

Ph.D. Thesis Title: **Legal order and the possibility of shaping the liturgy in the reform of the Second Vatican Council. Liturgical and Canonical Study**

Summary

The legal order and the possibility of shaping the liturgy are two integral realities which, through mutual relations, create this unique space for sanctifying man and worshipping God. It is in them that man can express himself with all his creative dynamism, in the sense of security of the Church's Magisterium. Fundamental to the liturgy, they are essential for a good understanding of the history of salvation and for achieving the ultimate goal of human salvation.

Over the centuries, order and the possibility of shaping the liturgy interacted differently. There were also different accents of dependence, but in all epochs of the history of the Church the hand of God, who helps man to discover his place in this salvific space, which is the liturgy, is indispensable. This is done through the cognitive possibilities of a man who, inspired by the Holy Spirit, opens himself up to discovering what is essential in the liturgy and what is expressed in the official documents of the Church.

It can also be seen that God's providence determines people and individual communities to take special care of the liturgy, thus creating a competent authority of the Church in this field, to safeguard this precious and delicate sphere of God's activity in the Church and in the Church for God. The chosen ones become servants through the ministry of whom the God's people follow a safe path, discovering the richness of the liturgy and experiencing its salvific power.

The service of the competent authority is always in relation to the factors that legitimize it in the eyes of those it serves. Therefore, it was important for the question of the legal order and the possibility of shaping the liturgy to take into account those factors which, although not directly expressed in the laws and norms of liturgical law, undoubtedly influence the fulfillment of the decisions of the competent authority already in individual liturgical celebrations. It seems that it is precisely the fragility of this relationship that makes it necessary for the Church to devote so much attention to dealing with liturgical abuses. This is what Pope Benedict XVI spoke about when he pointed out that it is impossible to implement the Council's decisions on liturgical matters with the force and pure letter of the law.

In order to carry out the liturgical reform of the Vatican Council in all its fullness, it is necessary to consider all the theological, psychological and sociological elements of man and of the Church community. Only through constant reflection and action in the light of the holistic vision of man and the community of the Church can we create a space in the Church in which the legal order and the shaping of the liturgy complement each other and interact with each other in a meaningful way. The study clearly shows that only when these two spaces complement each other and are united in the harmony of the Holy Spirit does the liturgy become alive and relevant to the times in which it is celebrated. Each change of emphasis or attempt to combat these two spheres has destructive consequences for the liturgical life of individuals and entire communities. It is not possible to deprive man of his creativity and desire to shape the reality he lives in (which should be the liturgy), but it is also impossible to deprive man of his right, which for him is a buffer of security from falling into arbitrariness and from being absorbed by the desire to decide everything and always and to be "like God". Therefore, when we talk about *ars celebrandi* and *ars participandi*, we are

looking for the proper harmony between the legal order and the possibility of shaping the liturgy. Only this harmony of relations in the Holy Spirit through Jesus Christ leads the Church community in the liturgy to sanctify and glorify God the Father for the great work of salvation he has done for man.

In this analysis of the issue, new questions and spaces of scientific search appeared. A new perspective has become the question about an essential element of liturgy, or rather a question about what is changeable and what is unchangeable in liturgy, especially in the context of the relation to the tradition of the Church. This is why I believe that this thesis not only has enabled to outline the essential relationship between the legal order and the formation of liturgy in the reform of the Second Vatican Council but also has opened up new paths of search which, by creating new questions, become more guiding in the field of liturgical theology and liturgical law.