con los integrantes de la Comisión y demás colegas.

Aspectos negativos

1. Relegamiento de la liturgia en el ámbito de las preocupaciones pastorales olvidando un poco, que la « liturgia es la cumbre a la cual tiende la actividad de la Iglesia y al mismo tiempo, la fuente de donde mana toda su fuerza ». S. C. 10.

2. Escaso interés de las autoridades competentes en apoyar y organizar CODILI en sus respectivas Diócesis.

2a. Escaso interés de los responsables ó representantes diocesanos nombrado para el efecto por sus Obispos.

3. Poca importancia del Clero a la liturgia como consecuencia tal vez de su escasa formación ó actualización.

4. Falta de recursos económicos para llevar adelante los emprendimientos

5. De los puntos anteriores se derivan la situación actual de la CONALI.

Relación con los Objetivos del P.P.O.

Los Objetivos del Plan de Trabajo se hallan en consonancia con el P.P.O.

Algunos puntos que requieran atención especial de los Señores Obispos.

Lo que requiere especial atención de los Señores Obispos, es liturgia:

- Organización de CODILI.
- Atención de las celebraciones de sus sacerdotes.
- Apoyar, impulsar y fortalecer los emprendimientos de:
CODILI y CONALI.

El Plan de Trabajo abarca 1986 y 1987, en consecuencia se proseguirá.

5. CONCLUSIÓN

La Comisión Nacional de Liturgia, pese a las grandes dificultades, superadas en parte, se siente satisfecha de la labor realizada en un año, porque la buena disposición y el esfuerzo son los principales parámetros de la evaluación.

✠ CELSO YEGROS
Obispo de Carapeguá
Presidente CONALI

EULOGIO MONTIEL
Secretario Ejecutivo CONALI

RWANDA

La Liturgie de la Messe en kinyarwanda

L'Épiscopat du Rwanda a publié en décembre 1986 l'édition typique en kinyarwanda de la liturgie de la Messe. Depuis janvier 1981, une Commission spéciale de traduction du Missel romain a été mise en place. L'Ordo Missae, publié à part, constitue le premier travail achevé. Le reste du Missel est encore en chantier: la traduction est presque achevée et une grande partie des textes a déjà reçu l'approbation des évêques, mais il reste encore une longue besogne à accomplir pour la préparation du manuscrit, la confirmation du travail par la Congrégation pour le Culte Divin, la correction des épreuves.

La publication de la liturgie de la messe a été accompagnée d'une lettre de présentation de Mgr A. Perraudin, archevêque, évêque de Kabgay, président de la Commission liturgique nationale. Nous donnons ici de larges extraits de cette lettre, qui met en valeur l'importance de cette publication et les principes de traduction qui ont été suivis, et qui donne aussi des conseils judicieux pour la préparation des fidèles aux changements de certaines formules, et pour la préparation des prêtres à une manière de célébrer qui soit à la fois digne et fidèle.

(J. E.)

* * *

La parution de la nouvelle traduction de l'*Ordo Missae*, et bientôt du Missel entier, en kinyarwanda courant, constitue un *grand événement pour la vie de l'Eglise au Rwanda*. Un tel projet répond à un besoin ressenti depuis longtemps. Personne n'ignore, en effet, que, depuis les années 1960, d'énormes efforts ont été fournis déjà, dans l'Eglise du Rwanda, pour les traductions liturgiques. Dans ce domaine, deux grands pionniers méritent un vibrant hommage pour leur courage et leur efficacité connus de tous. Il s'agit de Mgr Aloys Bigirumwami et l'Abbé Alexis Kagame, tous deux maintenant auprès de Dieu. Malgré des méthodes différentes et des conditions souvent difficiles dans lesquelles ils eurent à travailler, ils ont réalisé en peu de temps une œuvre immense, qui a été profitable au peuple de Dieu et pour laquelle nous devons à jamais leur garder toute notre reconnaissance.

Diverses circonstances ont fait que les efforts déployés pour traduire en kinyarwanda le Missel Romain — celui dit de Pie V d'abord et celui dit de Paul VI ensuite — ont abouti à deux textes parallèles.

Cette situation se comprend un peu, étant donné que le kinyarwanda est une langue tellement riche et subtile qu'il était presque impossible d'arriver, en une seule tentative, à un texte qui exprimerait, selon le génie propre à cette langue, toute la richesse des textes liturgiques composés en latin.

Jusqu'à présent, les deux missels en usage ont été autorisés provisoirement, mais la législation liturgique demande de réaliser finalement un *Missel unique pour une même langue*. C'est cette nouvelle étape que la Conférence épiscopale du Rwanda a voulu commencer de façon concrète dès l'année 1981. En effet, la Sacrée Congrégation pour le Culte divin et les Sacrements n'est plus disposée à accorder des approbations de textes provisoires: 20 ans déjà se sont écoulés depuis la fin du Concile Vatican II, et on estime que ce laps de temps a été suffisant pour les expérimentations.

Il n'est pas possible ici de relater en détail le travail énorme réalisé, d'abord par M. l'Abbé Alphonse Ntezimana dans un avant-projet, puis par les 22 membres de la Commission épiscopale venant de tous les diocèses du pays. Je tiens cependant à faire mémoire du regretté Mgr François Niyibizi qui fut le premier modérateur de la Commission. Il s'est acquitté de sa charge avec un zèle et une compétence admirables. A sa mort, c'est M. l'Abbé Misago Augustin qui prit la succession.

Quant aux principes de traduction, outre les directives romaines qui ont été bien suivies, il est utile de signaler les normes particulières qui ont été établies dès le début du travail, à savoir:

1. La fidélité à l'original latin: ce qui ne veut pas dire le mot-à-mot pur et simple, mais le respect du sens réel du texte. En tous les cas on a dû veiller au bon langage, accessible au peuple.

2. Viser à une traduction en kinyarwanda courant et, dans ce but, appliquer si nécessaire les principes de l'équivalence dynamique, tout en veillant à ne pas trop s'écarter du texte. Tout cela suppose une bonne sensibilité pastorale.

3. Eviter les polysémies en kinyarwanda, c'est-à-dire les mots ou expressions qui sont ambigus, non pas à cause du texte original, mais à cause d'une double interprétation possible en kinyarwanda.

4. L'auditoire pour lequel le Missel est traduit, c'est le Munyarwanda moyen, de 25 à 40 ans.

5. Se soucier de fixer, et même de rectifier, le vocabulaire chrétien en kinyarwanda, en se souvenant qu'une bonne inculturation du Christianisme commence par le langage du peuple.

6. Ne pas changer pour changer: une formule correcte à laquelle les fidèles sont déjà habitués est préférable à une formule neuve équivalente. On évitera donc, autant que possible, de bouleverser les textes déjà en usage, sauf en cas de nécessité pour plus d'exactitude ou une meilleure compréhension. Néanmoins, les termes étrangers ou des néologismes doivent être écartés autant que possible, du moment que le kinyarwanda courant offre des expressions équivalentes. L'effort culturel national visant aujourd'hui à la pureté et à la revalorisation du kinyarwanda interpelle tout le monde.

L'approbation des textes liturgiques est réservée à la Conférence Episcopale. Celle-ci a accompli son devoir scrupuleusement au cours de nombreuses séances, examinant ligne après ligne les traductions proposées par la Commission. Au terme de cet examen intervient le vote officiel. C'est ensuite, seulement, que le travail est envoyé pour ratification à la S. C. pour le Culte divin.

Outre le fait que la traduction a été officiellement approuvée, le sérieux avec lequel le travail a été mené donne toute garantie quant à la valeur du texte que vous aurez désormais à utiliser. C'est dire aussi que personne, en dehors de l'autorité compétente, en l'occurrence la Conférence épiscopale, ne pourra, de son propre gré, modifier quoi que ce soit dans le texte de l'Ordo Missae, et plus tard du Missel tout entier. Point n'est besoin cependant de rappeler qu'aucune traduction ne pourrait prétendre être parfaite. Des propositions de correction seront toujours les bienvenues et elles pourront être prises en considération dans une édition ultérieure.

La mise en application de la nouvelle traduction ne pourra se faire sans une *préparation sérieuse* des communautés de fidèles: il y aura à apprendre les nouvelles formules; certaines options ont été prises, par rapport au vocabulaire surtout, qu'il serait utile de bien expliquer. Et pourquoi ne pas profiter du changement pour donner une catéchèse substantielle sur les Prières eucharistiques? On voudra bien trouver en annexe de cette lettre certaines indications qui pourront vous guider dans ce domaine délicat (Annexe I).

Nous avons jugé utile aussi le *rappel de quelques règles liturgiques* (Annexe II) oubliées ou ignorées par certains. Les nouvelles rubriques autorisent beaucoup d'interventions personnelles au cours de la célébration: encore faut-il qu'elles soient bien préparées et qu'elles respectent la structure fondamentale des Prières eucharistiques. La fantaisie et l'improvisation sont à exclure absolument dans la célébration du « grand mystère » de notre foi.

ANNEXE II

RAPPEL DE QUELQUES RÈGLES LITURGIQUES

La rigueur et l'effort de concertation avec lesquels la Commission d'abord, la Conférence Episcopale ensuite, ont élaboré les textes de la Messe, pourraient être déjà un avertissement à ceux qui auront à se servir de l'Ordo Missae maintenant, du Missel ensuite.

(. . .)

Il serait bon que tout prêtre (. . .) consulte régulièrement la Présentation générale du Missel Romain — peut-être en est-il qui ne l'ont jamais lue —, y réfléchissent afin d'améliorer leur célébration des Saints Mystères.

Ils constateront l'insistance apportée à donner au peuple chrétien la place qui lui revient dans la Liturgie: celle de la participation active: « ... le prêtre, en organisant la messe, considérera davantage le bien spirituel de l'assemblée que ses idées personnelles ... ».

L'esprit du nouveau Missel se traduit tout particulièrement dans la préoccupation constante et primordiale de l'assemblée tout entière, présentée comme le premier acteur de la célébration. La messe normale, « typique », est celle où le peuple est présent » (L'Eglise en prière, II, p. 207).

Le prêtre doit se faire aider par des laïcs: acolytes, lectures, commentateurs, chantres: cela veut dire qu'il doit penser à les former, et corriger les déformations éventuelles.

Mais le prêtre doit lui-même donner l'exemple d'une célébration parfaite — cela ne s'improvise pas — par sa connaissance des rites prescrits, par son ton de voix adapté à l'auditoire, par ses gestes accomplis posément. Tout en lui doit porter à la piété: il doit éviter de scandaliser dans une action aussi sainte.

On remarquera dans la P.G.M.R. (Présentation Générale du Missel Romain) qu'il y a parfois différentes manières de régler une cérémonie. Profitons-en mais n'inventons pas.

(. . .)

3. *Génuflexions et inclinations profondes*

(. . .)

L'important, dans une concélébration, c'est que tous fassent le même geste. S'il y a des prêtres âgés, on donnera la préférence à l'inclination profonde.

De même, à l'autel, les prêtres âgés — et même d'autres qui ont pris l'habitude de faire des génuflexions de sacristain — feront bien de préférer une inclination profonde à une génuflexion mal faite, en s'appuyant sur l'autel: ce qui pourrait provoquer l'hilarité des fidèles.

(. . .)

8. *A l'Offertoire*

Il y a trois prières privées qui doivent toujours être dites à voix basse: celle qui accompagne l'immixtion d'eau, « Humbles et pauvres », et la prière qui accompagne le Lavabo.

9. *Après la Consécration: Acclamation d'anamnèse*

(. . .)

Chanter, à ce moment, un chant au Saint Sacrement, même s'il constitue un acte de foi en la présence réelle, n'est pas conforme à la pensée du renouveau liturgique.

(. . .)

13. *Présentation du Corps du Christ avant la Communion*

(. . .)

Il ne faut pas insérer à ce moment-là une formule qui susciterait de la part de l'assemblée un Amen. Le Concile a voulu supprimer les doublets de la liturgie ancienne: il ne faut pas en faire d'autres, ce qui serait le cas lorsque le fidèle répondra Amen à la formule que le prêtre lui dira, en présentant l'hostie lors de la communion.

QUELQUES AUTRES POINTS À L'ATTENTION DU PRÊTRE

1. *Les habits liturgiques des ministres*

Il n'en est pas question directement dans P.G.M.R.; le n. 311 rappelle que tout ce « qui est admis dans l'église ... doit être digne et répondre à sa destination ».

Que les prêtres de la paroisse, surtout le curé, y apportent tous leurs soins. Il faut avoir un minimum de goût pour habiller ceux qui nous aident dans la liturgie eucharistique.

2. *Que le mobilier dans le chœur soit bien en ordre*

Que l'on évite d'utiliser comme vases à fleurs des boîtes de Nido, de margarine ou d'huile pour moteur; ou alors qu'on les revête d'un papier ou d'une étoffe convenable.

3. *Un mot sur la chorale*

La chorale, dans beaucoup de paroisses, ne remplit plus son rôle: elle est trop envahissante, ne laissant plus au peuple chrétien le temps de chanter ce qui lui revient. Le Concile avait voulu supprimer la « messe-concert » et redonner au peuple chrétien ce qu'il avait perdu dans le passé ... Hélas! 20 ans après le Concile, beaucoup d'efforts sont encore à faire pour que la chorale n'empêche pas la participation active des fidèles aux chants de la Messe.

La règle générale de la chorale pourrait être ce que la P.G.M.R. dit du chant d'entrée idéal, au n. 26: « Il est exécuté alternativement par la chorale et le peuple ». Encore faut-il bien apprendre à l'Assemblée des fidèles les refrains appropriés.

(. . .)

Les chants ne sont pas toujours suffisamment adaptés à la liturgie du jour. Par manque de préparation, on prend n'importe quel chant. Et pourtant, si on le veut, on peut chanter après la première lecture de chaque dimanche, et pour les trois années, le refrain et le psaume demandés par la liturgie: on trouve presque tout dans le carnet de chants notés. Mais il faut faire un petit effort pour s'en rendre compte et apprendre ce chant.

JUGOSLAVIA

« De Benedictionibus » in lingua croata

La Commissione nazionale liturgica di lingua croata, a nome della Conferenza Episcopale jugoslava, ha presentato alla Congregazione per il Culto Divino, in data 20 settembre 1986, la traduzione in lingua croata del testo latino « De Benedictionibus ».

Il testo croato è stato confermato dal Dicastero con Decreto Prot. 989/86 del 3 gennaio 1987.

È certo apprezzabile che la Commissione liturgica della piccola Croazia, sempre fedele alla Sede Apostolica e alle sue direttive, abbia in breve tempo tradotto il voluminoso testo latino nella propria lingua.

Già prima del Concilio Vaticano II, la S. Sede aveva concesso di poter usare tutto il Rituale romano in lingua croata nella celebrazione dei Sacramenti, eccetto la S. Messa. Anche per la Messa, però, già prima della guerra, era stato stampato un messalino per il popolo, che poteva così partecipare attivamente alla celebrazione. Non sorprende dunque che la Conferenza Episcopale Jugoslava abbia voluto introdurre anche le Benedizioni in lingua croata, tanto più che il prossimo Sinodo dei Vescovi si occuperà dei laici che trovano propri spazi nella celebrazione di alcune particolari benedizioni. Leggiamo infatti nel Decreto introduttivo che « nei casi speciali, secondo il giudizio dell'Ordinario, anche i laici possono compiere qualche " Sacramentale " » (pag. 5).

Leggendo il testo croato si nota che i traduttori hanno tradotto con fedeltà il testo latino.

Dove poi nel testo latino si citano i salmi da recitare durante le benedizioni, il testo croato ne riporta integralmente il testo, evitando al celebrante di ricorrere ad altri libri, il che complicherebbe la celebrazione, soprattutto quando il rito si svolge fuori della Chiesa.

A pag. 19, n. 39 del testo latino, si dà facoltà alla Conferenza Episcopale di aggiungere qualche altra benedizione secondo la tradizione locale e per il bene del popolo di Dio.

Approfitando di questa facoltà, la Commissione liturgica di lingua croata, ha inserito in Appendice, tre benedizioni molto care al popolo croato.

— La prima è la benedizione delle famiglie e delle case durante il periodo natalizio. In Croazia esiste un'antichissima tradizione di benedire le case subito dopo la solennità del Natale: si passa di casa in casa dove

si trova riunita tutta la famiglia e, specialmente nei villaggi, questo è l'avvenimento più importante dell'anno, al quale si prepara il popolo molto tempo prima. Ora, al rito tradizionale si è aggiunta la lettura della Parola di Dio, alcuni salmi, preghiere e canti. Si sono aggiunte, inoltre, particolari preghiere per gli anziani e per le persone sole, che ne riceveranno conforto durante il rito di benedizione.

— La seconda è la « benedizione dell'acqua la Vigilia dell'Epifania ». Il motivo di questa benedizione è ben noto ai cattolici croati e anche agli ortodossi. Leggiamo infatti nel testo croato:

« Secondo l'opinione degli storici la data del Natale in Occidente e dell'Epifania in Oriente è legata al solstizio d'inverno. La Chiesa con la introduzione delle sue feste si è opposta alle feste pagane, non partecipando da parte dei cristiani a queste feste. Già dai profeti nell'antico testamento Cristo fu chiamato « Il sole della giustizia » (*Mal* 3, 20). E la simbologia della apoteosi del sole è stata applicata al Cristo. Così in Oriente fin da tempi lontanissimi si è creduto che il 6 gennaio (solstizio invernale) il sole dia una sua speciale potenza all'acqua. I cristiani, alle credenze pagane sulla potenza dell'acqua in questo giorno, hanno sostituito il simbolo religioso: Cristo, il nuovo Sole, con la sua nascita è in modo speciale con il suo battesimo nel Giordano ha benedetto l'acqua per il nostro battesimo.

Siccome la nostra Chiesa in Croazia durante molti secoli fu in contatto con la Chiesa di Oriente, i nostri fedeli hanno accolto questo pio esercizio e lo hanno conservato fino ad oggi.

In occasione della benedizione dell'acqua alla Vigilia dell'Epifania, molti sono i fedeli che vi partecipano. Questo rito, rinnovato secondo i principi della S. C., è stato collocato nel nuovo *Ordo* in lingua croata (pagg. 445-446, n. 24).

— La terza è la benedizione dei cibi nel giorno di Pasqua, ugualmente molto cara al popolo croato e non soltanto ad esso. Non esiste famiglia cattolica che in questo giorno non porti alla Chiesa qualche alimento da benedire e che poi si consuma in famiglia: carne, prosciutto, pane, dolci ...

La traduzione delle « Benedizioni » o, come le chiamano i Croati « Blagoslovi », sarà di grande aiuto ai sacerdoti e di immensa gioia per il popolo di Dio della Croazia.

Uno speciale encomio ai traduttori e alla Commissione liturgica per il buon lavoro fatto e per la fedeltà al testo latino.

V. Č.

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COLLECTIO MISSARUM DE BEATA MARIA VIRGINE

EDITIO TYPICA

Con il decreto *Christi mysterium celebrans* del 15 agosto 1986, la Congregazione per il Culto Divino ha promulgato una raccolta di messe della beata Vergine Maria.

❶ La *Collectio* è particolarmente ampia: consta infatti di quarantasei formulari di messe, ognuno dei quali è completo e dotato di prefazio proprio.

❷ Ogni formulario è preceduto da una introduzione di indole storica, liturgica e pastorale che ne illustra il contenuto biblico ed eucologico ed offre utili spunti per l'omelia.

❸ La *Collectio* è destinata in primo luogo ai santuari mariani; poi alle comunità ecclesiali che desiderano celebrare con varietà di formulari la memoria di santa Maria « in sabbato ».

❹ Pur costituendo una ricca proposta culturale, la *Collectio* non apporta alcuna modifica né al Calendario Romano, né al Messale Romano, né al Lezionario della Messa, né al vigente ordinamento delle rubriche.

❺ I quarantasei formulari sono distribuiti nei vari tempi dell'Anno liturgico in modo che la memoria della Madre del Signore sia inserita organicamente nella celebrazione del mistero di Cristo.

❻ Per il suo carattere antologico, la molteplicità delle fonti, il recupero di testi antichi, l'attenzione ai progressi della mariologia e la fedeltà ai principi del rinnovamento liturgico, la *Collectio* costituisce una qualificata testimonianza della venerazione della Chiesa verso la beata Vergine e offre non pochi motivi ispiratori per le celebrazioni dell'imminente Anno Mariano.

La *Collectio* consta di due volumi:

- I. *Collectio missarum de beata Maria Virgine*, di pp. xxviii + 238, contenente le Premesse generali, i quarantasei formulari e un'Appendice con alcune formule per la benedizione solenne.
- II. *Lectionarium pro missis de beata Maria Virgine* di pp. xvi + 232, contenente le Premesse per l'uso del Lezionario, le letture bibliche per ciascuna messa e un'Appendice con testi alternativi.

I due volumi, artisticamente illustrati, rilegati in tela rossa, formato cm. 24×17, indivisibili, sono disponibili presso la Libreria Editrice Vaticana al prezzo di Lit. 70.000.