

**PONTIFICAL COMMISSION
ECCLESIA DEI
INSTRUCTION
ON THE APPLICATION OF THE APOSTOLIC LETTER
SUMMORUM PONTIFICUM
OF HIS HOLINESS BENEDICT XVI
GIVEN *MOTU PROPRIO***

**PONTIFICIA COMMISSIO
ECCLESIA DEI
INSTRUCTIO
AD EXSEQUENDAS
LITTERAS APOSTOLICAS
SUMMORUM PONTIFICUM
A S. S. BENEDICTO PP. XVI
MOTU PROPRIO DATAS**

**PONTIFICAL COMMISSION
ECCLESIA DEI
INSTRUCTION
FOR THE CARRYING OUT OF THE
APOSTOLIC LETTER
SUMMORUM PONTIFICUM
GIVEN *MOTU PROPRIO* BY HIS
HOLINESS POPE BENEDICT XVI**

**I.
Introduction**

1. The Apostolic Letter *Summorum Pontificum* of the Sovereign Pontiff Benedict XVI given *Motu Proprio* on 7 July 2007, which came into effect on 14 September 2007, has made the richness of the Roman Liturgy more accessible to the Universal Church.

2. With this *Motu Proprio*, the Holy Father Pope Benedict XVI promulgated a universal law for the Church, intended to establish new regulations for the use of the Roman Liturgy in effect in 1962.

3. The Holy Father, having recalled the concern of the Sovereign Pontiffs in caring for the Sacred Liturgy and in their recognition of liturgical books, reaffirms the traditional principle, recognised from time immemorial and necessary to be maintained into the future, that “*each particular Church must be in accord with the universal Church not only regarding the doctrine of the faith and sacramental signs, but also as to the usages universally handed down by apostolic and unbroken tradition.*”

**I.
Prooemium**

1. **UNIVERSAE ECCLESIAE** Litterae Apostolicae *Summorum Pontificum* Benedicti PP. XVI, die 7 iulii a. D. 2007 *motu proprio* datae atque inde a die 14 septembris a. D. 2007 vigentes, Romanae Liturgiae divitias reddiderunt propiores.

2. Hisce Litteris *Motu Proprio* datis Summus Pontifex Benedictus XVI legem universalem Ecclesiae tulit ut regulis nostris temporibus aptioribus quoad usum Romanae Liturgiae anno 1962 vigentem provideret.

3. *Sedula Summorum Pontificum sollicitudine hac in Sacrae Liturgiae cura necnon et in recognoscendis liturgicis libris memorata, Sanctitas Sua antiquum principium in mentem revocavit, ab immemorabilibus receptum et in futurum servandum: "unaquaeque Ecclesia particularis concordare debet cum universali Ecclesia non solum quoad fidei doctrinam et signa sacramentalia, sed etiam quoad usus universaliter acceptos ab apostolica et continua traditione, qui servandi sunt non solum*

**I.
Introduction**

1. The Apostolic Letter *Summorum Pontificum* of Pope Benedict XVI given *motu proprio* on 7 July 2007, which came into effect on 14 September 2007, has brought the riches of the Roman Liturgy closer to the Universal Church.

2. With this Letter given *motu proprio*, the Supreme Pontiff Benedict XVI passed a universal law for the Church, to make provision regarding the Roman Liturgy in force in 1962 with rules more suitable for our times.

3. His Holiness, having recalled the assiduous solicitude of the Supreme Pontiffs both in their concern for the Sacred Liturgy and in their recognition of the liturgical books, recalled to mind the ancient principle received from time immemorial and to be maintained for the future, that “*each particular Church must be in accord with the universal Church not only regarding the doctrine of the faith and sacramental signs, but also regarding the usages universally received from apostolic and un-*

These are to be maintained not only so that errors may be avoided, but also so that the faith may be passed on in its integrity, since the Church's rule of prayer (lex orandi) corresponds to her rule of belief (lex credendi)."[1]

4. The Holy Father recalls also those Roman Pontiffs who, in a particular way, were notable in this task, specifically Saint Gregory the Great and Saint Pius V. The Holy Father stresses moreover that, among the sacred liturgical books, the *Missale Romanum* has enjoyed a particular prominence in history, and was kept up to date throughout the centuries until the time of Blessed Pope John XXIII. Subsequently in 1970, following the liturgical reform after the Second Vatican Council, Pope Paul VI approved for the Church of the Latin rite a new Missal, which was then translated into various languages. In the year 2000, Pope John Paul II promulgated the third edition of this Missal.

5. Many of the faithful, formed in the spirit of the liturgical forms prior to the Second Vatican Council, expressed a lively desire to maintain the ancient tradition. For this reason, Pope John Paul II with a special Indult *Quattuor abhinc annos* issued in 1984 by the Congregation for Divine Worship, granted the faculty under certain conditions to restore the use of the Missal promulgated by Blessed Pope John XXIII. Subsequently, Pope John Paul II, with the Motu Proprio *Ecclesia Dei* of 1988, exhorted the Bishops to be generous in granting such a faculty for all the faithful who requested it. Pope Benedict continues this policy with the Motu Proprio *Summorum Pontificum* regarding certain essential criteria for the *Usus Antiquior* of the Roman Rite, which are

ut errores vitentur, verum etiam ad fidei integritatem tradendam, quia Ecclesiae lex orandi eius legi credendi respondet"[1].

4. Insuper, Apostolicus Dominus et Romanos Pontifices commemorat, qui hac in cura maxime meriti sunt, praesertim S. Gregorium Magnum et S. Pium V. Summus Pontifex etiam recolat inter liturgicos libros, *Missale Romanum* semper eminuisse, prolabantibusque saeculis incrementa novisse, usque ad beatum Papam Ioannem XXIII. Deinde, cum instauratio liturgica post Concilium Vaticanum II ageretur, Paulus VI anno 1970 novum Missale usui Ecclesiae Ritus Latini destinatum adprobavit, quod postea in plures linguas translatum fuit cuiusque editio tertia anno 2000 a Ioanne Paulo II est promulgata.

5. Nonnulli vero Christifideles, spiritu rituum liturgicorum Concilio Vaticano II anteriorum imbuti, desiderium praecipuum patefecerant antiquam servandi traditionem. Quam ob rem Ioannes Paulus II, speciali Indulto a Sacra Congregatione pro Sacramentis et Cultu Divino anno 1984 concessio, "*Quattuor abhinc annos*", facultatem dedit utendi Missali Romano a beato Papa Ioanne XXIII promulgato, attentis tamen quibusdam conditionibus. Praeterea ipse Ioannes Paulus II Litteris Apostolicis *Ecclesia Dei* motu proprio anno 1988 datis, Episcopos ad magnanimum liberalitatem huius facultatis concedendae, ad bonum omnium christifidelium id postulantium, adhortatus est. Similiter et Papa Benedictus XVI promulgando Litteras Apostolicas *Summorum*

broken tradition. These usages are to be maintained not only so that errors may be avoided, but also for the handing on of the integrity of the faith, because the Church's law of prayer (lex orandi) corresponds to her law of belief (lex credendi)."[1]

4. Furthermore, the Apostolic Lord recalls the Roman Pontiffs who served particularly well this concern, especially Saint Gregory the Great and Saint Pius V. The Supreme Pontiff also reflects that, among the liturgical books, the *Missale Romanum* has always been preeminent, and that it has known additions as the centuries rolled by until Blessed Pope John XXIII. Subsequently, when the liturgical restoration was being carried out after the Second Vatican Council, Paul VI in the year 1970 approved a new Missal destined for the use of the Church of the Latin Rite. This was afterwards translated into many languages, and its third edition was promulgated by John Paul II.

5. But quite a number of Christ's faithful, imbued with the spirit of the liturgical rites prior to the Second Vatican Council, expressed a noteworthy desire to keep the ancient tradition. For this reason John Paul II, in a special Indult *Quattuor abhinc annos* conceded in 1984 by the Sacred Congregation for the Sacraments and Divine Worship, granted the faculty of using the Roman Missal promulgated by Blessed Pope John XXIII, though under certain conditions. Furthermore, John Paul II himself, in the Apostolic Letter *Ecclesia Dei* issued *motu proprio* in the year 1988, exhorted the Bishops to have great-hearted generosity in granting this faculty, for the good of all Christ's faithful requesting it. And Pope Benedict XVI has acted likewise by promulgating the Apostolic Let-

recalled here.

6. The Roman Missal promulgated by Pope Paul VI and the last edition prepared under Pope John XXIII, are two forms of the Roman Liturgy, defined respectively as *ordinaria* and *extraordinaria*: they are two usages of the one Roman Rite, one alongside the other. Both are the expression of the same *lex orandi* of the Church. On account of its venerable and ancient use, the *forma extraordinaria* is to be maintained with appropriate honor.

7. The Motu Proprio *Summorum Pontificum* was accompanied by a letter from the Holy Father to Bishops, with the same date as the Motu Proprio (7 July 2007). This letter gave further explanations regarding the appropriateness and the need for the Motu Proprio; it was a matter of overcoming a lacuna by providing new norms for the use of the Roman Liturgy of 1962. Such norms were needed particularly on account of the fact that, when the new Missal had been introduced under Pope Paul VI, it had not seemed necessary to issue guidelines regulating the use of the 1962 Liturgy. By reason of the increase in the number of those asking to be able to use the *forma extraordinaria*, it has become necessary to provide certain norms in this area.

Among the statements of the Holy Father was the following: “*There is no contradiction between the two editions of the Roman Missal. In the history of the Liturgy growth and progress are found, but not a rupture. What was sacred for prior generations,*

Pontificum nuncupatas egit, de quibus vero quaedam principia essentialia ad Usum spectantia Antiquiorem Ritus Romani quam maxime heic recolere praestat.

6. Textus Missalis Romani a Paulo VI promulgati, et textus ad ultimam usque editionem Ioannis XXIII pertinentes, duae expressiones Liturgiae Romanae exstant, quae respective *ordinaria* et *extraordinaria* nuncupantur: agitur nempe de duobus unius Ritus Romani usibus, qui ad invicem iuxta ponuntur. Nam utraque forma est expressio unice Ecclesiae legis orandi. Propter venerabilem et antiquum usum *forma extraordinaria* debito honore est servanda.

7. Litteras Apostolicas *Summorum Pontificum* motu proprio datas comitatur Epistola ab ipso Summo Pontifice eodem die subsignata (7. VII. 2007), in qua fuse de opportunitate necnon et de necessitate ipsarum Litterarum agitur: leges recentiores erant nempe ferendae, deficientibus regulis quae usum Liturgiae Romanae anno 1962 vigentem plane ordinarent. Insuper recentiore legislatione opus erat quia, edito novo Missali, non est visum cur regulae edendae essent quoad usum Liturgiae anni 1962. Increscentibus magis magisque in dies fidelibus expostulantibus celebrationem *formae extraordinariae*, leges autem erant ferendae.

Inter cetera monet Benedictus XVI: “*Inter duas Missalis Romani editiones nulla est contradictio. In historia liturgiae incrementum et progressus inveniuntur, nulla tamen ruptura. Id quod maiori- bus nostris sacrum erat, nobis manet sacrum et*

ter called *Summorum Pontificum*; but concerning this, it is timely to consider here as much as possible certain essential principles regarding the Older Use of the Roman Rite.

6. The texts of the Roman Missal promulgated by Paul VI and the texts relevant up until the last edition of John XXIII, exist as two expressions of the Roman Liturgy, which are respectively called *ordinaria* and *extraordinaria*: we are, to be sure, dealing with two usages of the one Roman Rite, one set alongside the other. For both forms are the expression of the single *lex orandi* of the Church. On account of its venerable and ancient use, the *forma extraordinaria* is to be maintained with appropriate honour..

7. The Apostolic Letter *Summorum Pontificum* given *motu proprio* was accompanied by a letter from the Supreme Pontiff himself, signed on the same day (7 July 2007). This letter dealt copiously with the appropriateness and the need for the Apostolic Letter: to be sure, more up-to-date laws were to be passed, there being a lack of rules which would clearly arrange the use of the Roman Liturgy in force in 1962. Furthermore, there was a need for more up-to-date legislation because, once the new Missal was issued, there seemed no reason why rules should be issued concerning the use of the Liturgy of the year 1962. But with the daily ever increasing number of the faithful requesting the celebration of the *forma extraordinaria*, laws had to be passed.

The advice of Benedict XVI includes: “*There is no contradiction between the two editions of the Roman Missal. In the history of liturgy growth and progress are found, but not a rupture. What was sacred for our ancestors remains sacred and great*

remains sacred and great for us as well, and cannot be suddenly prohibited altogether or even judged harmful.”[2]

8. The Motu Proprio *Summorum Pontificum* constitutes an important expression of the Magisterium of the Roman Pontiff and of his *munus* of regulating and ordering the Church’s Sacred Liturgy.[3] The Motu Proprio manifests his solicitude as Vicar of Christ and Supreme Pastor of the Universal Church,[4] and has the aim of:

- a. offering to all the faithful the Roman Liturgy in the *Usus Antiquior*, considered as a precious treasure to be preserved;
- b. effectively guaranteeing and ensuring the use of the *forma extraordinaria* for all who ask for it, given that the use of the 1962 Roman Liturgy is a faculty generously granted for the good of the faithful and therefore is to be interpreted in a sense favourable to the faithful who are its principal addressees;
- c. promoting reconciliation at the heart of the Church.

II.

The Responsibilities of the Pontifical Commission *Ecclesia Dei*

9. The Sovereign Pontiff has conferred upon the Pontifical Commission *Ecclesia Dei* ordinary vicarious power for the matters within its competence, in a particular way for monitoring the observance and application of the provisions of the Motu Proprio *Summorum Pontificum* (cf. art. 12).

10. § 1. The Pontifical Commission exercises this power, beyond the faculties previously granted by Pope John Paul II and confirmed by Pope Benedict XVI (cf. Motu Proprio *Summorum Pontificum*, artt. 11-12), also by means of the power to

grande, et non licet ut repente omnino vetitum sit, neque ut plane noxium iudicetur” [2].

8. Litterae Apostolicae *Summorum Pontificum* eminenter exprimunt Magisterium Romani Pontificis eiusque munus regendi atque Sacram Liturgiam ordinandi [3], ipsiusque sollicitudinem utpote Christi Vicarii et Ecclesiae Universae Pastoris [4]. Ipsae Litterae intendunt:

- a) Liturgiam Romanam in Antiquiori Usu, prout pretiosum thesaurum servandum, omnibus largire fidelibus;
- b) Usus eiusdem Liturgiae iis re vera certum facere, qui id petunt, considerando ipsum Usus Liturgiae Romanae anno 1962 vigentem esse facultatem ad bonum fidelium datam, ac proinde in favorem fidelium benigne esse interpretandam, quibus praecipue destinatur;
- c) Reconciliations in sinu Ecclesiae favere.

II.

Munera

Pontificiae Commissionis *Ecclesia Dei*

9. Summus Pontifex Pontificiae Commissioni *Ecclesia Dei* potestatem ordinariam vicariam dignatus est impertire in omnibus rebus intra eius competentiae fines, praesertim circa sedulam observantiam et vigilantiam in exsequendas dispositiones in Litteris Apostolicis *Summorum Pontificum* contentas (cf. art. 12).

10. § 1. Praeter facultates olim a Ioanne Paulo II concessas necnon a Benedicto XVI confirmatas (cf. Litterae Apostolicae *Summorum Pontificum*, art.11 et art.12), Pontificia Commissio huiusmodi

for us and it is not permissible that it be suddenly prohibited altogether, nor that it be judged as clearly harmful.”[2]

8. The Apostolic Letter *Summorum Pontificum* constitutes an important expression of the Magisterium of the Roman Pontiff, and of his *munus* of ruling, and of arranging the Sacred Liturgy,[3] and of his solicitude as Vicar of Christ and Pastor of the Universal Church[4]. The Letter itself has the aim of:

- a. bestowing on all of the faithful the Roman Liturgy in the *Usus Antiquior*, as a precious treasure to be preserved;
- b. genuinely ensuring the use of that Liturgy for those who ask for it, bearing in mind that the actual Use of the Roman Liturgy in force in the year 1962 is a faculty given for the good of the faithful and is, consequently, to be interpreted generously in favour of the faithful for whom it is mainly destined;
- c. promoting reconciliation at the bosom of the Church.

II.

The Responsibilities of the Pontifical Commission *Ecclesia Dei*

9. The Supreme Pontiff has been pleased to confer on the Pontifical Commission *Ecclesia Dei* ordinary vicarious power for all matters within the bounds of its competence, especially in the matter of diligent observance and watchfulness in carrying out the provisions contained in the Apostolic Letter *Summorum Pontificum* (cf. art. 12).

10. § 1. Apart from the faculties previously granted by John Paul II and confirmed by Benedict XVI (cf. the Apostolic Letter *Summorum Pontificum*, art. 11 and art. 12), the Pontifical Commission ex-

decide upon recourses legitimately sent to it, as hierarchical Superior, against any possible singular administrative provision of an Ordinary which appears to be contrary to the Motu Proprio.

§ 2. The decrees by which the Pontifical Commission decides recourses may be challenged *ad normam iuris* before the Supreme Tribunal of the Apostolic Signatura.

11. After having received the approval from the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Commission *Ecclesia Dei* will have the task of looking after future editions of liturgical texts pertaining to the *forma extraordinaria* of the Roman Rite.

III. Specific Norms

12. Following upon the inquiry made among the Bishops of the world, and with the desire to guarantee the proper interpretation and the correct application of the Motu Proprio *Summorum Pontificum*, this Pontifical Commission, by virtue of the authority granted to it and the faculties which it enjoys, issues this Instruction according to can. 34 of the *Code of Canon Law*.

The Competence of Diocesan Bishops

13. Diocesan Bishops, according to Canon Law, are to monitor liturgical matters in order to guarantee the common good and to ensure that everything is proceeding in peace and serenity in their Dioceses[5], always in agreement with the *mens* of the Holy Father clearly expressed by the Motu Proprio *Summorum Pontificum*. [6] In cases of controversy or well-founded doubt about the celebra-

potestatem exercet etiam in decernendo de recursibus ei legitime commissis, prout hierarchicus Superior, adversus actum administrativum singularem a quolibet Ordinario emissum, qui Litteris Apostolicis videatur contrarius.

§ 2. Decreta quae Pontificia Commissio de recursibus emanat, apud Supremum Tribunal Signaturae Apostolicae oppugnari possunt ad normam iuris.

11. Pontificiae Commissionis *Ecclesia Dei*, praevia adprobatione Congregationis pro Cultu Divino et Disciplina Sacramentorum, est curare de edendis libris liturgicis ad *formam extraordinariam* Ritus Romani pertinentibus.

III. Normae Praecipuae

12. Pontificia haec Commissio, vigore auctoritatis sibi commissae et facultatum quibus gaudet, peracta inquisitione apud Episcopos totius orbis, rectam interpretationem et fidelem executionem Litterarum Apostolicarum *Summorum Pontificum* pro certo habere volens, hanc Instructionem edit, ad normam canonis 34 Codicis Iuris Canonici.

De Episcoporum Dioecesanorum Competentia

13. Episcoporum Dioecesanorum, iuxta Codicem Iuris Canonici, est vigilare circa rem liturgicam, ut bonum commune servetur et ut omnia digne, pacifice et aequo animo in eorum Dioecesibus fiant [5], iuxta mentem Romani Pontificis in Litteris Apostolicis *Summorum Pontificum* palam expressam [6]. Si quae controversia oriatur vel dubium fundatum quoad celebrationem *formae extraordi-*

ercises power of this sort also in deciding about recourses legitimately sent to it, as hierarchical Superior, against an individual administrative act of any Ordinary which appears contrary to the Apostolic Letter.

§ 2. The decrees which the Pontifical Commission emanates* concerning recourses can be challenged *ad normam iuris* before the Supreme Tribunal of the Apostolic Signatura.

11. After having received approval from the Congregation for Divine Worship and the Discipline of the Sacraments, it will be the task of the Pontifical Commission *Ecclesia Dei* to take care of the issuing of liturgical books pertaining to the *forma extraordinaria* of the Roman Rite.

III. Specific Norms

12. This Pontifical Commission, by virtue of the authority granted to it and of the faculties which it enjoys, after making inquiry among the Bishops of the whole world, and desiring to ensure the correct interpretation and faithful execution of the Apostolic Letter *Summorum Pontificum*, publishes this Instruction, in accordance with the norm of canon 34 of the *Codex Iuris Canonici*.

On the Competence of Diocesan Bishops

13. It is the task of Diocesan Bishops, according to the *Codex Iuris Canonici*, to be watchful about liturgical matters so that the common good may be preserved and so that all things may happen in their Dioceses[5] worthily, peacefully and even-temperedly, according to the intent of the Roman Pontiff clearly expressed in the Apostolic Letter *Summorum Pontificum*. [6] If any controversy

* The awkward English reflects awkward Latin: ‘emanare’ is not transitive, any more than the English ‘emanate’.

tion in the *forma extraordinaria*, the Pontifical Commission *Ecclesia Dei* will adjudicate.

14. It is the task of the Diocesan Bishop to undertake all necessary measures to ensure respect for the *forma extraordinaria* of the Roman Rite, according to the Motu Proprio *Summorum Pontificum*.

The *coetus fidelium* (cf. Motu Proprio *Summorum Pontificum*, art. 5 § 1)

15. A *coetus fidelium* (“group of the faithful”) can be said to be *stabilter existens* (“existing in a stable manner”), according to the sense of art. 5 § 1 of the Motu Proprio *Summorum Pontificum*, when it is constituted by some people of an individual parish who, even after the publication of the Motu Proprio, come together by reason of their veneration for the Liturgy in the *Usus Antiquior*, and who ask that it might be celebrated in the parish church or in an oratory or chapel; such a *coetus* (“group”) can also be composed of persons coming from different parishes or dioceses, who gather together in a specific parish church or in an oratory or chapel for this purpose.*

16. In the case of a priest who presents himself occasionally in a parish church or an oratory with some faithful, and wishes to celebrate in the *forma extraordinaria*, as foreseen by articles 2 and 4 of the Motu Proprio *Summorum Pontificum*, the pastor or rector of the church, or the priest responsible, is to permit such a celebration, while respect-

nariae, iudicium Pontificiae Commissioni *Ecclesia Dei* reservatur.

14. Episcopo Dioecesano munus incumbit necessaria suppeditandi subsidia ut fidelis erga formam extraordinariam Ritus Romani habeatur observantia, ad normam Litterarum Apostolicarum *Summorum Pontificum*.

De *coetu fidelium* (cf. Litterae Apostolicae *Summorum Pontificum*, art. 5 § 1)

15. Coetus fidelium dicitur “stabilter existens” ad sensum art. 5 § 1 Litterarum Apostolicarum *Summorum Pontificum*, quando ab aliquibus personis cuiusdam paroeciae constituitur, etsi post publicationem Litterarum Apostolicarum coniunctis, ratione venerationis Liturgiae in Antiquiore Usu, poscentibus ut in ecclesia paroeciali vel in aliquo oratorio vel sacello Antiquior Usus celebretur: hic coetus constitui potest a personis ex pluribus paroeciis aut dioecesibus convenientibus et qui una concurrunt ad ecclesiam paroecialem aut oratorium ad finem, de quo supra, assequendum.*

16. Si quidam sacerdos obiter in quandam ecclesiam paroecialem vel oratorium cum aliquibus personis incidens, Sacrum in *forma extraordinaria* facere velit, ad normam artt. 2 et 4 Litterarum Apostolicarum, parochus aut rector ecclesiae, vel sacerdos qui de ea curam gerit, ad celebrandum admittat, attento tamen ordine celebrationum liturgi-

should arise, or well-founded doubt, about the celebration of the *forma extraordinaria*, judgment is reserved to the Pontifical Commission *Ecclesia Dei*.

14. On the Diocesan Bishop rests the task of supplying all necessary assistance so that faithful regard should be held towards the *forma extraordinaria* of the Roman Rite, in accordance with the norm of the Apostolic Letter *Summorum Pontificum*.

On the *coetus fidelium* (cf. the Apostolic Letter *Summorum Pontificum*, art. 5 s 1)

15. A group of the faithful (*coetus fidelium*) is said to be existing in a stable manner (*stabilter existens*) according to the sense of art. 5 § 1 of the Apostolic Letter *Summorum Pontificum*, when it is constituted by some persons of an individual parish, even if they have come together after the publication of the Apostolic Letter, by reason of their veneration for the Liturgy in the *Usus Antiquior*, and who ask that it might be celebrated in the parish church or in some oratory or chapel; this group (*coetus*) can be composed of persons coming from several parishes or dioceses, who come together to a parish church or an oratory to achieve the said goal.*

16. If a particular priest, who with some persons incidentally comes across a particular parish church or oratory, should wish to carry out the Sacred action in the *forma extraordinaria*, in view of the norm of articles 2 and 4 of the Apostolic Letter the parish priest or rector of the church or the priest who exercises care of it should admit

*When the Latin text was first released, there followed another sentence: ‘Ad numerum fidelium huius coetus designandum, pastoralis succurrit ratio, cautis tamen circumstantiis aequa lance

ponderandis’ (‘Pastoral logic comes into play for deciding on the number of faithful in this group, yet bearing in mind that the circumstances are to be considered impartially.’) The sentence

was omitted from subsequent versions released by the Holy See, including the official text published in the *Acta Apostolicis Sedis* (AAS Vol CIII N. 6, p416).

ing the schedule of liturgical celebrations in that same church.

17. § 1. In deciding individual cases, the pastor or the rector, or the priest responsible for a church, is to be guided by his own prudence, motivated by pastoral zeal and a spirit of generous welcome.

§ 2. In cases of groups which are quite small, they may approach the Ordinary of the place to identify a church in which these faithful may be able to come together for such celebrations, in order to ensure easier participation and a more worthy celebration of the Holy Mass.

18. Even in sanctuaries and places of pilgrimage the possibility to celebrate in the *forma extraordinaria* is to be offered to groups of pilgrims who request it (cf. *Motu Proprio Summorum Pontificum*, art. 5 § 3), if there is a qualified priest.

19. The faithful who ask for the celebration of the *forma extraordinaria* must not in any way support or belong to groups which show themselves to be against the validity or legitimacy of the Holy Mass or the Sacraments celebrated in the *forma ordinaria* or against the Roman Pontiff as Supreme Pastor of the Universal Church.

***Sacerdos idoneus* (“Qualified Priest”)** (cf. *Motu Proprio Summorum Pontificum*, art 5 § 4)

20. With respect to the question of the necessary requirements for a priest to be held *idoneus* (“qualified”) to celebrate in the *forma extraordinaria*, the following is hereby stated:

carum ipsius ecclesiae.

17. § 1. Ut de singulis casibus iudicium feratur, parochus aut rector, aut sacerdos qui ecclesiae curam habet, prudenti mente agat, pastoralis zelo, caritate et urbanitate suffultus.

§ 2. Si coetus paucis constet fidelibus, ad Ordinarium loci adeundum est ut designet ecclesiam in quam ad huiusmodi celebrationes fideles se conferre possint, ita ut actiosa participatio facilius et Sanctae Missae celebratio dignior reddi valeant.

18. In sanctuariis et in peregrinationum locis possibilitas celebrandi secundum *extraordinariam formam* coetibus peregrinorum id petentibus praebeatur (cf. *Litterae Apostolicae Summorum Pontificum*, art. 5 § 3), si sacerdos adest idoneus.

19. Christifideles celebrationem secundum *formam extraordinariam* postulantes, auxilium ne ferant neque nomen dent consociationibus, quae validitatem vel legitimitatem Sanctae Missae Sacrificii et Sacramentorum secundum formam ordinariam impugnent, vel Romano Pontifici, Universae Ecclesiae Pastori quoquo modo sint infensae.

De Sacerdotibus idoneis (cf. *Litterae Apostolicae Summorum Pontificum*, art. 5 § 4)

20. Quoad ea quae necessaria sunt ut sacerdos quidam idoneus habeatur ad celebrandum secundum *formam extraordinariam*, statuitur:

him to celebrate, while bearing in mind the arrangement of that church’s liturgical celebrations.

17. § 1. In order for a decision to be made about individual cases, the parish priest or rector or priest who has care of the church should act prudently, supported by pastoral zeal, charity, and civility.

§ 2. If a group (*coetus*) is made up of just a few faithful, an approach should be made to the Ordinary of the place for him to assign a church to which the faithful can betake themselves for celebrations of this kind, so that active participation can be rendered easier and the celebration of the Holy Mass more worthy.

18. In sanctuaries and places of pilgrimage the possibility of celebrating according to the *extraordinaria forma* is to be provided for groups of pilgrims requesting it (cf. the Apostolic Letter *Summorum Pontificum*, art. 5 § 3), if a capable priest is present.

19. Christ’s faithful who ask for celebration according to the *forma extraordinaria* must not give assistance to, or join, societies which impugn the validity or the legitimacy of the Sacrifice of the Holy Mass and of the Sacraments according to the *forma ordinaria*, or which are in any measure hostile to the Roman Pontiff as Pastor of the Universal Church.

***On Sacerdotes idonei* (Capable Priests)** (cf. Apostolic Letter *Summorum Pontificum*, art 5 § 4)

20. As far as the things that are necessary for a particular priest to be held *idoneus* (“capable”) to celebrate in the *forma extraordinaria*, it is laid down that:

a. Every Catholic priest who is not impeded by Canon Law[7] is to be considered *idoneus* (“qualified”) for the celebration of the Holy Mass in the *forma extraordinaria*.

b. Regarding the use of the Latin language, a basic knowledge is necessary, allowing the priest to pronounce the words correctly and understand their meaning.

c. Regarding knowledge of the execution of the Rite, priests are presumed to be qualified who present themselves spontaneously to celebrate the *forma extraordinaria*, and have celebrated it previously.

a) Quivis sacerdos, ad normam Iuris Canonici [7], non impeditus, idoneus censetur ad celebrandam Sanctam Missam secundum *formam extraordinariam*;

b) ad usum Latini sermonis quod attinet, necesse est ut sacerdos celebraturus scientia polleat ad verba recte proferenda eorumque intelligendam significationem;

c) quoad peritiam vero ritus exsequendi, idonei habentur sacerdotes qui ad Sacrum faciendum secundum *extraordinariam formam* sponte adeunt et qui antea hoc fecerant.

a. Any priest who in accordance with the norm of Canon Law[7] is not impeded, is reckoned capable (*idoneus*) to celebrate the Holy Mass according to the *forma extraordinaria*.

b. As regards the use of the Latin language, it is necessary that a priest who is going to celebrate should be strong in knowledge for rightly uttering the words and understanding their meaning.

c. But as for expertise in carrying out the rite, priests are held to be capable who of their own accord approach to carry out the Sacred action according to the *extraordinaria forma* and had done this previously.

21. Ordinaries are asked to offer their clergy the possibility of acquiring adequate preparation for celebrations in the *forma extraordinaria*. This applies also to Seminaries, where future priests should be given proper formation, including study of Latin[8] and, where pastoral needs suggest it, the opportunity to learn the *forma extraordinaria* of the Roman Rite.

21. Ordinarii enixe rogantur ut clericis instituendis occasionem praebeant accommodatam artem celebrandi in *forma extraordinaria* acquirendi, quod potissimum pro Seminariis valet, in quibus providebitur ut sacrorum alumni convenienter instituantur, Latinum discendo sermonem [8] et, adiunctis id postulantibus, ipsam Ritus Romani *formam extraordinariam*.

21. Ordinaries are strenuously asked to provide for clergy who are in training a suitable opportunity for acquiring the art of celebrating in the *forma extraordinaria*; and this is most especially applicable for Seminaries, in which it shall be provided that the students of sacred things be aptly instructed, by learning the Latin language [8] and, where circumstances demand it, the actual *forma extraordinaria* of the Roman Rite.

22. In Dioceses without qualified priests, Diocesan Bishops can request assistance from priests of the Institutes erected by the Pontifical Commission *Ecclesia Dei*, either to celebrate the *forma extraordinaria* or to teach others how to celebrate it.

22. In Dioecesis ubi desint sacerdotes idonei, fas est Episcopis dioecesanis iuvamen a sacerdotibus Institutorum a Pontificia Commissione *Ecclesia Dei* erectorum exposcere, sive ut celebrent, sive ut ipsam artem celebrandi doceant.

22. In Dioceses where there are no capable priests it is right for diocesan Bishops to request help from the priests of Institutes erected by the Pontifical Commission *Ecclesia Dei*, whether for celebrating or for teaching the actual art of celebrating.

23. The faculty to celebrate *sine populo* (or with the participation of only one minister) in the *forma extraordinaria* of the Roman Rite is given by the Motu Proprio to all priests, whether secular or religious (cf. Motu Proprio *Summorum Pontificum*, art. 2). For such celebrations therefore, priests, by

23. Facultas celebrandi Missam sine populo seu uno tantum ministro participante, secundum *formam extraordinariam* Ritus Romani concessa est cuivis presbytero, tum saeculari, cum religioso (cf. Litterae Apostolicae *Summorum Pontificum*, art. 2). Ergo, in huiusmodi celebrationibus, sacer-

23. The faculty to celebrate *sine populo*, or with only one minister taking part, according to the *forma extraordinaria* of the Roman Rite, is granted to any priest, be he secular or religious (cf. the Apostolic Letter *Summorum Pontificum*, art. 2). Therefore, for celebrations of this kind, priests, accord-

provision of the Motu Proprio *Summorum Pontificum*, do not require any special permission from their Ordinaries or superiors.

Liturgical and Ecclesiastical Discipline

24. The liturgical books of the *forma extraordinaria* are to be used as they are. All those who wish to celebrate according to the *forma extraordinaria* of the Roman Rite must know the pertinent rubrics and are obliged to follow them correctly.

25. New saints and certain of the new prefaces can and ought to be inserted into the 1962 Missal[9], according to provisions which will be indicated subsequently.

26. As foreseen by article 6 of the Motu Proprio *Summorum Pontificum*, the readings of the Holy Mass of the Missal of 1962 can be proclaimed either solely in the Latin language, or in Latin followed by the vernacular or, in Low Masses, solely in the vernacular.

27. With regard to the disciplinary norms connected to celebration, the ecclesiastical discipline contained in the Code of Canon Law of 1983 applies.

28. Furthermore, by virtue of its character of special law, within its own area, the Motu Proprio *Summorum Pontificum* derogates from those provisions of law, connected with the sacred Rites, promulgated from 1962 onwards and incompatible with the rubrics of the liturgical books in effect in 1962.

notes, ad normam Litterarum Apostolicarum, nulla speciali licentia Ordinariorum vel superiorum indigent.

De disciplina liturgica et ecclesiastica

24. Libri liturgici *formae extraordinariae* adhibeantur ut prostant. Omnes qui secundum *extraordinariam formam* Ritus Romani celebrare exoptant, tenentur rubricas relativas scire easque in celebrationibus recte exsequi.

25. In antiquo Missali recentiores sancti et aliquae ex novis praefationibus inseri possunt immo debent [9], secundum quod quam primum statutum erit.

26. Ad ea quae constabilita sunt in Litteris Apostolicis *Summorum Pontificum*, ad articulum 6, dicendum est quod lectiones Sanctae Missae, quae in Missali anni 1962 continentur, proferri possunt aut solum Latine, aut Latine, vernacula sequente versione, aut in Missis lectis etiam solum vernacule.

27. Quoad regulas disciplinares ad celebrationem *formae extraordinariae* pertinentes, applicetur disciplina ecclesiastica Codicis Iuris Canonici anno 1983 promulgati.

28. Praeterea, cum sane de lege speciali agitur, quoad materiam propriam, Litterae Apostolicae *Summorum Pontificum* derogant omnibus legibus liturgicis, sacrorum rituum propriis, exinde ab anno 1962 promulgatis, et cum rubricis librorum liturgicorum anni 1962 non congruentibus.

ing to the norm of the Apostolic Letter, need no special permission from Ordinaries or superiors.

On Liturgical and Ecclesiastical Discipline

24. The liturgical books of the *forma extraordinaria* are to be used as they stand. All who choose to celebrate according to the *forma extraordinaria* of the Roman Rite are required to know the pertinent rubrics and to follow them correctly in celebrations.

25. In the old Missal more recent saints and some of the new prefaces can be, or rather should be, inserted [9], according to what shall be laid down as soon as possible.

26. As for matters established in the Apostolic Letter *Summorum Pontificum*, at article 6 it is to be stated that the readings of the Holy Mass that are contained in the Missal of the year 1962 can be uttered in Latin only, or in Latin with a vernacular translation following, or in low Masses even in the vernacular alone.

27. As to the disciplinary rules relevant to the celebration of the *forma extraordinaria*, the ecclesiastical discipline of the *Codex Iuris Canonici* promulgated in the year 1983 is to be applied.

28. Furthermore, since it is of course dealt with by special law, in respect of its own subject matter, the Apostolic Letter *Summorum Pontificum* derogates from all liturgical laws that belong to the sacred rites, promulgated from the year 1962 onwards, and not coinciding with the rubrics of the liturgical books of the year 1962.

Confirmation and Holy Orders

29. Permission to use the older formula for the rite of Confirmation was confirmed by the Motu Proprio *Summorum Pontificum* (cf. art. 9 § 2). Therefore, in the *forma extraordinaria*, it is not necessary to use the newer formula of Pope Paul VI as found in the *Ordo Confirmationis*.

30. As regards tonsure, minor orders and the subdiaconate, the Motu Proprio *Summorum Pontificum* does not introduce any change in the discipline of the *Code of Canon Law* of 1983; consequently, in Institutes of Consecrated Life and Societies of Apostolic Life which are under the Pontifical Commission *Ecclesia Dei*, one who has made solemn profession or who has been definitively incorporated into a clerical institute of apostolic life, becomes incardinated as a cleric in the institute or society upon ordination to the diaconate, in accordance with canon 266 § 2 of the *Code of Canon Law*.

31. Only in Institutes of Consecrated Life and Societies of Apostolic Life which are under the Pontifical Commission *Ecclesia Dei*, and in those which use the liturgical books of the *forma extraordinaria*, is the use of the *Pontificale Romanum* of 1962 for the conferral of minor and major orders permitted.

Breviarium Romanum

32. Art. 9 § 3 of the Motu Proprio *Summorum Pontificum* gives clerics the faculty to use the *Breviarium Romanum* in effect in 1962, which is to be prayed entirely and in the Latin language.

De Confirmatione et de Ordine

29. Facultas adhibendi formulam antiquam ad Confirmationem impertiendam, confirmata est a Litteris Apostolicis *Summorum Pontificum* (cf. art. 9, § 2), proinde non necessario adhibenda est pro forma *extraordinaria* formula recentior, quae in *Ordine Confirmationis* Pauli PP. VI invenitur.

30. Quoad primam Tonsuram, Ordines Minores et Subdiaconatum, Litterae Apostolicae *Summorum Pontificum* nullam obmutationem in disciplina Codicis Iuris Canonici anno 1983 introduxerunt: hac de causa, pro Institutis Vitae Consecratae et Societatibus Vitae Apostolicae Pontificiae Commissioni *Ecclesia Dei* subditis, sodalis votis perpetuis professus aut societati clericali vitae apostolicae definitive incorporatus, per receptum diaconatum incardinatur tamquam clericus eidem instituto aut societati, ad normam canonis 266 § 2 Codicis Iuris Canonici.

31. Dumtaxat Institutis Vitae Consecratae et Societatibus Vitae Apostolicae Pontificiae Commissioni *Ecclesia Dei* subditis, et his ubi servatur usus librorum liturgicorum *formae extraordinariae*, licet Pontificali Romano anni 1962 uti ad Ordines maiores et minores conferendos.

De Breviario Romano

32. Omnibus clericis conceditur facultas recitandi Breviarium Romanum anni 1962, de quo art. 9, § 3 Litterarum Apostolicarum *Summorum Pontificum*, et quidem integre et Latino sermone.

On Confirmation and on Holy Orders

29. Permission to use the old formula for conferring Confirmation has been confirmed by the Apostolic Letter *Summorum Pontificum* (cf. art. 9 § 2). Consequently the more recent formula, which is found in the *Ordo Confirmationis* of Pope Paul VI is not necessarily to be used for the *forma extraordinaria*.

30. As to the first Tonsure, the Minor Orders and the Subdiaconate, the Apostolic Letter *Summorum Pontificum* has not introduced any change in the discipline of the *Codex Iuris Canonici* in the year 1983: for this reason, for Institutes of Consecrated Life and Societies of Apostolic Life subject to the Pontifical Commission *Ecclesia Dei*, a member, having professed by perpetual vows or having definitively been incorporated in a clerical society of apostolic life, is incardinated by the reception of the diaconate as a cleric in the same institute or society, according to the norm of canon 266 § 2 of the *Codex Iuris Canonici*.

31. Only [*or At least*] in Institutes of Consecrated Life and Societies of Apostolic Life subject to the Pontifical Commission *Ecclesia Dei*, and in these where the use of the liturgical books of the *forma extraordinaria* is maintained, is it allowed to use the *Pontificale Romanum* of the year 1962 for conferring major and minor Orders.

On the Breviarium Romanum

32. To all clerics is granted the faculty of reciting the Roman Breviary of the year 1962, about which Art. 9 § 3 of the Apostolic Letter *Summorum Pontificum*, and, what is more, entirely and in the Latin language.

The Sacred Triduum

33. If there is a qualified priest, a *coetus fidelium* (“group of faithful”), which follows the older liturgical tradition, can also celebrate the Sacred Triduum in the *forma extraordinaria*. When there is no church or oratory designated exclusively for such celebrations, the parish priest or Ordinary, in agreement with the qualified priest, should find some arrangement favourable to the good of souls, not excluding the possibility of a repetition of the celebration of the Sacred Triduum in the same church.

The Rites of Religious Orders

34. The use of the liturgical books proper to the Religious Orders which were in effect in 1962 is permitted.

Pontificale Romanum and the Rituale Romanum

35. The use of the *Pontificale Romanum*, the *Rituale Romanum*, as well as the *Caeremoniale Episcoporum* in effect in 1962, is permitted, in keeping with n. 28 of this Instruction, and always respecting n. 31 of the same Instruction.

The Holy Father Pope Benedict XVI, in an audience granted to the undersigned Cardinal President of the Pontifical Commission Ecclesia Dei on 8 April 2011, approved this present Instruction and ordered its publication.

Given at Rome, at the Offices of the Pontifical Commission Ecclesia Dei, 30 April, 2011, on the memorial of Pope Saint Pius V.

De Triduo Sacro

33. Coetus fidelium, anteriori traditioni liturgicae adhaerens, iure gaudet, si sacerdos idoneus adest, celebrandi et ipsum Sacrum Triduum iuxta *extraordinariam formam*. Deficiente autem ecclesia vel oratorio ad huiusmodi celebrationes exsequendas exclusive deputatis, parochus aut Ordinarius, communi de consilio cum idoneo sacerdote, favorabiliores praebeant occasiones pro bono animarum assequendo, haud exclusa possibilitate reiterandi Sacri Tridui celebrationes in ipsa ecclesia.

De Ritibus Religiosorum Ordinum

34. Sodalibus Ordinum Religiosorum licet uti propriis libris liturgicis anno 1962 vigentibus.

De Pontificali Romano et de Rituali Romano

35. Salvo quod sub n. 31 huius Instructionis praescriptum est, ad mentem n. 28 ipsius Instructionis licet Pontificale Romanum, Rituale Romanum et Caeremoniale Episcoporum anno 1962 vigentia adhibere.

Summus Pontifex Benedictus PP. XVI, in Audientia die 8 aprilis a. d. MMXI subscripto Cardinali Praesidi Pontificiae Commissionis Ecclesia Dei concessa, hanc Instructionem ratam habuit et publici iuris fieri iussit.

Datum Romae, ex Aedibus Pontificiae Commissionis Ecclesia Dei, die 30 aprilis a. D. MMXI, in memoria S. Pii V.

On the the Sacred Triduum

33. A group of the faithful (*coetus fidelium*) adhering to the older liturgical tradition enjoys the right, if there is a capable priest present, of celebrating also the Sacred Triduum according to the *forma extraordinaria*. But if there is lacking a church or oratory exclusively assigned for carrying out celebrations of this kind, the parish priest or the Ordinary, in agreement with the capable priest, are to provide opportunities more favourable for attaining the good of souls, with the possibility by no means excluded of repeating the celebrations of the Sacred Triduum in the same church.

On the Rites of Religious Orders

34. It is permitted to members of Religious Orders to use their proper liturgical books in force in the year 1962.

On the Pontificale Romanum and on the Rituale Romanum

35. Saving what has been prescribed under n. 31 of this Instruction, it is permitted according to the intention of n. 28 of this same Instruction to use the Pontificale Romanum, the Rituale Romanum, and the Caeremoniale Episcoporum in force in the year 1962.

The Supreme Pontiff Pope Benedict XVI, in the Audience granted to the undersigned Cardinal President of the Pontifical Commission “Ecclesia Dei” on the 8th day of April A.D. 2011, ratified this Instruction and ordered its publication.

Given at Rome, from the Premises of the Pontifical Commission Ecclesia Dei, on the 30th day of April A.D. 2011, on the memorial of Saint Pius V.

William Cardinal LEVADA
President

Mons. Guido Pozzo
Secretary

Gulielmus Cardinalis LEVADA
Praeses

Vido POZZO
A Secretis

William Cardinal LEVADA
President

Mons. Guido Pozzo
Secretary

NOTES.

[1] BENEDICTUS XVI, *Litterae Apostolicae Summorum Pontificum motu proprio datae*, I, AAS 99 (2007) 777; cf. *Institutio Generalis Missalis Romani*, tertia editio 2002, n. 397.

[2] BENEDICTUS XVI, *Epistola ad Episcopos ad producendas Litteras Apostolicas motu proprio datas, de Usu Liturgiae Romanae Instaurationi anni 1970 praecedentis*, AAS 99 (2007) 798.

[3] Cf. *Code of Canon Law*, Canon 838 §1 and §2.

[4] Cf. *Code of Canon Law*, Canon 331.

[5] Cf. *Code of Canon Law*, Canons 223 § 2 or 838 §1 and §4.

[6] BENEDICTUS XVI, *Epistola ad Episcopos ad producendas Litteras Apostolicas motu proprio datas, de Usu Liturgiae Romanae Instaurationi anni 1970 praecedentis*, AAS 99 (2007) 799.

[7] Cf. *Code of Canon Law*, Canon 900 § 2.

[8] Cf. *Code of Canon Law*, Canon 249; Second Vatican Ecumenical Council, Constitution *Sacrosanctum Concilium*, 36; Declaration *Optatum totius*, 13.

[9] BENEDICTUS XVI, *Epistola ad Episcopos ad producendas Litteras Apostolicas motu proprio datas, de Usu Liturgiae Romanae Instaurationi anni 1970 praecedentis*, AAS 99 (2007) 797.