On 7 July 2007, Pope Benedict XVI promulgated new ecclesiastical legislation -- the Apostolic Letter motu proprio Summorum Pontificum -- which allows general use of the 1962 Missale Romanum, in addition to the pre-conciliar liturgical rites for the administration of the sacraments of baptism, marriage, penance, the anointing of the sick, and confirmation. Although comprised of only twelve articles, the motu proprio occasions careful consideration in light of the ius vigens and important developments since the Second Vatican Council. Legal discrepancies are inevitable since the liturgical books permitted by Summorum Pontificum contain many norms which have been abrogated by later legislation. As all subsequent legislation is dependent upon the authentic teachings of the Second Vatican Council, the problems posed by Summorum Pontificum are of great concern to the science of canon law and the unity and good order of the Church itself. This study seeks to contribute to a deeper understanding of the legislative provisions of Summorum Pontificum within the context of post-conciliar liturgical
reform. Specifically, the principal objective of this dissertation is to offer a canonical analysis of the provisions of Summorum Pontificum and assess the various challenges posed by the document. To achieve this objective, the thesis begins by providing the appropriate context in which to situate the latest provisions for use of the 1962 Missale Romanum and other earlier liturgical books, both antecedent (chapter one) and subsequent (chapter two) to the Second Vatican Council.

Opposition to the post-conciliar liturgical reform is identified and categorized for the purpose of understanding the proximate motivation of the motu proprio, just as earlier provisions are analyzed so to appreciate the unique characteristics of Summorum Pontificum itself (chapter three). The final two chapters are dedicated to a consideration of the provisions of Summorum Pontificum (chapter four), along with a resolution of a variety of disputed matters, such as the observance of abrogated liturgical discipline, and the incorporation of various post-conciliar legislative developments into earlier liturgical forms (chapter five).

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celebration of the pre-Vatican II Latin Mass in 2007, he insisted he was creating two forms of the one Roman rite. Examples include the Roman rite, the Byzantine rite, the Ambrosian rite, and so on. In effect, Benedict was saying the older Latin Mass and the new Mass are expressions of the same liturgical tradition, not separate modes of worship. Almost ten years later, I’m not so sure. Looking forward to 10 years of Summorum Pontificum. Vatican okays a Fatima feast day for traditional Latin Mass. Despite wing-clipping, Sarah not going quiet in defense of tradition.