Commentarii ad nunciam et studia de re liturgica
Editi cura Congregationis de Cultu Divino et Disciplina Sacramentorum
Mensile - sped. Abb. Postale - 50% Roma

Directix Commentarii sedem habent apud Congregationem de Cultu Divino et Disciplina Sacramentorum, ad quam transmittenda sunt epistolae, chartulae, manuscripta, his verbis inscripta Notitiae, Città del Vaticano.


Pro Commentariis sunt in annum solvendae: in Italia lit. 50.000 – extra Italian lit. 70.000 (§ 54).

Typis Vaticanis

Acta: Canonizationes ................................................................. 513
Beatificationes ................................................................. 513-514
Post-Synodal Apostolic Exhortation «Ecclesia in Asia» ........................................ 515-523
Exhortation Apostolique Post-Synodale «Ecclesia in Asia» ........................................ 524-533

Allocationes: La Riconciliazione sacramentale con Dio (534)

Congregatio de Cultu Divino et Disciplina Sacramentorum

Litterae Congregationis ................................................................. 537-540

Studia

St Giuseppe Maria Tomasi, Liturgist (1649-1713), (Anthony Ward, S.M.) 541-568

Index Voluminis XXXV (1999) .................................................. 569-576

IOANNES PAULUS PP. II

Acta

CANONIZATIONES

Die 18 aprilis 1999, in area quae respicit Basilicam Sancti Petri in Vaticano:
Sanctus Marcellinus Joseph Benedictus Champagnat, presbyter
Sanctus Ioannes Calabria, presbyter
Sancta Augustina Livia Pietrantonii, virgo

Die 16 iunii 1999 in civitate Stary Sacz (Polonia):
Sancta Kinga, religiosa

Die 21 novembris 1999 in Basilica Vaticana
Sancti Cyrillus Bertran et socii, religiosi et martyres
Sanctus Innocentius ab Immaculata, presbyter et martyr
Sanctus Benedictus Menni, presbyter
Sanctus Thoma de Cora, presbyter

BEATIFICATIONES

Die 7 martii 1999 in Basilica Vaticana
Beati Vincentius Soler, presbyter, et socii, religiosi, martyres
Beatus Manuel Martinus Sierra, presbyter et martyr
Beatus Nicolaus Barré, presbyter
Beata Anna Schäffer, virgo
peccato, un liberarsi nel più profondo di se stessi e, per questo, un riacquistare la gioia perduta, la gioia di essere salvati, che la maggi-
ranza degli uomini del nostro tempo non sa più gustare» (Reconcili-
atio et paenitentiae, 31, III).

Per i contenuti dottrinali di questo sacramento rinvio all'Esot-
zione Apostolica Reconciliatio et paenitentia (cf. nn. 28-34) e al Cate-
chismo della Chiesa Cattolica (cf. nn. 1420-1484), nonché agli altri
interventi del Magistero ecclesiale. Qui desidero richiamare l'importa-
tanza della cura pastorale necessaria per la valorizzazione di questo
sacramento nel popolo di Dio, perché l'annuncio della riconcilia-
zione, il cammino di conversione e la stessa celebrazione del sacra-
mento possano maggiormente toccare i cuori degli uomini e delle
donne del nostro tempo.

In particolare, desidero ricordare ai pastori che si è buoni confes-
sori se si è autentici penitenti. I sacerdoti sanno di essere depositari di
una potestà che viene dall'alto: infatti il perdono da loro trasmesso «è
il segno efficace dell'intervento del Padre» (RP, 31, III) che fa risor-
gere dalla morte spirituale. Per questo, vivendo con umiltà e sempli-
cità evangelica una dimensione così essenziale del loro ministero, i
confessori non trascurino il proprio perfezionamento e aggiorna-
mento, perché non vengano mai a mancare di quelle qualità umane e
spirituali che sono tanto necessarie per il rapporto con le coscienze.

Ma insieme con i pastori, è l'intera comunità cristiana che deve
essere coinvolta nel rinnovamento pastorale della Riconciliazione. Lo
impone l'«ecclesialità» propria del sacramento. La comunità eccle-
siale è il grembo che accoglie il peccatore pentito e perdonato e,
prima ancora, crea l'ambiente adatto per un cammino di ritorno al
Padre. In una comunità riconciliata e riconciliante i peccatori
possono ritrovare la strada smarrita e l’aiuto dei fratelli. E da ultimo
attraverso la comunità cristiana può essere ridisegnato un solido
cammino di carità, che visibilizzi attraverso opere di bene il perdono
ritrovato, il male riparato, la speranza di poter incontrare ancora le
braccia misericordiose del Padre.

CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

LITTERAE CONGREGATIONIS

Parentes puellae cuiusdam adolescens nuper apud Congrega-
tionem de Cultu Divino et Disciplina Sacramentorum recursum
fecerunt petentes, ut filiam ob maturitatem suam et perfrectum fidei,
ad sacramentum confirmationis contra orientamenta dioecesis domicilii
admittatur. Dicasterium id opportunum duxerit litteras Episcopo
Dioecesano exhibere, quae ob peculiare momentum etiam publici iuris
fiunt.

Prot. N. 2607/98/L

December 18, 1999

Your Excellency:

This Congregation for Divine Worship expresses its appreciation for
your kind reply concerning the request of a child of 11 years resi-
dent in your Diocese along with her parents, for reception of the
Sacrament of Confirmation in anticipation of the local policy of con-
fering the Sacrament no sooner than the sophomore year of high
school.

In light of Your Excellency’s considered response, this Dicastery
considers it necessary to respond in some detail to the considerations
you raise, and so the case was submitted to a renewed and attentive
examination. The Congregation was anxious to communicate the
results of this study as soon as possible asking you to note the author-
itative nature of the conclusions contained therein.
At the same time this Dicastery has considered it important to respond to the considerations raised by Your Excellency in declining to dispense the girl from the Diocesan Policy in order that she might anticipate her reception of the Sacrament of Confirmation. This Congregation wishes, however, to preface its further comments with the observation that Your Excellency's refusal to grant this dispensation must be seen as having the juridic value of an administrative act denying an anticipated conferral of the Sacrament. Among the responsibilities entrusted to this Dicastery is the authoritative examination of appeals against such administrative actions (cf. Apostolic Constitution, Pastor Bonus, arts. 19, §1, 63).

In reply to this Congregation's decision that appropriate steps be taken to provide for the girl's confirmation in the near future, Your Excellency had proposed essentially two arguments:

1. Though willingly admitting that the girl is well instructed and that her parents are very good Catholics, you point out that "instruction is not the sole criterion for recognizing the opportune time for confirmation ... The evaluation is a pastoral one which involves much more than just being instructed".

2. Your Excellency indicates that the Diocesan Policy establishing that conferral of the Sacrament is to be no earlier than the sophomore year of high school is within the right inherent in the law in light of the legislation complementary to can. 891 for the Conference of Bishops to which you belong.

With respect to Your Excellency's first point, it is no doubt true that there is a pastoral judgment to be made in such cases, provided that by "pastoral judgment" one is speaking of the obligation of the Sacred Pastors to determine whether those elements required by the revised Code of Canon Law are indeed present, namely, that the person be baptized, have the use of reason, be suitably instructed, and be properly disposed and able to renew the baptismal promises (cf. cann. 843, §1; 889, §2). This Dicastery notes from the testimony submitted by the family, as well as that provided by Your Excellency, that it is clear this young girl has satisfied each of the canonical requisites for reception of the Sacrament.

In regard to Your Excellency's second point, while it is clear that the Diocesan Policy is within the right inherent in the law in light of the complementary legislation for the Conference of Bishops to which you belong for can. 891, it is also clear that any such complementary legislation must always be interpreted in accord with the general norm of law. As has been stated before, the Code of Canon Law legislates that Sacred Ministers may not deny the Sacraments to those who opportunely ask for them, are properly disposed and are not prohibited by law from receiving them (cf. can. 843 §1). Since it has been demonstrated that the girl possesses these requisite qualities, any other considerations, even those contained in the Diocesan Policy, need to be understood in subordination to the general norms governing the reception of the Sacraments.

The Congregation considers it useful to point out that it is the role of the parents as the primary educators of their children and then of the Sacred Pastors to see that candidates for the reception of the Sacrament of Confirmation are properly instructed to receive the Sacrament and come to it at the opportune time (cf. can. 890). Consequently, when a member of the faithful wishes to receive this Sacrament, even though not satisfying one or more elements of the local legislation (e.g., being younger than the designated age for administration of the Sacrament), those elements must give way to the fundamental right of the faithful to receive the Sacraments. Indeed, the longer the conferral of the Sacrament is delayed after the age of reason, the greater will be the number of candidates who are prepared for its reception but are deprived of its grace for a considerable period of time.

In conclusion, this Congregation for Divine Worship must insist, given the concrete circumstances of the case under consideration, that the opportunity to receive the Sacrament of Confirmation be extended to the girl as soon as is conveniently possible.
In order to complete our documentation concerning this question, this Dicastery would be grateful to Your Excellency to receive notice of the agreement you will have reached with the family for the administration of the Sacrament.

With every good wish and kind regard, I remain

Sincerely yours in Christ,

Jorge A. Card. Medina Estèvez
Prefect

Francesco Pio Tamburrino
Archbishop Secretary

ST GIUSEPPE MARIA TOMASI, LITURGIST
(1649-1713)

On 12 September 1649, now 350 years ago, at Licata in Sicily a child first saw the light of day whose life and works still merit a careful reconsideration within the history of the development of critical liturgical studies and the struggle for the renewal of the life of the Church in his day and ours.

The child was Giuseppe Tomasi, 1 member of a family of nobles that hailed from Siena and had settled in Sicily in the late 16th century from Capua at a time when the island and annexed territories were under the rule of a Viceroy of the King of Spain. The Tomasi family had found a place for themselves in this world of public service and their contribution had been duly encouraged and rewarded with advancements and titles, supplemented vigorously by intermarriage with the local nobility. At times the government was good and responsive to social needs, at times concerned more with the interests of the exchequer and of ambitious individuals, at times devastated by natural disaster or clouded by the threat from the Ottoman Empire. Yet notwithstanding problems of one kind or another, in particular great economic and social contrasts, there was also in various ways a sort of frontier atmosphere, open to new settlements and to new and enterprising spirits. Moreover, there was no

1 The Saint signed his name habitually with a single “m”, as did the rest of the family. On the one occasion he signed as a scholastic with double “m”, his priest-uncle made fun of it as a “florentinism” and it became a family joke, cf. Francesco Andreu, Pellegrino alle sorgenti: San Giuseppe Maria Tomasi, La vita, il pensiero, le opere, Curia Generalizia dei Chierici Regolari, Roma, 1987, p. 103. Unless other specified, we are indebted to this work for the general lines of the Saint’s life. Cf. also Antonio Francesco Vezzosi, I scrittori de’ Chierici Regolari detti Teatini, Stamperia della Sacra Congregazione di Propaganda Fide, Roma, 1780, vol. II, pp. 360-432.