

CONSILIUM AD EXSEQUENDAM CONSTITUTIONEM  
DE SACRA LITURGIA

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# NOTITIAE

13

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CITTA DEL VATICANO - PALAZZO SANTA MARTA

piety of priests and laymen? The concelebrated Mass manifests visibly to both priests and laymen that the Mass is the sacrifice of the Mystical Body of Christ. The mystery of unity and diversity—one Christ in many members—is brought before the eyes of all in this one Mass celebrated by many priests, with the full and active participation of the entire congregation of the faithful. The communal and hierarchical nature of the Church—composed of diverse members: bishops, priests, and ministers, lay men and lay women—is made evident in the concelebrated Mass. There the bishop (or the priest who takes his place) is the primary celebrant, the priests are sacramental concelebrants, and lay men and lay women are co-offers through the priests who are their pastors.

The eucharistic piety of both priests and laity is thus deepened by participation in the concelebration of Mass. The stress is on the community nature of the eucharistic sacrifice, with a role and part for all the members in the sacred celebration which proclaims the Church at prayer. The unity of the body of priests is experienced and expressed. Even more, the unity of the Church as the assembly and communion of worshipers is made evident.

"This kind of celebration," says the document implementing the Council's decision, "in which the people take part together, consciously, actively, and as a community, and particularly when the bishop presides, is truly a pre-eminent manifestation of the Church because of the oneness of the sacrifice and the priesthood the one giving of thanks around the one altar with the ministers and the holy people" (*Ritus*, March 7, 1965).

« La riforma liturgica, l'adozione delle lingue volgari nei riti religiosi non sono altro che una delle molte espressioni pastorali della Chiesa del Concilio, protesa a facilitare all'uomo contemporaneo una più viva, personale partecipazione al culto divino. Voler scorgere in questa innovazione una contaminazione della religione, rivela una scarsa comprensione della natura e della missione della Chiesa. Scambiare eventuali intemperanze o episodi marginali e discutibili, quali sintomi di una decadenza e di un tradimento, significa confondere le compiacenze della cronaca, con le reali direttive di un magistero, che non si stanca di precisare, senza equivoci, il significato e la portata dell'autentico aggiornamento della Chiesa ». (Ex « Radio Vaticana », *Radio-giornale*, die 20 augusti 1966).

## DUBIA

*Solutio quae proponitur nullam induit vestem officialem. Solummodo habet valorem orientativum: solutiones enim ex officio publici iuris fient, si casus fert, a competenti Auctoritate in « Acta Apostolicae Sedis ».*

## AD INSTRUCTIONEM

99. UTRUM LICEAT EX ARBITRIO IMMUTATIONES INDUCERE IN TEXTIBUS LITURGICIS LINGUA VULGARI EXARATIS ET A COMPETENTI AUCTORITATE APPROBATIS?

*Resp. 1.* Iuxta Constitutionem de sacra Liturgia, moderatio liturgiae pertinet uince ad Apostolicam Sedem et, ad normam iuris, ad Episcopum et ad territoriales Episcoporum Coetus. « Nemo omnino alius, etiamsi sit sacerdos, quidquam suo marte in liturgia addat, demat aut mutet » (Const. de sacra Liturgia, art. 22, 1-3).

2. Competentis auctoritatis territorialis est decernere circa *usum et modum* admittendi linguam vernaculam in liturgia et textus in linguam vernaculam conversos approbare (*Const.*, art. 36, 3-4; *Instructio*, 26 sept. 1964, nn. 23-31).

3. Recolenda insuper verba Summi Pontificis Pauli VI ad participantes Conventum de popularibus interpretationibus textuum liturgicorum, die 10 novembris 1965: « Est demum animadvertendum textus liturgicos, a competenti auctoritate approbatos et ab Apostolica Sede confirmatos, tales esse, ut religiose debeant servari. Nemini ergo licet eos ad suum arbitrium mutare, minuere, ampliare, omittere ... Ea quae legitime sunt constituta, iam vim habent legum ecclesiasticarum, quibus e conscientiae officio omnes obsequi debent; idque vel magis, cum de legibus agatur, quibus actio omnium sanctissima regitur » (AAS 57 [1965] 969-970).

100. UTRUM LICEAT LINGUA VERNACULA RECITARE PARTES OFFICII DIVINI, A COMMUNITATE RELIGIOSA CELEBRATI, QUAS RELIGIOSI LAICI PARTICIPANT?

*Resp.* *Instructio* « In edicendis normis » statuit: « Communitates religiosae clericales choro haud obligatae eas divini Officii partes