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**VATICAN
COUNCIL II**

**The Conciliar
and Postconciliar
Documents**

Acknowledgement from the publisher:

The STUDY QUESTIONS that are at the end of each document were created by Rev. Wayne F. Prist, Director of THE CENTER FOR DEVELOPMENT IN MINISTRY, located Mundelein, IL. The questions were designed in two parts with the widest possible audience in mind.

The Focus Questions are designed to help the reader comprehend the main points while reading the documents.

The Creative Questions are to assist the reader in applying the content of the documents to personal experience or to future development within the Church.

VATICAN COUNCIL

II

THE CONCILIAR
AND POSTCONCILIAR
DOCUMENTS

New Revised Edition

GENERAL EDITOR
AUSTIN FLANNERY, OP



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ABBREVIATIONS FOR VATICAN CONGREGATIONS AND OTHER DEPARTMENTS

C.C.P.A.	Council for the Church's Public Affairs (split off from the Secretariat of State in 1967)
C.L.	Council for the Laity
C.P.I.C.L.	Consilium for the Proper Implementation of the Constitution on the Sacred Liturgy
C.R.R.J.	Committee for Religious Relations with the Jews
P.C.I.S.C.	Pontifical Council for the Instruments of Social Communication
S.A.P.	Sacred Apostolic Penitentiary
S.C.B.	Sacred Congregation for Bishops
S.C.C.	Sacred Congregation for the Clergy
S.C.C.E.	Sacred Congregation for Catholic Education
S.C.C.S.	Sacred Congregation for the Causes of the Saints (Sacred Congregation of Rites was split in 1969 into this and S.C.D.W., q.v.)
S.C.D.F.	Sacred Congregation for the Doctrine of the Faith (had been called S.S.C.H.O. until 1965: see A. 20)
S.C.D.S.	Sacred Congregation for the Discipline of the Sacraments (merged with S.C.D.W. to form S.C.S.D.W., q.v., in 1975)
S.C.D.W.	Sacred Congregation for Divine Worship (had been part of S.C.R. [q.v.] until 1969: see A. 26): merged with S.C.D.S. to form S.C.S.D.W., q.v., in 1975)
S.C.E.P.	Sacred Congregation for the Evangelization of Peoples, or Propaganda Fide
S.C.O.C.	Sacred Congregation for the Oriental Churches
S.C.R.	Sacred Congregation of Rites (in 1969 split into S.C.D.W. and S.C.C.S. See A. 26)
S.C.Rel.	Sacred Congregation for Religious (known as S.C.R.S.I. after 1967: see A. 24)
S.C.R.S.I.	Sacred Congregation for Religious and Secular Institutes (see previous entry)
S.C.S.D.W.	Sacred Congregation for the Sacraments and Divine Worship (S.C.D.S. and S.C.D.W. merged to form this in 1975: see A. 34a)
S.P.U.C.	Secretariat for the Promotion of the Unity of Christians
S.S.	Secretariat of State, or Papal Secretariat (See note on C.C.P.A.)
S.S.C.H.O.	Supreme Sacred Congregation of the Holy Office (see S.C.D.F.)
S.T.A.S.	Supreme Tribunal of the Apostolic Signature
S.U.	Secretariat for Unbelievers

OTHER ABBREVIATIONS (BIBLIOGRAPHICAL AND OF THE DOCUMENTS OF VATICAN II)

A	Appendix: used here when referring to documents listed in the appendix, "Descriptive catalogue of the more important post-conciliar documents."
A.A.	<i>Apostolicam actuositatem</i> : The Decree on the Apostolate of the Laity
A.A.S.	<i>Acta Apostolicae Sedis</i> , the Vatican gazette, published a varying number of times each year. Carries the original text (mostly Latin) of the more important Vatican documents.
A.G.D.	<i>Ad gentes divinitus</i> : The Decree on the Church's Missionary Activity
A.S.S.	<i>Acta Sanctae Sedis</i> : title of A.A.S. up to 1 January, 1909
C.C.L.	<i>Corpus Christianorum, Series Latina</i> (Collected Works of Christian Writers, Latin Series)
C.D.	<i>Christus Dominus</i> ; The Decree on the Pastoral Office of Bishops in the Church.
C.I.C.	<i>Codex Juris Canonici</i> : The Code of Canon Law.
Const.	Constitution
C.R.M.	<i>Commentarium pro Religiosis et Missionariis</i> : Commentary for Religious and Missionaries, a quarterly review published in Rome.
C.S.E.L.	<i>Corpus Scriptorum Ecclesiasticorum Latinorum</i> . Vienna, 1866 ff. (Collected Works of Latin Church Writers)
C.T.S.	Catholic Truth Society, London
D	Document: used here when referring to the documents published in the present collection, e.g. D.1, D.2, etc.
Denz.	H. Denzinger, <i>Enchiridion Symbolorum</i> , 32nd edition, 1963 (Collection of more important Church Documents)
Denz. Schon.	New edition of Denzinger, edited by A. Schönmetzer.
D.H.	<i>Dignitatis humanae</i> ; The Declaration on Religious Liberty
D.V.	<i>Dei verbum</i> : The Dogmatic Constitution on Divine Revelation
Funk	F. X. Funk, <i>Patres Apostolici</i> , two volumes, Tübingen, 1901
G.C.S.	<i>Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte</i> (Greek Christian authors of the first three centuries; in fact the

	series extends further.) Edited in Berlin since 1897.
G.E.	<i>Gravissimum educationis</i> : The Declaration on Christian Education
G.S.	<i>Gaudium et spes</i> : The Pastoral Constitution on the Church in the Modern World
I.M.	<i>Inter mirifica</i> : The Decree on the Means of Social Communication
L.G.	<i>Lumen gentium</i> : The Dogmatic Constitution on the Church
Mansi	J. D. Mansi, <i>Sacrorum conciliorum nova et amplissima collectio</i> , thirty-one volumes, (1757–1798)
M.G.	Migne, Greek; same as P.G.
M.L.	Migne, Latin; same as P.L.
N.A.	<i>Nostra aetate</i> : The Declaration on the Church's Relations with non-Christian Religions
Notitiae	A monthly, organ of the Sacred Congregation for Divine Worship, Vatican City
O.E.	<i>Orientalium ecclesiarum</i> : The Decree on the Catholic Oriental Churches
Oss. Rom.	<i>Osservatore Romano</i> , Vatican daily, published in Italian. English version, with same title, published weekly.
O.T.	<i>Optatam totius</i> : The Decree on the Training of Priests
P.C.	<i>Perfectae caritatis</i> : The Decree on the Up-to-date Renewal of Religious Life
P.G.	J. P. Migne, <i>Patrologia Graeca</i> , 161 volumes, 1857–1865
P.L.	J. P. Migne, <i>Patrologia Latina</i> , 217 volumes, 1878–1890.
P.O.	<i>Presbyterorum ordinis</i> : The Decree on the Life and Ministry of Priests
S.C.	<i>Sacrosanctum concilium</i> : The Constitution on the Sacred Liturgy.
S.Ch.	Sources Chretienne (Christian Sources), edited by H. deLubac and J. Danielou, Paris
Sess.	Session (of an ecumenical council)
Summa Theol	<i>Summa Theologiae</i> , by St. Thomas Aquinas
U.R.	<i>Unitatis redintegratio</i> : The Decree on Ecumenism.

ABBREVIATIONS OF THE BOOKS OF THE BIBLE

Acts The Acts of the Apostles	2 Kg. 2 Kings
Am. Amos	Lam. Lamentations
Apoc. Apocalypse (Revelation)	Lev. Leviticus
Bar. Baruch	Lk. Luke
Cant. Canticle of Canticles (S. of S.)	1 Macc. 1 Maccabees 2 Macc. 2 Maccabees
1 Chr. 1 Chronicles (Paralip.)	Mal. Malachi
2 Chr. 2 Chronicles (Paralip.)	Mic. Micah
Col. Colossians	Mk. Mark
1 Cor. 1 Corinthians	Mt. Matthew
2 Cor. 2 Corinthians	Nah. Nahum
Dan. Daniel	Neh. Nehemiah
<bdt.< b=""> Deuteronomy</bdt.<>	Num. Numbers
<bec.< b=""> Ecclesiastes</bec.<>	Ob. Obadiah (Abdias)
Eccl. Ecclesiasticus (Sirach)	Os. Osee (Hosea)
Eph. Ephesians	1 Paralip. 1 Paralipomenon (1 Chronicles)
1 Esd. 1 Esdras	2 Paralip. 2 Paralipomenon (2 Chronicles)
2 Esd. 2 Esdras	1 Pet. 1 Peter
Est. Esther	2 Pet. 2 Peter
Ex. Exodus	Phil. Philippians
Ezel. Ezekiel	Philem. Philemon
Ezra Ezra	Pr. Proverbs
Gal. Galatians	Ps. Psalms
Gen. Genesis	Rev. Revelation (Apocalypse)
Hab. Habakkuk	Rom. Romans
Hag. Haggai (Aggeus)	Ru. Ruth
Heb. Hebrews	1 Sam. 1 Samuel
Hos. Hoscea (Osee)	2 Sam. 2 Samuel
Is. Isaiah	Sir. Sirach (Ecclesiasticus)
Jas. James	S. of S. Song of Solomon (Canticle of Canticles)
Jdt. Judith	Soph. Sophoniah (Zephaniah)
Jer. Jeremiah	1 Th. 1 Thessalonians
Jg. Judges	2 Th. 2 Thessalonians
Jl. Joel	1 Tim. 1 Timothy
Jn. John (Gospel)	2 Tim. 2 Timothy
1 Jn. 1 John (Epistle)	Tit. Titus
2 Jn. 2 John	Tob. Tobit (Tobias)
3 Jn. 3 John	Wis. Wisdom of Solomon
Job Job	Zech. Zechariah
Jon. Jonah	Zeph. Zephaniah (Sophoniah)
Jos. Joshua	
Jude Jude	
1 Kg. 1 Kings	

EDITOR'S NOTE ON THE SECOND EDITION

I am grateful to the readers who suggested improvements in the rendering of more difficult terms and to those who pointed out minor errors. I am particularly grateful to the readers who drew my attention to two instances of the omission of a line of text—publishers and printers are all too painfully aware of how this can happen!

On page 360, the ten words following the word ‘Lord’ in the next to last line of paragraph 9, had been omitted, as had the thirteen words on page 800, line 6, paragraph 2.

We had intended to add more recent postconciliar documents to this volume, making extra space available by omitting some of the less important documents included in the first volume. Unfortunately, this has not been possible. The proposed omissions would have necessitated resetting the book, thus increasing the cost to a degree far in excess of that made necessary by current high inflation. Nor did it prove feasible to add the new material to the present volume, for with nearly 1100 it is already at the outer limits of our printer’s binding capacity. It is almost twice the size of the average ‘blockbuster’.

Austin Flannery, OP
+ October 21, 2008

INTRODUCTION

Why a new edition of the documents of Vatican II? For eighteen years I have been involved in the translation and publication of official Church documents, including those of Vatican II and its aftermath, and I have long felt that there is need for a volume containing not only the sixteen Council documents, but also as useful a selection as possible of the relevant subsequent official documents, those which dot the i's and cross the t's, as it were, of the sixteen.

It might have been physically possible to have included all the postconciliar documents in one book, but it would have been an excessively large book—or couple of books—and would in any case have been less than helpful for the general reader. It seemed more feasible and more helpful to attempt to meet the needs of the average priest, religious or lay person who might find themselves asking: “Where can I lay my hands on that second directory on ecumenism?” or, “Where can I get those documents on mixed marriages?” or, “Wasn’t there something in the last year or two about subdeacons?” or, “Isn’t the Index abolished—or is it?”

One knows, of course, that there are many, perhaps very many priests, religious and lay people who, since the controversies of the sixties, are unlikely to lose any sleep over the location of a Roman document—any Roman document! In fact they may find the mere mention of a Roman document a soporific. For some of them the phrase, “*Roma locuta, causa finita*: Rome has spoken, the case is finished,” may have taken on a new and cynical meaning, best rendered perhaps by “Rome has spoken, that’s one more subject buried.”

That is a pity, and they are themselves the poorer.

I have tried to include all documents of general interest which form part of the postconciliar process. Many of them are not easily available. I have also added in an appendix, a descriptive catalogue of a much more ample selection of postconciliar documents.

The postconciliar documents on the liturgy presented by far the greatest difficulty. Well over a hundred of them have been issued since the beginning of 1964, some of them short, some of them very long. A book limited to a collection of these documents would have to be somewhat selective to be manageable. Much more drastic selectivity is called for in a more general collection, such as the present one. In the introduction to the section on liturgy, I explain how the selection was made.

There are other documents which are not of immediate concern to all the members of the Church, but only to certain categories of members, to whom in fact they are relatively accessible. Here too I have been selective. Thus, I have omitted documents on clerical formation and several documents listing special faculties granted to bishops and to religious superiors.

This volume contains documents which might be described as organically linked with the conciliar process. During the course of the Vatican Council, and after it had finished, a number of bodies were formally entrusted with the task of working out the detailed application of the principles and directives agreed at the Council. Many of them were brought into existence solely for this purpose and, their work done, have since ceased to exist. Some of the work, naturally, was shared with existing Roman congregations. (For details, see Appendix—hereafter referred to simply as A.—numbers 17, 18, 21, 22, 24, 28.) It is the documents produced in this way which I describe as being organically linked with the conciliar process. They are printed after the conciliar documents to which they relate, and in chronological order.

The descriptive catalogue in the Appendix lists two hundred and fifty of the more important postconciliar documents. Those included in the present volume are marked with an asterisk. The descriptive catalogue, one hopes, offers a general view of the scope and development of the official blueprints for renewal in the Church. In many instances, it also offers an adequate synopsis or brief indication of the contents of documents not published in the present collection. It gives full details of the titles and dates of all documents and of where their originals may be found.

The official Latin text of the council documents is that prepared by the General Secretariat of the Second Vatican Council. They have been published in the *Acta Apostolicae Sedis*, the official Vatican gazette. They have also been published in the official collection published 11 October, 1966, by the Secretariat under the title: *Sacrosanctum Oecumenicum Concilium Vaticanum II: Constitutiones, Decreta, Declarationes*. We have followed the order of that publication. The main source for the originals of postconciliar documents is the *Acta Apostolicae Sedis*, but we have also had recourse to *Commentarium pro Religiosis* and *Notitiae* (see Other Abbreviations) and the other publications listed in A. 101 to 122.

A constantly augmented collection of conciliar and postconciliar documents in their original languages and in Italian translation is published by Edizioni Dehoniane, Bologna, Italy. It is called *Enchiridion Vaticanum: Documenti, Il Concilio Vaticano II*. A collection of postconciliar documents is being published in several volumes by Les Editions Fides of Montreal, Canada, and Les Editions du Cerf, Paris, France, in the original languages and in French translation. It is called: *Pour construire L'Église Nouvelle: Normes d'application du Concile Vatican II et documents complémentaires*. A well-known French translation of the council documents is published by Editions du Centurion, Paris, France: *Concile Oecuménique Vatican II: Documents Conciliares*, in four volumes. We have compared our translations of the council documents with the Italian and French versions mentioned above and with Father Walter Abbott's and other English versions.

I wish to thank those who have given us permission to use translations already published elsewhere. Most of the translations, however, were prepared under our own auspices, and these we have checked with the Italian versions published in *Enchiridion Vaticanum* and in the *Osservatore Romano*, and with the French versions published in the Fides and Cerf publications mentioned above.

The council documents are printed in the order of their promulgation, which is the order adopted by the official Latin publication listed above. This volume omits the Apostolic Constitution convening the council and the Apostolic Letter closing it. It also omits the papal addresses at the beginning and end of each session of the council and the papal addresses delivered during sessions. They are important documents, are included in the official Latin volume listed above, and they belong to the *Acta Conciliaria: conciliar proceedings*. For all that, they are not council documents, do not have the same importance or interest as the postconciliar documents which form part of the postconciliar process, and are easily accessible in Father Abbott's edition of the council documents. Their inclusion would have considerably increased the size of the present volume.

PRACTICAL POINTS TO REMEMBER IN USING THIS VOLUME

1. All documents are numbered consecutively. Larger documents have their own internal system of numbering, of paragraphs,

sections or chapters. By combining the two (our own numbering on the documents and the documents' internal system of numbering) we have devised a simple system of reference. For example, D. 1, 26, means Document no. 1 (The Constitution on the Sacred Liturgy), paragraph 26.

2. Documents in the descriptive catalogue (Appendix) are referred to as, for example, A. 35: Appendix, document no. 35.

3. If a reader comes across a reference in Latin to a document, the Latin will very often be the first words of the Latin original—it is a common way of referring to ecclesiastical documents. The Index of First Words on pages 1015–1016 lists all the documents contained in this volume.

4. Each council document begins with the sonorous phrase: “Paul Bishop, Servant of the Servants of God, Together with the Council Fathers, For a permanent record.” Each council document ends in the following fashion: “What has been set down in this (Constitution, Decree, Declaration) has been accepted by the Fathers of the Sacred Council in its entirety and in all its parts. And, together with the Venerable Council Fathers, we by the apostolic power granted to us by Christ, approve, decree and establish it, and we order that what has thus been established in synod be promulgated, for the glory of God.” Then follow the place and date of promulgation: “Given at Rome, at St. Peter’s, . . .” and the following: “I Paul, Bishop of the Catholic Church.” The signatures of the other Fathers then follow. To save space, the above have been omitted from this volume, but the date of the promulgation of each document is given under its title.

5. The postconciliar documents also have a more elaborate introduction, giving the name of the Vatican department issuing the document, and at the end the date, place of promulgation and the signatures of the prefect and Secretary of the department. We give the date of promulgation and the initials of the Roman department under the title of each document. The names of the Prefect and Secretary are omitted, however.

AUSTIN FLANNERY, OP
+ October 21, 2008

Editor's note on 1992 edition

Quite a large number of corrections and changes have been made in this edition. We are grateful to the many readers, from different parts of the world, who have sent us corrections and suggestions for improving the text. For ease of reference, we have increased the number of running heads. Thus, for example, each of the twenty-five documents in the 282-page section on the liturgy is given its own running head on right-hand pages, where this is feasible.

FOREWORD TO STUDY EDITION

The Second Vatican Council was the most important event in the life of the Catholic Church during the twentieth century. The Council has also had a powerful impact on the human family throughout the world.

Because the Council ended twenty years ago, it is beyond the memory of the Church's younger members. How can they become more familiar with the Council? Through rumors or remarks made by older people? Through various accounts or studies of the Council by those who favored or opposed the changes it introduced into Church life and thinking? How can young people today become familiar with what the Council Fathers actually said?

The most helpful way, of course, is to read the conciliar documents themselves. There is no alternative so satisfying or rewarding as going back to the primary sources rather than simply relying on what others perceive the Council to have said or done.

I am advocating this approach because I often use it myself. As you may know, I was not a participant at the Council. I was consecrated a bishop five months after it ended. Nevertheless, its constitutions, decrees and declarations have provided constant guidance for my ministry as a bishop. I find it very helpful—and, at times, simply necessary—to return again and again to the Council's teachings. There is such richness and breadth in their vision and perspective that I never tire of the task. I return to the documents often to be nourished by both the substance and the spirit of the Council. To put it simply, I cannot imagine my life without regular access to these documents.

Some people emphasize the spirit of the Council over its substance. Important as the spirit or atmosphere was, our key to assimilating that spirit is familiarity with its substance—its teaching. The conciliar documents help us incorporate its spirit within our lives in a way that is faithful to the Council itself.

In this student edition of the Second Vatican Council documents, students will discover both a readable, reliable text and helpful questions to guide them in their study of the Council. My prayer for these readers is that the Holy Spirit will guide them in their search and prepare them for the leadership which they will provide to the Church in the next generation!

Joseph Cardinal Bernardin

PREFACE

It is a privilege to introduce by this brief prefatory note a major work of scholarship and of contribution to the bibliography and documentation on Vatican Council II.

The compendium is a unique collection of translations into English of Council documents, together with selected subsequent Roman documents which amplify, elucidate or apply the major themes of the Vatican Council constitutions, decrees and other major pronouncements.

The plan of the present book is simplicity itself and designed for the maximum service of the careful student or casual reader. Most of the collected translations of Council documents which have appeared in English have appeared in separate pamphlets or almost scattered and unrelated brochures. They have, moreover, appeared with little or no part of the subsequent official documentation which provides them with their context and something of the possibility of their intelligent implementation. In the present case we have a book which gives us each document in lucid, perceptive translation, followed by the more important subsequent official documentation; the document on the Liturgy, so often left hanging in the air, is brought down to cases and practice by many of the official instructions which followed upon it, notably those which admit of general application. The same principle of selectivity, yet comprehensiveness, has been followed in the choice of subsequent authoritative documents to follow up the documents on Ecumenism, the Religious Life, and others.

The critical apparatus of the volume makes for handiness and ready reference. The numbering of the documents is not the least of the features for which scholars will be deeply indebted to those who have planned this volume, a volume, I repeat, which is unique in its form and its excellency among books published in the English-speaking world and, so far as the present writer knows, in any other language.

The need for the book is crucial, not only for readers of English but for scholars generally. The immediate translations of the various Council documents were, of course, greatly needed as soon as possible after the publication of the original documents. But the very rapidity with which they appeared made them perhaps necessarily but certainly

excessively hasty because of their frequent infelicities, not to say inaccuracies, in translation. The result was that their true worth was necessarily transient and, in some cases, they failed to communicate the permanent doctrinal and spiritual richness which the present translation, free from the journalistic touch inevitable in first translations and characterized by sober second thoughts and carefully measured words, manages to communicate admirably and effectively. In any case, the initial hasty translations are now largely superseded and the time has come for a work with an air of permanence, completeness and academic thoroughness.

A further limitation of some of the earlier translations is happily missing from the present work. In these first versions the Council documents were frequently accompanied by commentary or reactions usually friendly and helpful to further lines of independent thought, but frequently irrelevant and even confusing to one seeking to learn exactly what the Council *said* rather than what someone outside the Council *thought* about the matter. This new and extremely useful book suffers from no such obscurities or digressions; it is *the* collection of Council documents and their authentic interpretation that is indispensable for the serious student. If the volume is overdue, it is only because its preparation took as much time and work as has gone into the finished product. It deserves a wide and warm reception in libraries, at the hands of individual readers and wherever the message of the Council is needed and welcomed.

John Cardinal Wright

Vatican City, 1 October, 1974

THE CONSTITUTION ON THE SACRED LITURGY*

Vatican II *Sacrosanctum Concilium*, 4 December, 1963

INTRODUCTION

1. The sacred Council has set out to impart an ever-increasing vigor to the Christian life of the faithful; to adapt more closely to the needs of our age those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call all mankind into the Church's fold. Accordingly it sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

2. For it is the liturgy through which, especially in the divine sacrifice of the Eucharist, "the work of our redemption is accomplished,"¹ and it is through the liturgy, especially, that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church. The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim, so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest.² The liturgy daily builds up those who are in the Church, making of them a holy temple of the Lord, a dwelling-place for God in the Spirit,³ to the mature mea-

a. This translation was made by the late Joseph Rodgers, bishop of Killaloe. It owes a great deal to the translation made by Clifford Howell, s.j. For this edition it has been considerably revised by A.F. The constitution was promulgated on 4 December, 1963.

1. Secret prayer of 9th Sunday after Pentecost.

2. Cf. Heb. 13:14.

3. Cf. Eph. 2:21-22.

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sure of the fullness of Christ.⁴ At the same time it marvelously increases their power to preach Christ and thus show forth the Church, a sign lifted up among the nations,⁵ to those who are outside, a sign under which the scattered children of God may be gathered together⁶ until there is one fold and one shepherd.⁷

3. That is why the sacred Council judges that the following principles concerning the promotion and reform of the liturgy should be called to mind, and that practical norms should be established.

Among these principles and norms there are some which can and should be applied both to the Roman rite and also to all the other rites. The practical norms which follow, however, should be taken as applying only to the Roman rite except for those which, in the very nature of things, affect other rites as well.

4. Finally, in faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet present-day circumstances and needs.

4. Cf. Eph. 4:13.

5. Cf. Jn. 11:12.

6. Cf Jn. 11:52.

7. Cf. Jn. 10:16.

CHAPTER I

GENERAL PRINCIPLES FOR THE RESTORATION AND PROMOTION OF THE SACRED LITURGY

I. THE NATURE OF THE SACRED LITURGY AND ITS IMPORTANCE IN THE LIFE OF THE CHURCH

5. God who “wills that all men be saved and come to the knowledge of the truth” (1 Tim. 2:4), “who in many times and various ways spoke of old to the fathers through the prophets” (Heb. 1:1), when the fullness of time had come sent his Son, the Word made flesh, anointed by the Holy Spirit, to preach the Gospel to the poor, to heal the contrite of heart,⁸ to be a bodily and spiritual medicine:⁹ the Mediator between God and man.¹⁰ For his humanity united with the Person of the Word was the instrument of our salvation. Therefore, “in Christ the perfect achievement of our reconciliation came forth and the fullness of divine worship was given to us.”¹¹

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ Our Lord in redeeming mankind and giving perfect glory to God. He achieved his task principally by the paschal mystery of his blessed passion, resurrection from the dead, and glorious ascension, whereby “dying, he destroyed our death, and rising, restored our life.”¹² For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth “the wondrous sacrament of the whole Church.”¹³

8. Cf. Is. 61:1; Lk. 4–18.

9. Cf. St. Ignatius of Antioch: *Ad Ephesios*, 7:2.

10. Cf. 1 Tim. 2:5.

11. *Sacramentarium Veronese* (Leonianum).

12. Easter Preface of the Roman Missal.

13. Prayer before Second Lesson of Holy Saturday (Roman Missal, before restoration).

6. Accordingly, just as Christ was sent by the Father so also he sent the apostles, filled with the Holy Spirit. This he did so that they might preach the Gospel to every creature¹⁴ and proclaim that the Son of God by his death and resurrection had freed us from the power of Satan¹⁵ and from death, and brought us into the Kingdom of his Father. But he also willed that the work of salvation which they preached should be set in train through the sacrifice and sacraments, around which the entire liturgical life revolves. Thus by Baptism men are grafted into the paschal mystery of Christ; they die with him, are buried with him, and rise with him.¹⁶ They receive the spirit of adoption as sons "in which we cry, Abba, Father" (Rom. 8:15) and thus become true adorers such as the Father seeks.¹⁷ In like manner as often as they eat the Supper of the Lord they proclaim the death of the Lord until he comes.¹⁸ That was why on the very day of Pentecost when the Church appeared before the world those "who received the word" of Peter "were baptized." And "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers . . . praising God and being in favor with all the people" (Acts 2:41-47). From that time onward the Church has never failed to come together to celebrate the paschal mystery, reading those things "which were in all the scriptures concerning him" (Lk. 24:27), celebrating the Eucharist in which "the victory and triumph of his death are again made present,"¹⁹ and at the same time "giving thanks to God for his inexpressible gift" (2 Cor. 9:15) in Christ Jesus, "in praise of his glory" (Eph. 1:12) through the power of the Holy Spirit.

7. To accomplish so great a work Christ is always present in his Church, especially in her liturgical celebrations. He is present in the Sacrifice of the Mass not only in the person of his minister, "the same now offering, through the ministry of priests, who formerly offered himself on the

14. Cf. Mk. 16:15.

15. Cf. Acts 26:18.

16. Cf. Rom. 6:4; Eph. 2:6; Col 3:1; 2 Tim. 2:11.

17. Cf. Jn. 4-23.

18. Cf. 1 Cor. 2:26.

19. Council of Trent, Session 23: Decree on the Holy Eucharist, ch. 5.

cross,"²⁰ but especially in the eucharistic species. By his power he is present in the sacraments so that when anybody baptizes it is really Christ himself who baptizes.²¹ He is present in his word since it is he himself who speaks when the holy scriptures are read in the Church. Lastly, he is present when the Church prays and sings, for he has promised "where two or three are gathered together in my name there am I in the midst of them" (Mt. 18:20).

Christ, indeed, always associates the Church with himself in this great work in which God is perfectly glorified and men are sanctified. The Church is his beloved Bride who calls to her Lord, and through him offers worship to the eternal Father.

The liturgy, then, is rightly seen as an exercise of the priestly office of Jesus Christ. It involves the presentation of man's sanctification under the guise of signs perceptible by the senses and its accomplishment in ways appropriate to each of these signs. In it full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members.

From this it follows that every liturgical celebration, because it is an action of Christ the Priest and of his Body, which is the Church, is a sacred action surpassing all others. No other action of the Church can equal its efficacy by the same title and to the same degree.^b

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the holies and of the true tabernacle.²² With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, Our Lord Jesus Christ, until he our life shall appear and we too will appear with him in glory.²³

20. Council of Trent, Session 22: Doctrine on the Holy Sacrifice of the Mass, ch. 2.

21. Cf. St. Augustine, *Tractatus in Ioannem VI*, ch. 1, n. 7.

b. The sense of these words is that no other action can lay claim to derive its value from so close a relation to the action of Christ or to procure such rich fruits.

22. Cf. Apoc. 21:2; Col. 3:1; Heb. 8:2.

23. Cf. Phil. 3:20; Col. 3:4.

9. The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to faith and to conversion. "How then are they to call upon him in whom they have not believed? And how are they to believe in him of whom they have not heard? And how are they to hear without a preacher? And how are men to preach unless they be sent?" (Rom. 10:14-15).

Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the one true God and Jesus Christ whom he has sent and may be converted from their ways, doing penance.²⁴ To believers also the Church must ever preach faith and penance; she must prepare them for the sacraments, teach them to observe all that Christ has commanded,²⁵ and encourage them to engage in all the works of charity, piety and the apostolate, thus making it clear that Christ's faithful, though not of this world, are to be the lights of the world and are to glorify the Father before men.

10. Nevertheless the liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows. For the goal of apostolic endeavor is that all who are made sons of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the Sacrifice and to eat the Lord's Supper.

The liturgy, in its turn, moves the faithful filled with "the paschal sacraments" to be "one in holiness";²⁶ it prays that "they hold fast in their lives to what they have grasped by their faith."²⁷ The renewal in the Eucharist of the covenant between the Lord and man draws the faithful and sets them aflame with Christ's insistent love. From the liturgy, therefore, and especially from the Eucharist, grace is poured forth upon us as from a fountain, and the sanctification of men in Christ and the glorification of God to which all other activities of the Church are directed, as toward their end, are achieved with maximum effectiveness.

11. But in order that the liturgy may be able to produce its full effects it is necessary that the faithful come to it with proper dispositions, that their minds be attuned to

24. Cf. Jn. 17:3; Lk. 24:27; Acts 2:38.

25. Cf. Mt. 28:20.

26. Postcommunion for both Masses of Easter Sunday.

27. Collect for Mass of Tuesday of Easter Week.

their voices, and that they cooperate with heavenly grace lest they receive it in vain.²⁸ Pastors of souls must, therefore, realize that, when the liturgy is celebrated, something more is required than the laws governing valid and lawful celebration. It is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite and enriched by it.

12. The spiritual life, however, is not limited solely to participation in the liturgy. The Christian is indeed called to pray with others, but he must also enter into his bedroom to pray to his Father in secret;²⁹ furthermore, according to the teaching of the apostle, he must pray without ceasing.³⁰ We also learn from the same apostle that we must always carry around in our bodies the dying of Jesus, so that the life also of Jesus may be made manifest in our mortal Flesh.³¹ That is why we beg the Lord in the Sacrifice of the Mass that "receiving the offering of the Spiritual Victim" he may fashion us for himself "as an eternal gift."³²

13. Popular devotions of the Christian people, provided they conform to the laws and norms of the Church, are to be highly recommended, especially where they are ordered by the Apostolic See.

Devotions proper to individual churches also have a special dignity if they are undertaken by order of the bishops according to customs or books lawfully approved.

But such devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them.

II. THE PROMOTION OF LITURGICAL INSTRUCTION AND ACTIVE PARTICIPATION

14. Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a re-

28. Cf. 2 Cor. 6:1.

29. Cf. Mt. 6:6.

30. Cf. 1 Th. 5:17.

31. Cf. 2 Cor. 4:10-11.

32. Secret for Monday of Pentecost Week.

deemed people" (1 Pet. 2:9, 4-5) have a right and obligation by reason of their baptism.

In the restoration and promotion of the sacred liturgy the full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. Therefore, in all their apostolic activity, pastors of souls should energetically set about achieving it through the requisite pedagogy.

Yet it would be futile to entertain any hope of realizing this unless pastors of souls, in the first place, themselves become fully imbued with the spirit and power of the liturgy and attain competence in it. Thus it is absolutely essential, first of all, that steps be taken to ensure the liturgical training of the clergy. For that reason the sacred Council has decided on the following enactments:

15. Professors who are appointed to teach liturgy in seminaries, religious houses of studies, and theological faculties, must be properly trained for their work in institutes which specialize in this subject.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies. In theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. In addition, those who teach other subjects, especially dogmatic theology, sacred scripture, spiritual and pastoral theology, should—each of them submitting to the exigencies of his own discipline—expound the mystery of Christ and the history of salvation in a manner that will clearly set forth the connection between their subjects and the liturgy, and the unity which underlies all priestly training.

17. In seminaries and religious houses, clerics shall be given a liturgical formation in their spiritual lives. For this they will need a proper initiation, enabling them to understand the sacred rites and participate in them wholeheartedly. They will also need to celebrate the sacred mysteries and popular devotions which are imbued with the spirit of the sacred liturgy. Likewise they must learn to observe the liturgical laws so that life in seminaries and religious institutes may be thoroughly influenced by the liturgical spirit.

18. Priests, both secular and religious, who are already working in the Lord's vineyard, are to be helped by every suitable means to a fuller understanding of what they are

about when they perform sacred rites, to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience pastors of souls must promote the liturgical instruction of the faithful and also their active participation, both internal and external, taking into account their age, condition, way of life and standard of religious culture. By so doing pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God, and in this matter they must lead their flock not only by word but also by example.

20. Transmission of the sacred rites by radio and television, especially in the case of Mass, shall be done with delicacy and dignity. A suitable person, appointed by the bishops, should direct it and have the responsibility for it.

III. THE REFORM OF THE SACRED LITURGY

21. In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. These latter not only may be changed but ought to be changed with the passage of time, if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become less suitable. In this restoration both texts and rites should be drawn up so as to express more clearly the holy things which they signify. The Christian people, as far as is possible, should be able to understand them with ease and take part in them fully, actively, and as a community.

Therefore, the sacred Council establishes the following general norms:

A. General Norms

22. (1) Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See, and, as laws may determine, on the bishop.

(2) In virtue of power conceded by law, the regulation of the liturgy within certain defined limits belongs also to various kinds of bishops' conferences, legitimately established, with competence in given territories.

(3) Therefore no other person, not even a priest, may

add, remove, or change anything in the liturgy on his own authority.

23. In order that sound tradition be retained, and yet the way remain open to legitimate progress, a careful investigation—theological, historical, and pastoral—should always be made into each part of the liturgy which is to be revised. Furthermore the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indults granted to various places.

Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them, and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

As far as possible, notable differences between the rites used in adjacent regions should be avoided.

24. Sacred scripture is of the greatest importance in the celebration of the liturgy. For it is from it that lessons are read and explained in the homily, and psalms are sung. It is from the scriptures that the prayers, collects, and hymns draw their inspiration and their force, and that actions and signs derive their meaning. Hence in order to achieve the restoration, progress, and adaptation of the sacred liturgy it is essential to promote that warm and lively appreciation of sacred scripture to which the venerable tradition of Eastern and Western rites gives testimony.

25. The liturgical books are to be revised as soon as possible. Experts are to be employed on this task, and bishops from various parts of the world are to be consulted.

B. Norms Drawn from the Hierarchic and Communal Nature of the Liturgy

26. Liturgical services are not private functions but are celebrations of the Church which is “the sacrament of unity,” namely, “the holy people united and arranged under their bishops.”³³

Therefore, liturgical services pertain to the whole Body of the Church. They manifest it, and have effects upon it. But they also touch individual members of the Church in different ways, depending on their orders, their role in the liturgical services, and their actual participation in them.

33. St. Cyprian, “On the Unity of the Catholic Church,” 7; cf. Letter 66, n. 8, 3.

27. It must be emphasized that rites which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible be celebrated in that way rather than by an individual and quasi-privately.

This applies with special force to the celebration of Mass (even though every Mass has of itself a public and social nature) and to the administration of the sacraments.

28. In liturgical celebrations each person, minister, or layman who has an office to perform, should carry out all and only those parts which pertain to his office by the nature of the rite and the norms of the liturgy.

29. Servers, readers, commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their offices with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently they must all be deeply imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalms, antiphons, hymns, as well as by actions, gestures and bodily attitudes. And at the proper time a reverent silence should be observed.

31. When the liturgical books are being revised, the people's parts must be carefully indicated by the rubrics.

32. In the liturgy, apart from the distinctions arising from liturgical function or sacred orders and apart from the honors due to civil authorities in accordance with liturgical law, no special exception is to be made for any private persons or classes of persons whether in the ceremonies or by external display.

C. Norms Based on the Educative and Pastoral Nature of the Liturgy

33. Although the sacred liturgy is principally the worship of the divine majesty it likewise contains much instruction for the faithful.³⁴ For in the liturgy God speaks to his peo-

³⁴ Cf. Council of Trent, Session 22: Doctrine on the Holy Sacrifice of the Mass, ch. 8.

ple, and Christ is still proclaiming his Gospel. And the people reply to God both by song and prayer.

Moreover the prayers addressed to God by the priest who, in the person of Christ, presides over the assembly, are said in the name of the entire holy people and of all present. And the visible signs which the sacred liturgy uses to signify invisible divine things have been chosen by Christ or by the Church. Thus not only when things are read "which were written for our instruction" (Rom. 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished, and their minds are raised to God so that they may offer him their spiritual homage^c and receive his grace more abundantly.

Therefore in the revision of the liturgy the following general norms should be observed:

34. The rites should be distinguished by a noble simplicity. They should be short, clear, and free from useless repetitions. They should be within the people's powers of comprehension, and normally should not require much explanation.

35. That the intimate connection between rite and words may be apparent in the liturgy:

(1) In sacred celebrations a more ample, more varied, and more suitable reading from sacred scripture should be restored.

(2) The most suitable place for a sermon ought to be indicated in the rubrics, for a sermon is part of the liturgical action whenever a rite involves one. The ministry of preaching is to be fulfilled most faithfully and carefully. The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, for it is the proclamation of God's wonderful works in the history of salvation, which is the mystery of Christ ever made present and active in us, especially in the celebration of the liturgy.

(3) Instruction which is more explicitly liturgical should also be given in a variety of ways. If necessary, short directives to be spoken by the priest or competent minister should be provided within the rites themselves. But

c. The Latin has *rationabile obsequium*, which is often translated as "rational service" or "reasonable service" or "the worship which reason requires." We here follow the authoritative French version, *hommage spirituel*, of the *Centre de Pastorale Liturgique*.

they should be given only at suitable moments and in prescribed words or their equivalent.

(4) Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays of Advent and Lent, and on Sundays and holidays, especially in places where no priest is available. In this case a deacon or some other person authorized by the bishop should preside over the celebration.

36. (1) The use of the Latin language, with due respect to particular law, is to be preserved in the Latin rites.

(2) But since the use of the vernacular,^d whether in the Mass, the administration of the sacraments, or in other parts of the liturgy, may frequently be of great advantage to the people, a wider use may be made of it, especially in readings, directives and in some prayers and chants. Regulations governing this will be given separately in subsequent chapters.

(3) These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Article 22:2, to decide whether, and to what extent, the vernacular language is to be used. Its decrees have to be approved, that is, confirmed, by the Apostolic See. Where circumstances warrant it, it is to consult with bishops of neighboring regions which have the same language.

(4) Translations from the Latin for use in the liturgy must be approved by the competent territorial ecclesiastical authority already mentioned.

D. Norms for Adapting the Liturgy to the Temperament and Traditions of Peoples

37. Even in the liturgy the Church does not wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather does she respect and foster the qualities and talents of the various races and nations. Anything in these people's way of life which is not indissolubly bound up with superstition and error she studies with sympathy, and, if possible, preserves intact. She sometimes even admits such things into the liturgy itself, provided they harmonize with its true and authentic spirit.

d. See "The Postconciliar Documents on the Liturgy: Introduction," *The Growth of the Vernacular*.