



CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot N. 307/10/L

Vaticano, 12 May 2010

Dear Mr van Roode,

This Congregation for Divine Worship and the Discipline of the Sacraments thanks you for your recent kind letter of 7 February 2010 on the occasion of the recent publication of the “*Antiphonale Romanum in canto gregoriano ad exemplar Ordinis cantus Officii dispositum, II Ad vespas in domincis et festis*”, edited by the Abbey of Solesmes in 2009.

This edition is to be placed in the lines of those editions entrusted by the Holy See to the Abbey of Solesmes since the time of Pope St. Pius X, having the purpose of securing the publication of books containing Gregorian musical notation for official use within the Roman liturgy.

As can be noted from the title, this edition was compiled with the *Ordo cantus officii* (*editio typica* of 1983) and variations to it that were approved in 2009 by this Dicastery, once it had received the advice of the Pontifical Institute of Sacred Music (cf. the decree Prot. N. 743/08/L reproduced in that volume). This Congregation has also in mind to publish an *editio typica altera* of the *Ordo cantus Officii*, however it is not possible at this moment to identify a precise time-frame for the completion of such a task.

Consequently, the aforementioned publication forms part of a work, the *Antiphonale Romanum*, which will be composed of different volumes, and introduced by *Praenotanda*. Such a volume is thus to be considered an approved liturgical text for chanting in Gregorian the Divine Office of the Roman Liturgy and, all of its various components may be adopted in the arrangement of the chant in the said Liturgy, even where those antiphons might differ from the indicated in the present *Liturgia Horarum*, those antiphons having being drawn for the deposit of traditional Gregorian chant (cf. *Ordo cantus Officii*, *editio typica* 1983, *Praenotanda* n. 3, in: *Notitiae* 1983, 364-365).

The possibility of using different melodies in the chants of the Divine Office, of either Gregorian inspiration or polyphony, is not excluded *per se*. At an appropriate juncture the opportune *Praenotanda* will make precise the various possibilities that can be conceded for the use of singing in the Divine Office according to the *Liturgia Horarum*, bearing in mind legitimate options available.

It is clear that in an official publication of material as important as liturgical music and the chanting of texts in the latin language, there is demanded the maximum attentiveness and information such that this particular instrument which is being offered to the Church might be truly adapted in such a way as to conserve and promote the treasury of Gregorian chant patrimony, and that this can become an inspiration and also a leaven for the development of a music which is truly liturgical, sacral – something which is very necessary today in the many parts of the Catholic world.

With every best wish, I remain,

Yours devotedly in the Lord,

(Msgr. Juan Miguel Ferrer Grenesche)
Sotto-Segretario