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May Jesus Christ be praised!

I am writing to the Pontifical Commission Ecclesia Dei to ask for clarification of the doubts in the application of the liturgy of the *extraordinary form of the roman rite*. As a diocesan priest, I write a doctoral dissertation entitled "*An extraordinary form of the Roman rite. The rites of liturgy and the legal position of the communities after the Second Vatican Council*". The work is written at the Faculty of Canon Law at the Cardinal Stefan Wyszyński University in Warsaw, and its defense is planned for the autumn of 2019. During the writing of this monograph, *dubia* appeared which I would like to present to the dicastery. Explanations will be used in the doctoral dissertation, which will be published in the form of a book and will help the people of the liturgical tradition in Poland and in Polonia. These are questions that the faithfuls of this liturgy also ask.

So please answer the following questions:

1. In the liturgy of the word, in the Mass recited (*Missa lecta*) the lesson and the Gospel can be read only in the national language. Can lectionary of an *ordinary form of the roman rite* be used, which the texts corresponding to the Missal of 1962?
2. Is it permitted to use the third *Confiteor* before the Communion of the faithfuls? It is known that it was formally abolished (*Rubric of the Missal and Roman Breviary*, No. 503), but many liturgical groups in Poland continue to practice this rite. There is also a discussion on its application.
3. Is it permitted to bless the child with a Host who does not receive Holy Communion yet while giving the Holy Communion to the faithfuls? You can meet the practice of the child's blessing with a sign of the cross without giving him Holy Communion.
4. Is it possible to use the formula of a Saint from the Missal of Paul VI at the celebration of the Mass according to the Missal of John XXIII? In a private letter of 7 April 1993 in number 4 (Prot. N. 24/92), the Commission authorized the use of Saints' formulas canonized after 1962 issued by the Congregation for Divine Worship and the Discipline

- of the Sacraments, supplementing the missing elements from the common texts. So how do you understand this permission?
5. Is it possible to celebrate the Sunday Mass formula in *an extraordinary form of the roman rite* on Saturday in the afternoon?
 6. Can an acolyte who is not a seminarist and seminarist who is not yet an acolyte (but who has worn a cassock) serve as a subdeacon in the liturgy of the Mass? A positive answer seems to be suggested by previous statements of the Commission (7 June 1993 - Prot. N. 24/92; 6 November 2012 - Prot. N. 39/2011L; 8 May 2013 - Prot. N. 39/2011L).
 7. Can a lay person serve as a master of ceremony during a Pontifical Mass in *an extraordinary form of the roman rite*? If so, is it permissible for a person to dress the costume of the master of ceremony, which is assigned to a priest?
 8. Is it possible to use the *Rituale Romanum* from 1952 during the celebration of the funeral with the ashes of the faithful after the cremation of the body (urn)? If so, how should the celebration look like?
 9. Is it possible to use the *Rituale Romanum* from 1952 at the burial of a child who died before he had been baptized? In such circumstances, should one rather use the Ritual issued after the Second Vatican Council in which such a rite was foreseen?
 10. Is it possible to use *Collectio Rituum* for Poland, which on 23 October 1959 (ND 2/957) was approved by the Sacred Congregation of Rites, and it came into force on 14 April 1963? In *Motu Proprio Summorum Pontificum* and *Instruction Universae Ecclesiae* is mentioned about books in force in 1962, there is no mention of the possibility of using *Collectio Rituum*.
 11. Preparing an adult for baptism and using *an extraordinary form of the roman rite*, should we use the texts introduced to the *Rituale Romanum* by decree of the Holy Congregation of Rites dated 27 November 1959 (removed texts to be pronounced by a baptism candidate converted from paganism, Judaism, Islam or Protestantism - *Ephemerides Liturgicae* 74 [1960] 133) and by decree *Ordo Baptismi adultorum* of 16 April 1962 (introduced rites divided into seven levels of catechumenate with the addition of *Ordo Baptismi adultorum per gradus Catechumenatus dispositus* - AAS 54 [1962] 310-338)?
 12. Does the authority for absolution received by the priests of the FSSPX from Pope Francis through the Apostolic Letter *Misericordia et misera* include priests of religious communities that are part of the Fraternity and priests of religious communities that are associated with the Fraternity but are not formally part of it?
 13. Are non-roman rites (mozarabe and ambrosian) and roman territorial rites (diocese of Lyon and Braga) regulated by the *Motu Proprio Summorum Pontificum*? *Instruction Universae Ecclesiae* only mentions the books of 1962 of religious communities (No. 34).
 14. What are the legal regulations for the celebration of the liturgy in the rites mentioned in the previous question? Should they be celebrated only in a specific territory? Is the consent of the ordinary of the place (the diocesan bishop) necessary for the celebration of the liturgy in the *ancient form of the old-spanish, ambrosian, bragan or lyonnais rite*?
 15. Does the use of the books of roman religious rites of 1962 refer only to members of these institutes (*Instruction Universae Ecclesiae*, no. 34)? For example, can a diocesan priest make a Mass in *an extraordinary form of dominican rite*? If so, should he do this only in the chapel or the church of the religious community? Does he need permission from the general superior of the community of this rite or maybe from another superior?

16. Do subdeacons have the canonical obligation to recite the Breviary? Through the law expressed in the Code of Canon Law of 1983, clergymen are understood as deacons, presbyters and bishops (c. 1009 § 1 CIC). In the light of Instruction *Universae Ecclesiae* (no. 27), we should use discipline contained in the Code of Canon Law of 1983. So, should it be governed by the Constitutions of a community, which can oblige subdeacons to recite *Breviarium Romanum*?
17. According to the directives some of the Episcopal Conferences and diocesan bishops diocesan bishop is given the right to determine the size and even the type of group of faithfuls (*coetus fidelium*) who can ask the parish priest for a permanent celebration of the Mass in an *extraordinary form*. Do these directives have the legal force? This directives seem to contradict the Motu Proprio *Summorum Pontificum*. In the Instruction *Universae Ecclesiae* is mentioned about several people or certain persons (*aliquibus personis*) who can form a stable group of the faithfuls. Also, in the conviction of canonists, the size of the group, which is not specifically defined, is based on the principle *tres faciunt collegium* (c. 115 § 2 CIC), so 3 people are enough to create a *coetus fidelium*. In addition, the introduction of a higher number by the bishops may hinder the papal Motu Proprio and make the liturgy more difficult for the faithful.
18. Do they have the legal force of the directives of the Episcopal Conferences or diocesan Bishops, in which the decision to allow a permanent celebration of the Mass in the *extraordinaria form* is entrusted not to the parish priest but to the diocesan bishop in a situation where the faithful from the various parishes create *coetus fidelium*? This directive seems to contradict the Motu Proprio *Summorum Pontificum*. In the *Universae Ecclesiae* Instruction published 3 years after the publication of the guidelines of the Episcopal Conferences, it was specified that *coetus fidelium* can be created by believers of various parishes and even dioceses (No. 15).
19. Do they have the legal force of the guidelines of the Episcopal Conferences or diocesan bishops, according to which the Mass in the form of *extraordinaria* can not replace the Mass celebrated so far in *ordinaria*? In the Motu Proprio *Summorum Pontificum* and the Instruction *Universae Ecclesiae*, there is no such regulation, and such a directive seems to narrow the papal Motu Proprio. In addition, from documents, it seems that the pastor should assess the situation and set a fixed time for the celebration of the Mass in an *extraordinary form*, after informing the faithful about it.
20. In the *Universae Ecclesiae* Instruction (no. 27) it was indicated that the discipline of the Code of Canon Law of 1983 prevails over the current discipline of 1962, including in the books of 1962. So, this applies only to the disciplinary standards of the Code of Canon Law of 1983 or other disciplinary norms issued after 1962, among others by the Roman Curia? Are also other disciplinary norms established after 1962, but not included in the Code of John Paul II outweigh the standards in force in 1962?
21. Are the decrees of the Sacred Congregation of Rites (*Decreta Authentica Congregationis Sacrorum Rituum, ex actis eiusdem collecta ... etc.*) published incessantly since 1588 and remain legally binding in relation to the NFRR?
22. What are the responses of the Pontifical Commission *Ecclesia Dei* to matters regarding the liturgy in the *extraordinary form* of the Roman Rite? Do they have a rank equal to the decrees (*Decreta Authentica ...*) of the Sacred Congregation of Rites?
23. In some places the practice of celebrating on the eve of Pentecost the Solemn Mass in the *extraordinary form* of the Roman rite, preceded by the devotion of baptismal water according to the liturgical books earlier than that in force in 1962. Is the celebration of

- Christmas Eve rites according to books earlier than those in force in 1962 admissible? And if not - is it allowed to celebrate in the Mass the ordinances of the eve of Pentecost at least as a "private service"?
24. During the Mass, in the extraordinary form of the Roman Rite, Gregorian chants performed using a different method than the Solezmian method provided for by *Graduale Romanum* 1961 are acceptable, in particular: 1) the semiological method of Eugene Cardine's house (eng. *Semiology*, "Gregorian's Semiology") House Eugene Cardine); 2) singing method by Marcel Peres (vocal technique based on eastern (especially croatian); practice used widely by Marcel Peres and his students); 3) using *Graduale Romanum* 1908, omitting the rules and regulations regarding the technique of singing the Gregorian chant prescribed in the *Graduale Romanum* 1961.
 25. In some places, Gregorian chants are occasionally performed with a variety of tracks. Is it permissible in Gregorian chant during the liturgy in the extraordinary form of the Roman rite to use tropes, for example: *Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laus tua Deus resonet coram te Rex. Laudamus te. Qui venisti propter nos. Rex angelorum Deus. Benedicamus te. In sede maiestatis tuae. Adoramus te. Veneranda Trinitas. Glorificamus te. etc.* (Benevent VI. 34. *Mus. Pal.* XV, 238).
 26. How to respond to the commonly performed modern singing at Masses sung? It is usually used during the procession of entering or after performing an antiphon in Latin, e.g. after *Ant. ad Offertorium* or *Ant. ad Communion*. Doubts arise from the fact that in the *Encyclical Musicae sacrae disciplina* from 1956 and in the *Instruction De musica sacra* from 1958 (no. 14, a) it was indicated that this should be done with the permission of the local ordinary, if it is a century or an immemorial habit.
 27. Is the female solo singing allowed during the liturgy in the extraordinary form of the Roman Rite, in connection with the instruction of *Musica Sacram* published in 1967? The Sacred Congregation of Rites, in reply to the On July 10, 1959, for dubia regarding the *Instruction De musica sacra* from 1958 (questions were asked by Alojzy Carli - bishop of Segni), she ruled that solo singing should not be performed by a woman (No. 3-4).
 28. On June 20, 1964, by a decree of the Holy Congregation of Rites (Prot. N. D. 17/963), new Polish Mass formulas for the *Poloniae proprium* were introduced for the dioceses of Poland. Should I use forms introduced in 1964 or remain in place for 1962?
 29. Similarly to the permits issued for the celebration of Holy Week according to the liturgical books in force before the *Ordo Hebdomadae Sanctae Instauratus*, it is envisaged in the future to be allowed to celebrate the Holy Week according to the last edition of the *Caeremoniale Episcoporum*, instead of the *Ritus Pontificalis Ordinis Hebdomadae Sanctae Instaurati* issued in 1958?

Waiting for answers to the presented dubia

With filial devotion

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