

Dawid Pietras, FSSP*

Ecclesiastical Court in Gorzów Wielkopolski (Poland)

THE CONGREGATION FOR THE DOCTRINE OF THE FAITH'S
CUM SANCTISSIMA AND *QUO MAGIS* DECREES
OF FEBRUARY 22, 2020: A CANONICAL ANALYSIS
OF THE DOCUMENTS CONCERNING
THE NEW FORMULARIES OF THE SAINTS
AND PREFACES IN THE LITURGY OF 1962

Summary: The Congregation for the Doctrine of the Faith issued two documents concerning the liturgy of the Latin Church on February 22, 2020. These are general decrees about the liturgy of 1962, previously known as the *extraordinary form of the Roman Rite*, approved *in forma communi* by Pope Francis on December 5, 2019. It was the end of the Pontifical Commission *Ecclesia Dei*'s work which had been erected in 1988. According to these decrees, during liturgical celebrations, it is possible to use seven new prefaces *ad libitum* and to honor the Saints who have been introduced into the current *Calendarium Romanum*. The issued decrees are part of the process of *mutual enrichment* between the *earlier liturgical tradition* and the liturgy introduced after the Second Vatican Council..

Keywords: *Cum sanctissima*, *Quo magis*, *Sanctorale*, preface, liturgy of 1962, *extraordinary form of the Roman Rite*.

Introduction

“There is no opposition between the liturgy renewed by the Second Vatican Council and this liturgy. On each day [of the Council], the Council Fathers celebrated Mass in accordance with the ancient rite and, at the same time, they conceived of a natural development for the liturgy within the whole of this century, for the liturgy is a living reality that develops but, in its development, retains its identity. Thus, there are certainly different accents, but nevertheless [there remains] a fundamental identity that excludes a contradiction, an opposition between the renewed liturgy and the previous liturgy. In any case, I believe that there is an opportunity for the enrichment of both parties. On the one hand, the friends of the old liturgy can and must know the new Saints, the new prefaces of the liturgy, etc.... On the other hand, the new liturgy places

*Address: rev. dr. Dawid Pietras FSSP; e-mail: pietrasdawid@poczta.fm; ORCID: 0000-0002-2545-1751.

greater emphasis on common participation. However, it is not merely an assembly of a certain community, but rather always an act of the universal Church in communion with all believers of all times, and an act of worship” (Benedict XVI, 2008).

These words of Pope Benedict XVI, given in an interview on September 12, 2008 demonstrate his understanding of *unitas in varietate* in the liturgy of the Latin Church *sui iuris*. As the Roman Pontiff, he saw in *both forms of the Roman Rite* an opportunity for the *mutual enrichment* of these two *liturgical traditions*. The liturgy of 1962 can *enrich* the liturgy reformed after *Vaticanum II* through its diverse rituals, mystery, silence, liturgical orientation, Latin language, etc. On the other hand, the liturgy of Pope Paul VI can *enrich* the liturgy of Pope John XXIII with the veneration of new Saints¹ and the new prefaces in the *Missale Romanum* of 1962.

Ultimately, the described idea was implemented in 2020 via the two decrees made by the Congregation for the Doctrine of the Faith (CDF). Looking at these documents, it is possible to put forward the thesis that in no other aspect were the two liturgies as close to each other as they were in the case of these decrees. In this process of refinement, the liturgy of 1962 has not lost its identity. Rather, in the spirit of a *hermeneutic of continuity*, the *pre-conciliar (conciliar)* and *post-conciliar liturgical traditions* were brought closer together. The liturgy of 1962 was shown as a *living reality*, developed by the situation of the Church after the Second Vatican Council. This article is an attempt to present this issue from the legal point of view through a canonical analysis of the issued decrees of the Roman Curia.

1. A short characterization of the *Sanctorale* and the prefaces in the two Roman Missals

The Roman Calendar used in the *Missale Romanum*² and *Breviarium Romanum*³ of 1962 presents a wealth of individual memorials and feasts of the Saints (*Sanctorale*⁴), especially the early Christian martyrs (cf. Jounel, 1986,

¹ By using the word *Saint*, Blessed ones (beatified) are also taken into account.

² *Missale Romanum ex decreto SS. Concilii Tridentini restitutum Summorum Pontificum cura recognitum, Editio typica 1962*, Manlio Sodi, Alessandro Toniolo (ed.), Monumenta Liturgica Piana 1, Libreria Editrice Vaticana, 2007.

³ *Breviarium Romanum ex decreto SS. Concilii Tridentini restitutum, Summorum Pontificum cura recognitum cum textu Psalmorum e Vulgata Bibliorum editione*, Editio iuxta typicam, vol. 1–2, Mechliniae, 1961.

⁴ The liturgical calendar consists of the *Temporale* and the *Sanctorale*. The *Temporale* is a celebration of the Mystery of Salvation in the cycle of the seasons of the liturgical year and the feasts of the Lord. The *Sanctorale* is a series of feasts in honor of Virgin Mary, Angels and Saints.

p. 9–31; Szczych, 2012; IFUV, 2018, n. 6–11; Prokop, 1882). This calendar was introduced by Pope John XXIII with the issuance of the new *Rubricae Generales* of the Roman Missal and the Breviary. The new rubrics were approved by the Pope on July 25, 1960, and came into force on January 1, 1961 (John XIII, 1960; SCR, 1960a). Subsequently, they were placed in the *Breviarium Romanum* of 1961 and the *Missale Romanum* of 1962. The *Calendarium Breviarii et Missalis Romani* was prepared on the basis of the new Code of Rubrics. In addition, other relevant guidelines were also issued for the adaptation of particular and religious calendars (SCR, 1960b; SCR, 1961; cf. Goñi Beasoain de Paulorena, 2010; Mateja, 2021, p. 141–183; Pietras, 2021, p. 151–152).

The Fathers of the Second Vatican Council postulated such a reform of the liturgical calendar so that the veneration of the Saints would not obscure those feasts connected with the Mystery of Salvation. Therefore, many of them were limited to particular Churches or religious communities and so extended to the whole Church only those Saints of truly universal significance (Second Vatican Council, 1964, n. 111). Consequently, during the reform of the *Calendarium Romanum* after *Vaticanum II*, several dozen Martyrs and other Saints were removed. They were placed in particular calendars or featured only in the *Martyrologium Romanum*. The dates of their celebration were also shifted, taking into account the day of the Saint's death and other criteria of the liturgical year. As a result, the current *Calendarium Romanum*⁵ of the reformed liturgy of 1969 differs significantly from the *Calendarium Romanum* of 1960 and contains the formularies of those Saints beatified and canonized after 1960 (Paul VI, 1969; SCR. Consilium, 1969 – Prot. R. 21/969; SCDW, 1969 – Prot. N. 532/69; SCDW, 1970; cf. Dirks, 1965; Nowak, 2021; Konecki, 2010; Beitia, 2017; Pfatteicher, 2013, p. 324–330; Pietras, 2021, p. 152–154).

The two missals also differ in the number of prefaces featured, which are an integral part of the mass celebration (cf. Biardzki, 2020). The Roman Missal of Pope John XXIII contains 15 prefaces for general use and several additional prefaces for particular Churches and religious communities (*pro aliquibus locis*). The small number of prefaces exemplifies a certain *restrained style*, which characterizes the liturgy of 1962 (cf. IFUV, 2015, n. 10, 18, 7 – *Appendix*). On the other hand, the Roman Missal of Pope Paul VI (*editio typica tertia* of 2002) contains almost 100 prefaces, including many prefaces for the temporal cycle and for the Eucharistic Prayers (cf. Ward, Johnson, 1989; Blot, 2010; Czerwik, 1984; Czerwik 1989; Czerwik, 2005; Mielnik, 2021, p. 144–146, 225–226; Krakowiak, 2013; Margański, 1971; Beyga, Ferdek, p. 17–113). In the *positio*, the International Federation *Una Voce* drew attention to the

⁵ *Calendarium Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum*, Editio typica, Typis Polyglottis Vaticanis 1969.

different nature and function of the prefaces found in both liturgical books. They have an intercessory role in the Missal of Pope John XXIII but hold a character of thanksgiving in the Missal of Pope Paul VI (IFUV, 2015, n. 14; cf. Pietras, 2021, p. 253–254).

2. The genesis of the issuance of the decrees

The question regarding the usage of the new formularies of Saints and other prefaces in the Roman Missal of Pope John XXIII has been raised since the publication of the general indult *Quattuor abhinc annos* in 1984. At that time, there was, under certain conditions, the possibility of the entire Latin Church celebrating the Mass of 1962 in (SCDW, 1984 – Prot. N. 686/84; cf. Pietras, 2021, p. 175–190). The rites of the *earlier form of the Roman Rite* concern the books of the typical edition that was in force in 1962 (SP, n. 1–3, 5, 9; UE, n. 2, 7, 8b, 28, 31–32, 34–35; TC, n. 2, 3 § 3, 4–5), therefore, they do not take into account the Saints canonized after 1962 or the new prefaces of the Roman Missal of Paul VI. Therefore, the Commission of cardinals appointed by Pope John Paul II in 1986 suggested that a celebrant of the *earlier form* of the liturgy could use the prefaces and prayers of the mass formulary contained in the *Missale Romanum* of Pope Paul VI (*mais il peut: [...] – puiser dans les Préfaces et les prières du Propre de la messe supplémentaires, contenues dans le missel de Paul VI*) (Commission of cardinals, 1998, n. 5; cf. Pietras, 2021, p. 181–182). The implementation of these guidelines was mentioned in the rescript *Quia peculiare munus* of 1988, through which Pope John Paul II endowed the Pontifical Commission *Ecclesia Dei* (PCED) with the appropriate competences to care for the liturgy and the communities attached to the liturgy of 1962 (PCED, 1990, n. 1 – Prot. N. 233/88). Therefore, the PCED, in private responses made in 1993, ensured the possibility of using the Latin formularies of the new Saints with the addition of the common texts contained in the Missal of Pope John XXIII (PCED, 1993a, n. 4 – Prot. N. 24/92; PCED, 1993b, n. 1 – Prot. N. 109/92; cf. Pietras, 2021, p. 227–228). The PCED also stated in 1997 that the prefaces of the Missal of Pope Paul VI could be used during the celebration of the liturgy of 1962 (PCED, 1997, n. 3 – Prot. N. 40/97). However, these were not legal norms but rather a series of suggestions in response to the *dubia* of the faithful (cf. Pietras, 2023, p. 29–36, 47–48, 101–103).

Additionally, Cardinal Joseph Ratzinger (at Fontgombault Abbey in 2001) emphasized that there is a need to enrich the *Missale Romanum* of 1962 with new prefaces (e.g., the Preface of Advent) and formularies of new Saints, such as St. Maximilian Kolbe and St. Edith Stein. He stated that opening this missal

to such changes would not affect the structure of the liturgy. Ratzinger noted that this Roman Missal remains a living reality and is not merely a relic of the past (Ratzinger, 2001, p. 183). Then, as Pope Benedict XVI, via the *motu proprio Summorum Pontificum* of 2007, he specified that the liturgy of 1962 and the one reformed after *Vaticanum II* constitute *two forms* of one Roman Rite – *forma ordinaria* and *forma extraordinaria* (SP, n. 1; CGF, p. 795; UE, n. 6; cf. Pietras, 2021, p. 77–84). For this reason, he took the position that both missals should *enrich* and complement each other mutually. In this context, in his letter *Con grande fiducia* of 2007, he announced that both new Saints and some of the new prefaces should be included during the celebration of the 1962 liturgy. He indicated that the PCED, in conjunction with the competent institutions working with this liturgy, would study the practicalities of this matter (CGF, p. 797; cf. Doyle, 2013, p. 143–144). He also mentioned the possibility of using new prefaces and formularies of the Saints as part of the *mutual enrichment* of both liturgies during an interview in 2008, as was already stated in the introduction of this article (Benedict XVI, 2008, p. 720).

In the 2011 instruction *Universae Ecclesiae*, the PCED mentioned that it is possible and necessary to include (*inseri possunt immo debent*) new Saints and some new prefaces in the Roman Missal of 1962, according to the norms that would be introduced at a later time (*secundum quod quam primum statutum erit*) (UE, n. 25; CIC, c. 34; cf. Glendinning, 2011, p. 380–381; Weishaupt, 2013, p. 52–54). It was noted that the new liturgical texts would have to obtain the *approbatio* of the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS) (UE, n. 11; CIC, c. 838 § 2; cf. Glendinning, 2011, p. 365–366). The PCED (a section of the CDF since 2019) has also published the *Ordo Divini Officii*⁶ – the Mass and breviary rubricel – annually since 2011. After seven years, Archbishop Guido Pozzo – the secretary of the Commission, during the *Ars Celebrandi* recollection in Licheń, Poland in 2018, stated that the PCED had been working to find the best solution to this issue in recent years. He announced the imminent issuance of a decree concerning the *Sanctorale*'s revision. He emphasized that it would not be a parallel calendar, a new edition, or a reform of the liturgical calendar, but it would be a decree allowing the celebration of the memorials of those Saints canonized after 1962 (Pozzo, 2018). Then, in 2018, when responding to the *dubium* regarding the above-mentioned replies of PCED of 1993, he referred to n. 25 of the instruction *Universae Ecclesiae* (CDF.PCED, 2018, n. 4; Prot. N. 39/2011L – ED).

⁶ *Ordo Divini Officii recitandi sacrique peragendi secundum antiquam vel extraordinariam ritus romani formam pro anno Domini 2020. Iuxta calendarium Ecclesiae Universae. Ad normam Litterarum Apostolicarum motu proprio datarum 'Summorum Pontificum' SS. D. N. Benedicti PP. XVI, Libreria Editrice Vaticana, 2020.*

3. The legal nature of the decrees and the circumstances of their issuance

The CDF's decrees were published at www.vatican.va on March 25, 2020. The decree known as *Cum sanctissima* (CS; Prot. N. 137/2009S – ED) addressed the formularies of the Saints who had been enrolled in the Catalogue of Saints after 1962. The second decree, with the incipit *Quo magis* (QM; Prot. N. 137/2009P – ED), concerned the approval of seven new prefaces that could be used for the celebration of the *Missale Romanum* of 1962. Both decrees, written in Latin, were signed by the prefect – Cardinal Luis Ladaria – and the secretary of the CDF on February 22, 2020. It was noted that the decrees would enter into force on March 19, 2020, on the feast of St. Joseph. Consequently, a 26-day period of *vacatio legis* was established to study the documents in preparation for their implementation (CIC, c. 8). They would apply – as was noted – *contrariis quibuscumque minime obstantibus* (*all things to the contrary notwithstanding*) (CS, p. 206; QM, p. 216; cf. Pietras, 2023, p. 111–113).

At the end of the documents, it was stated that on December 5, 2019, the decrees were presented to Pope Francis during an audience with the secretary of the CDF – Archbishop Giacomo Morandi. The Pope approved the decrees and ordered them to be published. It was approved *in forma communi*, that is, these decrees would become dicastery documents with their juridical weight indicated by the document's type. These specific documents are general decrees, that is, laws (CIC, c. 29). Dicasteries do not have legislative power by themselves, so it should be understood that this was conferred on the CDF by the Roman Pontiff. It was clarified in the instruction *Universae Ecclesiae* that the books of 1962 should be used in the form they were promulgated (*adhibeantur ut prostant*) (UE, n. 24). Therefore, the issuance of the norms expressed in the described decrees *Cum sanctissima* and *Quo magis* demands legislative power because it involves permanent interference in the integral shape of liturgical books, thereby repealing the principles expressed in *praenotanda*, the rubrics, and other normative acts. An example of a similar interference was the decree of the PCED on April 5, 2017, according to which it was possible to celebrate the formulary of Our Lady of Fatima on May 13, 2017, on the occasion of the 100th anniversary of the apparitions. The decree was signed by the prefect of CDF and the secretary of the Commission (CDF.PCED, 2017; Prot. N. 39/2011L).

The above-mentioned thought of Pope Benedict XVI regarding new Saints and prefaces, contained in the letter *Con grande fiducia* (CGF, p. 797) and in the instruction *Universae Ecclesiae* (UE, n. 25), was also described in the content of both decrees. Ultimately, the work carried out by the PCED was completed by a section of the CDF. This section has taken over all the competences of this Commission due to Pope Francis's *motu proprio Da oltre* of January 17, 2019

(Francis, 2019; cf. Berthe, 2018; Berthe 2019; Pietras, 2021, p. 110, 121–122). It was also noted that both decrees were issued after consulting many institutes of consecrated life, societies of apostolic life, experts of the *older form of the Roman Rite* and the prefect of the CDWDS.

It is specified in both decrees that they concern the liturgy in the *extraordinary form of the Roman Rite* or *both forms of the Roman Rite*, according to the norms contained in the motu proprio *Summorum Pontificum* of Pope Benedict XVI of 2007 and the instruction *Universae Ecclesiae* of 2011. It should be noted that these decrees were issued before the motu proprio *Traditionis custodes* of Pope Francis of July 16, 2021. Therefore, the liturgical discipline of 1962 contained in this current papal law must now be respected (TC; CDWDS, 2021 – Prot N. 620/21). This liturgy is no longer defined as an *extraordinary form of the Roman Rite* and the use of the *Missale Romanum* has been greatly limited.

4. Characteristic of the norms

4.1. The *Cum sanctissima* decree

The decree *Cum sanctissima* consists of the narrative part (*pars narrativa*) and the normative part (*pars normativa*), which features eight points. At the beginning of the document, the importance of the veneration of the Saints was emphasized. Then, after presenting the previously described way to issue the decree, it was also emphasized that the norms introduced by the CDF do not abrogate all permissions needed for the usage of the particular calendars and liturgical feasts that were issued by the Apostolic See (CS, p. 204–205; CIC, c. 20). The normative part specifies the manner of using the *ad libitum* formularies of the Saints who were enrolled in the Catalogue of Saints after July 26, 1960, after the last amendment of the Roman Martyrology of 1962 (CS, n. 2). Throughout the entirety of the document, the CDF referred to the *Rubricae Generales Missalis Romani* and the *Rubricae Generales Breviarii Romani* of 1962. However, a detailed description of these norms exceeds the scope of this article, which is of a legal nature. It is also worth adding that in no. 5 of the document, the publication of the *Supplementum* of the formularies of the Saints approved by the Apostolic See was announced.

In the present situation, the Dicastery for Divine Worship and the Discipline of the Sacraments addressed the celebration of this liturgy and the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life took over the responsibility for the communities erected by the PCED (TC, n. 6–7; Francis, 2022, n. 93, 121). Therefore, it should be assumed that the Dicastery for Divine Worship and the Discipline of the Sacraments will have the task of issuing this

Supplement. This will be done most likely after consulting with the Dicastery for Institutes of Consecrated Life and Societies of Apostolic Life, and the other appropriate bodies. Moreover, according to norm no. 7 of the decree *Cum sanctissima*, in houses of religious communities and societies of apostolic life, the house superior (not the celebrant) must specify the manner of using the aforementioned provisions in the conventual Mass and in the *Officium Divinum*, celebrated in either choir or together (cf. SP, n. 3; UE, n. 34; CIC, c. 678). Under the text of the decree, a list of 70 third-class feasts (according to the liturgy of 1962) was published (*appendix*), which cannot be omitted in the light of no. 8 of the described decree.

To present the decree *Cum sanctissima*, the *Nota di presentazione* of CDF (cf. Otaduy, 1997) was also published on the Vatican's website (www.vatican.va) on March 25, 2020 (CDF, 2020c; Prot. N. 137/2009S – ED). It was noted that it seemed to be the most appropriate to introduce a general rule, according to which a Saint could be venerated on the day of his proper feast, taking into account the liturgical calendar, combined with the *Missale Romanum* and *Breviarium Romanum* of 1962. For this reason, the creation of a new calendar (or other more *invasive* solutions) for the rite of the 1962 liturgy was abandoned. As a result, the above-mentioned responses of the PCED that were issued in 1993 were dropped. This was already suggested in studies (*positiones*) conducted by the International Federation *Una Voce* (IFUV, 2018, n. 14–23; cf. Foley, 2010). It was reminded in the Note that the guidelines are *ad libitum* principles. Therefore, the celebrant should exercise *prudential pastoralis* in making use of the granted opportunities. The CDF, when explaining no. 5 of the decree *Cum sanctissima*, then drew attention to three sources from which the texts should be drawn in order: *Proprium Sanctorum pro aliquibus locis* (*Missale Romanum* and *Breviarium Romanum* of 1962); the special *Supplementum* (to be issued); and *Commune Sanctorum* (*Missale Romanum* and *Breviarium Romanum* of 1962) (cf. Pietras, 2021, p. 226–227). At the end of the Note, it was explained that the list attached in the *appendix* reflects the special importance of the feasts based on precise criteria: the importance of these Saints in the plan of Salvation or the history of the Church; their importance according to the piety they exhibited; their written works; and the antiquity of their veneration in Rome.

4.2. The *Quo magis* decree

At the beginning of the *Quo magis* decree, the above-mentioned suggestion by Pope Benedict XVI, which had been expressed in the letter *Con grande fiducia* of 2007 was recalled. The addition of the new prefaces to the *Missale Romanum* of 1962 should be part of the process of *mutual enrichment* of both

missals. Therefore, this decree – as indicated – introduces seven new prefaces for using *ad libitum* (QM). They were included in the *appendix* to this decree and published in 2020⁷.

As with the decree *Cum sanctissima*, the decree *Quo magis* was accompanied by the *Nota di presentazione* (cf. Otaduy, 1997). It was also published on the website *www.vatican.va* on March 25, 2020 (CDF, 2020d; Prot. N. 137/2009P – ED). In the Note, the CDF emphasized that the historical development of the *Corpus Praefationum*, up to the mid-20th century, showed a tendency towards favoring occasional prefaces rather than prefaces for the liturgical cycle. Therefore, only seven prefaces were selected. This would explain why the Preface of Advent was not included (cf. Ward, 2020, p. 461–462). Three of the newly approved prefaces had previously been approved *pro aliquibus locis* for the French and Belgian dioceses (*Praefatio de Omnibus Sanctis et SS. Patronis*; *Praefatio de SS. Sacramento*; *Praefatio de Dedicazione Ecclesiae*) (cf. Ward, 2020, p. 416–419, 434–454). Four of these were taken from the *Missale Romanum* of Pope Paul VI due to their presence in ancient liturgical sources (*Praefatio de Angelis*; *Praefatio de Sancto Ioanne Baptista*; *Praefatio de Martyribus*; *Praefatio de Nuptiis*) (cf. Ward, 2020, p. 421–434, 454–457). In the Note, special attention was paid to the *Praefatio de Nuptiis*. The use of this preface will correspond to the prayers over the nupturians during the Mass. It is also mentioned in the Note that the guidelines are *ad libitum* principles, and therefore the celebrant should show *prudentialia pastoralis* when using the given opportunities. At the end of the Note, it is stated that by the decree *Quo magis*, no prior authorizations given to particular Churches or religious communities for using their own prefaces were revoked (CIC, c. 20). Under the same circumstances, there exists a choice between using a pre-approved preface or a newly approved preface – according to the described decree (cf. Pietras, 2021, p. 252–253).

Conclusions

The conducted analysis has demonstrated the context and legal status of two documents issued by the CDF in 2020 that concern the Latin Church *sui iuris*. These are general decrees, issued by the section of the dicastery that took over the competences of the PCED in 2019. As a result of the introduced norms, priests who celebrate the liturgy of 1962 may *ad libitum* use seven new prefaces

⁷ *Praefationes a Sancta Sede concessae pro antiqua vel extraordinaria Ritus Romani forma*, Libreria Editrice Vaticana, 2020.

and include the Saints introduced into the *Calendarium Romanum* after 1960. The issuance of these decrees and their implementation shows the process of *enriching* the liturgy of 1962 with elements of the liturgy introduced after *Vaticanum II*. This process was previously solicited by Pope Benedict XVI.

It must be noted that these decrees have not yet been sufficiently made known in the groups of the faithful who are attached to the *old forms of the Roman liturgy*. It cannot be ruled out that the faithful clergy and laity do not see a greater need to use new prefaces and venerate new Saints in this liturgy. In addition, it can prove to be a bit troublesome on the practical side. Utilizing the formularies of these Saints requires knowledge of the principles of implementing the decree *Cum sanctissima* and other norms of liturgical discipline. As well, less than a month after the publication of these decrees, at the request of Pope Francis, the CDF sent a questionnaire to the presidents of the bishops' conferences. The aim was to verify the realization of the motu proprio *Summorum Pontificum* of 2007. Afterwards, the motu proprio *Traditionis custodes* was issued in July of 2021. It diverted attention from the previously issued decrees of the CDF. Consequently, these groups of the faithful found themselves in a completely different legal situation. Furthermore, to this day, the Apostolic See has not issued the announced *Supplementum* to the decree *Cum sanctissima*. The aforementioned *Ordo Divini Officii* has also been discontinued.

This study has indicated the important matter of the mutual between the two *liturgical traditions* expressed in the books of 1962 and the books of liturgy reformed after the Second Vatican Council. It may also constitute a starting point for further in-depth analysis of the raised issue.

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Dekrety *Cum sanctissima* i *Quo magis* Kongregacji Nauki Wiary z 22 lutego 2020 r.: kanoniczna analiza dokumentów dotyczących nowych formularzy Świętych i prefacji w liturgii z 1962 r.

Streszczenie: 22 lutego 2020 r. Kongregacja Nauki Wiary wydała dwa dokumenty dotyczące obrzędów Kościoła łacińskiego. Są to dekry generalne dotyczące liturgii z 1962 r. zwanej dotychczas *nadzwyczajną formą Rytu Rzymskiego* zatwierdzone *in forma communi* przez papieża Franciszka 5 grudnia 2019 r. Było to zakończenie prac Papieskiej Komisji *Ecclesia Dei* założonej w 1988 r. Na mocy tych dekretów, celebrując tę liturgię, można użyć *ad libitum* siedmiu nowych prefacji oraz wspominać Świętych wprowadzonych aktualnie do *Calendarium Romanum*. Wydane dekry wpisują się w proces wzajemnego *ubogacania się* między *wczesniejszą tradycją liturgiczną* a liturgią wprowadzoną po II Soborze Watykańskim.

Słowa kluczowe: *Cum sanctissima*, *Quo magis*, *Sanctorale*, prefacja, liturgia z 1962, *nadzwyczajna forma Rytu Rzymskiego*.

Abbreviations

AAS	– Acta Apostolicae Sedis
CDF	– Congregation for the Doctrine of the Faith
CDF.PCED	– Congregation for the Doctrine of the Faith. Pontifical Commission <i>Ecclesia Dei</i>
CDWDS	– Congregation for Divine Worship and the Discipline of the Sacraments
CGF	– Letter <i>Con grande fiducia</i>
CIC	– Codex Iuris Canonici (1983)
CS	– Decree <i>Cum sanctissima</i>
EL	– Ephemerides Liturgicae
IFUV	– International Federation <i>Una Voce</i>
PCED	– Pontifical Commission <i>Ecclesia Dei</i>
QM	– Decree <i>Quo magis</i>
SCDW	– Sacred Congregation for Divine Worship
SCR	– Sacred Congregation of Rites
SP	– Motu proprio <i>Summorum Pontificum</i> (2007)
TC	– Motu proprio <i>Traditionis custodes</i> (2021)
UE	– Instruction <i>Universae Ecclesiae</i> (2011)

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