

INSTRUCTION ON LITURGICAL FORMATION IN SEMINARIES

Sacred Congregation for Catholic Education

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Foreword

In the ecclesiastical formation of future priests, a formation renewed following the prescriptions of the Second Vatican Council, the Sacred Congregation for Catholic Education has been working for many years to provide suitable helps to the Bishops' Conferences. To the various documents and pedagogical assistance already produced with this end in view, this Instruction on Liturgical Formation in Seminaries is now added. Its purpose is to offer suitable directives and norms so that the liturgical life and the study of the sacred liturgy in institutions of priestly formation might be better adapted to modern needs. The great importance which the sacred liturgy occupies in the life of the Church demands that the contemporary

candidate for the priesthood be given a proper formation both in the area of correct practice and in assiduous study, so that he will be most able to carry out his pastoral ministry in this field.

Introduction

a) The Importance of the Liturgy in Priestly Formation

1. The importance of the sacred liturgy in priestly formation is clear to all. Priests indeed are consecrated to God by the bishop not only to preach the Gospel and to pasture the faithful, but also so that, constituted in a special way as participants in the priesthood of Christ, they might preside over liturgical actions in the person of Christ the Head, who continually exercises in the liturgy His priestly office for us through the Holy Spirit. [1] Since the liturgy, in which "the work of our Redemption is carried on," is the outstanding means "by which the faithful express in their lives and manifest to others the mystery of Christ and the real nature of the true Church," [2] its diligent exercise and study will bestow on future priests a more solid knowledge and firmness in their faith as well as opening up for them a living experience of the Church.

2. All genuine liturgical formation involves not only doctrine but also practice. This practice, as a "mystagogical" formation, is obtained first and mainly through the very liturgical life of the students into which they are daily more deeply initiated through liturgical actions celebrated in common. This careful and practical initiation is the foundation of all further liturgical study, and it is presupposed that this has already been acquired when liturgical questions are explained.

b) The Opportuneness of This Document in Present Circumstances

3. Formation in the sacred liturgy is especially urgent today. After the publication of new liturgical books according to the liturgical renewal decreed by the Second Vatican Council, there is a need to promote the correct instruction of future priests so they might thus be rendered more apt to understand clearly the character and force of the renewed sacred liturgy, to insert it into their spiritual lives and into their daily conduct, and to communicate it suitably to the faithful. [3]

4. Furthermore, greater emphasis on liturgical formation in seminaries is needed also in order to confront the new pedagogical problematic which comes from the growing secularization of society. This clouds the nature of the sacred liturgy in the minds of people, making it more difficult for them to live and participate in it more deeply. The students themselves notice this difficult and thus they often express a desire for a deeper and more authentic liturgical life.

5. The compelling need for an updated initiation in the liturgy was already clearly expressed in the Second Vatican Council, both in the Constitution *Sacrosanctum concilium*, [4] and in the Decree *Optatam totius*, [5] as well as in the document of this Sacred Congregation entitled *Ratio fundamentalis institutionis sacerdotalis*. [6] The norms of this later document, taken from other documents of the Church, supply useful directives for the Bishop's Conferences in their task of determining particular prescriptions in this material, according to their local needs, in their own national or regional *Rationes institutionis sacerdotalis*. [7]

From various parts of the world, requests have been coming to the Sacred Congregation to issue more complete pedagogical norms, based upon recent experience, which would concern both the correct regulation of liturgical life in seminaries and the teaching of the sacred liturgy.

c) The Nature of This Instruction

6. Moved by these reasons, this Sacred Congregation, after consultation with the Sacred Congregation for the Sacraments and Divine Worship, has decreed the publication of this Instruction. It is complementary to the Ratio fundamentalis and it enjoys the same obligatory force. [8] It sets out only matters of universal import, [9] leaving to the Bishops' Conferences the duty to direct a further development of this matter or to choose the more suitable way of acting when a variety of options is presented. [10]

Also, the Congregation wishes that this present Instruction be effective, in the editing and updating of the Rationes institutionis sacerdotalis, by more clearly illustrating the material pertaining to the study of the sacred liturgy as well as in the liturgical order and life of the seminaries.

7. This Instruction, in the norms it prescribes, considers two aspects of liturgical formation: the practical (mystagogical), which pertains to the correct and orderly celebration of the sacred liturgy, and the theoretical (doctrinal), which places in clearer light the science of the liturgy, as one of the principal theological disciplines to be taught.

Part One

THE LITURGICAL LIFE OF SEMINARIES

1) General Principles for Promoting the Liturgical Life of Seminaries

a) Special Introduction into the Liturgical Life in a Previous Spiritual Apprenticeship

8. "So that spiritual training can rest upon a firmer basis and students can

embrace their vocation with a decision maturely weighed," [11] it belongs to bishops to establish at the beginning of the first year of seminary life an appropriate period of time for a more intense spiritual apprenticeship. For this period of time, it is recommended that those students entering a seminary for the first time be given a suitable, short introduction into the liturgy, which they need to participate fruitfully in the spiritual life of the seminary from the very beginning. This would include some catechetical instruction about the Mass, the liturgical year, the sacrament of Penance, and the Liturgy of the Hours.

b) Pedagogical Principles Regarding the Introduction into the Liturgical Life

9. An authentic initiation or "mystagogia" should mainly illustrate those fundamentals on which the liturgical life is established, that is to say the history of salvation, the Paschal Mystery of Christ, the genuine nature of the Church, the presence of Christ in liturgical actions, the hearing of the Word of God, the spirit of prayer, adoration, and thanksgiving, and the expectation of the coming of the Lord. [12]

10. — 1: Liturgical celebration, as the prayer of the Church, participates in her very nature. As such, it impels towards a simultaneous union of the voices of all and the heart and soul of each person, belonging therefore, fully to the community and to the individual. Indeed, "spiritual life is not confined to participation in the liturgy." [13] For liturgical and personal piety mutually support and complement each other. Familiar communion in prayer with Christ leads to fuller, knowledgeable, and pious participation in the sacred liturgy. On the other hand, private devotion receives example and nourishment from liturgical life.

It follows that in a seminary both the liturgy and private spiritual exercises are to be fostered and suitably joined together. [14] According to local needs, insistence should be made upon the community and its proper

spirituality if this is not adequately understood, or else upon personal acts of piety [15] if these are held in less esteem.

— 2: Devotional exercises recommended by the Church should be so arranged that they are compatible with liturgical seasons and so with the sacred liturgy. Thus, in a certain way, they derive from the liturgy at the same time that they lead the students to the liturgy. [16]

— 3: From a deeper participation in the liturgical life, the students should learn to foster an interior life and acquire a deep spirit of meditation and of spiritual conversion. Furthermore, liturgical instruction should point out to the students the close connection between the sacred liturgy and the daily life of a priest and lay people. This stimulates the apostolate and requires a true witness of a living faith that works through charity. [17]

11. That understanding of the liturgy which is considered necessary for a priest and which seminarians must acquire demands a diligent familiarity with the Bible, as the conciliar Constitution *Sacrosanctum concilium* [18] recommends, and also some familiarity with the writings of the Fathers of the Church. [19] This disposition of spirit will gradually be acquired by the students as they progress in their studies, in the spiritual life, and in participation in liturgical celebrations, especially in the Liturgy of the Hours and in celebrations of God's Word. [20] Care should be taken to effect this through the above efforts and also to ensure special study so that the seminarians will be introduced into understanding that symbolical, liturgical language by which, through sensible signs, words, and gestures, divine things are signified and, in the case of the sacraments, actually caused.

c) The Seminary Community Gathered for Liturgical Celebration

12. Liturgical celebration, while making any Christian community so solidly firm that its members become "one in heart and soul" (Acts 4:32), much

more ought to unify the community of the seminary and develop a community spirit among the students. The students are to be formed in the seminary in order that, through sacramental ordination, they will participate in the one priesthood; they will acquire a common priestly spirit; they will become cooperators with their bishop and will be closely united to him; and they will exercise a ministry of building up the Church. Thus, the liturgical celebration in a seminary is to be done in such a way that its community and supernatural nature will shine out and thus it will truly be a source and bond of community life which is proper to a seminary and is particularly apt to prepare the students for the unity of the presbyterate. [21]

The rector and the teachers should take care to celebrate the liturgy together with their students, so that the community nature of the liturgy and its riches will be made more clear. Also the teachers who do not reside in the seminary sometimes should be given the opportunity to join with the priests and students of the seminary and to participate in the sacred actions.

The students ought not only to actively participate in the liturgy but also should be invited to collaborate with the teachers in preparing it.

13. So that the students might experience the mystery of the Church as hierarchical, namely as consisting of a variety of members and distinct ministries, it should be suitably arranged that in the seminary there be deacons, acolytes, and lectors, who must be imbued with the spirituality of their respective offices, and who should exercise their ministries in liturgical actions. [22] Thus the proper office of the ministerial priesthood will be clear to all the students, as well as the offices of deacon, lector, and acolyte.

In each seminary there should be a schola cantorum, according to the norm of the Instruction *Musicae sacrae*, no. 19.

14. Although it would be better for the whole community as a general rule to

participate in the liturgy, sometimes it will be opportune to celebrate some liturgical actions in small groups. This could be for those students who recently entered the seminary and are in need of liturgical catechesis, as mentioned in no. 8 above, or, in regional seminaries, for the students from the same diocese, or for some other sufficient reason. Caution should be exercised, however, to ensure that such groups do not infringe upon the unity of the whole community and that the prescriptions of the Holy See are observed. [23]

15. Therefore, it should be carefully provided that the authentic, ecclesial nature of a liturgical assembly is clearly pointed out. The community of the seminary, as a part of the Church, is distinct and very different from other communities and groups. Thus, it must be an expression of the Church herself and it must be open to the whole ecclesial community. Sometimes the seminary community should participate in parish liturgical celebrations, principally on special occasions and, above all, on those notable occasions when the seminarians are gathered around the bishop.

While the liturgical life of the diocese centered around the bishop is recommended to all the faithful, [24] this is more necessary for those who are to be the future collaborators of the bishop. Therefore, in the major solemnities and especially in the paschal triduum and other circumstances dictated by diocesan tradition, the seminarians, mainly the deacons, ought to be with their bishop and ought to carry out around him those ministries which are theirs by ordination or installation, either in the cathedral or in another church where the bishop celebrates the liturgy. There could be some difficulty in this practice for those seminaries where the students come from various dioceses. Sometimes opportunities should be provided for them to participate in the life of their own diocese and to be with their own bishop for the sacred liturgy. But, they should also learn to serve the local

church where they are and the local bishop according to tradition.

d) The Celebration Itself

16. The students should remember that liturgical actions are not private but are celebrations of the Church. They belong to the whole body of the Church and show forth and affect that body. That is why these actions are governed by the laws of the Church. [25] Therefore, the celebration of the liturgy of seminaries must be exemplary with regard not only to the ritual, but also to the spiritual and pastoral mentality adopted, [26] the observance of the norms and the liturgical texts, and the laws issued by the Apostolic See and the Bishops' conferences.

17. So that the students might be introduced with greater spiritual profit into the riches of the liturgy, and to prepare them practically for their future ministry, a healthy variety in the way of celebrating and participating in the liturgy should be fostered. [27] This variety concerns the ways of celebrating Mass, the celebrations of the Word, whether penitential or baptismal, and bestowing blessings, whether with greater or lesser solemnity, adapted to various circumstances and exigencies, as these are permitted or recommended in the liturgical books and in the prescriptions of the Apostolic See.

This means the art of making the right choice from among the various possibilities offered in the liturgical books or even of choosing, composing, and using new texts adapted to various occasions (for instance, in the bidding prayers or admonitions). It is the duty of the teachers in the seminary, however, not only to help and lead the students, but also to correct them patiently so that there is formed in them a genuine notion of the Church. Thus the future priests will be educated not only in how to use efficaciously in their pastoral practice the various possibilities offered by the

renewed liturgy, but they will also be educated to observe proper limits.

18. The concern for variety mentioned above must never draw attention away from the need to grasp deeply and intimately those elements of the sacred liturgy which belong to its unchangeable part, as this is of divine institution. [28] The structure of the liturgy always remains the same and many gestures and texts of greater importance are often repeated.

Therefore, the students are to be helped to penetrate more profoundly these parts of the liturgy and to meditate on them and think about them. They are to learn to draw out and to take from them ever fresh, spiritual nourishment.

19. It is most valuable for the students to be familiar with the Latin language and with Gregorian chant. Not only will this provide for the faithful the possibility of singing and praying together in large groups, as the Second Vatican Council prescribes, [29] but it will be especially suitable for future priests, that they might penetrate more deeply into the tradition of the praying Church in order to grasp the genuine sense of the texts and to elucidate the vernacular translations by comparing them with the original texts.

e) Preparing the Students for the Future Office of Leader of the Liturgy

20. Great care should be exercised in preparing the students to fulfill the office of moderator of the liturgy and president of the liturgical assembly by teaching them all things regarding a correct celebration of the liturgy, most especially holy Mass. [30] However, there is a twofold distortion to be avoided in this: 1) the students should not consider and experience the celebration of the liturgy as mere practice for learning their future pastoral roles. On the contrary, they must participate here and now in the liturgical mysteries taking due account of their present status. Their participation should be full, understanding, and devout; 2) nor should those liturgical texts be chosen which, it might be presumed, are suitable to be used for the

faithful in future pastoral work. Rather it is better that they here and now experience all the riches of ecclesiastical prayer so that, imbued with these, they might afterwards be able to communicate these riches to the faithful.

21. What the students live and learn in the seminary should be put into practice in suitable pastoral activities. The appropriate time for this kind of initiation into liturgical activity and especially that in which the students are instructed in how to carry out different offices in various ways in parochial celebrations would be diverse, apt occasions during the school year. These occasions, however, would be especially offered during vacation periods and also—as a type of a more profound apprenticeship—before the end of their theological studies, when the future priests, generally already ordained deacons, have more possibilities in the ministries of the liturgy. So that this introduction into liturgical work will achieve its ends, however, and contribute to the proper preparation of the students, it is necessary that it be supervised and moderated by the seminary instructors or else by the diocesan liturgical experts. [31]

2) Norms for Individual Liturgical Acts

a) The Mass and the Worship of the Holy Eucharist

22. The Eucharistic Sacrifice is to appear to the students as the true source and apex of the whole Christian life through which they share in the love of Christ, drawing from this richest of founts supernatural strength for their spiritual lives and for their apostolic labor. [32] It will be well to help them grasp this through the homily of the celebrant. Care must be taken to instill into the minds of the seminarians a strong affection for the Mass and for the most Holy Eucharist, which they might not have had before their entry into the seminary. Inculcated into their minds, as future presbyters, must be the idea that celebrating the Eucharistic Sacrifice is the principal office of a

priest, an office in which our redemption is continuously exercised. Thus while joined to the action of Christ the Priest, they offer themselves entirely to God each day. [33]

23. It is most fitting that the daily celebration of the Eucharist, completed with the reception of Holy Communion, always carried out in complete freedom and in a worthy manner, be the center of the seminary's entire life. The students should participate in this celebration in a conscientious way. [34]

With the exceptions noted in no. 14 above, the Mass must be the work of the entire seminary community. In it each and every person is to share according to his status. Thus, the priests who live in the seminary and who are not bound by pastoral obligation to celebrate Mass somewhere else should, as a praiseworthy act, concelebrate. Also the deacons, acolytes, and lectors should do their respective tasks. [35] It is desirable that some parts of the Mass be always sung. [36]

24. Communion under both species, a fuller form of the sign, [37] is recommended in seminaries, always, however, providing that the norms are observed which are in the General Introduction of the Roman Missal and in the decrees of the bishops.

25. During vacations the students, by regularly and constantly attending weekday Mass, should show their spiritual maturity and love of their priestly vocation.

26. In view of some modern ideas spread about here and there, seminarians should be warned about how strongly the Church advises priests to celebrate Mass daily, even if they are not bound to do so by a pastoral obligation or even if the faithful cannot be present. The celebration of the Eucharistic Sacrifice even then is an action of Christ and the Church offered

to God for the salvation of the whole world. [38]

27. Sharing in the Mass with correct piety, spirit of faith, and understanding, the students ought to be led to a more ardent devotion to the Holy Eucharist, according to the mind of the encyclical letter *Mysterium fidei*, and the instruction *Eucharisticum mysterium*. [39] There the practice of spending some time in prayer after having received Holy Communion and visiting the chapel during the day to pray before the Blessed Sacrament is recommended. Indeed, on some days of the year the most Blessed Sacrament could be exposed, according to the norms contained in the same instruction [40] and according to the dispositions of the local Ordinary.

In arranging seminary chapels, the tabernacle in which the Holy Eucharist is reserved is to be so placed as to favor private visits, so that the students will not neglect to honor our Lord in the Blessed Sacrament fruitfully and easily, even by private adoration. [41]

b) The Liturgy of the Hours

28. The renewed Liturgy of the Hours [42] has opened up great spiritual riches for the praying Church, especially for priests, deacons, and those religious bound to the choir. But, it also includes the whole People of God who are strongly invited to share in it. [43] Therefore, the Liturgy of the Hours is to be held in high honor in seminaries, not only by those bound to recite it, namely the priests and deacons, but also by the entire body of students.

29. The celebration of the Hours, therefore, is to be fostered in the seminary and often, especially on Sundays and feastdays, it should be solemnized with song. In the Liturgy of the Hours it is appropriate that the leader presiding at it should assist the students with short explanations. Thus, they will better taste the daily riches of the office, they will grow accustomed to

understand and love it, and they will learn to draw nourishment from it from their personal prayer and contemplation. In this way the Liturgy of the Hours will be harmonized with the exercise of other legitimate devotions and will not operate to their exclusion.

30. Usually it is to be celebrated in common, observing the proper time of day: Lauds as morning prayer and Vespers as evening prayer. "By a venerable tradition of the Universal Church, they are the two hinges on which the daily office turns. [44]

Wherever possible, Compline is to be recited before the students retire to their rooms and, when it is not possible to recite it in common, the students should be counseled to say it in private.

Where it is the custom to gather in common for some other prayers during the day, it is useful to celebrate the "middle hour."

Especially on the vigils of Sundays and solemnities it is laudable to celebrate the Office of Readings, and to do this, at least sometimes, by means of the rite known as the *vigilia protracta* as described in the book containing the Liturgy of the Hours.

Finally, during spiritual retreats it would be proper to celebrate the entire Divine Office with each of the Hours said at its proper time.

31. Great care must be exercised to form the minds of the students so that at the time of their diaconate they will accept the mandate from the Church of celebrating the whole Liturgy of the Hours each day gladly and with due understanding of what they are doing. For the Church deposes this task to those who share in sacred orders "so that the office of the whole community might certainly and continuously be carried out at least by these men, and so that the prayer of Christ might ceaselessly continue in the Church. [45]

Therefore, seminary superiors ought to recall to their students how necessary it is to be specially prepared for an apt initiation into the recitation of the office, even beyond a lively, liturgical experience in its recitation. Consequently, the students must be taught not only the doctrinal principles set out in the *Institution generalis de liturgia horarum*, but also understand the psalms, in the light of the New Testament and of Tradition, so as to discern the mystery of Christ in them and to be able to draw from them nourishment for their private prayers. [46]

c) Sunday and the Liturgical Year

32. For seminarians Sunday should be—whether they participate in the Mass in the seminary or are sent out into parishes—both in the celebration of the liturgy and throughout the course of the whole day, "the original feast day," which must be taught and inculcated into the students as a joyful celebration of the Paschal Mystery. [47]

The annual cycle of the mysteries of Christ should be celebrated in seminaries with special fervor, according to the idea of the Constitution *Sacrosanctum Concilium*. [48]

Therefore, besides the Mass and the Liturgy of the Hours, celebrated according to the norms of the liturgical books, care should be taken so that in seminaries, Sundays and the main feasts of our Lord, of the Blessed Virgin Mary, and of the saints are given a feast day character making them really become days of joy.

Special importance is to be given to the celebration of the patronal feast of the diocese, or of the region if the seminary is "regional." The life and spirit of the patron saint should be familiar to the students. Also care should be taken to celebrate suitably the feast of the dedication of the cathedral church

and the anniversary of the local bishop's ordination.

To prepare for each celebration, the kind of catechetical instruction should be given to the seminarists which is, at the same time adapted to the minds of present-day students and to the needs of future priests.

The pastoral value of popular customs should be explained. The whole liturgical year should be not only a liturgical celebration, but a way of life, in the manner of a spiritual journey, in which the mystery of Christ is communicated.

33. Full and perfect formation of the students requires that, throughout their years of preparation in the seminary, they experience the richer and more developed forms of the liturgical celebrations of the seasons and solemnities of the liturgical year. Since after their ordination to the sacerdotal ministry they will be directing the liturgy, and feast day solemnities will increase their apostolic activity, they will be obliged to repeat these celebrations in various places, oftentimes in more simple form, as provided for in the liturgical books. Thus it is clear that the way the students experience the liturgy in the seminary will be an example for them on which their future pastoral ministry will be based, as well as the foundation for their meditation on and knowledge of the liturgical year.

34. A correct and adapted pedagogy used in these matters cannot overlook the special nature of our age, which is marked, at least in some places, by a less lively faith. This seems to lead to lesser understanding of the sacred seasons and feasts. One must bear in mind that those students, who before their entry into the seminary did not have a fervent and deep experience of the liturgical year, must be formed to grasp the supernatural meaning of these things, so they will be capable of acquiring a deeper recognition of the salvific nature of these events and will receive the grace that is found in

them.

d) The Sacrament of Penance

35. In the spiritual life of future priests, great importance is to be given to the sacrament of Penance, which, because it is a sacrament, is among all penitential acts the action most capable of arousing in them those dispositions required by the following of Christ and the spirit of the Gospel. These are daily conversion, purity of heart, and the virtue of penance coming from love of sacrifice.

36. The students, therefore, should often go to the sacrament of reconciliation to acquire the grace they need for their daily spiritual development. [49] Frequent confession "is not a mere ritualistic repetition nor some kind of psychological exercise, but it is the careful work of perfecting the grace of Baptism so that, while we carry in our bodies the death of Jesus Christ, we allow the life of Jesus more and more to be manifested in us. [50]

Access to the sacrament of reconciliation is to be a very personal and individual act, while its liturgical character is always to be retained. Generally, it is to be distinct from spiritual direction. The frequency of confession is to be decided by each person with his own confessor, following the traditions of the spiritual masters and the laws of the Church.

Furthermore, to point out more deeply the ecclesial nature of penance [51] it sometimes helps, especially during Lent and during spiritual retreats, to have a liturgical, penitential celebration, according to what is proposed in the Roman Ritual, either without sacramental confession or else with confession and individual absolution. In this latter case, however, everyone's freedom is to be respected.

e) The Celebration of Ordinations and of the Preparatory Rites

37. The Church accompanies candidates for the priesthood in their initiation, one that is not merely doctrinal and spiritual in formation, but one that also consists of certain religious ceremonies.

During the course of study and following the norms set down by the Bishops' Conference, the time comes when following the application of the aspirants it is agreed that they have the necessary gifts and show themselves to be sufficiently mature. They are then invited to manifest this proposal publicly. After he receives this proposal in writing, the bishop gives ecclesial force to their selection and receives them through the rite of admission, that is, admission among the candidates aspiring to the diaconate and the priesthood. [52]

Then, observing the time intervals established or to be established by the Holy See or the Bishops' Conference, their theological curriculum [53] "are to receive the ministries of lector and acolyte unless they have already been installed in them. These they are to exercise for a suitable length of time, and in this way they will be prepared to carry out their future duties with regard to the word and the altar," [54] in a more fitting manner.

38. The celebration of these rituals together with the instructions that precede them provide a fine occasion to instruct the students in each of them and to help them to understand better the meaning, importance, and duties of the office they receive and to obtain the suitable spiritual enrichment which is demanded for the exercise of each ministry and order. Further elements for this spiritual and doctrinal preparation of the students can be easily deduced from the guidelines set down about the offices of lector and acolyte in the *Motu Proprio Ad ascended* [55] and *Ministeria quaedam*. [56]

Insofar as it is possible, these celebrations should involve the participation of the entire seminary community and this could take place either in the seminary or in the candidates' home parishes.

39. Although much pastoral fruit can be produced when they are held in the home parish of the seminarian or in the parish where he exercised some pastoral ministry, sacred ordinations to the diaconate and to the priesthood are joyful events which involve the entire diocesan community. Therefore, the whole diocese should be informed about them and invited to attend them. The celebration of these events, which should be prepared with great care and dignity, requires that in the course of them the bishop be surrounded by his priests, deacons, seminarians, and faithful laity.

40. Sacred ordinations deeply affect the life of the whole seminary community. Not only the ordinands, but all the seminarians should be given a previous catechetical instruction concerning the rites and texts. This will help them draw from these ceremonies the authentic doctrine of the priesthood and the spiritual character of the apostolic life.

41. Lectors and acolytes ought to exercise their offices. Also the deacons, before they are called to the priesthood, should exercise their ordained ministry for some time either in the seminary or in some parish or, better still, in association with the bishop.

42. Since the Church has made some considerable changes in the rites and steps leading up to the priesthood, it is patently clear that seminary superiors must adapt themselves to these changes and also renew their style of formational work so that this new disciple will bear its desired fruits.

Part Two

THE TEACHING OF THE SACRED LITURGY IN SEMINARIES

a) General Principle

43. Besides the first and elementary introduction to the liturgy which is to be imparted, when necessary, when the students first enter the seminary, as mentioned in no. 8 above, [57] the Bishops' Conferences are to arrange that in their national Ratio institutionis the teaching of the liturgy is given that place in the four-year theology course which satisfies the prescription of the Constitution Sacrosanctum concilium no. 16: "The study of the sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of study; in theological faculties it is to rank among principal subjects. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects." This prescription, which is summed up in no. 79 of the Ratio fundamentalis, must be understood in its genuine sense and put into effect, as the following paragraphs indicate.

b) The Proper Object and Purpose of This Study

44. Liturgical studies are to be imparted in such a way that the needs of modern times are suitably met. These are mainly theological, pastoral, and ecumenical:

a. The strict connection between the liturgy and the doctrine of the Faith has a special importance for the correct liturgical formation of future priests. This must be clearly pointed out as the study of the liturgy unfolds. In prayer the Church especially expresses her faith so that "legem credendi lex statuat supplicandi." [58] Therefore, the lex supplicandi is not only to be observed in such a way that the lex credendi is not endangered, but scholars working in the field of sacred liturgy are to investigate carefully the tradition of divine worship, particularly when they study the nature of the Church and the

doctrine and discipline of the sacraments.

b. With regard to the pastoral aspect, it is of the highest importance that liturgical renewal promoted by the Second Vatican Council be correctly and fully grasped by future priests in the light of sound doctrine and of tradition, both Western and Eastern. The norms of the renewed liturgy should be explained to the students so they will understand better the reasons for the adjustments and changes decreed by the Church. This will help them to discern the options which can be legitimately selected and to know the serious and difficult questions presently being discussed in this field, thus being able to distinguish the immutable part of the liturgy which comes from divine institution from other parts which can be changed. [59]

c. Also ecumenical dialogue, promoted by the same Second Vatican Council, requires a careful liturgical preparation. As a matter of fact, this dialogue gives rise to many difficult liturgical questions, and to evaluate them adequately requires a good preparation by the students.

c) The Scope of Liturgical Studies and Teaching Procedures

45. It belongs to each Bishops' Conference to determine in its individual Ratio institutionis the way in which the liturgy is to be taught in the seminaries. In the Appendix to this Instruction there is a list, by way of example, of the main points that seem opportune to treat. Here, meanwhile, the more general norms are simply outlined.

46. Above everything else, liturgical acts, both as regards their texts and their ceremonies, must be explained to the students.

The prayers and orations offered by the sacred liturgy are to be explained in a way that sheds light upon the doctrinal treasures and the spiritual values they contain. For this is not enough to read them in their vernacular

translations, but it is necessary to use the original texts and to have them illustrated with the help of Sacred Scripture and of the traditions of the Fathers. Furthermore, the literary form of Christian "euchology" and especially of the psalms is not easily understood without a certain ability in literary appreciation having been acquired.

The teacher should instruct the students with care in the Institutiones which are found in the foreword of the Missal and the book of the Liturgy of the Hours. This also applies to the Praenotanda which are found at the beginning of each chapter in the Roman Ritual. In these documents one can find the theological doctrine, the pastoral motivation, and the spiritual aspect not only of the rites in general but also of each of their parts. Then too, since these documents often propose a variety of ways of enacting the same ceremonies, the teacher, in using them, should so develop the judgment of the students as to give them the capacity to know how to evaluate and discern the various ways of doing things which can be legitimately selected according to different circumstances. Also they should be led to understand why the rubrics use such terms as "de more," "pro opportunitate," or "tis quae laudabiliter fiunt."

47. Since the historical part of the liturgy has assumed great importance, [60] it is advisable that, in teaching, the history of the rites be carefully described, enabling the students to understand better their meaning and to grasp how they are composed of unchangeable elements coming from God's institution and other elements "which can and ought to be varied in the course of time whenever there are parts of them which seem to respond less than adequately to the very nature of the liturgy or which have become less functional." [61] It should be pointed out how in various circumstances the Church displayed her pastoral art by taking into account the different customs of people and their various cultures. Moreover, especially from studying the historical documents of the rites, sacramental theology can be

helped to acquire greater clarity and certitude.

48. In describing the rites from the historical viewpoint, due importance ought to be given also to the traditions of the Oriental Churches: "For, distinguished as they are by their venerable antiquity, they are bright with that Tradition which was handed down from the Apostles through the Fathers, a Tradition which forms part of the divinely revealed and undivided heritage of the Catholic Church." [62] Indeed, pastoral reasons also draw attention in these days to the value of knowing these Eastern-rite liturgies.

49. However, it is preferable that, beyond the treatment given to single liturgical actions, the very nature of the entire liturgy should be theologically explained, following the mind of the Constitution, Sacrosanctum concilium, nos. 5-11. For this purpose seminarians are to be brought to a deep understanding of the Paschal Mystery of Christ "from whom all sacraments and sacramentals draw their power," [63] the history of salvation, [64] and the presence of Christ in the sacred liturgy. [65] Also, the idea of signs must be studied since the liturgy uses perceptible things to signify invisible, divine reality [66] so that through these signs, in a way proper to each of them, the sanctification of men and women might be effected. [67] From these signs it must be made clear how the liturgical assembly manifests God's Church insofar as she is the People of God, enjoying unity along with a distinction of various ministries. [68]

50. For a deeper theological treatment of the liturgy as well as to resolve many problems confronting pastors of souls in the ordering and promoting of the liturgy, it is necessary to appreciate certain findings of modern sciences, such as anthropology, sociology, linguistics and the comparative history of religions, etc. These throw more than a little light in certain cases on liturgical studies, but only within the limits established by the supernatural nature of the liturgy. In these matters what must be cultivated in the students

is a sense of discernment, giving them the capacity to evaluate soundly the importance of these kinds of disciplines while at the same time teaching them to avoid anything that could lessen the full, supernatural force of Catholic worship.

In the use of these sciences, the following norm should be observed, "... care must be taken to avoid multiplying the number of courses. Rather insert new questions or new ways of looking at things into the courses which are already provided, where this is possible." [69]

d) The Endowments of a Liturgy Professor and the Relationship of the Liturgy with Other Disciplines Taught in Seminaries

51. So that all this will be correctly taught, there ought to be in each seminary a special professor suitably prepared to teach liturgy. As far as possible he should have had his preparation in an institute which has this special purpose. [70] He should have studied theology and history and ought to understand pastoral reality as well as being endowed with a sense of the public prayer of the Church. He should well understand that his work is not simply scientific and technical, but rather "mystagogical," so that he may introduce the students into the liturgical life and into its spiritual character.

52. In a special way the professors of Sacred Scripture must remember how much richer is the selection of biblical readings offered to the faithful in the renewed liturgy in these times. Indeed, it should be taught how all liturgical actions and signs derive their meaning from Holy Scripture. [71] Hence it will be necessary that future priests receive a fuller understanding of the sacred texts and of the history of salvation. This means not only the science of exegesis, but also "that warm and living love for Scripture to which the venerable Tradition of both Eastern and Western rites gives testimony." [72]

53. To achieve greater progress in liturgical study more than a little help will come from its coordination with other disciplines, as the Second Vatican Council recommends. [73] Thus for example, in treating especially the doctrine and practice of the sacraments, there ought to be close cooperation between the liturgy professor and the professors of dogma, moral, and canon law. There should be frequent conversations to foster a fruitful common spirit with everyone working together for the same end in order to avoid frequent repetition of the same things, and, indeed, to avoid contradicting each other.

54. In arranging the class schedule for the theological courses, it would be desirable, if possible, to treat liturgical questions at the same time that theological questions on similar issues are being taught. For instance, at the time that ecclesiology is taught, the liturgy classes would explain the theological nature of the praying Church, and so forth.

In some seminaries it perhaps might help to have the liturgy professor also teach the whole tract on the sacraments. This would be done of course only if he were as well versed in sacramental theology as in liturgy.

55. Care must be taken that from the study of liturgy those elements and aspects are drawn out that can contribute to the final theological synthesis which, according to the *Ratio fundamentalis* no. 63, should involve the whole theological curriculum. This is especially important at the final stage of the theological studies.

e) Music and Sacred Art

56. Given the importance of sacred music in liturgical celebrations, the students should be trained in music by experts, including a practical training, in those things necessary for them in their future roles as presidents and moderators of liturgical celebrations. In this training, account should be

taken not only of the talents of the individual students, but also of new techniques now generally used in music schools, which will make this instruction more profitable for the students. Above all, care must be taken that the students are not simply taught a vocal or instrumental art, but that they are given a true and authentic formation of their minds and their feelings, molding them to know and appreciate the better musical works of the past and also to know how to choose soundly and correctly from among present-day experiments.

57. Equally, the seminarians, "during their philosophical and theological studies are to be taught about the history and development of sacred art and about the sound principles underlying the production of its works. As a result they will be able to appreciate and preserve the Church's venerable monuments and be in a position to aid, by good advice, artists who are engaged in producing works of art." [75] Indeed, the archaeological study of Christian antiquities can contribute much toward throwing light on the liturgical life and the Faith of the early Church.

58. Finally, it is extremely necessary that the students be taught the art of speaking and of using symbols, as well as how to use communications media. Indeed, in liturgical celebrations it is of the highest importance that the faithful be able to understand the priest, not only in what he says, whether in the homily or in the prayers and orations, but also in what he does by way of gestures and actions. Formation for this purpose is of such high importance in the renewed liturgy that it deserves very special considerations.

f) Practical Pastoral Apprenticeship in Liturgical Ministry

59. Practical pastoral apprenticeship in liturgical ministry must be imparted at suitable times throughout the whole course of study in various selected circumstances. [76] It reaches its peak during the final year of study, when

future priests, after their seminary liturgical life has given them a taste from the fountain of preparation specifically adapted to the special circumstances in which they will be exercising their priestly ministry. During this time of practical formation, there must be insistence upon the pastoral norms and cautions which the bishops have decreed in regard to preparation for the administration of the sacraments. In imparting this formation, the seminary professors should consult the diocesan liturgical commission.

This adaptation to local conditions and prescriptions requires that the student also must learn and appreciate the various forms of popular devotion which are approved and recommended by Church authorities. [77]

g) More Thorough Liturgical Preparation for Some Students

60. In order that dioceses might have at their disposition some priests who are well qualified and able to teach liturgy and to direct diocesan liturgical commissions, it is necessary that some candidates who are gifted in this line be prepared for such work. Therefore, after such priests have finished their normal seminary course and have spent some time in pastoral work they should be sent by their bishops to attend one of these specialized institutes established by the Holy See or by the Bishops' Conferences. [78] This is especially urgent for those places where, in the judgment of competent Church authorities, a more thorough liturgical adaptation is needed.

h) Liturgical Formation in the Continuing Education for Some Students

61. In the field of continuing or permanent education of priests who have already finished their seminary course, according to the norm of the Second Vatican Council, [79] there ought to be a place for studying sacred liturgy. This is quite important because in the course of normal seminary training it is not possible to exhaust the treasury of the sacred liturgy and because modern circumstances make this advisable. As a matter of fact, human and

societal customs change so rapidly now that it is not possible to foresee, during the seminary training period, what new difficulties will show up in pastoral work, nor what kind of liturgical confusion might arise. Neither is it possible to overlook the wide and swift diffusion of periodicals, meetings, use of the media, and the pressure of public opinion, which also affect the sacred liturgy, posing for it difficult questions, which nevertheless must be answered by priests since it involves their daily activity.

Conclusion

62. Ever greater fruit is being daily produced by the renewed liturgy. This is not surprising since the liturgy is the outstanding means by which the faithful can express in the lives and manifest to others the mystery of Christ and the real nature of the true Church. Priests and seminarians must recognize more than the other faithful these benefits, since in the liturgy they acquire a deeper and fuller experience of the priesthood and its requirements. They are invited to "imitate what they handle."

In this way, therefore, the assiduous study and exercise of the sacred liturgy ceaselessly recalls to their minds the goal towards which all their apostolic labors tend. At the same time all their study efforts, their pastoral work, and their interior lives become more mature and more deeply unified.

Given at Rome from the offices of the Sacred Congregation for Catholic Education on the Solemnity of Pentecost Sunday, the third day of June in the year of our Lord 1979.

Gabriel-Marie Cardinal Garrone, Prefect

Antonio-Maria Javierre-Ortas, Titular Archbishop of Meta, Secretary

Footnotes

1. Cf. the Second Vatican Ecumenical Council, the Decree of the Ministry and Life of Priests, *Presbyterorum ordinis*, nos. 2, 5, 9, 12.
2. Cf. the Second Vatican Ecumenical Council, the Constitution on the Sacred Liturgy, *Sacrosanctum concilium*, no. 2.
3. Cf. *ibid.*, no. 14.
4. Cf. nos. 15-17.
5. Cf. nos. 4, 8, 16, 19.
6. Cf. nos. 14, 52, 53, 79, 94, 98.
7. Cf. the Second Vatican Ecumenical Council, the Decree on Priestly Formation, *Optatam totius*, no. 1.
8. Cf. *Ratio fundamentalis institutionis sacerdotalis*, Preliminary Remarks, no. 2.
9. Cf. *ibid.*, no. 7.
10. Cf. *ibid.*, no. 3.
11. Cf. Decree, *Optatam totius*, no 12.
12. Cf. Constitution, *Sacrosanctum concilium*, nos. 5-8.
13. Constitution, *Sacrosanctum concilium*, no. 12.
14. Cf. Decree, *Optatam totius*, no. 8.

15. Cf. Ratio fundamentalis, no. 54.
16. Cf. Constitution, Sacrosanctum concilium, no. 13.
17. Cf. ibid., nos. 10-11; Ratio fundamentalis, no. 53.
18. Cf. nos. 24, 90.
19. Cf. Ratio fundamentalis, nos. 54f.
20. Cf. ibid., no. 53.
21. Cf. ibid., nos. 46 and 47.
22. Cf. Constitution, Sacrosanctum concilium, no. 28.
23. Cf. Sacred Congregation for Divine Worship, Instruction, De missis pro coetibus particularibus, May 15, 1969: AAS, LXI (1969), pp. 806ff.
24. Cf. Constitution, Sacrosanctum concilium, no. 41.
25. Cf. Constitution, Sacrosanctum concilium, nos. 23 and 26.
26. Cf. no. 46, below.
27. Cf. Ratio fundamentalis, no. 52.
28. Cf. Constitution, Sacrosanctum concilium, no. 21.
29. Cf. Constitution, Sacrosanctum concilium, no. 54.
30. Cf. Sacred Congregation of Rites, Instruction, Eucharisticum mysterium, May 25, 1967: AAS, LIX (1967), no. 20, pp. 552-553.
31. Cf. Ratio fundamentalis, nos. 94, 97-99.

32. Cf. Constitution, *Lumen gentium*, no. 11; Decree, *Perfectae caritatis*, no. 6; *Ratio fundamentalis*, no. 52; Encyclical Letter of Pope John Paul II, *Redemptor hominis*, March 4, 1979: AAS, LXXI (1979) pp. 310ff.

33. Cf. Decree, *Presbyterorum ordinis*, no. 13.

34. Cf. *Ratio fundamentalis*, no. 52.

35. Cf. no. 10 above and no. 41 below.

36. Cf. Instruction, *Musicam sacram*, published by the Sacred Congregation of Rites on March 5, 1967; AAS, LIX (1967) pp. 300ff. and also the *Institutiones generales Missalis Romani*.

37. Cf. Instruction, *Eucharisticum mysterium*, published by the Sacred Congregation of Rites on May 25, 1967, no. 32: AAS, LIX (1967) p. 558: "In ea enim forma signum eucharistici convivii perfectius elucet et clarius exprimitur voluntas qua novum et aeternum testamentum in sanguine Domini ratum habetur, necnon ratio inter convivium eucharisticum et convivium echatologicum in regno Patris."

38. Cf. Decree, *Presbyterorum ordinis*, no. 13; Encyclical letter, *Mysterium fidei*, of Pope Paul VI, September 3, 1965: AAS, LVII (1965) p. 761.

39. Cf. Encyclical Letter, *Mysterium fidei*, of Pope Paul VI, September 3, 1965: AAS, LVII (1965), pp. 770-773 and the Instruction of the Sacred Congregation of Rites *Eucharisticum mysterium*, op. cit. mainly nos. 38 and 50. Also cf. the Roman Ritual, *De sacra communione et de cultu mysterii eucharistici extra Missam*, published in 1973 by the Vatican Polyglot Press. Also see the Decree *Presbyterorum ordinis*, no. 18.

40. Cf. Sacred Congregation of Rites, Instruction, *Eucharisticum mysterium*,

nos. 62-66.

41. Cf. *ibid.*, no. 53.

42. Cf. Paul VI, Apost. Constitution, *Laudis canticum*, November 1, 1970: AAS, LXIII (1971) pp. 527f.

43. Cf. *Institutio generalis de liturgia horarum*, nos. 20, 22, 26-27.

44. Constitution, *Sacrosanctum concilium*, no. 89.

45. *Institutio generalis de liturgia horarum*, no. 28; cf. decree, *Presbyterorum ordinis*, no. 13.

46. Cf. *Ratio fundamentalis*, no. 53.

47. Cf. Constitution, *Sacrosanctum concilium*, no. 106.

48. Cf. nos. 102-105, 108-111.

49. Cf. *Ratio fundamentalis*, no. 55.

50. *Rituale Romanum ... Ordo paenitentiae, Praenotanda*, no. 7; cf. Encyclical Letter of Pope John Paul II, *Redemptor hominis*, March 4, 1979: AAS, LXXI (1979) pp. 314ff.

51. Cf. *Rituale Romanum .. Ordo paenitentiae, Praenotanda*, no. 22.

52. Cf. *Motu Proprio* of Pope Paul VI, *Ad pasendum*, August 15, 1972, I and III: AAS, LXIV (1972) p. 538-539.

53. Cf. *ibid.*, IV: AAS, LXIV (1972) p. 539.

54. Cf. *ibid.*, II: AAS, LXIV (1972) p. 539.

55. Cf. *ibid.*, I, c: AAS, LXIV (1972) p. 539.
56. Cf. *Ministeria quaedam*, V and VI: AAS, LXIV (1972) pp. 532-533.
57. This first liturgical apprenticeship can be made a part of the "Introductory Course in the Mystery of Christ and the History of Salvation" which the Decree, *Optatam totius*, no. 14, and the *Ratio fundamentalis*, no. 62, speak about.
58. Cf. St. Prosper of Aquitaine, *Indiculus*, c. 8: Denzinger-Schonmetzer, no. 246.
59. Cf. *Ratio fundamentalis*, no. 79; cf. Constitution, *Sacrosanctum concilium*, no. 21.
60. Cf. no. 44 a above.
61. Constitution, *Sacrosanctum concilium*, no. 21.
62. The Second Vatican Ecumenical Council, the Decree on the Oriental Churches, *Orientalium ecclesiarum*, no. 1.
63. Constitution, *Sacrosanctum concilium*, no. 61.
64. Cf. *ibid.*, no. 5.
65. cf. *ibid.*, nos. 6-7.
66. Cf. *ibid.*, no. 33.
67. Cf. *ibid.*, no. 7.
68. Cf. *ibid.*, nos. 26-32; 41-42.

69. Ratio fundamentalis, no. 80.

70. Cf. Constitution, Sacrosanctum concilium, no. 15; Instructio ad executionem Constitutionis de sacra Liturgia recte ordinadam, issued by the Sacred Congregation of Rites, September 26, 1964, no. 11: AAS, LVI (1964) p. 879.

71. Cf. Constitution, Sacrosanctum concilium, no. 24.

72. Ibid.

73. Constitution, Sacrosanctum concilium, no. 16: "Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training." Cf. Decree, Optatam totius, no. 16; Ratio fundamentalis, no. 90.

74. Cf. Constitution, Sacrosanctum concilium, nos. 112-121; Instruction, Musicam sacram of the Sacred Congregation of Rites, March 5, 1967: AAS, LIX (1967) pp. 300ff.

75. Constitution, Sacrosanctum concilium, no. 129.

76. Cf. nos. 20-21 above.

77. Cf. Constitution, Sacrosanctum concilium, no. 13.

78. Cf. Ratio fundamentalis, no. 85.

79. Cf. Decree, Optatam totius, no. 22; Ratio fundamentalis, nos. 100-101.

Appendix

A list of questions which seem important to treat in the liturgical instruction imparted in seminaries.

The Modern Need for a Deeper Liturgical Formation

1. According to the norm laid down in the Constitution, Sacrosanctum concilium, "The study of the sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of study; in faculties of sacred theology it is to rank among the principal subjects. It is to be taught under its theological, historical, spiritual, pastoral and juridical aspects." [1]

Thus, the discipline of the liturgy is to be taught in such a way as to satisfy modern day needs:

- a) the renewal of the liturgy, begun by the Second Vatican Council and now being put into effect, ought to be grasped in the light of liturgical tradition, not only of the West but also of the Eastern-rite churches [2];
- b) since the Second Vatican Council promoted liturgical renewal according to the spirit and traditions of various peoples, [3] a more careful and detailed study of the liturgy both historically and theologically is needed so as to avoid harming the authentic and true spirit of liturgical reform;
- c) in ecumenical dialogue there are many questions of a difficult nature that arise from the liturgy, both doctrinally, such as the sacrificial nature of the Mass, Holy Orders, and the other sacraments, and pastorally, as described in the Ecumenical Directory and in other documents issued by the Apostolic See;

d) finally and in a very special way, since the "legem credendi lex statuat supplicandi," liturgical tradition should be so studied as to shed light upon doctrinal and disciplinary questions which are being discussed today concerning the mystery of Christ and the sacraments. Indeed, the sacred liturgy through prayer opens up for the students the source of the Christian mystery, and thus it nourishes their spiritual lives and fosters unity among the various disciplines of the theological course to a high degree.

The Nature of This List

2. The items on this list which are proposed here are not intended as a rigid framework for setting up the curriculum for liturgical formation. Rather this is to be done according to the requirements of local circumstances.

According to the norm laid down by the Ratio fundamentalis institutionis sacerdotalis, the seminarians are to begin their studies with an introductory course in which they are initiated into the mystery of Christ and the history of salvation, a course which is "designed to enable the students to appreciate the idea which lies behind their ecclesiastical studies, their general plan, and their connection with the apostolate. At the same time it should help them to deepen their own faith, to understand at greater depth their priestly vocation, and consequently to commit themselves with greater awareness." [4] This cannot be done unless at the same time they are given a suitable introduction to the liturgy, which could be either a part of this introductory course or else a course apart, especially imparted at the beginning of the philosophy-theology curriculum. In this introduction there should be some treatment of the role of the sacred liturgy in the economy of salvation, in the life of the Church, and in the spiritual life of each Christian. It would be most useful at the beginning of the course to give the students a brief explanation of the Mass and of the major Hours of the Divine Office.

3. The order of the liturgical matters presented above could be changed around so that liturgical formation harmonizes more closely with the other theological disciplines and with the life of the seminary itself. For instance, a deeper study of the first chapter of the Second Vatican Council's Constitution on the Liturgy will be most profitably received by the students who already have been instructed in some of the first, elementary notions of sacred theology. Also, it is sometimes useful to treat the liturgical year and the various celebrations of the liturgy while they are actually being celebrated. Similarly, to associate the liturgical study of the sacraments with the theological study of them is most opportune.

4. All the material presented in this list is not intended to be what the liturgy professor must impart with fullness in his lectures. He should make a selection of the topics which will succeed in giving his students an essential, global view of the liturgy, at least by touching upon the main points and by avoiding omissions which would be harmful to the preparation of future priests. The more detailed questions, not dealt with in the lectures, should be proposed to the seminarians for their private study or for study in small groups, as has already proved useful for obtaining fine results in other disciplines.

5. The liturgy teacher must not forget that his main job is to lead the students to study the liturgical texts which the seminarians must understand. This is so that when they become celebrants of the liturgy they will be capable of leading the people to a knowledgeable and fruitful participation in the mystery of Christ.

6. When it is pointed out, as often is done in this list, that the ancient sources be approached and studied, this should be understood as an exhortation to an ideal which, of course, can only be reached by taking account of the particular resources and limitations of the individual

seminaries.

The Suitability of Harmonizing This Discipline with Other Seminary Studies

7. Great care should be exercised to join together harmoniously liturgical studies with other disciplines being taught, as the Instruction states in nos. 52-56. There are many questions which are interconnected, especially regarding the doctrine of the sacraments and their pastoral administration. These questions should be treated either by the liturgy professor or by other professors, but care should be taken to be certain to avoid omissions as well as useless repetition. Indeed there should be interdisciplinary cooperation so that at the same time matters will be treated from the liturgical, dogmatic, canonical, historical, and pastoral points of view, providing the students with special advantages.

Part One

NORMS AND PRINCIPLES

Article I: The Nature of the Sacred Liturgy and Its Importance in the Church's Life

8. It is helpful to begin with an introduction into the idea of worship presented from the anthropological and psychological viewpoint, inasmuch as it influences the human mind and may be found, albeit in a deformed way, even in secularized societies.

9. The Christian liturgy, however, completes and goes far beyond the simple idea of cult. This will be made clear by explaining and commenting on the

doctrine in nos. 5-13 of the Constitution Sacrosanctum concilium;

a) the nature of the liturgy which "rightly is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is manifested by signs perceptible to the senses and is effected in a way which is proper to each of these signs; in the liturgy, full public worship is performed by the Mystical Body of Christ Jesus, that is by the Head and His members." [5]

b) the paschal mystery of Christ, His passion, resurrection from the dead and His ascension, celebrated in the liturgy of the Church [6] "whence all sacraments and sacramentals draw their power." [7]

c) the place the liturgy has in the economy of salvation, that is to say that "the wonders wrought by God among the people of the Old Testament were but a prelude" [8] to the salvific work of Christ because "all of this happened to them as a presage." [9] Indeed the work of Christ was done when He was born of a woman, made subject to the law, suffered under Pontius Pilate, and rose on the third day; the Church preaches the Good News until the end of the world, celebrates the Eucharist, and administers the other sacraments, recognizing the presence of Christ in the sacred liturgy, [10] and she anticipates in the earthly liturgy that of heaven [11] when God shall be all in all.

Furthermore one must explain:

d) how the liturgy uses perceptible sacred signs to signify invisible divine things and how through these signs, each in its own way, the sanctification of mankind is effected. [12]

e) how the liturgy, as an exercise of the priestly office of Christ consists of a twofold movement: from God to mankind to bring about sanctification and

from mankind to God to give Him adoration in spirit and in truth. [13]

f) although the sacred liturgy does not exhaust the entire activity of the Church, it is, nevertheless, "the summit toward which all the action of the Church is directed and at the same time the fountain from which all her power flows." It should prove helpful to explain this thoroughly according to the mind of the Constitution. [14]

Article II: The Nature of the Liturgy as Properly Hierarchical and Communitarian Liturgical Law

10. According to the norms of nos. 26-32 and 41-42 of the Constitution, the principles should be explained concerning the liturgical assembly, namely the holy people convoked and ordered under the leadership of the bishop (or of the priest who stands in his place). This should be suitably explained from the doctrine of Sacred Scripture, from the examples of the early Church, and from the texts of the Fathers.

Furthermore, it is fitting to include an explanation of the conditions under which it is legitimate to celebrate the liturgy even quasi-privately.

11. There must be insistence upon the different status of members and the variety of offices which is demanded by a liturgical assembly. Therefore, there must be a description of the parts of the celebrant, of the ministers, of the choir, and of the people. The part of the faithful laity and their active participation should be explained according to the mind of the Second Vatican Council. At the same time, the distinction must be explained between the common priesthood of all baptized people and the ministerial priesthood by virtue of which the presiding priest leads the liturgical assembly "in the person of Christ." [15]

12. The preeminent office of the bishop is to be set out according to the

mind of the dogmatic Constitution *Lumen gentium*.

13. With a short historical exposition, the professor should demonstrate how liturgical laws are under the control of the sacred hierarchy and how this belongs to the hierarchy by divine right. Also it should be explained how, in the course of time, there has been, obviously, some variety in the way this right has been exercised.

Thus the instruction comes up to the present day, setting out what is decreed about the liturgy in the Constitution no. 22, namely the parts to be exercised by the Apostolic See, the Bishops' Conferences, and the local bishops.

14. Likewise by an historical exposition, it should be set out why the Church little by little even from the most ancient times has forbidden improvisation in the composition and offering of made up prayers in the liturgy, and how, at the present time, she has imposed limits upon flexibility, variety, and experiments.

Article III: The Instructive and Pastoral Nature of the Liturgy

15. "In the liturgy God speaks to His people, and Christ is still proclaiming His Gospel, and the people reply to God in song and prayer." [16] The first part of the liturgy is, therefore, given over to Sacred Scripture, that is to say the Word of God both read and listened to by all, or else sung by the assembly. The teacher should treat more widely the use of Sacred Scripture both in the readings and in the songs taken from them. Nor should the instructor neglect to lecture about non-biblical readings and about the hymns composed by the Church. General principles should be put forward about Bible celebrations, the homily, and catechetics, emphasizing the great importance of Sacred Scripture for understanding the signs, actions, and

prayers of the liturgy. [17]

16. Great care should be shown in pointing out the specific usefulness of sacred song and its place in the liturgy. Thus, there should be pointed out the diverse kinds of songs: psalmody by which the psalms and biblical hymns are sung, hymn singing, doxologies, acclamations, etc. With various examples one should point out the dialogue that takes place between the celebrant and the assembled faithful.

17. The different kinds of prayers should be explained: both the priest's prayer (for instance, orations, thanksgivings, blessings, exorcisms, indicative formulas, private prayers), and the prayer of the assembled faithful (such as Sunday prayers, silent prayer, litanies, etc.).

18. If possible, a brief history of sacred song should be given including its origins, its early development, and the nature of Gregorian chant. One should also recall other forms of approved tradition and should finally point out the principles in the Instruction of the Sacred Congregation of Rites of March 5, 1967, about sacred music in the liturgy.

19. Something should also be said about liturgical language, setting out a brief history of the discipline in this matter both of the West and of the East. If the teacher has the skill and training, it could be shown how the translation of the Sacred Books, especially from Greek into Latin, brought about the formation of a Christian language, and it could be shown how certain principles are to regulate translations into the vernacular today.

20. Since the liturgy does not only use words but also signs "chosen by Christ or by the Church to signify invisible divine reality," [18] one should speak, in the lessons given, both about gestures and physical bearing as well as about the material things used in liturgical worship. When teaching about the gestures and bearing and their meaning and their power to move

souls, one should draw instruction from Sacred Scripture and from the works of the Church Fathers. With care, efforts must be made not to allow this teaching to remain abstract, but insure that it filters down to liturgical practice. Even if done briefly, it is helpful to explain singly the meaning, especially the biblical meaning, of the various natural elements used in the liturgy, such as light, water, bread, wine, oil, incense, etc., in particular those elements which serve as the material of the sacramental signs.

21. Since today there are some "who try to divest liturgical worship of its sacred character and therefore believe falsely that one is not to use things and garments which are sacred but substitute for them things which are common and vulgar," it will be necessary to refute these opinions just as one must do with those who "pervert the genuine nature of the sacred liturgy."
[19]

22. There should be a theological explanation about the places dedicated to worship and to their meaning. The rite for the dedication of a church should be explained. Also the purpose of the altar, the place destined for the reservation of the Blessed Sacrament, the chair of the celebrant, the ambo (pulpit), and the baptistry should be studied.

23. Efforts should be made so that the seminarians are trained to draw from the ideas of their other studies a better understanding of the history and laws of sacred art. Something appropriate should be said about Christian iconography and about the principles of modern sacred art which need to be respected as they are useful for Christian people.

24. From all this the teaching role of the liturgy is quite clear, and it is also clear how, "although the sacred liturgy is above all the worship of the divine Majesty, it also contains abundant instruction for the faithful." [20] Account must be taken of the proposition that "Legem credendi lex statuat supplicandi" (the law of prayer establishes the law of belief), and thus the

norms should be taught for distinguishing the matters which the Church proposes in her liturgy for the faithful to believe from others over which the Magisterium does not exercise its authority because of their nature.

25. In all these things account must be taken of the difficulties faced by modern man, and apt means for confronting them should be proposed to future pastors of souls. For this it is useful to have in mind some of the sciences of man, such as psychology and sociology, taking account, however, of what is stated in the Instruction above in no. 50.

Article IV: The Notion of the History of the Sacred Liturgy

26. When giving an orderly exposition of the individual liturgical actions and of the sacraments, the history of each rite must be dwelt upon both to effect understanding of modern liturgical usage and to make sacramental theology more clear and precise.

To allow everything in the course of the liturgical lectures to proceed better, it will be useful to give some short emphasis to each phase and to all periods in the whole history of the liturgy and to point out the reciprocal connection between the liturgy and Christian spirituality.

This, insofar as possible, should begin with a description of Jewish prayer used in the time of Christ, especially that of the synagogue, that used in private homes and that of the Passover celebration, so that the seminarians can recognize the similarities to Christian prayer while also noting what is "original" about Christian prayer.

Then there should be a description of the liturgical assembly in the age of the Apostles. It is also desirable that the students be exposed to the liturgical sources of the first centuries (for instance, the Didache St. Clement of Rome, St. Justin, St. Irenaeus, Tertulian, Hyppolitus of Rome, St.

Cyprian, the Didascalia and the Apostolic Constitutions, the Pilgrimage of Hygeria) and texts selected from the early anaphoras and from the catecheses of the Fathers.

27. As the laws and texts of the liturgy gradually evolve in the Churches in various regions, it would be suitable at this point to delineate the diverse liturgical families, both of the East and of the West, with a brief explanation of the origin, their history, and their characteristics. This is of the highest importance especially for those areas where many faithful of the Eastern-rite Churches live.

It is advisable to make clear the affinities among the rites. In explaining the individual liturgical actions, especially the sacraments, a special place should be given to the texts and rites of the different liturgies which serve to enrich doctrine and nourish devotion.

28. The work of the Council of Trent should be set out, showing how it corrected liturgical abuses and promoted liturgical unity. The decrees of this Council about the sacred liturgy should be presented. Likewise, it should be explained how, through the disposition of this Council, and according to its mind, the Roman Pontiffs amended the liturgical books, which were widely disseminated and remained in use until our own time. Then, it would be opportune to narrate briefly how from the 17th to the 19th century, notwithstanding all sorts of difficulties, the liturgy made progress, thanks especially to the quality of historical study: thus we could mention devotion to the Eucharist, the conscientious observance of the rubrics, pastoral work promoted so that the faithful might understand and participate in the liturgy. This led the way to the renewal begun by Pope St. Pius X in our century and greatly promoted by the Second Vatican Ecumenical Council.

29. To understand better modern liturgical renewal, it would be most useful to outline for the students the series of documents by means of which

liturgical renewal was gradually accomplished.

Part Two

THE MASS AND EUCHARISTIC WORSHIP

Article I: The General Notions of the Mass To Be Explained to the Students

30. Before all else, there must be an explanation of the New Testament texts about the institution of the Eucharist. They should be compared with the texts of Jewish prayers used in daily life and in the Passover supper, as well as with other testimony which surrounds the Eucharistic institution.

31. There should follow a short history of the Mass so as to make clear the common elements of the Mass as they appear in all liturgies, so these might be better understood in the present-day Eucharistic celebration and be more easily presented to the Christian people.

It is desirable that the students, where possible, actually read some of the early Mass texts either selected from works of the Fathers or taken from the ancient liturgies. These can be found today in many good anthologies.

Especially in areas where there are faithful of the Eastern rites, the seminarists should receive some idea about the Mass in those rites, particularly about their spiritual aspect.

32. The various ways of celebrating the Mass should be described: stational Masses, Mass with the people present, Mass without people present. According to the *Institutio generalis missalis Romani*, published in 1970, the parts should be set out: of the celebrant, the concelebrants, the ministers,

the choir, and the faithful.

33. Concelebration should be treated more completely, along with an explanation of its present discipline in the tradition of the West and the East.

34. According to the mind of the *Institutio generalis* (chapters 5-6) mentioned above, the requisites for celebrating Mass ought to be explained. These derive not only from force of tradition and law, but also from the necessities of the human mind and human nature itself: these include the church building, the altar, the altar's ornamentation, the sacred vessels, the vestments of the priest and ministers, etc.

Article II: Norms for Explaining Correctly to the Students the Individual Parts of the Mass and of the Rites

35. The instructors are to explain the two parts that, in a certain sense, constitute the Mass, namely the Liturgy of the Word and that of the Eucharist, both so closely joined together as to form one single act of worship. [21]

36. The teacher then should explain fully the individual rites in the Mass, giving to each its proper importance: thus, for instance, an explanation should be given of the entrance rite, the stages of the readings in the Liturgy of the Word, up to the Gospel, the homily and the prayer of the faithful, the role of the offertory, the nature and format of the entire Eucharistic Prayer, the rite of preparation for Communion, and the final and concluding rites.

As far as possible, the individual rites should be explained under their historical aspect and also by comparing them to the rites of other liturgies.

37. In the same way other constituent parts of the Eucharistic Prayer should be defined and explained. [22]

38. The distribution of Holy Communion under both species should be presented under its historical, theological, and pastoral aspects.

39. According to the mind of the Instruction Eucharisticum mysterium of May 25, 1967, some indication should be given of how the faithful are to be instructed to participate in the Mass so as to obtain greater fruits from this participation, and also how the Eucharist is to be seen as the center of the entire sacramental system.

40. When the instructor speaks about the Liturgy of the Word, he should also speak about the celebrations of the Word as indicated in the Constitution in article 35, 4. [23]

Article III: Eucharistic Worship Outside of Mass

41. Since the worship of the Holy Eucharist outside of Mass has greatly developed through the centuries, care must be taken to explain this, taking account of the Holy Sacrifice of the Mass itself and the mind of the above mentioned Instruction of May 25, 1967. Also there should be a lecture on the part of the Roman Ritual entitled "De sacra communione et de cultu mysterii eucharistici extra missam," issued on June 21, 1973.

The reception of Holy Communion outside of Mass and also the custody of the Blessed Sacrament, including the theological and pastoral reason for these practices and the juridical conditions that regulate them, should be spoken about.

Then, there should be lectures about other devotions connected with the Holy Eucharist and their principal forms, which are: processions, exposition of the most Blessed Sacrament, Eucharistic Congresses. These are recommended,

and they are regulated by these same documents to be sure that they derive from Holy Mass and stimulate the faithful toward participation in the Sacrifice and in Holy Communion.

Part Three

THE OTHER SACRAMENTS AND THE SACRAMENTALS

42. The commentary imparted on the renewed Pontifical and the Ritual should be mainly taken from the texts themselves and their Praenotanda so that the doctrine contained there might be drawn out. It helps, in explaining and understanding this, to take account of the history of the rites. Each part of this study should include pastoral instruction by which the candidates for the priesthood will be prepared for their future sacred ministry.

Article I: Christian Initiation

43. Christian initiation, that is, the rite of the catechumenate, the sacraments of Baptism and Confirmation along with first Communion, must be diligently explained since it is the foundation of the catechetical instruction that is given to children and also since, in many parts of the world, a large number of adults are led through the same stages in their Christian initiation.

44. It is, therefore, desirable that a thorough explanation be given of the history of the baptismal liturgy and of the liturgical catechumenate so that the arrangement of conferring Baptism on adults by stages might be rightly understood and shown. The baptismal rites should be explained in connection with the liturgy of Lent, the text of the Mass for the blessing of the oils, and the rites and texts of the Easter vigil, and the octave of Easter.

45. The students should be asked and encouraged to read the baptismal

catecheses of the Fathers of the Church, easily accessible today, since there are editions printed in the original languages as well as in the vernacular.

46. It is suitable to give a short explanation of the baptismal anniversary celebrations, both the older and the newer forms, using this occasion for a careful pastoral instruction on their importance and on the fruits that can be legitimately expected from these celebrations in the spiritual life of the parish and of the faithful.

47. In the same way and along similar lines, the rite of Confirmation should be explained as set out in the Apostolic Constitution *Divinae consortium*, of Pope Paul VI, issued on August 15, 1971. This should be done in such a way that light is thrown on the force of this sacrament and its close connection with Baptism.

In a special way either the liturgy professor or the professor of pastoral theology must explain the spiritual resources provided by a good preparation and celebration of Confirmation. They also must, at the same time, explain the spiritual resources provided by a good preparation and celebration of Confirmation. They also must, at the same time, explain the regulations about this matter laid down by Bishops' Conferences and the local ordinary.

48. It is appropriate also to speak briefly about the Eucharist as the "crowning" of the sacraments of initiation and about the admission of youngsters to first Holy Communion.

Article II: The Sacrament of Holy Orders and the Various Ministries

49. The rite and discipline of the sacrament of Holy Orders and of the various other ministries of the Church must be presented and explained with a fullness that corresponds to the dispositions for their renewal as set down

by the Second Vatican Council. There is some question as to whether this matter should be treated in its normal place during the course of the liturgy lectures or left to a gradual treatment to be done at the times the seminarians are admitted to the ministries and to Sacred Orders.

As a minimum, however, the liturgy teacher has the task of explaining the texts of the new Roman Pontifical and illustrating through a study of historical tradition the Apostolic Constitution *Pontificalis Romani*, issued on June 18, 1968 and the *Motu Proprio Sacrum diaconatus ordinem*, issued on June 18, 1967, as well as both *Ad pascendum* and *Ministeria quaedam*, issued on August 15, 1972.

In so far as possible, something should be said about the ritual of ordination used in the churches of the Eastern rites, especially in those areas where many of the faithful of these rites reside.

50. Efforts should be made to explain well the rite of episcopal consecration so that it will be clear that all the orders and ministries have reference to the bishop, and especially that it is clear that priests are collaborators with the bishop and have received "secundi meriti munus."

Article III: Matrimony and Virginity

51. The rite of marriage is to be presented historically, illustrating its variety and its proper use adapted to different places. It should be shown that the rite has been always adapted to the religious and civil customs of diverse peoples. The texts and the readings, which the new Ritual abundantly offers, should be described.

Since, according to the doctrine of the New Testament and of the Church Fathers, Christian matrimony and sacred virginity are closely associated and understood together, it is fitting to harmonize the presentation of the liturgy

of marriage with the liturgy of the consecration of virgins, described in the restored Roman Pontifical.

Article IV: The Liturgy of Religious Consecration

52. The rite of the consecration of virgins and the rite of religious profession, when they are briefly described, show how religious life constitutes a special state of life in the Church, as taught by the Second Vatican Council, in the Dogmatic Constitution, *Lumen gentium*. [24]

Article V: The Penitential Liturgy

53. Highly desirable for the students is a short and succinct history of the liturgy and the discipline of penance so they might more easily grasp the meaning of the sacrament of Penance and of other penitential acts.

With the help of the new Roman Ritual and of the Pastoral Norms issued by the Sacred Congregation for the Doctrine of the Faith on June 16, 1972, the rite of the sacrament of Penance should be explained, and there should be an instruction about the conditions under which it is permitted to impart general absolution.

Also there should be a description of the penitential nature of the Lenten liturgy, of the importance of the penitential act at the beginning of Mass, and of the norms in the above cited documents for the celebration of the penitential rites.

Article VI: The Liturgy of the Sick

54. Explanation should be given of the Apostolic Constitution *Sacrum unctionem*, issued on November 30, 1972, and of the "*Ordo unctionis infirmorum eorumque pastoralis curae*" as found in the new Roman Ritual. This reform, set up by the Second Vatican Council, [25] might be

opportune presented in connection with the study of the history of the liturgy.

Article VII: The Liturgy of Christian Death

55. The liturgy course should also treat the liturgy of the dying and of the dead. This should indeed include treatment of Holy Viaticum, and then the rite of the recommendation of a dying person's soul and, finally, the funeral rites. Due light should be thrown upon all the aspects of these rites in which the paschal mystery is relived. The students should indeed be exhorted to make good choices from among the great riches offered in the texts of the new Ritual. They should be instructed about the pastoral care of the dying and about the pastoral importance of funeral celebrations.

Article VIII: The Sacramentals

56. There must be some treatment of processions in general and their religious importance. Also it should be shown how pilgrimages are really a certain form of procession, and it should be explained how they have pastoral value.

57. From the historical and theological point of view there should be an explanation, even if brief, of blessings, with insistence upon their usefulness and value in sanctifying everyday life. An attitude of respect for the various legitimate ways in which a Christian practices his Faith in the course of his life must be inculcated into the students. At the same time, the seminarians should be warned to be cautious and to avoid abuses and superstitions.

Part Four

THE SANCTIFICATION OF TIME

58. A study of Sunday as the day which is "the foundation and the nucleus of the whole liturgical year" [26] should be given priority.

Article I: Sunday

59. The highest importance must be given to Sunday. Its definition and elements should be explained according to the Constitution on the Sacred Liturgy of the Second Vatican Council. [27] With historical demonstration it should be shown that Sunday is the weekly Easter, closely joined to the original situation of the early Church, through apostolic tradition, since it takes its origin from the very day of the Lord's resurrection. [28]

60. Pastoral reasons should be carefully put forth which can lead to a true sanctification of this day as all the faithful are duty bound to observe.

61. The Sundays "during the ordinary time of the year" offer to the Christian people great riches from God's Word. Therefore, students must be taught how to promote these riches through the faithful and diligent observance of the laws regarding liturgical celebrations.

Article II: The Liturgical Year

62. Even though the students are taught by their superiors and teachers wisely and carefully to celebrate the seasons and feasts as they occur throughout the year, it is still fitting to treat in the lectures, in an ordered and harmonious manner, a summary of the main aspects of the liturgical year. This should be done in the light of history and according to the mind of the Motu Proprio entitled *Mysterii paschalis*, issued by Pope Paul VI on February 14, 1969.

63. Above all else, there should be a treatment of the history and spiritual

character of Easter and the Easter season, namely, the fifty days after Easter which close with the Solemnity of Pentecost, the Easter triduum, and the preparation for Easter, that is, Lent. Most of all, the seminarians should be trained to live the paschal mystery in the depths of their souls and to prepare themselves for their future paschal ministry.

64. Then there should be an explanation of the Christmas and the Epiphany cycle of feasts along with their history and their spiritual meaning.

65. There should be a brief explanation of the more recent Solemnities of our Lord inserted into the liturgical year: the Holy Trinity, Corpus Christi, the Sacred Heart, Christ the King, etc.

66. There should also be an historical instruction about the veneration paid to the Blessed Virgin Mary in the Church. [29] There should follow a special study of her feasts as they occur throughout the year.

67. With regard to the veneration paid to the saints whose "Memorials" have been introduced into the liturgical year, account should be taken of the doctrine contained in the Constitution on the Sacred Liturgy of the Second Vatican Council. [30] There should be a short description of historic origin and development of the cult of the martyrs and of the other saints, the devotion owed to their tombs and their relics, and the importance of the veneration of the saints for a Christian life.

Article III: The Sanctification of the Hours of the Day and the Divine Office

68. So that the souls of the students will be prepared to solemnize in a pious and fruitful way the Divine Office, it is important for the liturgy teacher to go over with them the *Institutio generalis* which is a preface to the book of the

Liturgy of the Hours, promulgated by Pope Paul VI on November 1, 1970.

69. There must be insistence upon the doctrinal part of this Institutio (Chapter 1). Above all, it must be shown how Christ entrusts to His Church the duty of praising God, which is done not only through the Holy Eucharist but also in other ways, including especially the Divine Office. [31]

70. From the testimony given by the Acts of the Apostles and by Church Tradition, one can show the great importance of the Hours of the Office for the sanctification of the whole day and of each part of the day, and how suitably this satisfies the divine precept to pray always. The symbolic force of each of the Hours can be clearly deduced from the early spiritual writers and from the prayers found in the new book of the Liturgy of the Hours.

71. Arguments should be presented to support the special spiritual and pastoral weight given to Lauds and Vespers which the Second Vatican Council calls the hinges of the whole Office. [32]

72. An explanation should be given of how the Church recites as her own this daily prayer as truly "the voice of the bride addressing her bridegroom, the very prayer which Christ Himself together with His Body addresses to His Father." [33]

73. The devotion of the students to the psalms should be fostered through the lectures in exegesis given by the professor of Sacred Scripture and also by the titles and descriptive prayers contained in the book of the Liturgy of the Hours. [34]

74. From the decrees of the Second Vatican Council [35] there should be an explanation of the communitarian nature of the Divine Office, the general invitation of all the faithful to join in its recitation, and also the special mandate by which priests and others are deputed to this work of celebrating

this marvelous song of praise.

75. It would be useful to mention something about the traditions of the different churches regarding the structure and celebration of the Office and also to give a brief historical description of the Roman Office and the change effected in it from the sixteenth century to the present day.

Footnotes

1. No. 16; and also the Decree, *Optatam totius*, no. 16.

2. Cf. *Ratio fundamentalis*, no. 79.

3. Cf. Constitution, *Sacrosanctum concilium*, nos. 37-40.

4. No. 62.

5. Cf. Constitution, *Sacrosanctum concilium*, no. 7.

6. Cf. *ibid.*, no. 8.

7. Cf. *ibid.*, no. 61.

8. Cf. *ibid.*, no. 5.

9. 1 Cor. 10:11.

10. Cf. Constitution, *Sacrosanctum concilium*, nos. 6-7.

11. Cf. *ibid.*, no. 8.

12. Cf. *ibid.*, nos. 7 and 33.

13. Cf. *ibid.*, nos. 5-7.

14. Cf. *ibid.*, nos. 9-13.

15. Cf. Encyclical Letter of Pope John Paul II, *Redemptor, hominis*, March 4, 1979: AAS, LXXI (1979) p. 311 and the Letter of Pope John Paul II to all the priests of the Church on April 8, 1979, in *L'Osservatore Romano* of April 9-10, 1979.

16. Cf. Constitution, *Sacrosanctum concilium*, no. 33.

17. Cf. *ibid.*, no. 24.

18. *Ibid.*, no. 33.

19. Cf. Pope Paul VI, Allocution on October 14, 1968, to the Liturgical Consilium.

20. Constitution, *Sacrosanctum concilium*, no. 33.

21. Cf. Constitution, *Sacrosanctum concilium*, no. 56.

22. Cf. *Institutio generalis*, no. 55; the circular letter of the Sacred Congregation for Divine Worship on the Eucharistic prayers, April 27, 1973.

23. Cf. *Instructio* of the Sacred Congregation of Rites, September 26, 1964, nos. 37-39.

24. Cf. Chapter VI.

25. Cf. Constitution, *Sacrosanctum concilium*, nos. 73-75.

26. *Ibid.*, no. 106.

27. Cf. *ibid.*

28. Cf. *ibid.*

29. Cf. Constitution, Sacrosanctum concilium, no. 103.

30. Cf. *ibid.*, no. 104.

31. Cf. *ibid.*, no. 83.

32. *Ibid.*, no. 89; *Institutio generalis*, nos. 37-54.

33. Cf. Constitution, Sacrosanctum concilium, no. 84; *Institutio generalis*, nos. 15-16.

34. Cf. *Institutio generalis*, nos. 100-135.

35. Cf. Constitution, Sacrosanctum concilium, nos. 84-100; Decree, *Presbyterorum ordinis*, nos. 6 and 13; Constitution, *Lumen gentium*, no. 41; *Institutio generalis*, nos. 20-37.

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