

教宗本篤十六世

以自動手諭發出之

《歷任教宗》宗座牧函

LITTERAE APOSTOLICAE  
MOTU PROPRIO DATAE

**BENEDICTUS XVI**

**SUMMORUM PONTIFICUM**

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# 教宗本篤十六世

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## 《歷任教宗》宗座牧函

歷任教宗至今所經常關注的，是讓基督的教會，向至尊天主，獻上相稱的禮儀，「為讚美並光榮他的聖名」及「為他整個聖教會的益處」。

自不可稽考的年代起，一如直至將來，根據必須遵守的原則：「教會的祈禱應與它的信仰律保持一致，因此每一地區教會，不僅須在教義和聖事標記上與普世教會相符，而且其禮儀的習尚亦須採用整個教會源於宗徒及延綿不斷的傳統。這不僅是為避免錯誤，亦是為使信仰得以完整地傳遞」<sup>1</sup>。

在履行此一職責的教宗當中，大聖額我略尤為卓著。他致力把前代羅馬人所累積的敬禮和文化寶藏，與公教信仰一起傳遞給歐洲的新興民族。他曾發出訓令，使按照羅馬當地模式舉行的神聖禮儀，包括彌撒祭獻和神聖日課的結構形式，得以界定和保存。他又極力推廣男女隱修生活；那些在各地按照聖本篤會規度隱修生活的男女，在宣揚福音的同時，以自己的生活印證他們會規中那為人最有裨益的原則，即：「任何事工，都不可優先於天主的事工。」（會規第四十三章）。如此，按照羅馬風俗的神聖禮儀，不僅孕育了信德和虔敬精神，亦讓眾多民族的文化得以開花結果。教會不同形式的拉丁禮儀，亦在基督徒歷史的每個時代，激勵了極多人的靈性生命、加強了信眾的宗教情操，並培養了他們的虔敬精神。

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1 〈羅馬彌撒經書總論〉，第三版（2002年），397條。

然而，為使神聖禮儀更有成果地負起這職能，另有歷代多位教宗曾對此表現特別關注。在他們當中，聖庇護五世尤為卓越。他滿懷牧民熱忱，按照特倫多大公會議的敦促，重整了教會的整個禮儀，使經校正的、「按教父們的規範予以修復」的禮書版本得以出版，供拉丁教會採用。

明顯地，在羅馬禮的禮儀書中，以《羅馬彌撒經書》最為出色。它發源於羅馬城，在後代多個世紀間逐漸定型，且與較近代所採用的經書甚為相似。

「因此，羅馬教宗們與時並進，就時代作出適應，並欽定禮儀經本。他們在我們所踏進的這一世紀，作了更多的修訂」<sup>2</sup>。事實上，我們的前任者：克萊孟八世、烏爾班八世、聖庇護十世<sup>3</sup>、本篤十五世、庇護十二世及真福若望廿三世，就曾作過這番工夫。

在更近期，梵蒂岡第二屆大公會議表達了一項意願，就是要重新整頓欽崇天主的禮儀，讓人能妥善而虔敬地舉行禮儀，並適應時代的需要。我們的前任者，教宗保祿六世，就曾因這動機，批准拉丁教會經修訂及部份革新的禮儀書。它們被譯成多種通俗語言，並獲主教、司鐸以及信友們欣然接受。若望保祿二世則確認了《羅馬彌撒經書》的第三標準版。羅馬教宗們都以使「這禮儀堂奧，得以其莊嚴及協調，再現光芒」<sup>4</sup>為務。

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2 教宗若望保祿二世，《第二十五年》宗座牧函（1988年12月4日），3節：《宗座公報》81卷（1989年）899頁。

3 同上。

4 教宗聖庇護十世，以自動手諭發出之宗座牧函《兩年至今》（1913年10月23日）：《宗座公報》5卷（1913年）449-450頁；參閱教宗若望保祿二世，《第二十五年》宗座牧函（1988年12月4日），3節：《宗座公報》81卷（1989年）899頁。

然而在其他地區，為數不少的信友，對曾如此深深地滋養他們文化和心靈的禮儀形式，極為留戀，並繼續有所留戀。教宗若望保祿二世為在牧靈上照顧這些信友，於1984年經聖禮部發出《四年至今》恩准，授權主教們可批准採用若望廿三世於1962年出版的《羅馬彌撒經書》。若望保祿二世亦於1988年，以自動手諭發出《天主的教會》宗座牧函，敦勸主教們寬大及慷慨地為所有提出此項請求的信友們運用此權力。

我們的前任者若望保祿二世，曾對於這些信友們的持續請求，詳加考慮，我們在2006年3月23日的御前會議亦曾聽取樞機們的意見；經慎重考慮，並呼求聖神及信靠天主的助佑，我們謹以此牧函，作以下規定：

## 第一條

教宗保祿六世頒佈的《羅馬彌撒經書》，乃公教會拉丁禮「祈禱律」的通常表達方式。聖庇護五世頒佈及經真福若望廿三世再次出版的《羅馬彌撒經書》，則為教會同一「祈禱律」的特殊表達方式，它因其可敬及源遠流長的使用，應享受相稱的尊崇。教會「祈禱律」的這兩種表達方式，絕不導致教會「信仰律」的分裂；兩者實為同一羅馬禮的兩種應用方式。

因此，按照真福若望廿三世於1962年頒佈而從未廢止的標準版《羅馬彌撒經書》的彌撒祭獻，乃舉行教會禮儀的合法特殊方式。以往由《四年至今》及《天主的教會》兩份文件，為舉行此彌撒所制定的各項條件，一概由以下條文取代：

## 第二條

為沒有信眾在場而舉行的彌撒，任何天主教拉丁禮的司祭，不論是教區司鐸或修會司鐸，皆可在逾越節三日慶期外的任何日子，採取真福教宗若望廿三世於1962年出版的《羅

馬彌撒經書》，或教宗保祿六世於1970年頒佈的《羅馬彌撒經書》。為按照兩者之一舉行彌撒，司鐸無需請求宗座或教長的批准。

### 第三條

宗座立案或教區立案的獻身生活的團體及使徒生活團的團體，在其本身的小堂內，如欲使用1962年出版的《羅馬彌撒經書》舉行會院或團體彌撒，乃屬合法。若個別團體或整個修會或使徒生活團願意常常、在大多數情況下或固定地舉行該等彌撒，則此事應由高級上司們，依照教律規定及專用法則作出決定。

### 第四條

按上述第二條所指定的彌撒，亦可在基督信徒自發請求下，依法舉行。

### 第五條

- § 1 — 在堂區內，若持續地有一信友群體對以往的傳統禮儀有所眷戀，主任司鐸應欣然接納他們按1962年出版《羅馬彌撒經書》舉行彌撒的請求。他務須使該等信友的神益，按照法典392條，在主教的督導下，與慣常的牧靈服務，得以和諧並存、避免分歧，並促進整個教會的團結。
- § 2 — 按照真福若望廿三世彌撒經書的禮儀，可於平日舉行；在主日及節慶，則可按此方式舉行一次。
- § 3 — 在信友或司鐸請求下，堂區主任司鐸亦應允許在獨特場合，即婚禮或殯葬禮，或偶然的場合，例如朝聖，以此特殊形式舉行彌撒。

§ 4 — 採用真福若望廿三世彌撒經書的司鐸，須為合格人選及依法不受阻礙者。

§ 5 — 在不隸屬堂區或會院的聖堂，由住持給予上述准許。

## 第六條

按照真福若望廿三世彌撒經書所舉行而有信眾在場的彌撒，讀經亦可以本地語言進行，惟採用的版本須經宗座確認。

## 第七條

按第五條所述的某組平信徒，若其請求不獲堂區主任司鐸允准，則可知會教區主教。主教務請俯允他們的意願。倘若主教未能提供此種禮儀，可將此事轉呈「天主的教會」宗座委員會。

## 第八條

若主教願意照顧作出此種請求的平信徒，但因種種理由受阻，則可將此事轉呈「天主的教會」宗座委員會，以獲取其建議及協助。

## 第九條

- § 1 — 同樣，堂區主任司鐸經充份考慮後，可按人靈神益，批准採用較舊的禮典，施行聖洗、婚配、懺悔及病人傅油聖事。
- § 2 — 教區教長可按人靈神益，批准採用舊的《羅馬主教禮典》舉行堅振聖事。
- § 3 — 聖職人員亦可採用真福若望廿三世於1962年頒佈的《羅馬日課經》。

## 第十條

地方教區當局若認為合適，可按照法典第518條，依法設立按照較舊的羅馬禮舉行禮儀的屬人堂區，或任命住持或專職司鐸。

## 第十一條

若望保祿二世於1988年設立的「天主的教會」宗座委員會<sup>5</sup>，將繼續履行其職務。

該委員會的組織、職責及運作守則，將按羅馬教宗的意願而釐定。

## 第十二條

該委員會除現已享有的權力外，將行使聖座的權力，以監督上述措施的遵守和實施。

我們謹此諭令，以自動手諭發出的本宗座牧函所規定的一切事項，須全部作實及予以確認，且由本年九月十四日、光榮十字聖架節起生效，任何與之抵觸者一概無效。

於本宗座在位第三年，2007年7月7日，發自羅馬聖伯多祿大殿。

# 教宗本篤十六世

原文：拉丁文（見頁12-18）

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5 參閱教宗若望保祿二世，以自動手諭發出之宗座牧函《天主的教會》（1988年7月2日），6節：《宗座公報》80卷（1988年）1498頁。

# 教宗本篤十六世

## 附於《歷任教宗》宗座牧函的信件

各位親愛的主教弟兄：

我懷著很大的信心和希望，將這份以自動手諭發出、有關使用1970年改革前羅馬禮儀的宗座牧函文本，送交給作為牧者的你們。這份文件是經過多番反省、大量徵詢和祈禱後得來的結果。

一些資訊不足的新聞報道和判斷，實在製造了不少混淆。對於此一計劃，大家的反應迥異——由欣然接受到極端反對——然而對其實質內容卻知之不詳。

直接反對這份文件的人，乃基於兩種恐懼。我願意在這封信中，較著眼在這兩方面。

首先，有人懼怕這份文件削弱了梵蒂岡第二屆大公會議的權威，使是次會議的重要決定——禮儀改革——受到質疑。

這種恐懼是沒有根據的。在這方面，我們必須重申：由教宗保祿六世頒佈，並其後由若望保祿二世再出兩版的彌撒經書，顯然是感恩禮儀的通用方式(*Forma ordinaria*)，而且將繼續如此。由若望二十三世在1962年、梵二之前授權出版，並在是次大公會議期間被採用的《羅馬彌撒經書》，由現時起，可採用為舉行禮儀的特殊方式 (*Forma extraordinaria*)。將《羅馬彌撒經書》的兩種版本說成「兩種禮儀」並不恰當。反之，這是同一禮儀的雙重應用。

至於以1962年彌撒經書採用為彌撒禮儀的特殊形式方面，我想在此指出，這彌撒經書從未被廢止，因此原則上它經常是被准許的。當初引進新彌撒經書時，似乎無須為較早期彌撒經書的使用訂立特定守則。很可能大家設想：這將是一件涉及少數個別情況，並應該從地方層面逐一解決的事情。然而不久之後發現，有相當數量的人，對採用這由他們童年就已熟悉的羅馬禮，仍有著強烈的留戀。這種情況尤見於一些國家，當中禮儀運動為很多人提供了顯著的禮儀培育，使他們對這較早期禮儀的舉行形式，有著個人方面深刻的認識。我們都知道，肋菲爾總主教（Archbishop Lefebvre）所領導的運動對舊彌撒經書的忠誠，已變成他們身份認同的外在標誌。然而，形成他們與教會決裂的原因，乃在於更深的層面。很多信徒，雖明顯地服從梵二大公會議和忠於教宗及主教們，卻也渴望恢復他們所曾珍惜的神聖禮儀的舉行方式。這種現象之所以發生，究其原因，乃因為在很多地方，禮儀的舉行往往並非按照新彌撒經書的守則，而且後者卻被理解為容許創新，甚至要求創新，以致禮儀的形象多次遭到扭曲，使人難以忍受。這是我的經驗之談，因我亦曾生活於那為人帶來希望，也帶來混亂的時代。我曾見到，任意扭曲禮儀，令深深紮根於教會信仰的個別信友，極其痛苦。

因此，教宗若望保祿二世感到有必要以《天主的教會》自動手諭（1988年7月2日），為1962年彌撒經書的使用提供指引。然而該份文件並未包括詳細守則，而只以一般的方式向主教們呼籲，請他們對那些因「合理的渴求」而申請採用這羅馬禮的信友，作出慷慨的回應。當時，教宗主要是希望協助聖庇護十世會，與伯多祿的繼承人恢復完全的合一，以及使日漸加深的創傷，得以痊癒。很不幸，修和並未實現。然而，有些團體亦慶幸能運用手諭所賦予的准許。另一方面，

由於缺乏具體的法理規範，以及主教們在這事項上往往恐怕梵二大公會議的權威會受到質疑，因此1962年彌撒經書在這些團體以外的使用，仍存有若干困難。在緊接梵二大公會議之後的時期，人們推斷，請求採用1962年彌撒經書的，將局限於自幼已採用它的較年老的一輩，但現時證實，青年人亦發現了這種禮儀形式，並被它吸引，且從內裡找到一種特別適合他們與至聖聖體聖事相遇的方式。因此，更清晰的法理守則實有需要，這是1988年的手諭所未預見的。這些守則亦可省卻主教們需恆常衡量不同情況，以作出回應。

其次，在評論待發表的手諭時，有人擔心，如可能更廣泛地採用1962年的彌撒經書，將引致堂區團體的混亂或甚至內部分裂。我感到這一恐懼也是沒有根據的。舊彌撒經書的使用，首先要求某程度的禮儀培育和對拉丁語言的一點認識，然而兩者於今並不常見。很明顯地，從這兩項具體要求來看，新彌撒經書將肯定保持為羅馬禮的通常方式。這不僅是法理規範使然，也是基於信友團體的現實狀況。

留戀古老拉丁禮儀傳統的信友所持的態度，確曾被人渲染誇大，而且有時這態度被人不適當地與某些社群特色串連起來。你們的愛德與作為牧者的審慎態度，將是改進此一情況的動力和指引。在這方面，羅馬禮的兩種形式，實可互相增益：新聖人和新頌謝詞，其實可以亦應該納入舊彌撒經書中。聯繫「更古老禮儀習尚」(usus antiquior)各組織的「天主的教會」委員會，將探討這些具體可能性。而按照保祿六世彌撒經書所舉行的彌撒，將較以往更有力地展現那吸引這麼多人返回舊禮的神聖性。保祿六世彌撒經書能團結堂區團體和受它們愛戴的最大保證，就在於它是能極虔敬和符合禮規地舉行。這樣，這彌撒經書的靈性富饒和神學深度，將表露無遺。

現在要提及，有何積極理由促使我決定頒佈這份更新1988年指引的手諭。這是關乎教會內心深處的內部修和。回顧多個世紀以來基督奧體所承受的分裂，我們常得出一個印象，那就是：在分裂即將形成的關鍵時刻，教會的領袖未有做足工夫來保持或恢復修和與團結。我們亦可得出一個印象：這些分裂之所以加深，教會亦負有責任。回眸往事，我們今日便有一項應盡的本份：務須盡力使真正渴望合一者，得以保持或重新恢復合一。我想起在格林多人後書的一句，當中保祿寫道：「格林多人啊！我們的口向你們張開了，我們的心也敞開了。你們在我們心內並不狹窄，而是你們的心腸狹窄。為了以報還報……你們也敞開你們的心罷！」（格後6：11-13）。保祿的說話固然屬於另一場合，但在我們這事項上，他的呼籲可以、且必須觸動我們。就讓我們慷慨地敞開自己的心靈，去接納信德本身可以包容的每一事物罷。

羅馬彌撒經書的兩個版本之間，並無矛盾。在禮儀史中，有成長和發展，卻沒有決裂。我們的前輩所視為神聖而予以保存的事物，至今仍然是神聖的，且為我們亦是偉大的——它們不可能突然被完全禁止或被認為有害。教會的信仰和祈禱所發展出的寶庫，我們務必加以保存，並讓它們享到應有的地位。不用多說，若要體驗圓滿的共融，那些維護舊禮的團體的司鐸，亦不能原則上排拒以新禮書舉行禮儀。事實上，完全排拒新禮，與承認它的價值和神聖性是不相符的。

親愛的弟兄！總括而言，我十分希望強調，這些新的守則絲毫不減弱你們在禮儀或牧養照顧信友方面的權力和責任。事實上，每位主教都是他本教區的禮儀協調者。（參閱《禮儀憲章》22節：「管理聖教禮儀，只屬於教會權力之下：就是屬於宗座，及依法律規定，屬於主教權下。」）

因此，主教的權力沒有被削減。他仍擔當著監察的角色，使凡事得以在和平及安穩中進行。若堂區主任司鐸有任何問題不能解決，則教區教長常可按照本自動手諭所列的新守則，作出干預。

此外，我邀請你們各位弟兄，在本手諭生效三年之後，將你們的經驗提交聖座。若真的發現任何難題，我們可尋求補救之道。

親愛的弟兄們，我懷著感激和信任的心情，將這些數頁信函以及手諭的守則，託付給你們的牧者心腸。讓我們時刻謹記保祿宗徒在向厄弗所長老們致辭時所說的話：「聖神既在全羣中立你們為監督，牧養天主用自己的血所取得的教會，所以你們要對你們自己和整個羊羣留心。」（宗20：28）

親愛的弟兄們，我將這些守則託付給教會之母瑪利亞有力的代禱，並誠心向你們、你們教區內的堂區主任司鐸、作為你們同工的所有司鐸，以及所有信友，頒賜我的宗座遐福。

發自聖伯多祿大殿，2007年7月7日。

## 教宗本篤十六世

（英文版見頁19-24）

LITTERAE APOSTOLICAE  
MOTU PROPRIO DATAE

BENEDICTUS XVI

**SUMMORUM PONTIFICUM**

Summorum Pontificum cura ad hoc tempus usque semper fuit, ut Christi Ecclesia Divinae Maiestati cultum dignum offerret, «ad laudem et gloriam nominis Sui» et «ad utilitatem totius Ecclesiae Suae sanctae».

Ab immemorabili tempore sicut etiam in futurum, principium servandum est «iuxta quod 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>.

Inter Pontífices qui talem debitam curam adhibuerunt, nomen excellit sancti Gregorii Magni, qui tam fidem catholicam quam thesauros cultus ac culturae a Romanis in saeculis praecedentibus cumulos novis Europae populis transmittendos curavit. Sacrae Liturgiae tam Missae Sacrificii quam Officii Divini formam, uti in Urbe celebrabatur, definiri conservarique iussit. Monachos quoque et moniales maxime fovit, qui sub Regula sancti Benedicti militantes, ubique simul cum Evangelii annuntiatione illam

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[1] *Institutio generalis Missalis Romani*, Editio tertia, 2002, 397

quoque saluberrimam Regulae sententiam vita sua illustrarunt, «ut operi Dei nihil praeponatur» (cap. 43). Tali modo sacra liturgia secundum morem Romanum non solum fidem et pietatem sed et culturam multarum gentium fecundavit. Constat utique liturgiam latinam variis suis formis Ecclesiae in omnibus aetatis christianae saeculis permultos Sanctos in vita spirituali stimulasse atque tot populos in religionis virtute roborasse ac eorundem pietatem fecundasse.

Ut autem Sacra Liturgia hoc munus efficacius expleret, plures alii Romani Pontifices decursu saeculorum peculiarem sollicitudinem impenderunt, inter quos eminent Sanctus Pius V, qui magno cum studio pastorali, Concilio Tridentino exhortante, totum Ecclesiae cultum innovavit, librorum liturgicorum emendatorum et «ad normam Patrum instauratorum» editionem curavit eosque Ecclesiae latinae usui dedit.

Inter Ritus romani libros liturgicos patet eminere Missale Romanum, quod in romana urbe succrevit, atque succedentibus saeculis gradatim formas assumpsit, quae cum illa in generationibus recentioribus vigente magnam habent similitudinem.

«Quod idem omnino propositum tempore progrediente Pontifices Romani sunt persecuti, cum novas ad aetates accommodaverunt aut ritus librosque liturgicos determinaverunt, ac deinde cum ineunte hoc nostro saeculo ampliorem iam complexi sunt redintegrationem»<sup>[2]</sup>. Sic vero egerunt Decessores nostri Clemens VIII, Urbanus VIII, sanctus Pius X<sup>[3]</sup>, Benedictus XV, Pius XII et beatus Ioannes XXIII.

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[2] Ioannes Paulus Pp. II, Litt. ap. *Vicesimus quintus annus* (4 Decembris 1988), 3: AAS 81 (1989), 899.

[3] *Ibid.*

Recentioribus autem temporibus, Concilium Vaticanum II desiderium expressit, ut debita observantia et reverentia erga cultum divinum denuo instauraretur ac necessitatibus nostrae aetatis aptaretur. Quo desiderio motus, Decessor noster Summus Pontifex Paulus VI libros liturgicos instauratos et partim innovatos anno 1970 Ecclesiae latinae approbavit; qui ubique terrarum permultas in linguas vulgares conversi, ab Episcopis atque a sacerdotibus et fidelibus libenter recepti sunt. Ioannes Paulus II, tertiam editionem typicam Missalis Romani recognovit. Sic Romani Pontifices operati sunt ut «hoc quasi aedificium liturgicum [...] rursus, dignitate splendidum et concinnitate» appareret<sup>[4]</sup>.

Aliquibus autem in regionibus haud pauci fideles antecedentibus formis liturgicis, quae eorum culturam et spiritum tam profunde imbuerant, tanto amore et affectu adhaeserunt et adhaerere pergunt, ut Summus Pontifex Ioannes Paulus II, horum fidelium pastoralis cura motus, anno 1984 speciali Indulto “Quattuor abhinc annos”, a Congregatione pro Cultu Divino exarato, facultatem concessit utendi Missali Romano a Ioanne XXIII anno 1962 edito; anno autem 1988 Ioannes Paulus II iterum, litteris Apostolicis “Ecclesia Dei” Motu proprio datis, Episcopos exhortatus est ut talem facultatem late et genere in favorem omnium fidelium id petentium adhiberent.

Instantibus precibus horum fidelium iam a Praedecessore Nostro Ioanne Paulo II diu perpensis, auditis etiam a Nobis Patribus Cardinalibus in Concistorio die XXIII mensis martii anni 2006 habito, omnibus mature perpensis, invocato Spiritu Sancto et Dei freti auxilio, praesentibus Litteris Apostolicis DECERNIMUS quae sequuntur:

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[4] S. Pius Pp. X, Litt. Ap. Motu proprio datae *Abhinc duos annos* (23 Octobris 1913): *AAS* 5 (1913), 449-450; cfr Ioannes Paulus II, Litt. ap. *Vicesimus quintus annus* (4 Decembris 1988), 3: *AAS* 81 (1989), 899.

## **Art. 1.**

Missale Romanum a Paulo VI promulgatum ordinaria expressio “Legis orandi” Ecclesiae catholicae ritus latini est. Missale autem Romanum a S. Pio V promulgatum et a B. Ioanne XXIII denuo editum habeatur uti extraordinaria expressio eiusdem “Legis orandi” Ecclesiae et ob venerabilem et antiquum eius usum debito gaudeat honore. Hae duae expressiones “legis orandi” Ecclesiae, minime vero inducent in divisionem “legis credendi” Ecclesiae; sunt enim duo usus unici ritus romani.

Proinde Missae Sacrificium, iuxta editionem typicam Missalis Romani a B. Ioanne XXIII anno 1962 promulgatam et numquam abrogatam, uti formam extraordinariam Liturgiae Ecclesiae, celebrare licet. Conditiones vero a documentis antecedentibus “Quattuor abhinc annos” et “Ecclesia Dei” pro usu huius Missalis statutae, substituuntur ut sequitur:

## **Art. 2.**

In Missis sine populo celebratis, quilibet sacerdos catholicus ritus latini, sive saecularis sive religiosus, uti potest aut Missali Romano a beato Papa Ioanne XXIII anno 1962 edito, aut Missali Romano a Summo Pontifice Paulo VI anno 1970 promulgato, et quidem qualibet die, excepto Triduo Sacro. Ad talem celebrationem secundum unum alterumve Missale, sacerdos nulla eget licentia, nec Sedis Apostolicae nec Ordinarii sui.

## **Art. 3.**

Si communitates Institutorum vitae consecratae atque Societatum vitae apostolicae iuris sive pontificii sive dioecesani quae in celebratione conventuali seu “communitatis” in oratoriis propriis celebrationem sanctae Missae iuxta editionem Missalis Romani

anno 1962 promulgatam habere cupiunt, id eis licet. Si singula communitas aut totum Institutum vel Societas tales celebrationes saepe vel plerumque vel permanentemente perficere vult, res a Superioribus maioribus ad normam iuris et secundum leges et statuta particularia decernatur.

#### **Art. 4.**

Ad celebrationes sanctae Missae de quibus supra in art. 2 admitti possunt, servatis de iure servandis, etiam christifideles qui sua sponte id petunt.

#### **Art. 5.**

§ 1. In paroeciis, ubi coetus fidelium traditioni liturgicae antecedenti adhaerentium continenter existit, parochus eorum petitiones ad celebrandam sanctam Missam iuxta ritum Missalis Romani anno 1962 editi, libenter suscipiat. Ipse videat ut harmonice concordetur bonum horum fidelium cum ordinaria paroeciae pastoralis cura, sub Episcopi regimine ad normam canonis 392, discordiam vitando et totius Ecclesiae unitatem fovendo.

§ 2. Celebratio secundum Missale B. Ioannis XXIII locum habere potest diebus ferialibus; dominicis autem et festis una etiam celebratio huiusmodi fieri potest.

§ 3. Fidelibus seu sacerdotibus id petentibus, parochus celebrationes, hac in forma extraordinaria, permittat etiam in adiunctis peculiaribus, uti sunt matrimonia, exsequiae aut celebrationes occasionales, verbi gratia peregrinationes.

§ 4. Sacerdotes Missali B. Ioannis XXIII utentes, idonei esse debent ac iure non impediti.

§ 5. In ecclesiis, quae non sunt nec paroeciales nec conventuales, Rectoris ecclesiae est concedere licentiam de qua supra.

#### **Art. 6.**

In Missis iuxta Missale B. Ioannis XXIII celebratis cum populo, Lectiones proclamari possunt etiam lingua vernacula, utendo editionibus ab Apostolica Sede recognitis.

#### **Art. 7.**

Ubi aliquis coetus fidelium laicorum, de quo in art. 5 § 1 petita a paroco non obtinuerit, de re certiore faciat Episcopum dioecesanum. Episcopus enixe rogatur ut eorum optatum exaudiat. Si ille ad huiusmodi celebrationem providere non potest res ad Pontificiam Commissionem “Ecclesia Dei” referatur.

#### **Art. 8.**

Episcopus, qui vult providere huiusmodi petitionibus christifidelium laicorum, sed ob varias causas impeditur, rem Pontificiae Commissioni “Ecclesia Dei” committere potest, quae ei consilium et auxilium dabit.

#### **Art. 9.**

- § 1. Parochus item, omnibus bene perpensis, licentiam concedere potest utendi rituali antiquiore in administrandis sacramentis Baptismatis, Matrimonii, Poenitentiae et Unctionis Infirmorum, bono animarum id suadente.
- § 2. Ordinariis autem facultas conceditur celebrandi Confirmationis sacramentum utendo Pontificali Romano antiquo, bono animarum id suadente.

§ 3. Fas est clericis in sacris constitutis uti etiam Breviario Romano a B. Ioanne XXIII anno 1962 promulgato.

**Art. 10.**

Fas est Ordinario loci, si opportunum iudicaverit, paroeciam personalem ad normam canonis 518 pro celebrationibus iuxta formam antiquiorem ritus romani erigere aut rectorem vel cappellanum nominare, servatis de iure servandis.

**Art. 11.**

Pontificia Commissio “Ecclesia Dei” a Ioanne Paulo II anno 1988 erecta<sup>[5]</sup>, munus suum adimplere pergit.

Quae Commissio formam, officia et normas agendi habeat, quae Romanus Pontifex ipsi attribuere voluerit.

**Art. 12.**

Eadem Commissio, ultra facultates quibus iam gaudet, auctoritatem Sanctae Sedis exercebit, vigilando de observantia et applicatione harum dispositionum.

Quaecumque vero a Nobis hisce Litteris Apostolicis Motu proprio datis decreta sunt, ea omnia firma ac rata esse et a die decima quarta Septembris huius anni, in festo Exaltationis Sanctae Crucis, servari iubemus, contrariis quibuslibet rebus non obstantibus.

*Datum Romae, apud Sanctum Petrum, die septima mensis Iulii, anno Domini MMVII, Pontificatus Nostri tertio.*

BENEDICTUS PP. XVI

(本拉丁文中文譯版見頁1-6)

[5] Cfr Ioannes Paulus Pp. II, Litt. ap. Motu proprio datae *Ecclesia Dei* (2 iulii 1988), 6: *AAS* 80 (1988), 1498.

LETTER OF HIS HOLINESS  
**BENEDICT XVI**  
TO THE BISHOPS ON THE OCCASION OF THE PUBLICATION  
OF THE APOSTOLIC LETTER “MOTU PROPRIO DATA”  
**SUMMORUM PONTIFICUM**  
ON THE USE OF THE ROMAN LITURGY  
PRIOR TO THE REFORM OF 1970

My dear Brother Bishops,

With great trust and hope, I am consigning to you as Pastors the text of a new Apostolic Letter “Motu Proprio data” on the use of the Roman liturgy prior to the reform of 1970. The document is the fruit of much reflection, numerous consultations and prayer.

News reports and judgments made without sufficient information have created no little confusion. There have been very divergent reactions ranging from joyful acceptance to harsh opposition, about a plan whose contents were in reality unknown.

This document was most directly opposed on account of two fears, which I would like to address somewhat more closely in this letter.

In the first place, there is the fear that the document detracts from the authority of the Second Vatican Council, one of whose essential decisions – the liturgical reform – is being called into question.

This fear is unfounded. In this regard, it must first be said that the Missal published by Paul VI and then republished in two subsequent editions by John Paul II, obviously is and continues to be the normal Form – the *Forma ordinaria* – of the Eucharistic Liturgy. The last version of the *Missale Romanum* prior to the

Council, which was published with the authority of Pope John XXIII in 1962 and used during the Council, will now be able to be used as a *Forma extraordinaria* of the liturgical celebration. It is not appropriate to speak of these two versions of the Roman Missal as if they were “two Rites”. Rather, it is a matter of a twofold use of one and the same rite.

As for the use of the 1962 Missal as a *Forma extraordinaria* of the liturgy of the Mass, I would like to draw attention to the fact that this Missal was never juridically abrogated and, consequently, in principle, was always permitted. At the time of the introduction of the new Missal, it did not seem necessary to issue specific norms for the possible use of the earlier Missal. Probably it was thought that it would be a matter of a few individual cases which would be resolved, case by case, on the local level. Afterwards, however, it soon became apparent that a good number of people remained strongly attached to this usage of the Roman Rite, which had been familiar to them from childhood. This was especially the case in countries where the liturgical movement had provided many people with a notable liturgical formation and a deep, personal familiarity with the earlier Form of the liturgical celebration. We all know that, in the movement led by Archbishop Lefebvre, fidelity to the old Missal became an external mark of identity; the reasons for the break which arose over this, however, were at a deeper level. Many people who clearly accepted the binding character of the Second Vatican Council, and were faithful to the Pope and the Bishops, nonetheless also desired to recover the form of the sacred liturgy that was dear to them. This occurred above all because in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear. I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations

of the liturgy caused deep pain to individuals totally rooted in the faith of the Church.

Pope John Paul II thus felt obliged to provide, in his *Motu Proprio Ecclesia Dei* (2 July 1988), guidelines for the use of the 1962 Missal; that document, however, did not contain detailed prescriptions but appealed in a general way to the generous response of Bishops towards the “legitimate aspirations” of those members of the faithful who requested this usage of the Roman Rite. At the time, the Pope primarily wanted to assist the Society of Saint Pius X to recover full unity with the Successor of Peter, and sought to heal a wound experienced ever more painfully. Unfortunately this reconciliation has not yet come about. Nonetheless, a number of communities have gratefully made use of the possibilities provided by the *Motu Proprio*. On the other hand, difficulties remain concerning the use of the 1962 Missal outside of these groups, because of the lack of precise juridical norms, particularly because Bishops, in such cases, frequently feared that the authority of the Council would be called into question. Immediately after the Second Vatican Council it was presumed that requests for the use of the 1962 Missal would be limited to the older generation which had grown up with it, but in the meantime it has clearly been demonstrated that young persons too have discovered this liturgical form, felt its attraction and found in it a form of encounter with the Mystery of the Most Holy Eucharist, particularly suited to them. Thus the need has arisen for a clearer juridical regulation which had not been foreseen at the time of the 1988 *Motu Proprio*. The present Norms are also meant to free Bishops from constantly having to evaluate anew how they are to respond to various situations.

In the second place, the fear was expressed in discussions about the awaited *Motu Proprio*, that the possibility of a wider use of the 1962 Missal would lead to disarray or even divisions within

parish communities. This fear also strikes me as quite unfounded. The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often. Already from these concrete presuppositions, it is clearly seen that the new Missal will certainly remain the ordinary Form of the Roman Rite, not only on account of the juridical norms, but also because of the actual situation of the communities of the faithful.

It is true that there have been exaggerations and at times social aspects unduly linked to the attitude of the faithful attached to the ancient Latin liturgical tradition. Your charity and pastoral prudence will be an incentive and guide for improving these. For that matter, the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The “ Ecclesia Dei ” Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard. The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage. The most sure guarantee that the Missal of Paul VI can unite parish communities and be loved by them consists in its being celebrated with great reverence in harmony with the liturgical directives. This will bring out the spiritual richness and the theological depth of this Missal.

I now come to the positive reason which motivated my decision to issue this *Motu Proprio* updating that of 1988. It is a matter of coming to an interior reconciliation in the heart of the Church. Looking back over the past, to the divisions which in the course of the centuries have rent the Body of Christ, one continually has the impression that, at critical moments when divisions were coming about, not enough was done by the Church's leaders to maintain

or regain reconciliation and unity. One has the impression that omissions on the part of the Church have had their share of blame for the fact that these divisions were able to harden. This glance at the past imposes an obligation on us today: to make every effort to enable for all those who truly desire unity to remain in that unity or to attain it anew. I think of a sentence in the Second Letter to the Corinthians, where Paul writes: “ Our mouth is open to you, Corinthians; our heart is wide. You are not restricted by us, but you are restricted in your own affections. In return...widen your hearts also!” (2 Cor 6:11-13). Paul was certainly speaking in another context, but his exhortation can and must touch us too, precisely on this subject. Let us generously open our hearts and make room for everything that the faith itself allows.

There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place. Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.

In conclusion, dear Brothers, I very much wish to stress that these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each Bishop, in fact, is the moderator of the liturgy in his own Diocese (cf. *Sacrosanctum Concilium*, 22: “*Sacrae Liturgiae moderatio ab Ecclesiae auctoritate unice pendet quae quidem est apud Apostolicam Sedem et, ad normam iuris, apud Episcopum*”).

Nothing is taken away, then, from the authority of the Bishop, whose role remains that of being watchful that all is done in peace and serenity. Should some problem arise which the parish priest cannot resolve, the local Ordinary will always be able to intervene, in full harmony, however, with all that has been laid down by the new norms of the *Motu Proprio*.

Furthermore, I invite you, dear Brothers, 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.

Dear Brothers, with gratitude and trust, I entrust to your hearts as Pastors these pages and the norms of the *Motu Proprio*. Let us always be mindful of the words of the Apostle Paul addressed to the presbyters of Ephesus: “ Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the Church of God which he obtained with the blood of his own Son ” (Acts 20:28).

I entrust these norms to the powerful intercession of Mary, Mother of the Church, and I cordially impart my Apostolic Blessing to you, dear Brothers, to the parish priests of your dioceses, and to all the priests, your co-workers, as well as to all your faithful.

*Given at Saint Peter's, 7 July 2007*

## **BENEDICTUS PP. XVI**

(本文中中文譯版見頁7-11)

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