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Decree of the Congregation for Divine Worship and the Discipline of the Sacraments giving effect to the dispositions of canon 838 of the Code of Canon Law

DECREE

giving effect to the dispositions of can. 838

of the Code of Canon Law

INTRODUCTION

Following the promulgation of Pope Francis' Motu Proprio *Magnum Principium*, with which the norms of §§ 2 and 3 of can. 838 of the C.I.C. were changed, it is necessary that whatever is found to the contrary in the *Institutiones generales* and in the *Prænotanda* of the liturgical books, as well as in the Instructions, Declarations, and Notifications published by this Dicastery according to the old norms of §§ 2 and 3 of can. 838 of the C.I.C. 1983, be corrected.[1] This is especially true for the *Institutio generalis Missalis Romani* 2002 and 2008, for the *Praenotanda* of the second editions of the *De Ordinatione Episcopi, presbyterorum et diaconorum*, of the *Ordo celebrandi Matrimonium* and of the editions of the *De Exorcismis* and of the *Martyrologium Romanum*. It also applies in a particular way to the Instructions *Varietates legitimæ* and *Liturgiam authenticam*. It must also be taken into account that whatever is said in the Decrees of promulgation of the individual liturgical books whenever reference is made to the authority or juridical competence of the Episcopal Conferences and of this Dicastery regarding adaptations and translations of texts in vernacular languages must be interpreted according to the letter and mind of the new canon 838.[2]

In line with the aforementioned Motu Proprio, the Congregation for Divine Worship and the Discipline of the Sacraments has considered it its duty to interpret and, as far as necessary, clarify the liturgical laws that it has issued on this matter, so that it may "help the Episcopal Conferences to fulfil their task as well as working to promote ever more the liturgical life of the Latin Church".

Therefore, in accord with the mind of the Motu Proprio, the first part of the present Decree reiterates, interprets and amends the norms, the discipline, and the procedures regarding the translation of liturgical books and their

adaptation. It does so in particular with regard to the competence of the Congregation for Divine Worship and the Discipline of the Sacraments and of the Episcopal Conferences. The second part indicates some “variations”, following those already published in 1983,[3] to be introduced in the new editions of liturgical books.

I

NORMS AND PROCEDURES

1. The liturgical books intended for the celebration of the liturgy were reformed by the authority of the Supreme Pontiffs Pope Saint Paul VI and Pope Saint John Paul II, who decreed their publication and their obligatory nature for the Roman Rite. They contain the biblical readings, the prayers of the Church, the chants to be performed and other texts. They also include the *Institutiones generales* and the *Praenotanda*,[4] which set out the theology, spirituality, offices and principles of pastoral care, structure and discipline of each celebration. These books, composed in Latin,[5] convey the tradition which, *per ritus et preces*, expresses the faith of the Church.[6] Therefore, their content is not the patrimony of an individual or a particular group of the faithful, since it manifests the prayer and life of the whole Church.
2. The liturgical books of the Roman Rite in Latin are promulgated in *editio typica* by the Apostolic See, which holds their copyright.[7] The “concordat cum originali” is certified by the Congregation for Divine Worship and the Discipline of the Sacraments. For subsequent editions (*aliae editiones necnon editiones emendatae vel auctae*) the same principle applies. They can be used as soon as they are published, normally by the *Tipografia Vaticana*, and they are distributed by the *Libreria Editrice Vaticana*.
3. In order to print or reprint these Latin books for liturgical use (*editio typica vel iuxta typicam*), a licence must be obtained from the Congregation for Divine Worship and the Discipline of the Sacraments each time. For *editiones iuxta typicam*, publishers must also enter into a contract with the *Amministrazione del Patrimonio della Sede Apostolica* or, on its behalf, with the *Libreria Editrice Vaticana*. Similar permissions are also required for the distribution of liturgical books or parts thereof via the internet.[8]
4. In reforming the liturgical books of the Roman Rite, in accordance with the provisions of the Second Vatican Council, the need for their translation into spoken languages and their adaptation to the cultural diversity of peoples was kept in mind, as were the problems inherent in such work. In this regard, it should not be forgotten that:
 - a) the translations of the liturgical texts, being part of the rites themselves, are the voice of the Church which celebrates the divine mysteries, and they have the same value as the liturgical texts in Latin.[9] They must therefore strive to become “liturgical” languages and, despite their diversity, always maintain the one and the same voice of the Church, the one and the same “lex orandi”. Therefore, the translations of the liturgical books cannot be left to the judgement of individuals but, entrusted to the responsibility of the Bishops, must be approved by their Conferences;
 - b) for the pastoral benefit of the faithful, in addition to the adaptations already provided for in the liturgical books, which are the responsibility of the celebrant, there are also other types of necessary or useful adaptations which are left to the decision and approval of the Conferences of Bishops.
5. “according to what is stated in the Constitution *Sacrosanctum Concilium*, in particular in articles 36 §§ 3-4, 40 and 63 and in the Apostolic Letter *Motu Proprio Sacram Liturgiam*, n. IX”,[10] the *Motu Proprio Magnum Principium* has modified the canonical norms in such a way that “the competency of the Apostolic See surrounding the translation of liturgical books and the more radical adaptations established and approved by Episcopal Conferences be made clearer, among which can also be numbered eventual new texts to be inserted into these books”. [11] Consequently, “the right and duty of Episcopal Conferences” is also clarified, facilitating fraternal “collaboration ... between the Apostolic See and Episcopal Conferences”[12] regarding the publication of liturgical books in current languages.

6. As a consequence of the *Motu Proprio*, a renewed interpretation of the applicable norms issued so far about adaptations and translations for the liturgy is necessary. It should be borne in mind, however, that “the criteria indicated were and remain at the level of general guidelines and, as far as possible, must be followed by Liturgical Commissions as the most suitable instruments”.^[13]

7. The present decree contains guidelines and prescriptions concerning the competencies of both the Episcopal Conferences and the Congregation for Divine Worship and the Discipline of the Sacraments. The acts of *recognitio* and *confirmatio*, described in numbers 43 and 45, are necessary to give full effect to the decisions of the Episcopal Conferences and manifest the communion that binds the Roman Pontiff with the Bishops.^[14]

RESPONSIBILITIES AND COMPETENCIES OF THE EPISCOPAL CONFERENCES

8. In light of can. 838 §§ 2 and 3, it is for the Episcopal Conference to publish the liturgical books, bearing in mind that they contain translations of the original Latin texts and the adaptations already provided for in those same books, which require *confirmatio*; there may also be a more radical adaptation (cf. SC n. 40) which is not indicated in the typical liturgical books and which therefore requires *recognitio*.

For both the *confirmatio* and the *recognitio* the procedure for approval by the Episcopal Conference will take place in accordance with can. 455 § 2 of the C.I.C.

The Episcopal Conference approves the adaptations of the liturgical books according to the norm of law (cf. can. 838 § 2)

9. The more radical adaptation of the Roman Rite (cf. SC n. 40), while always safeguarding the substantial unity attested to in the typical liturgical books, is motivated by cultural factors (ritual practices, symbols, gestures) and not by other reasons; in point of fact, this is called the “inculturation” of the Roman Rite.^[15] In other words, it is a matter of expressing ritually, through a typology of gestures and symbols, the same content expressed by the traditional gestures and symbols of the Roman Rite. There are also other cases of adaptation, such as Particular Calendars^[16] or particular texts suggested by pastoral necessity.

10. The Bishops’ Conference assesses and approves any adaptations to be made that are not indicated in the *editio typica*, including the formulation of new texts.^[17] The study of these adaptations is entrusted to the Episcopal Liturgy Commission, which, in consultation with the Episcopal Commission for the Doctrine of the Faith, may avail itself of the collaboration of experts.^[18] The President of the Episcopal Conference then presents the acts of the Bishops’ decisions, along with an explanatory report on the choices made and the process followed in the light of the current provisions, to the Apostolic See for the required *recognitio*.^[19]

11. Any adaptations concerning one or more areas of a country require the approval of the Episcopal Conference. This allows a broader and more far-sighted evaluation of particular choices.

12. After obtaining the *recognitio* these more radical adaptations form part of the liturgical books of a given Episcopal Conference, and must be printed with a typographical indication which shows that they are proper to said Conference. Therefore, they cannot be adopted in the books of another Episcopal Conference, without the latter in turn approving them and requesting the *recognitio* of the Apostolic See.

The Bishops’ Conference prepares translations of the liturgical books in vernacular languages and approves them, requesting confirmation before publication (cf. can. 838 § 3)

- Language

13. The preparation of the translation of liturgical books presupposes an evaluative framework that first of all takes into account the language,^[20] its characteristics and its diffusion, with an eye to the near future of its use, beginning with its use by younger generations. The adoption of vernacular languages in the liturgy must, among

other things, take into account that the fundamental criterion is the participation of the people in the liturgical celebrations and not other types of considerations, such as social issues or issues related to identity.

14. It is for the Bishops' Conference to decide which language or languages to adopt in the liturgy for the area of its competence, assessing whether and how the process of translating all or some of the typical liturgical books, the whole book or only those parts of it that are more directly necessary or useful to encourage the participation of the people in the liturgy, is feasible. [21]

15. A basic prerequisite is the existence of a version of the Bible in a given language, approved by the Bishops' Conference.[22] The texts of Sacred Scripture are in fact the primary and essential source of the liturgy,[23] indispensable for the formation of a liturgical language.[24]

16. The decision of the Episcopal Conference regarding the adoption and use of a given language in the liturgy is presented to the Apostolic See for the required *confirmatio*,[25] without which the work of translation should not be undertaken.

- *The translation process*

17. The experience of recent years has taught us that the work of translating biblical and liturgical texts is a complex task. Since the main responsibility in this matter lies with the Bishops, the Episcopal Conference must take on this task directly,[26]with the necessary collaboration of suitable persons, including experts trained in the translation of liturgical Latin, and with the help of suitable resources,[27] including the preparation of a *ratio translationis* and a dictionary for non-biblical liturgical expressions.

18. The Episcopal Liturgy Commission plays a decisive role.[28] Bishops, who are responsible for decision-making, should use a stable group of experts to ensure that there is continuity in the work. In order to guarantee that the correct and integral expression of the faith of the Catholic Church in a given language is transmitted according to her teaching and with the appropriate vocabulary, there is a clear need for the opinion of the Episcopal Commission for the Doctrine of the Faith. The final decisions are taken by the Episcopal Conference, a body which allows all the Bishops, who have the right to vote, to share their task as teachers of the people of God, for liturgical prayer is the clearest manifestation of what the Church believes and is obliged to believe.

19. Indeed, “the goal of the translation of liturgical texts and of biblical texts for the Liturgy of the Word is to announce the word of salvation to the faithful in obedience to the faith and to express the prayer of the Church to the Lord. For this purpose it is necessary to communicate to a given people using its own language all that the Church intended to communicate to other people through the Latin language. While fidelity cannot always be judged by individual words but must be sought in the context of the whole communicative act and according to its literary genre, nevertheless some particular terms must also be considered in the context of the entire Catholic faith because each translation of texts must be congruent with sound doctrine”.[29]

20. Can. 838, § 3 requires the Episcopal Conferences to “faithfully prepare versions of the liturgical books in vernacular languages”. The adverb *faithfully* implies a threefold fidelity: firstly to the original text, secondly to the particular language into which it is translated and finally to the comprehension of the text by the addressees who are introduced to the vocabulary of biblical revelation and liturgical tradition.

21. Faithfulness above all to the original text, i.e. in Latin, found in the typical liturgical books of the Roman Rite. Since this is a translation it is to be understood that the Latin text always serves as a reference point in case of doubt as to the correct meaning. Secondly, it cannot be ruled out that a version of the liturgical texts in a more widespread language already confirmed by the Apostolic See can also be used as an interpretative aid.

22. Faithfulness then to the language into which the translation is made, since each language has its own characteristics. The accuracy of the translation consists in combining respect for the character of each language while rendering “the meaning of the original Latin text ... fully and faithfully”.[30]

23. Finally, fidelity to comprehension of the text on the part of the addressees and to their “spiritual needs”,^[31] bearing in mind that “because the liturgical text is a ritual sign it is a means of oral communication”.^[32] The work of translation also requires that attention be paid to different literary genres (presidential prayers, acclamations, hymns, monitions, etc.) as well as to the fact that there are texts intended for proclamation, for listening to, for choral recitation. It is evident that liturgical language - the terms, elements and signs - needs to be explained in catechesis in the light of Sacred Scripture and Christian tradition.

24. The translation covers the entire book, including documents such as the *Constitutiones Apostolicae*, *Institutiones*, *Praenotanda*. If there are reasons that might suggest proceeding by parts, especially in relation to the Missal, with its Lectionary, and the Liturgy of the Hours, it is necessary to bear in mind the internal coherence of the book and the use of the same criteria followed in the translation of vocabulary and rubrical terminology.

25. Particular attention should be paid to the translation of the most important liturgical texts. These are the relevant texts, according to the principle “lex orandi – lex credendi”: the *Ordo Missae*,^[33] and in particular the Eucharistic Prayers,^[34] the Profession of Faith, and the *Oratio dominica*. Even the responses of the faithful and the common acclamations, often inspired by texts from Sacred Scripture, are expressions that need careful translation in order to promote their stability over time and avoid constant changes. Sacramental formulas are approved by the Holy Father alone.^[35]

26. When a language is spoken in several countries, without a doubt it is desirable to adopt the same translation, especially for important liturgical texts.^[36] The hope, consistently reiterated over the years, is that translations of liturgical texts in the same language will be prepared with the cooperation of all the concerned Bishops’ Conferences.

27. To this end, it is useful to make use of mixed commissions,^[37] i.e. made up of Bishops delegated by their respective Episcopal Conferences, who can avail themselves of the collaboration of experts from various countries. These Commissions are set up by the Presidents of the Episcopal Conferences and work according to a Statute (composition, competencies, functions) agreed upon by the Episcopal Conferences themselves. The Apostolic See can act as a mediator *super partes* in order to promote agreement and understanding. The texts prepared by these Commissions must be evaluated and approved by the individual Episcopal Conferences, and then presented to the Apostolic See by their respective Presidents for *confirmatio*.

- *The drafting of the liturgical book and its approval*

28. A liturgical book contains translations of biblical texts, euchological texts and chants, as well as any adaptations that have or have not been provided for in the typical Latin editions.

29. According to the norms in force the biblical texts for liturgical use are taken from the translation of Sacred Scripture duly approved by the Episcopal Conference.^[38] The biblical pericopes and their arrangement in the Lectionaries, including the accompanying apparatus, must correspond to the order indicated in the typical books.^[39]

30. The translation of the euchological texts must be duly approved by the Episcopal Conference in accordance with established procedures.^[40]

31. The proper liturgical chants are those indicated in the typical liturgical books. Other chants/hymns, provided they are appropriate in terms of text, liturgical function and congruence with the day and time, must be approved by the Episcopal Conference.^[41]

32. Choices, provided for in the typical editions, regarding adaptations within the competence of the Episcopal Conference must also be duly approved by the same Conference.^[42]

33. At the end of the evaluation process adaptations which are not provided for in the liturgical books must be duly approved by the Conference of Bishops according to the established procedures.[43]

- *The request for “confirmatio” and “recognitio” from the Apostolic See*

34. The translation of a liturgical book, approved by the Episcopal Conference, is sent for *confirmatio* to the Apostolic See with a letter signed by the President and the Secretary of the Episcopal Conference, accompanied by the acts relating to the canonical vote, together with two copies of the text, to which is also attached the text in electronic format, and a report on the work done and the choices made.[44] In accordance with the Statutes of the individual Episcopal Conferences, the same rule also applies to the translation of new texts for inclusion in a liturgical book.

35. Whenever the Episcopal Conference considers it useful to make changes or corrections in the liturgical book, as well as to revise it for the purpose of a new edition, it is necessary to follow the procedure described in the previous paragraph.

36. The same procedure applies to the request for *recognitio*.

- *The publication of the liturgical book*

37. Once the *confirmatio* and *recognitio* of the Apostolic See have been obtained, the liturgical book is promulgated by a decree signed by the President and the Secretary of the Episcopal Conference. This also applies in the case of a liturgical book translated into a language of only one area of the country.

38. In the initial pages the printed liturgical book must reproduce the decrees of the Apostolic See and the Episcopal Conference in their language of promulgation, as well as the “concordat cum originali” of the President of the Episcopal Commission for Liturgy or, where this does not exist, of the President of the Conference itself, and the *imprimatur* according to the norm of law.[45]

39. The reprinting of the liturgical book shall incorporate any textual updates and variations that have previously received the due *confirmatio* or *recognitio* of the Apostolic See; such acts shall be mentioned at the beginning of the book.

40. The copyright of books and liturgical texts in vernacular languages is held by the Bishops’ Conference. In the case of the adoption of the same texts by another Episcopal Conference, the rights will be established in writing between the Episcopal Conferences concerned.

RESPONSIBILITIES AND COMPETENCIES OF THE CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

41. In the light of canon 838 §§ 2 and 3, with a view to publishing liturgical books in vernacular languages, it is the responsibility of the Congregation for Divine Worship and the Discipline of the Sacraments to review (*recognoscere*) the adaptations approved according to the norm of law by the Episcopal Conference, and to confirm (*confirmare*) the translations of the texts duly approved by the Episcopal Conferences.

- *The “recognitio”*

42. After their approval by the Episcopal Conference, the process concerning adaptations not provided for in the typical liturgical books requires the *recognitio* of the Apostolic See, granted by decree of the Congregation for Divine Worship and the Discipline of the Sacraments. Since these are ritual elements and particular texts, the *recognitio* demands their congruity with the Roman Rite, in order to safeguard its substantial unity and conformity with the Catholic faith.[46]

43. Therefore, the *recognitio* consists of a review by the Apostolic See of what has been approved by the Episcopal Conference for its territory, and of the legitimacy of the *iter* which has been followed, taking into account the reasons dictated by the culture,[47] and tradition of a country[48] and by pastoral needs.[49]

44. Taking into account the positive and negative aspects learned from experience in regard to adaptations “ad interim” or “ad experimentum”, the Congregation for Divine Worship and the Discipline of the Sacraments will ensure that the timescales, criteria and evaluation of these adaptations are respected, in order to arrive at a stable resolution.

- *The “confirmatio”*

45. The “confirmatio” consists in the ratification given by the Apostolic See to the translation of biblical and liturgical texts, after having ascertained the legitimacy of the approval procedure followed by the Episcopal Conferences for the various aspects involved. That is the adoption and extension of a given language in the liturgy, the criteria for translation, the integrity of the texts with respect to the typical liturgical books and their correspondence with them, the implementation of the choices already indicated in the liturgical books that are the responsibility of the Episcopal Conferences.

46. With regard to Lectionaries, the *confirmatio* consists of verifying that the biblical pericopes and their apparatus correspond to the ordering of the typical liturgical books of the Roman Rite.

47. As regards the translation of sacramental formulas, according to current norms, *confirmatio* is granted after approval by the Holy Father alone.[50]

48. In the case of lacunae in the translation as well as the need for clarification of important texts (cf. above n. 25) and particular liturgical formulas, such as e.g. the prayers of ordination, dedication, consecration, exorcism formulas, the greetings of the priest and the responses of the faithful, acclamations inspired by Sacred Scripture and some particular terms to be understood within the faith of the Church,[51] the Congregation for Divine Worship and the Discipline of the Sacraments shall dialogue with the Episcopal Conference in order to develop a solution in light of their respective competencies.

49. When it comes to translations into a language common to several Episcopal Conferences, the Congregation for Divine Worship and the Discipline of the Sacraments shall dialogue with those Conferences in order to obtain an agreed solution, at least for the sacramental formulas, the responses of the faithful and for those texts that are doctrinally and pastorally important.

PROPERS OF DIOCESES AND RELIGIOUS FAMILIES

50. Although canon 838 does not concern the particular liturgical texts of Dioceses and Religious Families, this matter requires normative adjustment as it is tightly bound up with the liturgical books. In this regard:

1) dioceses, institutes of consecrated life, societies of apostolic life and others with a particular right have: a Particular Calendar, a Proper of Masses and Liturgy of the Hours, as well as a Martyrology;[52]

2) for Religious Families the adaptation of the *Ordo Professionis Religiosae*[53] and other particular celebrations is also anticipated.

51. Proper celebrations are to be harmoniously integrated into the General Roman Calendar. The diocesan liturgical calendar shall take into account national and regional calendars. All particular Calendars, composed by the competent authority, must be approved by the Apostolic See.[54]

52. By analogy with the norm of canon 838 § 2, the competent authority (the Bishop, the Superior or the

Superior General) is responsible for drawing up the particular Calendar and the Proper[55], and then, since they are new texts, submits them for *recognitio*, in Latin or a vernacular language, to the Congregation for Divine Worship and the Discipline of the Sacraments; for liturgical texts in honour of new Blesseds, at least the Latin Collect is required[56].

With regard to biblical texts, the version of Sacred Scripture duly approved by the Episcopal Conference is to be adopted in the Proper.

As for other liturgical texts, especially euchological texts, the criteria of composition are those that govern the current liturgical books. According to the rank of celebration the *Missale Romanum* and the *Liturgia Horarum* are the model for the format and style of texts.

The arrangement of the texts of the Proper, including their apparatus, is modelled on the editions of the typical liturgical books published in the vernacular languages by the Episcopal Conferences.

53. After the *iter* envisaged for the revision or composition of the Particular Calendar and the Proper, the competent authority requests the *recognitio* from the Congregation for Divine Worship and the Discipline of the Sacraments.

The request must be accompanied by the texts to be approved, submitted in duplicate and in electronic format, together with a brief detailed report on the work carried out, including the reasons for any variation or inclusion of celebrations, in light of the latest approved Calendar and Proper and current norms.

54. Having obtained *recognitio* by decree of the Congregation for Divine Worship and the Discipline of the Sacraments the texts of the Proper, in Latin or in another language, are to be considered typical; their translations into other languages are to be presented by the competent authority, accompanied by a brief report, to the same Congregation for *confirmatio*.

55. The Proper of Masses and Liturgy of the Hours of the dioceses and others who have that right does not constitute a liturgical book in itself, since it is added to the Roman Missal and the Liturgy of the Hours, on which it depends for the Ordinary and the Commons.[57]

II

VARIATIONES *

* Litteris rubris indicantur verba seu partes in libros liturgicos noviter inducta.

Uncis quadris cum punctis rubris [...] significantur verba seu phrases, quae e textibus librorum liturgicorum posthac omittenda sunt.

Punctis rubris sine uncis quadris ... significantur textus, qui in libris liturgicis manent immutati.

Notae in calce ad textus librorum liturgicorum servantur nisi aliter notetur vel in ipsis quaedam adiungenda vel delenda vel mutanda indicentur.

Novae notae in calce adducendae, donec aliter provideatur, indicantur numero notae praecedentis addito "bis" vel "ter" etc.

In omnibus libris liturgicis, ubi in notis aliqua referentia fit ad numeros *Institutionis generalis Missalis Romani*, necesse est eos concordare cum hodierna editione.

IN MISSALE ROMANUM

IN INSTITUTIONEM GENERALEM MISSALIS ROMANI

Caput I

DE CELEBRATIONIS EUCHARISTICÆ MOMENTO ET DIGNITATE

25. Insuper in Missali suo loco aptationes quædam innuuntur quæ, iuxta Constitutionem de sacra Liturgia, respective competunt aut Episcopo diocesano aut Conferentiæ Episcoporum³⁵ (cf. etiam infra, nn. 387, 388-393).

CAPUT VI

DE IIS QUÆ AD MISSÆ CELEBRATIONEM REQUIRUNTUR

III. DE VASIS SACRIS

329. De iudicio Conferentiæ Episcoporum [...] vasa sacra confici possunt etiam aliis ex materiis ...

CAPUT IX

DE APTATIONIBUS QUÆ EPISCOPIS EORUMQUE CONFERENTIIS COMPETUNT

389. Ad Conferentias Episcoporum competit imprimis huius Missalis Romani editionem in probatis linguis vernaculis apparare atque approbare, ut, actis ab Apostolica Sede confirmatis, in regionibus ad quas pertinet adhibeatur.¹⁴⁹

Missale Romanum sive in textu latino sive in versionibus vernaculis legitime approbatis integre edendum est.

390. Conferentiarum Episcoporum est aptationes definire et [...] in ipsum Missale introducere, quæ in hac Institutione generali et in Ordine Missæ indicantur, uti sunt:

- fidelium gestus et corporis habitus (cf. supra, n. 43);
- gestus venerationis erga altare et Evangeliarium (cf. supra, n. 273);
- [...]
- lectiones e Sacra Scriptura peculiaribus in adiunctis desumendæ (cf. supra, n. 362)

...

391. Iisdem Conferentiis spectat versionibus textuum biblicorum qui in Missæ celebratione adhibentur, peculiari cura attendere et approbare atque Lectionarium, ad normam Ordinis lectionum Missæ, a Sede Apostolica confirmatum edere. ^{149bis} ...

Nota 149bis: Cf. *Codex Iuris Canonici*, can. 825 § 1; Missale Romanum, *Ordo lectionum Missæ*, editio typica

altera 1981, Prænotanda, n. 111.

397. ...

Nostris vero temporibus identitas et expressio unitaria huius Ritus invenitur in editionibus typicis librorum liturgicorum ex auctoritate Summi Pontificis promulgatis et in libris liturgicis illis respondentibus, a Conferentiis Episcoporum pro suis dicionibus probatis atque a Sede Apostolica confirmatis et, si casus fert, ad normam iuris recognitis.160

Nota 160: [...] Cf. *Codex Iuris Canonici*, can. 838 §§ 2 et 3.

IN ORDINEM LECTIONUM MISSÆ

PRÆNOTANDA

79. In Missis in quibus tres lectiones proponuntur, id est dominicis et sollemnitatibus, hae lectiones strictè adhibeantur. 105 [...]

Nota 105: [...] Cf. *Institutio generalis Missalis Romani*, n. 357.

Nota 106: delenda est [...]

84. ...

b) In sollemnitatibus calendariorum particularium tres lectiones proponantur, quarum prima e Vetere Testamento (tempore autem paschali ex Actibus Apostolorum vel Apocalypsi), altera vero ex Apostolo, tertia denique ex Evangelio [...].

Nota 109: delenda est [...]

111. Verbum Dei in coetu liturgico semper nuntiandum est vel e textibus Latinis a Sancta Sede paratis vel ex interpretationibus popularibus ad usum liturgicum a Conferentiis Episcopalibus probatis [...]. 119

Pericoparum autem biblicarum versio textui latino pro usu liturgico, ex Nova Vulgata sumpto, conformis sit oportet.119bis In vertendis textibus Sacrae Scripturae, servatis principiis sane exegesis atque exquisitæ rationis litteratorum, diligenter attendendum est ad usum liturgicum, ad postulata communicationis oralis, proclamationis et cantus, præsertim pro Psalmis et Canticis biblicis.

Optandum vero est ut etiam hæ versiones quandam uniformitatem et stabilitatem pedetentim acquirant ita ut, saltem in præcipuis textibus, habeatur unica translatio approbata a pluribus Conferentiis Episcoporum in nationibus quibus eadem lingua utitur.119ter

Nota 119: [...] Cf. *Codex Iuris Canonici*, can. 825 § 1.

Nota 119bis: Cf. Ioannes Paulus II, Const. Ap. *Scripturarum thesaurus*, diei 25 aprilis 1979: *Nova Vulgata Bibliorum Sacrorum*, Typis Polyglottis Vaticanis 1979.

Nota 119ter: Conc. Vat. II, Const. de sacra Liturgia *Sacrosanctum Concilium*, n. 36.

112. Lectionarium Missæ ex integro, Praenotandis non praetermissis, transferendum est, in omnibus suis partibus. Si Conferentia Episcopalis quasdam accommodationes afferre necessarium opportunumque duxerit, hae post Apostolicae Sedis recognitionem inducantur. 120

Nota 120: [...] Cf. *Codex Iuris Canonici*, can. 838 § 2.

IN LIBROS PONTIFICALIS ROMANI

IN ORDINEM CONFIRMATIONIS

PRÆNOTANDA

17. Episcoporum Conferentia considerabit num, attentis locorum et rerum adiunctis necnon ingenio et traditionibus populorum, opportunum sit:

a. convenienter aptare formulas, quibus promissiones et professiones baptismales renouentur, sive ad ipsum textum in Ordine Baptismi occurrentem attendendo, sive ipsas formulas accommodando, quo aptius confirmandorum conditioni respondeant, actis ab Apostolica Sede recognitis;

b. alium modum inducere ad pacem per ministrum dandam post unctionem sive singulis sive omnibus simul confirmatis, actis ab Apostolica Sede recognitis.

IN ORDINEM DEDICATIONIS ECCLESIAE ET ALTARIS

CAPUT VII

ORDO BENEDICTIONIS CALICIS ET PATENÆ

PRÆNOTANDA

3. Quilibet sacerdos calicem et patenam benedicere potest, dummodo secundum normas, quæ in Institutione generali Missalis Romani, nn. 328-332, indicantur, confecta sint.

IN LIBROS SEU TITULOS RITUALIS ROMANI

IN ORDINEM EXSEQUIARUM

PRÆNOTANDA

DE APTATIONIBUS CONFERENTIARUM EPISCOPALIUM CURA PARANDIS

21. Conferentiis Episcopalibus competit, vi Constitutionis de sacra Liturgia (art. 63b), in Ritualibus particularibus parere titulum, qui huic titulo Ritualis Romani respondeat, singularum tamen regionum necessitatibus accommodatum, ut, actis ab Apostolica Sede recognitis, in regionibus ad quas pertinet adhibeatur.

Qua in aptatione, Conferentiarum Episcopaliū erit:

- 1) Aptationes definire, intra limites in hoc titulo statutos.
- 2) Sedulo et prudenter considerare quid ex traditionibus ingenioque singulorum populorum opportune admitti possit, ideoque alias aptationes, quæ utiles vel necessariæ existimentur, Apostolicæ Sedi proponere [...] et, post ipsius recognitionem, introducere.
- 3) Propria autem Ritualium particularium iam exstantium elementa, si quæ habeantur, retinere, dummodo cum Constitutione de sacra Liturgia et necessitatibus hodiernis componi possint, vel ea aptare, actis ab Apostolica Sede recognitis.
- 4) Versiones textuum parare, ita ut ingenio variarum linguarum culturarumque vere sint accommodatæ, et eas approbare, actis ab Apostolica Sede confirmatis, additis, quotiescumque opportunum fuerit, melodiis cantui aptis.
- 5) Prænotanda, quæ in Rituali Romano habentur, aptare atque complere, ita ut ministri significationem rituum plene intellegant et effectu compleant, actis ab Apostolica Sede recognitis.
- 6) In editionibus librorum liturgicorum cura Conferentiarum Episcopaliū parandis, materiam ordinare modo qui ad usum pastorem aptissimus videatur ita, tamen, ut de materia, quæ in hac editione typica continetur, nihil omittatur.

Si quæ vero rubricas vel textus adicere opportunum videatur, congruo signo vel caractere typographico distinguantur a rubricis et textibus Ritualis Romani.

22. In parandis Ritualibus particularibus de exsequiis, Conferentiarum Episcopaliū erit, actis ab Apostolica Sede confirmatis (cf. supra n. 21, 6) vel recognitis (cf. supra n. 21, 3 et 5):

...

IN ORDINEM BAPTISMI PARVULORUM

DE INITIATIONE CHRISTIANA

PRÆNOTANDA GENERALIA

IV. DE APTATIONIBUS QUÆ CONFERENTIIS EPISCOPALIBUS COMPETUNT

30. Conferentiis Episcopalibus competit, vi Constitutionis de sacra Liturgia (art. 63b), in Ritualibus particularibus parare titulum, qui huic Ritualis Romani titulo respondeat, accommodatum singularum regionum necessitatibus, ut, actis ab Apostolica Sede recognitis, in regionibus ad quas pertinet adhibeatur.

Qua in re, Conferentiarum Episcopaliū erit:

- 1) Aptationes definire, de quibus in art. 39 Constitutionis de sacra Liturgia, actis ab Apostolica Sede recognitis.
- 2) Sedulo et prudenter considerare quid ex traditionibus ingenioque singulorum populorum opportune admitti possit; ideoque alias aptationes, quæ utiles vel necessariæ existimantur, Apostolicæ Sedi proponere [...] et, post ipsius recognitionem, introducere.

- 3) Propria autem Ritualium particularium iam exstantium elementa, si quæ habentur, retinere, dummodo cum Constitutione de sacra Liturgia et necessitatibus hodiernis componi queant, vel ea aptare, actis ab Apostolica Sede recognitis.
- 4) Versiones textuum parare, ita ut ingenio variarum linguarum atque culturarum vere sint accommodatæ, necnon eas approbare, actis ab Apostolica Sede confirmatis. Addere possunt, quoties opportunum fuerit, melodias cantui aptas.
- 5) Prænotanda, quæ in Rituali Romano habentur, aptare et complere, ita ut ministri significationem rituum plene intellegant et effectu compleant, actis ab Apostolica Sede recognitis.
- 6) In editionibus librorum liturgicorum cura Conferentiarum Episcopaliū parandis, materiam ordinare modo qui ad usum pastoralement aptissimus videatur.

31. Attentis præsertim normis in nn. 37-40 et 65 Constitutionis de sacra Liturgia, in terris Missionum, Conferentiarum Episcopaliū est iudicare an elementa initiationis, quæ apud aliquos populos in usu esse reperiuntur, ritui Baptismatis christiani accommodari possint, et decernere an sint in eo admittenda, actis ab Apostolica Sede recognitis.

32. Quando Rituale Romanum Baptismi plures exhibet formulas ad libitum, Ritualia particularia possunt alias formulas eiusdem generis adicere, actis ab Apostolica Sede recognitis.

IN ORDINEM INITIATIONIS CHRISTIANÆ ADULTORUM

PRÆNOTANDA

IV. De aptationibus, quas Conferentiæ Episcopales, hoc Rituali Romano utentes, facere possunt

64. Præter aptationes in Prænotandis generalibus (nn. 30-33) prævisas, Ordo initiationis adultorum alias accommodationes a Conferentiis Episcopaliū definiendas admittit, actis ab Apostolica Sede recognitis.

IN ORDINEM CELEBRANDI MATRIMONIUM

PRÆNOTANDA

IV. De aptationibus Conferentiarum Episcoporum cura parandis

40. Qua de re, Conferentiarum Episcoporum erit:

- 1) Aptationes definire, de quibus infra (nn. 41-44), actis ab Apostolica Sede recognitis.
- 2) Prænotanda, quæ in Rituali Romano habentur inde a n. 36 et sequentibus (De ritu adhibendo), si casus fert, aptare et complere ad participationem fidelium consciam et actuosam reddendam, actis ab Apostolica Sede recognitis.
- 3) Versiones textuum parare, ita ut indoli variorum sermonum atque ingenio diversarum culturarum vere accommodentur, necnon eas approbare, actis ab Apostolica Sede confirmatis. Possunt præterea addere, quoties opportunum fuerit, melodias cantui aptas.
- 4) In editionibus parandis, materiam ordinare modo qui ad usum pastoralement aptior videatur.

IN ORDINEM UNCTIONIS INFIRMORUM EORUMQUE PASTORALIS CURÆ

PRÆNOTANDA

IV. DE APTATIONIBUS QUÆ CONFERENTIIS EPISCOPALIBUS COMPETUNT

38. Conferentiis Episcopalibus competit, vi Constitutionis de sacra Liturgia (art. 63b), in Ritualibus particularibus parare titulum qui huic Ritualis Romani titulo congruat, accommodatum singularum regionum necessitatibus, ut [...] in regionibus ad quas pertinet adhibeatur.

Qua in re, Conferentiarum Episcopalium erit:

- a) Aptationes definire, de quibus in art. 39 Constitutionis de sacra Liturgia, actis ab Apostolica Sede recognitis.
- b) Sedulo et prudenter considerare quid ex traditionibus ingenioque singulorum populorum opportune admitti possit; ideoque alias aptationes, quæ utiles vel necessariæ existimantur, Apostolicæ Sedi proponere [...] et, post ipsius recognitionem, introducere.
- c) Quædam propria Ritualium particularium circa infirmos iam exstantium elementa, si quæ habentur, retinere, dummodo cum Constitutione de sacra Liturgia et necessitatibus hodiernis componi queant, vel ea aptare, actis ab Apostolica Sede recognitis.
- d) Versiones textuum parare, ita ut indoli variorum sermonum atque ingenii culturarum vere accommodentur, necnon eas approbare, actis ab Apostolica Sede confirmatis. Præterea addere possunt, quoties opportunum fuerit, melodias cantui aptas.
- e) Prænotanda, quæ in Rituali Romano habentur, si casus fert, aptare et complere ad participationem fidelium consciam et actuosam reddendam, actis ab Apostolica Sede recognitis.
- f) In editionibus librorum liturgicorum cura Conferentiarum Episcopalium parandis, materiam ordinare modo qui ad usum pastorem aptissimus videatur.

39. Quando Rituale Romanum Baptismi plures exhibet formulas ad libitum, Ritualia particularia possunt alias formulas eiusdem generis adicere, actis ab Apostolica Sede recognitis.

IN ORDINEM PÆNITENTIÆ

PRÆNOTANDA

VI. De aptationibus Ritus ad varias regiones et adiuncta

De aptationibus quas Conferentiæ Episcopales facere possunt

38. Conferentiis Episcopalibus competit, in Ritualibus particularibus apparandis, hunc Ordinem Pænitentiae accommodare singularum regionum necessitatibus, ut, actis ab Apostolica Sede confirmatis vel recognitis, in regionibus ad quas pertinent, adhibeantur. Qua in re Conferentiarum Episcopalium erit:

- a. Normas circa disciplinam sacramenti Pænitentiae statuere, in iis præsertim quæ ad ministerium sacerdotum et reservationem peccatorum spectant, actis ab Apostolica Sede recognitis.
- b. Normas pressius determinare quoad locum aptum ad ordinariam sacramenti Pænitentiae celebrationem et

quoad signa pænitentiae a fidelibus exhibenda in absolute generali (cf. Supra n. 35), actis ab Apostolica Sede recognitis.

c. Versiones textuum parare, quæ uniuscuiusque populi indoli et sermoni vere sint accommodatae, atque eas approbare, actis ab Apostolica Sede confirmatis. Itemque novos textus componere pro precibus sive fidelium sive ministri, formula sacramentali integre servata, actis ab Apostolica Sede recognitis.

IN DE SACRA COMMUNIONE ET DE CULTU MYSTERII EUCHARISTICI EXTRA MISSAM

PRÆNOTANDA GENERALIA

IV. DE IIS QUÆ CONFERENTIIS EPISCOPALIBUS COMPETUNT

12. Conferentiis Episcopalibus competit, in Ritualibus particularibus, ad normam Constitutionis de sacra Liturgia (n. 63b), hunc Ritualis Romani titulum accommodare singularum regionum necessitatibus, ut, actis ab Apostolica Sede recognitis, in regionibus ad quas pertinet adhibeatur.

Qua in re Conferentiarum Episcopalium erit:

a) sedulo et prudenter considerare quænam elementa, si quæ habeantur, ex traditionibus populorum retineri aut admitti possint, dummodo cum spiritu sacræ Liturgiæ componi queant; ideoque aptationes, quæ utiles vel necessariæ existimantur, Apostolicæ Sedi proponere [...] et, post ipsius recognitionem, introducere.

b) versiones textuum parare, ita ut indoli variorum sermonum atque ingenio culturarum vere accommodentur, necnon eas approbare, actis ab Apostolica Sede confirmatis. Alios textus, præsertim pro cantu, parare et approbare ad normam iuris.

IN DE BENEDICTIONIBUS

PRAENOTANDA GENERALIA

V. DE APTATIONIBUS QUÆ CONFERENTIIS EPISCOPORUM COMPETUNT

39. Conferentiis Episcoporum competit, vi Constitutionis de Sacra Liturgia,³⁴ Rituale particulare exarare quod huic titulo Ritualis Romani respondeat, singularum tamen regionum necessitatibus accommodatum ut, actis ab Apostolica Sede recognitis vel confirmatis,³⁵ in regionibus ad quas pertinet adhibeatur.

Qua in re, Conferentiarum Episcoporum erit:

a) Aptationes definire, iuxta principia in hoc libro statuta rituum tamen structura propria servata atque eas, post Apostolicæ Sedis recognitionem, introducere.

b) Sedulo ac prudenter considerare quid ex traditionibus ingenioque singulorum populorum opportune admitti possit, ideoque alias aptationes, quæ utiles vel necessariæ existimentur, proponere et, post Apostolicæ Sedis recognitionem, introducere.³⁶

c) Proprias autem Ritualium particularium iam exstantium benedictiones si quæ habentur, vel antiqui Ritualis Romani et quæ adhuc in usu sint, retinere, dummodo cum mente Constitutionis de Sacra Liturgia, et principiis in hoc titulo expositis ac necessitatibus hodiernis componi queant; vel ea aptare et, post Apostolicæ Sedis recognitionem, introducere.

d) In variis benedictionum Ordinibus, præsertim quando plures formulæ ad libitum eligendæ exhibentur, alias etiam formulas eiusdem generis præter eas quæ in Rituali Romano inveniuntur, adicere et, post Apostolicæ Sedis recognitionem, introducere.

e) Prænotanda, sive generalia sive particularia uniuscuiusque Ordinis, quæ in hoc libro habentur, non solum integre vertere, sed, si casus ferat, complere, actis ab Apostolica Sede debite recognitis, ita ut ministri significationem rituum plenius intellegant ac fidelium participatio conscia et actiosa reddatur.

f) Illas partes complere quæ in libro desiderantur, ut v. gr. alias lectiones præbere, quæ utiles esse possunt; cantus aptiores indicare.

g) Versiones textuum parare, ita ut indoli variorum sermonum atque ingenio diversarum culturarum accommodentur, necnon eas approbare et ad confirmationem Apostolicæ Sedis præbere.

h) In editionibus libri materiam ordinare modo qui ad usum pastorem aptior videatur, partes libri separatim edere, præcipuis prænotandis semper præmissis, actis ab Apostolica Sede confirmatis.

IN DE EXORCISMIS ET SUPPLICATIONIBUS QUIBUSDAM

PRAENOTANDA

VI. DE APTATIONIBUS QUÆ CONFERENCEIS EPISCOPORUM COMPETUNT

37. Conferentiarum Episcoporum est:

a) Versiones textuum parare integras et amussim fideles textui originali authentico apparare, approbare et confirmationi Apostolicæ Sedis præbere.

b) Signa et gestus ipsius ritus, si hoc necessarium vel utile iudicatur, attenta cultura et genio ipsius populi, de consensu Sanctæ Sedis aptare, et actis recognitis in hunc Ritualis titulum introducere.

IN MARTYROLOGIUM ROMANUM

PRAENOTANDA

V. DE PROPRIIS MARTYROLOGII

38. Unicuique diœcesi, nationi vel familiæ religiosæ exarare licet Proprium Martyrologii seu Appendicem Martyrologii, in qua Sancti et Beati enuntientur in Calendario Proprio inscripti, qui a Martyrologio Romano absint vel diverso die celebrentur vel alio gradu celebrationis peragantur vel quorum elogium opportune aliquantulum amplificare visum est. Huiusmodi Proprium ad Congregationem de Cultu Divino et Disciplina Sacramentorum transmittatur ad recognitionem et [...] confirmationem obtinendam.

VI. DE APTATIONIBUS QUÆ CONFERENCEIS EPISCOPORUM COMPETUNT

41. Convenit ut in Martyrologio edendo elogia cuiusvis diei, quæ totius nationis vel ditionis ex concessione Sanctæ Sedis censenda sunt propria, primo loco ponantur post elogia, quæ ad celebrationes pertinent in Calendario Generali inscriptas, et eisdem imprimantur typis. Illa vero elogia, quæ regionis vel diœcesis sunt propria, in Appendice particulari locum semper habeant. Textus autem cuiuscumque editionis Conferentiæ Episcoporum ad normam iuris approbandus est et Sedi Apostolicæ [...] præbendus ad confirmationem obtinendam. Quod valet, mutatis mutandis, pro quavis familia religiosa.

* * *

The present general executive decree, prepared by the Congregation for Divine Worship and the Discipline of the Sacraments on the mandate of the Supreme Pontiff Francis, has been approved by the same Supreme Pontiff who has ordered its publication.

Notwithstanding anything to the contrary.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 22 October 2021, the Memorial of Saint John Paul II, Pope.

+Arthur Roche

Prefect

+Vittorio Francesco Viola, O.F.M.

Archbishop Secretary

[1] Franciscus, Litterae Apostolicae Motu Proprio datae *Magnum Principium* quibus nonnulla in can. 838 Codicis Iuris Canonici immutantur: AAS 109 (2017) 967-970.

[2] Cf. *Magnum Principium*: AAS 109 (2017) 969: «Consequenter interpretari oportet sive art. 64 § 3 Constitutionis Apostolicae *Pastor bonus* sive alias leges, praesertim in libris liturgicis contentas, circa eorum translationes», “*Consequently this is how art. 64 §3 of the Apostolic Constitution Pastor Bonus as well as other laws are to be interpreted, particularly those contained in the liturgical books concerning their revision*”.

[3] Cf. *Decretum: Notitiae* 19 (1983) 540-541.

[4] Cf. Conc. Oecum. Vat. II, Const. de sacra Liturgia *Sacrosanctum Concilium*, n. 63b: AAS 56 (1964) 117; Consilium ad exsequendam Constitutionem de sacra Liturgia, *Declaratio circa interpretationes textuum liturgicorum «ad interim» paratas: Notitiae* 5 (1969) 68; Sacra Congregatio pro Sacramentis et Cultu Divino, Epistola ad Praesides Conferentiarum Episcopaliū de linguis vulgaribus in S. Liturgiam inducendis *Decem iam annos*, n. 3: *Notitiae* 12 (1976) 301-302.

[5] Cf. *Sacrosanctum Concilium*, n. 36 § 1; *Codex Iuris Canonici*, can. 838 § 2.

[6] Cf. *Sacrosanctum Concilium*, nn. 48 et 59; Conc. Oecum. Vat. II, Const. dogmatica de divina revelatione *Dei Verbum*, n. 8: AAS 58 (1966) 821; Sacra Congregatio Rituum, Instructio ad executionem Constitutionis de sacra Liturgia recte ordinandam *Inter Oecumenici*, n. 6: AAS 56 (1964) 878.

[7] Cf. Secretariat of State, *Decree*, 13 May 2005: AAS 97 (2005) 798-799.

[8] For editions of liturgical texts, even partial editions, for non-liturgical use (study editions, worship aids) the norms of the *Codex Iuris Canonici*, can. 826 § 3 apply.

[9] Cf. Paulus VI, *Allocutio in aula Clementina habita iis qui operam dant liturgicis textibus in vulgares sermones convertendis, cum Romae Conventum agerent*, 10 novembris 1965: AAS 57 (1965) 968.

[10] *Magnum Principium*: AAS 109 (2017) 969.

[11] *Ibid.* 969.

[12] *Ibid.* 968-969.

[13] *Ibid.* 968.

[14] Cf. Conc. Oecum. Vat. II, Const. dogmatica de Ecclesia *Lumen gentium*, n. 23: AAS 57 (1965) 27; *Codex Iuris Canonici*, can. 333 § 2.

[15] Cf. Congregatio de Cultu Divino et Disciplina Sacramentorum, De liturgia romana et inculturatione. Instructio Quarta «ad executionem constitutionis Concilii Vaticani Secundi de Sacra Liturgia recte ordinandam» (ad Const. art. 37-40) *Varietates legitimae*, nn. 31-32: AAS 87 (1995) 300-301.

[16] Cf. Paulus VI, Litterae Apostolicae Motu Proprio datae Normae universales de anno liturgico et novum Calendarium Romanum generale approbantur *Mysterii paschalis*: AAS 61 (1969) 222-226; Calendarium Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum, Editio typica, 1969, *Normae universales de Anno liturgico et de Calendario*, nn. 48-55, pp. 17-19, and also Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum Ioannis Pauli PP. II cura recognitum, Editio typica tertia, Typis Vaticanis 2008, pp. 99-100; Sacra Congregatio pro Cultu Divino, Instructio de Calendariis particularibus atque Officiorum et Missarum Propriis recognoscendis *Calendaria particularia*: AAS 62 (1970) 651-663.

[17] Cf. *Varietates legitimae*, n. 64.

[18] Cf. *ibid.*, nn. 30, 65.

[19] Cf. *ibid.*, nn. 65-69.

[20] Cf. *ibid.*, n. 28; *Decem iam annos*, n. 1.

[21] E.g. biblical readings, Psalms, chants, elements of the ordinary of the Mass, specific formulas of the various Rites.

[22] Cf. *Codex Iuris Canonici*, can. 825 § 1; Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum, Ordo Lectionum Missae, Editio typica altera, Libreria Editrice Vaticana 1981, *Praenotanda*, n. 111; cf. *Institutio generalis Missalis Romani*, n. 391.

[23] Cf. *Sacrosanctum Concilium*, n. 24.

[24] Cf. Sacra Congregatio pro Cultu Divino, Instructio tertia ad Constitutionem de Sacra Liturgia recte exsequendam *Liturgicae instaurationes*, n. 2: AAS 62 (1970) 695-696; *Varietates legitimae*, nn. 23, 28, 53; *Institutio generalis Missalis Romani*, n. 391.

[25] Cf. *Sacrosanctum Concilium* 36 § 3; *Decem iam annos*, n. 1.

[26] Cf. Pontificia Commissio Decretis Concilii Vaticani II interpretandis, *Responsa ad proposita dubia I. De Conferentiis Episcopalibus*: AAS 60 (1968) 361-362; Ioannes Paulus II, Litterae Apostolicae Motu Proprio datae de theologica et iuridica natura Conferentiarum Episcoporum *Apostolos suos*, n. 15: AAS 90 (1998) 651.

[27] Cf. *Inter Oecumenici*, n. 40b.

[28] Cf. *Sacrosanctum Concilium*, n. 44.

[29] *Magnum Principium*: AAS 109 (2017) 968.

[30] *Institutio generalis Missalis Romani*, n. 392.

[31] Cf. Sacra Congregatio pro Cultu Divino, Litterae circulares de normis servandis quoad libros litúrgicos in vulgus edendos, illorum translatione in linguas hodiernas peracta *Dum toto terrarum*, n. 3: AAS 66 (1974) 99.

[32] *Magnum Principium*: AAS 109 (2017) 968.

[33] Cf. *Sacrosanctum Concilium*, n. 22, § 3; *Liturgicae instaurationes*, n. 3a.

[34] Cf. Sacra Congregatio pro Cultu Divino, Litterae circulares ad Conferentiarum Episcopaliū Praesides de Precibus eucharisticis *Eucharistiae participationem*: AAS 65 (1973) 340-347.

[35] The text of the sacramental formulas is submitted to the Congregation for Divine Worship and the Discipline of the Sacraments with a word-for-word translation. In the case of lesser-known languages, the meaning of each word of the text in the spoken language is rendered in one of the better-known languages, i.e. French, English, Italian, Portuguese, Spanish, German, together with a report indicating the linguistic and theological reasons for the choices made; after the “nihil obstat” of the Congregation for the Doctrine of the Faith, they are approved by the Holy Father, (cf. *Dum toto terrarum*, nn. 1-3; *Decem iam annos*, n. 5).

[36] Cf. Sacra Congregatio pro Cultu Divino, *De unica interpretatione populari textuum liturgicorum: Notitiae* 6 (1970) 84-85; *De unica interpretatione populari textuum liturgicorum: Notitiae* 9 (1973) 70-71.

[37] Cf. Sacra Congregatio pro Cultu Divino, *De unica interpretatione populari textuum liturgicorum: Notitiae* 6 (1970) 84-85.

[38] Cf. *Codex Iuris Canonici*, can. 825 § 1; *Ordo lectionum Missae, Praenotanda*, n. 111.

[39] E.g., for the Lectionary of the Mass the reference is the *Ordo lectionum Missae*, with the indications provided in the *Praenotanda*, nn. 111-125, and “Lectiones biblicae pro celebrationibus post annum 1981 in *Calendarium Romanum Generale* insertis *Ordini lectionum Missae adiciendae*”: *Notitiae* 51 (2015) 349-360; for the *Liturgia Horarum* the indications of the *Institutio generalis de Liturgia Horarum*, nn. 121-125, 136-158, plus *Notitiae* 7 (1971) 393-408; 12 (1976) 238-248; 324-333; 378-388; for the *Pontificale* and the *Rituale* each *Ordo* indicates the *Textus varii*.

[40] Cf. *Sacrosanctum Concilium*, nn. 36 § 4 and 63; *Codex Iuris Canonici*, can. 455 § 2.

[41] Cf. *Institutio generalis Missalis Romani*, nn. 48, 74, 87; *Institutio generalis de Liturgia Horarum*, n. 178.

[42] Cf. *Varietates legitimae*, nn. 53-70.

[43] Cf. *Codex Iuris Canonici*, can. 455 § 2.

[44] Cf. *Inter Oecumenici*, n. 29.

[45] Cf. *Codex Iuris Canonici*, can. 826 § 2.

[46] Cf. *Sacrosanctum Concilium*, nn. 37-40; *Varietates legitimae*, n. 33.

[47] Cf. *Varietates legitimae*, nn. 28-30.

[48] E.g. proper celebrations in the liturgical calendar (cf. *Normae universales de Anno liturgico et de Calendario*, n. 49); ritual practices in the *Ordo Exsequiarum*, *Ordo celebrandi Matrimonium* and in the *Ordo Professionis Religiosae*.

[49] E.g. particular votive masses or masses for a given need; choice of readings (*Institutio generalis Missalis Romani*, n. 362); rites of blessing (Rituale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Ioannis Pauli II promulgatum, De Benedictionibus, Editio typica, Typis polyglottis Vaticanis 1984, *Praenotanda generalia*, n. 39d, p. 19).

[50] Cf. above note 35.

[51] Cf. *Magnum Principium*: AAS 109 (2017) 968: «quaedam peculiaria verba perpendenda sunt etiam ex integra fide catholica, quia quaevis translatio textuum liturgicorum congruere debet cum sana doctrina», “nevertheless some particular terms must also be considered in the context of the entire Catholic faith because each translation of texts must be congruent with sound doctrine”.

[52] Cf. *Martyrologium Romanum* ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Ioannis Pauli PP. II promulgatum, Editio typica altera, Typis Vaticanis 2004, *Praenotanda*, n. 38, p. 20.

[53] Cf. *Ordo Professionis Religiosae* ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratus auctoritate Pauli PP. VI promulgatus, Editio typica, Typis Polyglottis Vaticanis 1975, *Praenotanda*, nn. 12-15, p. 10; and also *Documentum III*(Indications pour l’adaptation de l’«*Ordo Professionis Religiosae*»): *Notitiae* 6 (1970) 319-322.

[54] Cf. *Normae universales de Anno liturgico et de Calendario*, nn. 49 e 55.

[55] The matter is regulated by the Instruction *Calendaria particularia* (24 June 1970: cf. above note n. 16); cf. also Congregatio de Cultu Divino et Disciplina Sacramentorum, *Notificazione su alcuni aspetti dei lezionari ecclesiastici propri della «Liturgia Horarum»* (27 giugno 2002): *Notitiae* 38 (2002) 555-568.

[56] Cf. Congregatio de Cultu Divino et Disciplina Sacramentorum, *Notificatio de cultu Beatorum* (21 maggio 1999) n. 8: *Notitiae* 35 (1999) 445.

[57] The printed edition of the Proper of Masses and Liturgy of the Hours should therefore not bear the title “Proper Missal” and “Proper Liturgy of the Hours”.
