

The new situation, determined by the publication of liturgical books in bilingual editions, is regulated by the Decree of the Sacred Congregation of Rites *De editionibus librorum liturgicorum*, 27 January 1966 (AAS 58 [1966] 167–171).^a This establishes that the editors, commissioned by the conferences of bishops to publish liturgical books, should regulate, for the publication of the Latin text, the administrative part with the Holy See's Administration for Material Goods; for vernacular texts, the conference of bishops. The quota established by the Holy See for the Latin text was 1.5% on the total price of each volume (see Letter of Administration for Material Goods, 10 September 1966 and 8 January 1968).^b

The application of this administrative disposition indicated above has met with some difficulty.

Furthermore, this Congregation has dispensed with the obligation of publishing the Latin text in the new missals beside the vernacular text (10 November 1969: Not 5 [1969] 442–443).^c

Nevertheless, I do feel obliged to recall to you the effort sustained by the Holy See in realizing the liturgical reform: consultation of bishops and experts; study groups and plenary sessions; schemata and preliminary studies; and, finally, the printing of the liturgical books in Latin.

It seems only just to meet the expenses of the Holy See for a work of interest and common utility for the *whole* Church.

Taking into consideration the new situation, the internal difficulties of some countries, and the burden confronted by the Holy See, permit me to ask your episcopal conference for suggestions as to how this situation can be solved in a dignified way both for the Holy See and the episcopal conference.

Your response would be appreciated *before 30 April 1970*.

139. SC DIVINE WORSHIP, Declaration *Nonnullae Commissiones*, on the publication of liturgical books, 15 May 1970: Not 6 (1970) 153.

934

Some national liturgical commissions have asked:

1. In publishing vernacular editions of liturgical books may the name of the author or authors who translated them be printed or should the translations remain anonymous?

2. May the copyright be assigned to one or other private person or publisher or should it remain in the hands of the conference of bishops or the national liturgical commission?

After weighing all factors and listening to the opinions of experts from several countries, the Congregation for Divine Worship declares the following:

As to 1: all vernacular versions of any liturgical documents or liturgical texts are to remain completely anonymous, as is the case with Latin texts published officially under the name and the authority of this Congregation. In books for use at the altar by the celebrant or ministers the authors' names must not appear either in the text or in the front matter.

^a See DOL 134.

^b See DOL 136 and 137.

^c See DOL 210.

what the Consilium had on various occasions constantly laid down as its own principle that the translations and new liturgical texts should remain anonymous. The names of the authors are not to be given in printed liturgical books.³⁹

Bilingual liturgical books

The instruction of September 26, 1964, had decreed that Missals and Breviaries in the vernacular must also contain the Latin text. The same regulation was repeated in the decree, mentioned above, on the publication of liturgical books.⁴⁰

The Secretariat of State, which had perhaps been informed of failures to comply, asked the Consilium on July 13, 1967, to issue a new document stating the principle that "Missals, whether for weekdays or for Sundays, must always have the Latin text alongside the vernacular translation, though the Latin may be printed in a smaller type." As a result of this letter, the regulation was repeated in the letter to the presidents of the episcopal conferences on the translation of the Roman Canon.⁴¹

This principle, valid in itself, came up against enormous difficulties: the resultant excessive size of the liturgical books; technical problems, especially in certain countries that do not use Latin characters in printing. In these cases the Latin text ended up being printed illegibly. The Holy Father therefore dispensed from the original principle and decided simply that an appendix to the vernacular Missal should contain a section in Latin that would include the Ordinary of the Mass, the Eucharistic Prayers and their prefaces, and some Mass formularies for the liturgical seasons and for various occasions.

A communication to the presidents of the episcopal conferences urged that all churches should possess a copy of the Missal in Latin, and all sanctuaries the Latin texts of Masses proper to the place.⁴²

39. *Not* 6 (1970) 153; *DOL* 139 no. 934.

40. See SCR, instruction *Inter Oecumenici*, nos. 57 and 98 (*DOL* 23 nos. 349 and 390); SCR, decree on editions of liturgical books, no. 5 (*DOL* 134 no. 923). Furthermore, the decrees of confirmation issued by the Consilium always ended with a reminder to print the Latin text along with the vernacular.

41. August 10, 1967, no. 5: *Not* 3 (1967) 327; *DOL* 118 no. 825.

42. November 10, 1969: *Not* 5 (1969) 442-57; *DOL* 210 nos. 1753-56. This communication was accompanied by a booklet containing the Mass texts to be included in the appendix. These were also printed by the Libreria Editrice Vaticana in a volume, several times updated, that sold well. It proved handy and useful especially for priests who were traveling: *Missale parvum ad usum sacerdotis itinerantis* (Vatican Polyglot Press, 1971ff. 174 pp.).