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UNIVERSAE ECCLESIA INSTRUCTION

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Today the Pontifical Commission "Ecclesia Dei" May 13 published the Instruction on the application of Benedict XVI's Apostolic Letter Motu Proprio "Summorum Pontificum".

The document, approved by the Pope, bears the date of 30 April in liturgical remembrance of Pope St. Pius V. It is signed by Cardinal William Levada and Msgr. Guido Pozzo, respectively president and secretary of the Pontifical Commission "Ecclesia Dei".

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)."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 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, 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 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 Dioceses5, 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 celebration 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 stabiliter 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 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:
a) Every Catholic priest who is not impeded by Canon Law7 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.

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 Latin8 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 priests of the Institutes erected by the Pontifical Commission "Ecclesia Dei", either to the 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 Missal9, 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.

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.

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.

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1. BENEDICTUS XVI, Litterae Apostolicae Summorum Pontificum motu proprio datae, I, AAS 99 (2007) 777; cf. Institutio Generalis Missalis Romani, third edition 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.

NOTICE ON NEW INSTRUCTION UNIVERSAE ECCLESIA

VATICAN CITY, 13 MAY 2011 (VIS) - Following is the notice, in full, summarizing the new Instruction Universae Ecclesia regarding the application of the Motu Proprio "Summorum Pontificum" issued by Fr. Federico Lombardi, director of the Holy See Press Office.

"Instruction on the application of the Motu Proprio Summorum Pontificum (of 7 July 2007, entered into effect 14 September 2007) was approved by Pope Benedict XVI last 8 April and carries the date of 30 April in liturgical remembrance of Pope St. Pius V.

The Instruction, called Universae Ecclesiae on the basis of the first words of the text in Latin, comes from the Pontifical Commission Ecclesia Dei, to which the Pope also entrusted the task of monitoring the observance and application of the Motu Proprio. It therefore bears the signatures of its president, Cardinal William Levada, and secretary, Msgr. Guido Pozzo.

The document was sent to all the Bishops in the past weeks. Remember that "Instructions clarify the prescripts of laws, elaborating on and determining the methods to be observed in fulfilling them" (CIC, can. 34). As is said in n.12, the Instruction was issued "with the desire to guarantee the proper interpretation and the correct application of the Motu Proprio 'Summorum Pontificum'".

It is natural that, in its application, the Instruction follow the law contained in the Motu Proprio. The fact that this occurs now, three years later, is easily explained by recalling that in the Pope's Letter accompanying the Motu Proprio, he explicitly said to the Bishops: "I invite you to send to the Holy See an account of your experiences, three years after this Motu Proprio has taken effect. If truly serious difficulties come to light, ways to remedy them can be sought." The letter accompanying the Instruction thus bears with it the fruit of a three year trial of the application of the law, which was foreseen from the beginning.

The document is presented in plain wording and is easily read. Its Introduction (nos. 1-8) briefly recalls the history of the Roman Missal up to the last edition of John XXIII in 1962 and the new Missal approved by Paul VI in 1970 following the liturgical reform of Vatican Council II. It repeats the fundamental principle that there are "two forms of the Roman Liturgy, defined respectively as extraordinaria and ordinaria: 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" (n. 6).

The purpose of the Motu Proprio, expressed in the following three points, bears repeating: a) to offer to all the faithful the Roman Liturgy in its

most ancient usage, considered as a precious treasure to be preserved; b) to effectively guarantee and ensure, for all who ask for it, the use of the forma extraordinaria; and c) to promote reconciliation at the heart of the Church (cf. n. 8).

A brief section of the document (nos. 9-11) recalls the tasks and powers of the Commission Ecclesia Dei, to which the Pope "has conferred ordinary vicarious power" on the subject. Among others, this has two very important consequences. First of all, this Commission can decide on recourses legitimately sent to it against eventual measures taken by bishops or other Ordinaries that seem to be in conflict with the dispositions of the Motu Proprio (while retaining the possibility of further challenging the decisions of the Commission itself before the Supreme Tribunal of the Apostolic Signatura). Moreover, it falls to the Commission, with the approval of the Congregation for Divine Worship, to take care of eventual editions of liturgical texts for the forma extraordinaria of the Roman Rite (for example, it is to be hoped that, following the document, new saints and new prefaces will be added).

The properly normative part of the document (nos. 12-35) contains 23 brief points on different topics.

The competence of diocesan bishops to implement the Motu Proprio is reasserted, with the reminder that in cases of controversy regarding the celebration in the forma extraordinaria, the Commission Ecclesia Dei will adjudicate.

It clarifies the concept of coetus fidelium stabiliter existens ("where there exists a stable group of faithful"), whose desire to attend the celebration in the forma extraordinaria is to be willingly accepted by pastors. While leaving an evaluation of the number of persons necessary to constitute such a group to the prudent assessment of the pastors, it specifies that it not be necessarily constituted by persons belonging to a single parish, but can be composed of persons coming from different parishes or even different dioceses. Always keeping in mind respect for the widest pastoral needs, the Instruction proposes a spirit of "generous welcome" toward the groups of faithful who request the forma extraordinaria and the priests who occasionally ask to celebrate that form with some faithful.

Also very important is the clarification (n. 19) according to which the faithful who request 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 Pope's authority as Supreme Pastor of the Universal Church. Such would, in fact, be in obvious contradiction of the purpose of the Motu's "reconciliation".

Important indications regarding the "qualified priest" to celebrate the forma extraordinaria are also given. Naturally, he should not have impediments from a canonical aspect. He should know Latin sufficiently well

and know the rite to be celebrated. Bishops should, therefore, make adequate formation possible in the seminaries to such ends and the possibility is noted, if other qualified priests are unavailable, of the assistance of priests from the Institutes established by the Commission Ecclesia Dei (which normally use the forma extraordinaria).

The Instruction repeats that every priest, whether diocesan or religious, has the right to celebrate the Mass sine popolo (without a congregation) in the forma extraordinaria if they so desire. Therefore, if it is a celebration with the participation of only one minister, the individual religious do not need the permission of their superiors.

Always in reference to the forma extraordinaria, there follow norms regarding the liturgical rubrics and use of liturgical books (such as the Ritual, the Pontifical, and the Ceremonial of Bishops), the possibility of using the vernacular for the readings (proclaimed either after the Latin language readings or even in alternative to them in "Low Masses"), the possibility for clerics to use the pre-reform Breviary, and the possibility of celebrating the Sacred Triduum of Holy Week for groups of faithful who request the ancient rite. As regards holy ordination, the use of ancient liturgical books is only permitted in the Institutes that are under the Commission Ecclesia Dei.

On finishing the letter, one is left with the impression of a well-balanced text that intends to promote - as intended by the Pope - a serene usage of the pre-reform liturgy by priests and faithful who feel its sincere desire for their spiritual well-being: even more, a text that intends to guarantee the legitimacy and efficacy of such usage in keeping with what is reasonably possible. At the same time, the text is animated with trust in the bishops' pastoral wisdom and insists very strongly on a spirit of ecclesial communion that should be present in all - faithful, priests, and bishops - so that the purpose of reconciliation, so evident in the Holy Father's decision, not be hindered or frustrated but fostered and attained".

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