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## PONTIFICIA COMMISSIO ECCLESIA DEI

### INSTRUCTIO

**Ad exsequendas Litteras Apostolicas**  
*Summorum Pontificum* a S. S. Benedicto PP.  
**XVI Motu Proprio datas**

#### 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 ut errores vitentur, verum etiam ad fidei integritatem tradendam, quia Ecclesiae lex orandi eius legi credendi respondet*"<sup>1</sup>.

4 - Insuper, Apostolicus Dominus et Romanos Pontifices commemorat, qui hac in cura maximopere meriti sunt, praesertim S. Gregorium Magnum et S. Pium V. Summus Pontifex etiam recolit inter liturgicos libros, *Missale Romanum* semper eminuisse, prolabantibusque saeculis incrementa novisse,

## PONTIFICAL COMMISSION ECCLESIA DEI

### INSTRUCTION

**on the application of the Apostolic Letter**  
*Summorum Pontificum* of HIS HOLINESS  
**POPE BENEDICT XVI given Motu Proprio**

#### 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. 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)*."<sup>2</sup>

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

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 concesso, "*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 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

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 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

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 maioribus nostris sacrum erat, nobis manet sacrum et grande, et non licet ut repente omnino vetitum sit, neque ut plane noxium judicetur*”<sup>3</sup>.

8 – Litterae Apostolicae *Summorum Pontificum* eminenter expriment Magisterium Romani Pontificis eiusque munus regendi atque Sacram Liturgiam ordinandi<sup>5</sup>, ipsiusque sollicitudinem utpote Christi Vicarii et Ecclesiae Universae Pastoris<sup>6</sup>. Ipsae Litterae intendunt:

1. Liturgiam Romanam in Antiquiori Usu, prout pretiosum thesaurum servandum, omnibus largire fidelibus;
2. Usum eiusdem Liturgiae iis re vera certum facere, qui id petunt, considerando ipsum Usum Liturgiae Romanae anno 1962 vigentem esse facultatem ad bonum fidelium datam, ac proinde in favorem fidelium benigne esse interpretandam, quibus praecipue destinatur;
3. Reconciliationi 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 competitiae fines, praesertim circa sedulam observantiam et vigilantiam in exsequendas dispositiones in Litteris Apostolicis *Summorum Pontificum* contentas (cf. art. 12).

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, remains sacred and great for us as well, and cannot be suddenly prohibited altogether or even judged harmful.*”<sup>4</sup>

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.<sup>7</sup> The Motu Proprio manifests his solicitude as Vicar of Christ and Supreme Pastor of the Universal Church,<sup>8</sup> and has the aim of:

1. offering to all the faithful the Roman Liturgy in the *Usus Antiquior*, considered as a precious treasure to be preserved;
2. 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;
3. 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. 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 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 Dioecibus fiant<sup>9</sup>, iuxta mentem Romani Pontificis in Litteris Apostolicis *Summorum Pontificum palam expressam*<sup>10</sup>. Si quae controversia oriatur vel dubium fundatum quoad celebrationem *formae extraordinariae*, iudicium Pontificiae Commissioni *Ecclesia Dei* reservatur.

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 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<sup>11</sup>, always in agreement with the *mens* of the Holy Father clearly expressed by the Motu Proprio *Summorum Pontificum*.<sup>12</sup> In cases of controversy or well-founded doubt about the celebration in the *forma extraordinaria*, the Pontifical Commission *Ecclesia Dei* will adjudicate.

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 “stabilliter 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. Ad numerum fidelium huius coetus designandum, pastoralis succurrit ratio, cautis tamen circumstantiis aequa lance ponderandis.

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 liturgicarum 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 actuosa participatio facilius et Sanctae Missae celebratio dignior reddi valeant.

18 – In sanctuariis et in peregrinationum locis possibilitas celebrandi secundum

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 *stabilliter 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 respecting 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

*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:

1. Quivis sacerdos, ad normam Iuris Canonici<sup>13</sup>, non impeditus, idoneus censetur ad celebrandam Sanctam Missam secundum *formam extraordinariam*;
2. ad usum Latini sermonis quod attinet, necesse est ut sacerdos celebraturus scientia polleat ad verba recte proferenda eorumque intelligendam significationem;
3. quoad peritiam vero ritus exsequendi, idonei habentur sacerdotes qui ad Sacrum faciendum secundum *extraordinariam formam* sponte adeunt et qui antea hoc fecerant.

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<sup>15</sup> et, adiunctis id postulantis, ipsam Ritus Romani *formam extraordinariam*.

22 – In Dioecesibus ubi desint sacerdotes idonei, fas est Episcopis dioecesanis iuvamen a

*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:

1. Every Catholic priest who is not impeded by Canon Law<sup>14</sup> is to be considered *idoneus* ("qualified") for the celebration of the Holy Mass in the *forma extraordinaria*.
2. Regarding the use of the Latin language, a basic knowledge is necessary, allowing the priest to pronounce the words correctly and understand their meaning.
3. 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.

21. Ordinaries are strongly 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<sup>16</sup> and, where pastoral needs suggest it, the opportunity to learn the *forma extraordinaria* of the Roman Rite.

22. In Dioceses without qualified priests, Diocesan Bishops can request assistance from

sacerdotibus Institutorum a Pontificia Commissione *Ecclesia Dei* erectorum exposcere, sive ut celebrent, sive ut ipsam artem celebrandi doceant.

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, sacerdotes, 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<sup>17</sup>, secundum quod quam primum statutum erit.

26 – Ad ea quae constabilia 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.

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.

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 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<sup>18</sup>, 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.

## De Confirmatione et de Ordine

Confirmation and Holy Orders

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.

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 – 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.

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 – 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.

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.

## De Breviario Romano

Breviarium Romanum

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.

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 Triduo Sacro

The Sacred Triduum

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,

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

favorabiliores praebeant occasiones pro bono animarum assequendo, haud exclusa possibilitate reiterandi Sacri Tridui celebrationes in ipsa ecclesia.

favourable to the good of souls, not excluding the possibility of a repetition of the celebration of the Sacred Triduum in the same church.

#### De Ritibus Religiosorum Ordinum

#### The Rites of Religious Orders

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

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

#### De Pontificali Romano et de Rituali Romano

#### Pontificale Romanum and the Rituale Romanum

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.

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.

*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.*

*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.*

Datum Romae, ex Aedibus Pontificiae Commissionis *Ecclesia Dei*, die 30 aprilis a.

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

Gulielmus Cardinalis Levada

William Cardinal LEVADA

*Praeses*

*President*

Vido Pozzo

Mons. Guido Pozzo

*A Secretis*

*Secretary*

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

3 BENEDICTUS XVI, *Epistola ad Episcopos ad producendas Litteras Apostolicas Motu Proprio datas*, de

*Usu Liturgiae Romanae Instaurationi anni 1970 praecedentis*, AAS 99 (2007) 798.

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

5 Cf. CIC, can. 838 § 1 et § 2.

6 Cf. CIC, can. 331.

7 Cf. *Code of Canon Law*, Canon 838 §1 and §2.

8 Cf. *Code of Canon Law*, Canon 331.

9 Cf. CIC, cann. 223, § 2; 838 § 1 et § 4.

10 Cf. BENEDICTUS XVI, *Epistola ad Episcopos ad producendas Litteras Apostolicas Motu Proprio datas, de Usu Liturgiae Romanae Instaurationi anni 1970 praecedentis*, AAS 99 (2007) 799.

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

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

13 Cf. CIC, can. 900, § 2.

14 Cf. *Code of Canon Law*, Canon 900 § 2.

15 Cf. CIC, can. 249; cf. Conc. Vat. II, Const. *Sacrosanctum Concilium*, n. 36; Decl. *Optatum totius* n. 13.

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

17 Cf. BENEDICTUS XVI, *Epistola ad Episcopos ad producendas Litteras Apostolicas Motu Proprio datas, de Usu Liturgiae Romanae Instaurationi anni 1970 praecedentis*, AAS 99 (2007) 797.

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