



Prot. No.: 2021-0494 AB A

**DECREE IMPLEMENTING THE *MOTU PROPRIO*,
TRADITIONIS CUSTODES,
IN THE ARCHDIOCESE OF DENVER**

*So that in Jesus Christ all might be rescued and have abundant life, for the glory of the Father.
Amen.*

Whereas, the Supreme Pontiff Francis has issued an Apostolic Letter Motu Proprio on the Use of the Roman Liturgy Prior to the Reform of 1970, *Traditionis Custodes*, effective immediately upon promulgation in L'Osservatore Romano;

Whereas, according to this Apostolic Letter and the Letter to Bishops accompanying it, Pope FRANCIS was motivated out of a concern for the unity of the Church, and thus he intends to re-establish liturgical unity in the Roman Rite, by means of the unique expression of the *lex orandi* of the Roman Rite, as followed the reforms of the Second Vatican Council (Art. 1);

Whereas, in the Letter to Bishops accompanying *Traditionis Custodes*, Pope Francis instructs bishops, "to be vigilant in ensuring that every liturgy be celebrated with decorum and fidelity to the liturgical books promulgated after Vatican Council II, without the eccentricities that can easily degenerate into abuses." All priests are to celebrate the Mass with reverence as it is a celebration making present the one sacrifice of Jesus Christ to give glory to the Father;

Whereas, according to this Apostolic Letter it is the exclusive competence of the diocesan bishop "to authorize the use of the 1962 Roman Missal in his diocese according to the guidelines of the Apostolic See" (Art. 2);

Whereas, the “bishop of the diocese in which until now there exist one or more groups that celebrate according to the Missal antecedent to the reform of 1970 is to determine that these groups do not deny the validity and the legitimacy of the liturgical reform, dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs” (Art. 3, § 1);

Whereas, the Priestly Fraternity of St. Peter was canonically erected by Pope John Paul II, as a Society of Apostolic Life of Pontifical Right (canons 589 and 732) on July 18, 1988;

Whereas, an agreement was entered into, in accord with canon 271 of the *Code of Canon Law*, between the Archdiocese of Denver and the Priestly Fraternity of St. Peter for the ministerial services of priests belonging to the Fraternity on July 22, 2009;

Whereas, Our Lady of Mount Carmel Parish in Littleton, Colorado, was canonically established as a personal parish effective July 1, 2009, for those persons in the Denver area who have an affinity for the celebration of the sacred liturgy according to the extraordinary form, the pastoral care of which is provided by the priests of the Priestly Fraternity of St. Peter;

Whereas, the Society of the Most Sorrowful Mother is a public association of the clergy which was established in the Archdiocese of Denver in 2017 and which offers Mass according to the 1962 Roman Missal, but only in private;

Whereas, the Carmel of the Holy Spirit in Littleton is a Carmelite Religious Order canonically established in the Archdiocese in 1947;

Whereas, the St. John Institute, in Englewood, Colorado, is a non-profit company 501 (c)(3), which is run by the Brothers of St. John, a Religious Institute of Diocesan Right, whose ecclesiastical superior is the Bishop of Autun, France;

Whereas, Sacred Heart of Mary Parish, in Boulder, Colorado, has an established tradition of offering Mass according to the 1962 Roman Missal once every Sunday at 2pm and on Tuesdays at 12pm, and on Holy Days of Obligation;

Whereas, St. John XXIII Parish, in Fort Collins, Colorado, has an established tradition of offering Mass according to the 1962 Roman Missal once every Sunday at 11:30am;

Whereas, St. Scholastica Parish, in Erie, Colorado, has an established tradition of offering Mass according to the 1962 Roman Missal once every Friday, at 12:00pm;

Whereas, Assumption of the Blessed Virgin Mary Parish, in Denver, Colorado, has an established tradition of offering Mass according to the 1962 Roman Missal once every Sunday, at 5:30pm;

Whereas, the diocesan bishop “is to designate one or more locations where the faithful adherents of these groups may gather for the eucharistic celebration (not however in the parochial churches and without the erection of new personal parishes)” (Art. 3, § 2);

Whereas, the diocesan bishop is “to proceed suitably to verify that the parishes canonically erected for the benefit of these faithful are effective for their spiritual growth, and to determine whether or not to retain them” (Art. 3, § 5); and

Whereas, according to canon 87, §1 of the *Code of Canon Law*, “A diocesan bishop, whenever he judges that a dispensation will contribute to their spiritual good, is able to dispense the faithful from universal and particular disciplinary laws issued for his territory or his subjects by the supreme authority of the Church.”

Therefore, I, the Most Rev. Samuel J. AQUILA, STL Archbishop of Denver, do hereby

Decree

the following:

1. It has been determined that the priests of the Priestly Fraternity of Saint Peter, do not deny the validity and the legitimacy of the liturgical reform as dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs, and therefore may continue to use the 1962 Roman Missal (Art. 3, § 1).
2. It has been determined that the Christian faithful of Our Lady of Mount Carmel Parish in Littleton, do not deny the validity and the legitimacy of the liturgical reform as dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs, and therefore may continue to use the 1962 Roman Missal (Art. 3, § 1).
3. It has been determined that Our Lady of Mount Carmel Parish in Littleton, Colorado, canonically erected for the benefit of these faithful, is effective for the spiritual growth of the faithful and is therefore retained (Art. 3, § 5).
4. It has been determined that the priests of the clerical association Society of the Most Sorrowful Mother in Keenesburg, Colorado, do not deny the validity and the legitimacy of the liturgical reform as dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs, and therefore may continue to use the 1962 Roman Missal (Art. 3, § 1).

5. It has been determined that the Carmelite nuns of the Carmel of the Holy Spirit in Littleton, do not deny the validity and the legitimacy of the liturgical reform as dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs, and therefore may continue to use the 1962 Roman Missal (Art. 3, § 1).
6. It has been determined that the St. John Institute, in Englewood, does not deny the validity and the legitimacy of the liturgical reform as dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs, and therefore may continue to use the 1962 Roman Missal (Art. 3, § 1).
7. It has been determined that the Christian faithful who are in the habit of attending Mass according to the 1962 Roman Missal, in the parishes of Sacred Heart of Mary Parish, in Boulder, St. John XXIII Parish, in Fort Collins, St. Scholastica Parish, in Erie, and Assumption of the Blessed Virgin Mary Parish, in Denver do not deny the validity and the legitimacy of the liturgical reform as dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs, and therefore may continue to use the 1962 Roman Missal (Art. 3, § 1).
8. Since it will contribute to the spiritual good of the faithful, to the extent that it may be needed, a dispensation is granted from Art. 3, § 2 of *Traditionis Custodes* authorizing the use of the 1962 Roman Missal at the parish churches Sacred Heart of Mary Parish, in Boulder, Colorado, St. John XXIII Parish, in Fort Collins, Colorado, St. Scholastica Parish, in Erie, Colorado, and Assumption of the Blessed Virgin Mary Parish, in Denver, Colorado. Eucharistic celebrations are permitted at these locations using the Roman Missal promulgated by Saint John XXIII in 1962 on any or all days of the year. In these celebrations the readings are to be proclaimed in the vernacular language, using translations of the Sacred Scripture approved for liturgical use by the United States Conference of Catholic Bishops (Art. 3, § 3).
9. In accordance with Article 3, § 4 of *Traditionis Custodes*, I hereby appoint Rev. Daniel CARDO, S.C.V., to be my delegate for matters pertaining to liturgical celebrations according to the 1962 Roman Missal and assist those priests who seek a more solemn celebration of the Mass according to the 1969 Roman Missal.

Furthermore, priests who already celebrate Mass according to the *Missale Romanum* of 1962 in the Archdiocese of Denver, Colorado, are authorized to continue to enjoy this faculty upon request (Art. 5). The aforementioned priests need to make a written request to the Office for Clergy within two months from publication of this Decree. This list of priests will be kept in the Office of Clergy, and once compiled will be attached to this Decree under the same protocol number;

According to Art. 4 “priests ordained after the publication of the present *Motu Proprio*, who wish to celebrate using the *Missale Romanum* of 1962, should submit a formal request to the Diocesan Bishop”. The Archbishop will consult the Apostolic See before granting such authorization. These priests need to make a written request to the Office for Clergy.

I further decree that the celebration of the Mass as a *practicum* according to the 1962 Roman Missal not be taught at St. John Vianney Theological Seminary and Redemptoris Mater Seminary in Denver.

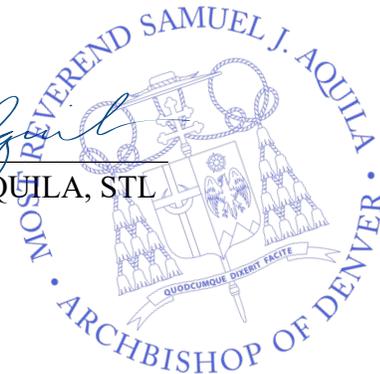
I ask that all priests ministering in the Archdiocese of Denver are to show reverence in celebrating the Mass, following the rubrics and words in the Missal, whether according to the 1962 Roman Missal or to the current Roman Missal.

This Decree is effective upon promulgation by publication on the webpage for the Office for Liturgy of the Archdiocese of Denver (<https://archden.org/office-liturgy/>).

Given on this 14th day of October in the year of our Lord 2021 at the *Curia Denveriensis*



†Most Reverend Samuel J. AQUILA, STL
Archbishop of Denver





Mr. David Uebbing
Chancellor

