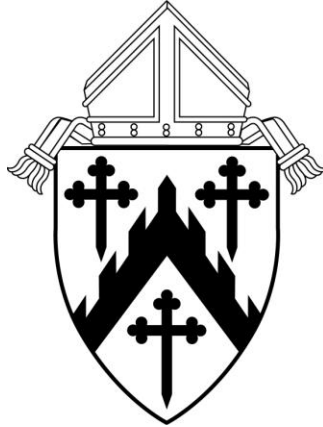


DIOCESE OF DAVENPORT



Policies for Implementing *Summorum Pontificum* in the Diocese of Davenport

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Policy promulgated at the Pastoral Center of the Diocese of Davenport—effective September 14, 2007
Feast of the Exaltation of the Holy Cross
Revised November 27, 2011

Most Reverend Martin Amos
Bishop of Davenport

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§IV-249 POLICIES IMPLEMENTING *SUMMORUM PONTIFICUM* IN THE DIOCESE OF DAVENPORT

Introduction

In the 1980s, Pope John Paul II established a way to allow priests with special permission to celebrate Mass and the other sacraments using the rites that were in use before Vatican II (the 1962 Missal, also called the Missal of John XXIII or the Tridentine Mass). Effective September 14, 2007, Pope Benedict XVI loosened the restrictions on the use of the 1962 Missal, such that the special permission of the bishop is no longer required. This action was taken because, as universal shepherd, His Holiness has a heart for the unity of the Church, and sees the option of allowing a more generous use of the Mass of 1962 as a way to foster that unity and heal any breaches that may have occurred after Vatican II.

However, the Pope is also quite clear that the Mass of 1962 is not to replace the Mass we celebrate today, which remains the ordinary and usual form of the liturgy. The 1962 Mass is seen as “extraordinary”—that is, an exceptional, form of the Mass. This also means that any person or community that wishes to make use of the provisions in the Apostolic Letter must accept the validity of the Vatican II Mass—since the issue foremost in the Pope’s mind is the communion of the Church.

The Pope’s Apostolic Letter does not give priests blanket permission to celebrate Mass and the sacraments according to the 1962 Missal. First, the priest must know how to celebrate the Mass using that Missal and must be able to speak the Latin appropriately. Otherwise, he is “impeded” from celebrating according to the 1962 rite. Second, the Vatican II Mass must remain the ordinary form of celebrating the liturgy in a parish. Therefore, the 1962 Mass can only be celebrated on weekdays (and never so often that it becomes “ordinary” in the parish) and only once on Sundays and feast days. It follows that if there is only one Sunday Mass, the Vatican II Missal must be used since it is the ordinary form.

There are other requirements as well. The liturgical calendar in use in 1962 must be used. The readings must come from an approved Lectionary. All those who minister in the liturgy—deacon, reader, servers, choir, cantor—must be properly trained. Also, a “stable” (in Latin, continenter, meaning continuous) community “of faithful who adhere to the earlier liturgical tradition” must exist at the parish where Mass according to the 1962 Missal will be celebrated (Art. 5, § 1).

Most importantly, the Holy Father has made it clear that the bishop of the diocese remains the “moderator of the liturgy” in his diocese, and it is his responsibility to ensure that the Apostolic Letter is appropriately implemented and that the celebration of the Eucharist is made available to as many people as possible under the ordinary form (see 20Q #10).

*The promulgation of the Pope’s Apostolic Letter raised numerous practical and canonical questions that have been forwarded via the United States Conference of Catholic Bishops to Rome for resolution. Therefore, the Diocese published interim policies in 2007 to guide the implementation of *Summorum pontificum* in our communities. With the publication of the Instruction, *Universae ecclesiae*, we are now able to promulgate these new updated policies.*

*It should be noted that *Universae ecclesiae* respects the distinction between rubrics (24) and disciplinary laws concerning the liturgy (27-28). Therefore, ecclesiastical laws promulgated since 1962 remain in effect unless they are incompatible with the rubrics (strictly defined) of the 1962 books. There are a number of situations that the 1962 books simply did not foresee; in those cases, the later laws also apply.*

§IV-249 Policies for Implementing *Summorum Pontificum* in the Diocese of Davenport

Abbreviations/Conventions/Resources used:

1962 Missal	The Missal promulgated by Blessed Pope John XXIII in 1962. Also known as the “Tridentine Mass” or the Missal of John XXIII. The “extraordinary form” of Mass.
1970 Missal	The Missal promulgated by Pope Paul VI in 1970 and subsequently revised by the Servant of God Pope John Paul II in 1985 and 2001. Also known as the “Vatican II Mass” or the Missal of Paul VI or even the Missal of John Paul II. The “ordinary form” of Mass.
9Q	“Nine Questions on the Ordinary and Extraordinary Forms of the <i>Missale Romanum</i> ” (USCCB Secretariat for the Liturgy, 2007; see the May/June 2007 BCL <i>NewsLetter</i>)
20Q	“Twenty Questions on the Apostolic Letter <i>Summorum Pontificum</i> ” (USCCB Secretariat for the Liturgy, 2007, revised; see the May/June 2007 BCL <i>NewsLetter</i>)
c. / cc.	canon(s)
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law, 1983)
GIRM	General Instruction of the Roman Missal, <i>editio typica tertia</i> , 2002 (retranslated, 2011)
Letter	Letter of Pope Benedict XVI accompanying <i>Summorum Pontificum</i>
RS	<i>Redemptionis sacramentum</i> (Instruction on the Eucharist, Congregation for Divine Worship and the Discipline of the Sacraments, 2004)
SC	<i>Sacrosanctum concilium</i> (Constitution on the Sacred Liturgy, Vatican II, 1963)
SP	<i>Summorum Pontificum</i> (Apostolic Letter, Pope Benedict XVI, 2007)
UE	<i>Universae ecclesiae</i> (Instruction, 2011)

§IV-249.1 The Role of the Bishop

In his letter to the Bishops of the world accompanying Summorum Pontificum, Pope Benedict stated that “these norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful” (Letter, p.3). The Holy Father’s comments, echoing SC 22, are a reminder that the Bishop is charged with overseeing and regulating all aspects of the liturgical life of the diocesan Church, and assigning ministries according to need and to the well-being of the flock in his charge (RS 19, 160; CIC c.838.4).

IV-249.1 Policy

The Bishop of Davenport is responsible for the appropriate implementation of *Summorum Pontificum* in the Diocese, including the promulgation of appropriate norms to be followed.

Procedures

1. The priest may not celebrate the 1962 rites publicly on his own initiative; the use of the 1962 Missal must come at the request of a continuously (stably; meaning that the group has had some history of adhering to the former liturgical tradition and it is not a novelty for them) existing group of the faithful who adhere to the older usage.
2. The faithful who are attached to the previous liturgical tradition are first to approach their pastor to request the celebration of Mass according to the 1962 Missal.
3. If the pastor is unable to fulfill that request in a manner consistent with *Summorum Pontificum* and these policies, the group is to inform the Bishop (SP Art. 7).
4. The Bishop judges what would be the best approach to fulfilling such a request (for example, naming specific parishes for the use of the 1962 Missal), and retains the authority to determine whether or not the requirements set out in *Summorum Pontificum*, *Universae ecclesiae*, and in these policies have been fulfilled.

§IV-249.2 Faculties

Only priests who are capable of doing so may celebrate the Mass and other rites according to the 1962 Missal (SP Art. 5, § 4; 20Q #7). The following policies outline when such a celebration is allowed.

IV-249.2.1 Policy

In Masses celebrated without the people (Masses that are not parish Masses; “private” Masses), any priest of the Latin rite may use either the 1962 Missal or the 1970 Missal, on any day except during the Sacred Triduum (SP Art. 2). Members of the faithful who *spontaneously* (“of their own free will”) request it may attend such Masses (SP Art. 4), as long as the law is observed. That is, such Masses may not be advertised or persons invited. It is expected that at least one person is present as a server.

IV-249.2.2 Policy

Conventual (community) Masses in religious communities may also be celebrated according to the 1962 Missal. However, if such communities want to celebrate according to the 1962 Missal “often, habitually or permanently,” the issue is to be referred to the Major Superiors (SP Art. 3).

IV-249.2.3 Policy

“In parishes, where there is a stable group of faithful who adhere to the earlier liturgical tradition” (SP Art 5, § 1), the Mass may be celebrated according to the 1962 Missal as long as the following procedures are observed.

Procedures

1. The priest who celebrates the Mass must be “qualified to do so and not juridically impeded” (SP Art 5, § 4). In other words, the priest must be able to competently celebrate the liturgy (be able to understand the Latin and the rubrics of the rite being celebrated), adhere to the Church and Church Teaching, and be free of any irregularity or censure to exercise sacramental ministry.
 - a. Every Catholic priest who is not impeded by Canon Law [c. 900 §2] is to be considered “qualified” to celebrate the extraordinary form of the Mass (UE 20a).
 - b. Regarding the use of Latin: priests should be able to pronounce the words correctly and understand their meaning (UE 20b).
 - c. Regarding knowledge of how to execute the Rite: qualification is presumed if priests spontaneously present themselves to celebrate the Rite and have done so previously (UE 20c).
2. In order to ensure the proper implementation of *Summorum Pontificum*, prior to beginning the use of the 1962 Missal in a parish the pastor (or in the case of a religious community, the religious superior) is to complete “Appendix A: Documentation Form” and submit it to the Director of Liturgy for review.
3. In beginning the use of the 1962 Missal, pastors are to ensure that the good of those faithful requesting the use of the Missal “harmonises with the ordinary pastoral care of the parish” while “avoiding discord and favouring the unity of the whole Church” (SP Art. 5, § 1; see also UE 8c).
4. The requirements detailed in § IV-249.3 through § IV-249.5 are to be followed.
5. The celebration of the Mass in the extraordinary form is included on determining compliance with the rules for bination and trination apply (c. 905).

§IV-249.3 Requirements for the Celebration of Mass

The Mass according to the 1962 Missal has its own structure and logic. That Mass and the Mass according to the 1970 Missal are not to be combined in any way. At the same time, it is important to note that there is a distinction between the rubrics of the 1962 Missal (and the 1965 Rites listed below intended for use with the 1962 Missal) and liturgical laws that govern matters of external discipline. Many of the laws in this latter category that were in force in 1962 have since been abrogated. The faithful may choose to observe the former, more rigorous disciplines, but cannot be required to do so.

IV-249.3 Policy

1. The 1962 Missal must be used. There is to be no combining of the rites and texts of the ordinary and extraordinary forms (*Ecclesia Dei*, 1991; UE 24).
2. Celebration according to this Missal may take place on weekdays, while on Sundays and feast days only one such Mass may be celebrated (SP Art 5, § 2). At the same time, since this is the “extraordinary” form, it cannot replace the ordinary celebration of the Mass for the wider community.
3. Celebrations may take place in the afternoon; the current discipline of fasting for one hour before communion (rather than the previous discipline of fasting for three hours) is to be observed (c. 919).
4. Concelebration may take place according to the rubrics of the 1965 Rite of Concelebration at Mass. Current discipline regarding concelebration is found chiefly in c.902 and GIRM §§199-203. Priests who do not know how to pronounce the Latin should not concelebrate (RS §113). If not concelebrating, clerics attend in choir (wearing cassock, surplice, and biretta).
5. Communion may be distributed under both species according to the rubrics of the 1965 Rite of Communion Under Both Kinds. Current discipline regarding distribution of Communion under both species is found in c.925 and GIRM §§281-283. Therefore, Communion may be distributed in the hand, the faithful may receive Communion standing (see RS 91), and properly prepared and commissioned Extraordinary Ministers of Holy Communion (c. 910) may be utilized if necessary.
6. Any deacon may exercise his liturgical ministry under the 1962 Missal, provided that, like the priest, he is competent in the rubrics and language (see §IV-248.2 above).
 - a. There is no provision for a deacon at a low or high (sung) Mass in the 1962 Missal; it is not permitted to fabricate a role for the deacon at these rites.
 - b. There is a role for a deacon (and subdeacon) at a solemn high Mass. A priest may serve in this role, vested as a deacon.
 - c. A priest or deacon, vested as a subdeacon, would serve in the ministry of subdeacon at a solemn high Mass; an instituted acolyte may also serve in this capacity—but wears only an alb (and not the tunic).
7. Lay persons (male or female) may exercise the ministries of server and reader, if competent to do so.
 - a. The issues of female altar servers and lay readers are disciplinary matters (c.230); therefore UE 27 applies.
 - b. In a private reply, the Pontifical Commission *Ecclesia Dei* answered that female altar servers are not permitted in the extraordinary form. However, as a private response, it only binds the one to whom it was addressed. In the Diocese of Davenport, female altar servers are permitted.
8. The rubrics of the 1962 Missal assume the universal availability of numerous liturgical items. Those which affect the conduct of the rite are required if the 1962 Missal is to be used. See Procedures below.
9. Most sanctuaries can be accommodated to meet the rubrical needs of the extraordinary form. When this is not possible, a church better suited to this celebration should be chosen.

IV-249.3 Policy (cont.)

10. The calendar and *Lectionary* of the 1962 Missal are to be followed, and the readings “may be given in the vernacular, using editions recognized by the Apostolic See” (SP Art. 6; 20Q #12).
 - a. In other words, the readings may be proclaimed solely in Latin, or in Latin followed by the vernacular, or in Low Masses, solely in the vernacular (UE 26).
 - b. Any vernacular translation of the readings approved for liturgical use may be utilized.
11. In regards to the Paschal Triduum:
 - a. Since there is ordinarily one parish celebration of each of the Triduum liturgies, those celebrations should ordinarily take place using the ordinary form.
 - b. A parallel celebration of the Triduum using the extraordinary form is not excluded if suitable arrangements can be made and the good of souls requires it (UE 33). The Vigil must begin after dark.
 - c. On Good Friday, the intercessions given in the 1962 Missal are used – with the exception of the prayer for the Jewish people. The revised text reads as follows:

Oremus et pro Iudaeis
Ut Deus et Dominus noster illuminet corda eorum, ut agnoscant Iesum Christum salvatorem omnium hominum.
Oremus. Flectamus genua. Levate.
Omnipotens sempiterna Deus, qui vis ut omnes homines salvi fiant et ad agnitionem veritatis veniant, concede propitius, ut plenitudine gentium in Ecclesiam Tuam intrante omnis Israel salvus fiat. Per Christum Dominum nostrum. Amen.
12. The full, conscious, and active participation of the faithful remains normative. Before the extraordinary form is used, pastors should ensure that the faithful have been adequately prepared with this end in mind (e.g., the faithful should be able to pray their parts in Latin and sing at least the more basic Gregorian chants).

Procedures

1. Those celebrating the Mass according to the 1962 Missal should attempt insofar as is possible to meet the liturgical requirement for celebrating the Mass according to that rite.
 - a. If any of the requirements cannot be followed, the priest, pastor or religious superior is to contact the Director of Liturgy.
 - b. In consultation with the bishop, the Director will determine whether the omission of said requirements could be tolerated “in accordance with sound principles including fidelity to tradition and openness to sound development” (*The Ceremonies of the Roman Rite Described*, p. 20). While allowances may be made for the less visible items, those items which are visible and the absence of which would be distracting to the faithful (for example, candle sticks, altar crucifix, bells, proper vestments, etc.) must be restored. Those items which do not affect the conduct of the rite (for example, the maniple and burse) may be omitted out of necessity.
2. The use of the 1962 Missal in accord with *Summorum Pontificum* presumes that the community recognizes the validity of the ordinary form of the Mass and the authority of the Second Vatican Council and the Roman Pontiff. If this is not the case, the pastor or priest celebrating according to the 1962 Missal must correct the error of those who claim otherwise (see UE 19).
3. A list of resources is available in Appendix B.

§IV-249.4 Requirements for the Celebration of the other Sacraments and Rites

In addition to allowing the celebration of Mass according to the 1962 Missal, Pope Benedict XVI has granted pastors the right to allow for the use of other rites according to the 1962 Missal if so requested by the faithful.

IV-249.4 Policy

The pastor of a place may permit celebrations of the Sacraments of Matrimony, Baptism, Penance, and Anointing of the Sick—and the celebration of funerals—using the 1962 Missal if requested to do so by the faithful, providing that he (or the other cleric who will celebrate the rite) is competent to do so and the good of souls requires it (SP Art. 5, § 3; Art. 9, § 1).

If competent to do so, a bishop who is an ordinary may celebrate Confirmation according to the *Roman Pontifical* in effect in 1962 as well (SP Art. 9, § 2).

Procedures

1. As with the celebration of Mass, the full ecclesial communion of the individuals requesting the celebration of the sacraments according to the prior usage is presumed by recourse to the provisions of the *motu proprio*. If such communion is lacking, the rites should not be celebrated.
2. Normally the sacraments are to be celebrated in the parish of the individual or family. If the sacraments are to be celebrated outside the parish of an individual, or by an individual other than the proper pastor, then the written consent of the proper pastor of the individual or family must be obtained since the proper pastor has the right to administer the sacraments to his parishioners (CIC c.530).
3. All requirements which the parish and diocese legitimately have in place regarding sacramental preparation for the requested sacrament must be fulfilled.
4. All records of the sacramental celebration are to be entered and maintained in the parish where the sacrament was celebrated.
5. The edition of the *Collectio Rituum* in force in 1962 should be used. However, the 1961 edition of the *Collectio Rituum* for the United States, which was in force in 1962, is no longer in print. Therefore, the 1964 edition (which contains some minor adaptations added between 1960 and 1962) may be used if the 1961 edition is not available.

§IV-249.5 Reporting Requirements

In his letter accompanying the promulgation of Summorum Pontificum, Pope Benedict XVI requested that the bishops send to the Holy See an account of their experiences implementing the motu proprio—especially in regards to difficulties encountered (Letter, p.3).

IV-249.5 Policy

All priests who celebrate the Mass or any other rite according to the 1962 Missal are to report their usage and experiences to the bishop of the diocese.

Procedures

1. The Bishop, with the Director of Liturgy, will meet regularly with the priests celebrating the priests celebrating the extraordinary form of the Mass.
2. The Director of Liturgy will make available a list of parishes within the diocese offering the Mass using the 1962 Missal to pastors in order to facilitate proper referral.

Appendix A: Documentation Form

Name of Parish: _____ City: _____

Pastor: _____ Phone: _____

Rites proposed to be celebrated under the 1962 Missal: Mass Baptisms Weddings Funerals

The Ministers

In order to ensure that the rites are properly celebrated, please give the name of the priest(s) who will be celebrating each of the rites checked above, and detail the specific formation each priest has had to celebrate those rites. An examination in the rubrics and Latin and/or interview will be scheduled once this form is received.

Name: _____

Name: _____

Formation:

Formation:

The Community

In order to ensure that the requirements of Summorum Pontificum are met, please answer the following:

The request to use the 1962 Missal has come from the faithful, and is required for the good of souls. Yes No

The faithful making this request are a stable community at this parish who adhere to the older usage. Yes No

The faithful making this request do not consider the 1970 Missal invalid and are in full communion. Yes No

How many of the faithful are involved? _____

The use of the 1962 Missal has been discussed with the Parish Council
(please attach minutes documenting discussion and the consultative vote of the council) Yes No

The parish has been catechized concerning the reasons for the use of the 1962 Missal
(please attach any catechetical materials used) Yes No

The use of the 1962 Missal will remain “extraordinary” and will not interfere with the usual pastoral care of the parish (please attach Mass schedule, specifying at which Masses the 1962 Missal will be used) Yes No

The parish has all the required liturgical items required to celebrate the liturgy according to the 1962 Missal. Yes No

If not, what is lacking?

Signature: _____

Date: _____

Appendix B: Resources

The May/June 2007 edition of the *NewsLetter* from the United States Conference of Catholic Bishops Committee on the Liturgy includes the text of *Summorum Pontificum* as well as a helpful “Question and Answer” section. The *NewsLetter* may be accessed at: <http://www.usccb.org/liturgy/bclnewsletterjune07.pdf>.

The standard guide for celebrating the Mass according to the 1962 Missal is *The Ceremonies of the Roman Rite Described*, by Adrian Fortescue, J.B. O’Connell, and Alcuin Reid, OSB (14th rev. ed., 2003). Another source is *The Celebration of Mass: A study of the Rubrics of the Roman Missal* (3 vol) by John Berthram O’Connell, Bruce Publishing Co., 1956.

The Missal, as well as Latin-English Sunday Missals for the faithful, are available in an imprint authorized by Cardinal John O’Connor from Roman Catholic Books, PO Box 2286, Fort Collins, CO, 80522-2286; <http://www.booksforcatholics.com>.

The 1964 edition of the *Collectio Rituum* is available from the Priestly Society of St. Peter Publication Service: Griffin Road, PO Box 196, Elmhurst, PA 18416; <http://store.fraternitypublications.com/>. A simple English translation of the rubrics of the 1962 Missal is also available to be ordered here, as is the liturgical calendar (*ordo*) for the year.

The Priestly Fraternity of St. Peter, in collaboration with Una Voce America, provides workshops for training priests in the "Extraordinary Form" of the Roman Rite. The cost for each of these five day workshops is \$300.00. To receive more information or to make a reservation, interested priests should contact: Fr. Goodwin at (402) 797-7700 or email: seminary@fssp.org or write to: Attn: Mass Workshops, O.L.G. Seminary, P.O. Box 147, Denton, NE. 68339.

The website of the Latin Liturgy Association also contains helpful resources: <http://www.latinliturgy.com/>.