

MOST REVEREND
ALEXANDER K. SAMPLE
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IMPLEMENTATION OF THE PROVISIONS OF *TRADITIONIS CUSTODES*
IN THE ARCHDIOCESE OF PORTLAND IN OREGON

In my letter of the 20th of July 2021, I addressed the faithful concerning Pope Francis' *Traditionis Custodes*, an apostolic letter given *motu proprio* establishing new disciplines regarding the use of the 1962 missal of the Roman Rite. At the time, I promised that these provisions would be implemented in the Archdiocese of Portland in Oregon only after serious study and consultation in search of the most prudent, charitable, and pastorally sound means of doing so. Since then, I have been blessed to receive the thoughts and wise counsel of many: my brother bishops, clergy, and the lay faithful. Likewise, I have reflected deeply on the needs of the faithful, the preeminence of the Mass in the life of our particular church, and the guidance of the Holy Father.

According to the dogmatic teaching of the Second Vatican Council, individual bishops "are the visible principle and foundation of unity in their particular churches, fashioned after the model of the universal Church, in and from which churches comes into being the one and only Catholic Church" (*Lumen Gentium* 23). Thus, in the letter accompanying the *motu proprio*, Pope Francis expressed to bishops his desire "to affirm that it is up to the Bishop, as moderator, promoter, and guardian of the liturgical life of the Church of which he is the principle of unity, to regulate the liturgical celebrations. It is up to you to authorize in your Churches, as local Ordinaries, the use of the *Missale Romanum* of 1962, applying the norms of the present *Motu proprio*. It is up to you to proceed in such a way as to return to a unitary form of celebration, and to determine case by case the reality of the groups which celebrate with this *Missale Romanum*." To that end, he gave two guiding principles: "to provide for the good of those who are rooted in the previous form of celebration and need to return in due time to the Roman Rite promulgated by Saints Paul VI and John Paul II, and, on the other hand, to discontinue the erection of new personal parishes tied more to the desire and wishes of individual priests than to the real need of the 'holy People of God.'" In short, the Holy Father is asking bishops to proceed carefully in a way that respects and promotes the spiritual good of the faithful in their dioceses in communion with the universal church.

Naturally, there will be divergence in how the law is applied in one diocese compared to another since the expressions of faith and character of the people varies from place to place. The beauty of communion, which all Christians must strive to maintain, is that it does not demand uniformity but is marked by diversity, complementarity, and, ultimately, unity in Christ. As Saint Paul says, "Because there is one bread, we who are many are one body for we all partake of the one bread" (1 Cor. 10:17). Here in the Archdiocese of Portland in Oregon, it is apparent that such diversity in good liturgical practice exists but is not divisive since it is carried out in fidelity to the norms of the Church and oriented toward communion. No personal parishes have been established for the celebration of the sacraments according to the 1962 missal, but, instead, parishes that use the 1962 missal do so inclusively; they render fitting worship to God according to the *usus antiquior* alongside the proper use of the liturgical books promulgated by Saint Paul VI and Saint John Paul II. Without exception, priests using the 1962 missal are pastors celebrating the sacraments according to both expressions of the liturgy. Moreover, parishes that incorporate the use of the 1962 missal are spread throughout our expansive territory.

With the needs of these faithful and the priests serving them before me and desiring earnestly to cooperate with the Holy Spirit to foster communion in the midst of this diversity, I enact the following as implementation of *Traditionis Custodes* in the Archdiocese of Portland in Oregon.


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Archbishop of Portland in Oregon

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DECREE OF APPOINTMENT
EPISCOPAL VICAR FOR THE *USUS ANTIQUIOR*

Whereas *Traditionis Custodes* article 3 §4 directs the diocesan bishop “to appoint a priest who, as delegate of the bishop, is entrusted with these celebrations and with the pastoral care of these groups of the faithful. This priest should be suited for this responsibility, skilled in the use of the *Missale Romanum* antecedent to the reform of 1970, possess a knowledge of the Latin language sufficient for a thorough comprehension of the rubrics and liturgical texts, and be animated by a lively pastoral charity and by a sense of ecclesial communion. This priest should have at heart not only the correct celebration of the liturgy, but also the pastoral and spiritual care of the faithful”;

Whereas canon 476 states, “Whenever the correct governance of a diocese requires it, the diocesan bishop can also appoint one or more episcopal vicars, namely, those who in a specific part of the diocese or in a certain type of affairs or over the faithful of a specific rite or over certain groups of persons possess the same ordinary power which a vicar general has by universal law, according to the norm of the following canons”;

Whereas canon 477 states the qualifications for the office of an episcopal vicar, including that he be “recommended by sound doctrine, integrity, prudence, and experience in handling matters”;

Whereas canon 134 §1 states, “Within the context of executive power, those things which in the canons are attributed by name to the diocesan bishop are understood to belong only to a diocesan bishop and to the others made equivalent to him in canon 381 §2, excluding the vicar general and episcopal vicar except by special mandate”;


I hereby *appoint* **Rev. John Boyle** to serve as the Episcopal Vicar for the *Usus Antiquior* for a term of five years.

As such, he is authorized to celebrate the sacraments personally according to the 1962 missal and has the responsibility, by special mandate, if need be, for overseeing all aspects of the use of the 1962 missal in the Archdiocese of Portland in Oregon, including:

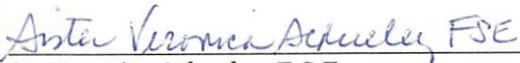
- 1) Strictly liturgical matters
- 2) Identifying existing groups of the faithful celebrating the sacraments in this way
- 3) Pastoral care for said groups
- 4) Designation of the proper times and places for the use of the 1962 missal
- 5) All matters pertaining to the authorization of priests for the use of the 1962 missal

In accord with canon 833 5°, he is bound to make a profession of faith and, in accord with canon 480, he is to “report to the diocesan bishop concerning the more important affairs which are to be handled or have been handled,” and is “never to act contrary to the intention and mind of the diocesan bishop.”

Given at the Pastoral Center of the Archdiocese of Portland in Oregon on this 1st of November 2021, the Solemnity of All Saints, and effective immediately, everything to the contrary notwithstanding.



Most Rev. Alexander K. Sample, J.C.L.
Archbishop of Portland in Oregon



Sr. Veronica Schueler, F.S.E.
Chancellor



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CONFIRMING AUTHORIZATION FOR THE USE OF THE 1962 MISSAL

Whereas *Traditionis Custodes* article 2 states that it is the diocesan bishop's "exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See";

Whereas article 3 §3 requires the bishop "to establish at the designated locations the days on which eucharistic celebrations are permitted using the Roman Missal promulgated by Saint John XXIII in 1962";

Whereas article 4 states, "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 who shall consult the Apostolic See before granting this authorization";

Whereas article 5 states, "Priests who already celebrate according to the *Missale Romanum* of 1962 should request from the diocesan Bishop the authorization to continue to enjoy this faculty";

I hereby *decree* that

- 1) The 1962 missal remains authorized for use in the Archdiocese of Portland in Oregon.
- 2) Diocesan and religious priests in this archdiocese who already use the 1962 missal are authorized to continue.
- 3) Authorized priests are required to notify the Episcopal Vicar for the *Usus Antiquior* of their intent to continue using the 1962 missal and coordinate with him as needed.
- 4) Priests ordained after the promulgation of *Traditionis Custodes* and seeking authorization shall direct their requests to the Episcopal Vicar for the *Usus Antiquior*.
- 5) All authorized priests, regardless of when authorized, must receive approval from the Episcopal Vicar for the *Usus Antiquior* regarding the times and places for the use of the 1962 missal and for changes thereafter.

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Most Rev. Alexander K. Sample, J.C.L.
Archbishop of Portland in Oregon

Sr. Veronica Schueler, F.S.E.
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(SEAL)

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***Traditionis Custodes* Article 3 §2**

Whereas *Traditionis Custodes*, in regard to “one or more groups that celebrate according to the Missal antecedent to the reform of 1970”, states that the diocesan bishop “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), and, furthermore, “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 according to canon 14 of the Code of Canon Law, “Laws, even invalidating and disqualifying ones, do not oblige when there is a doubt about the law. When there is a doubt about a fact, however, ordinaries can dispense from laws provided that, if it concerns a reserved dispensation, the authority to whom it is reserved usually grants it”;

Whereas according to canon 87 §1, “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”;

Whereas it is unclear whether sufficiently stable groups for the use of the 1962 missal exist identifiably distinct from parochial membership and, also, it is apparent that there is no parish which exclusively uses the 1962 missal;

Whereas such parishes using the 1962 missal are not in a centralized location but are spread across the territory of the Archdiocese of Portland in Oregon;

Whereas such parishes using the 1962 missal do not manifest any denial of “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 defining a non-parochial location might risk the creation of a new group in violation of art. 3 §6, which proscribes the authorization of new groups;

I, the undersigned Archbishop of Portland in Oregon, hereby dispense from the qualification that a location designated for groups defined above must be a non-parochial church.

Should the Episcopal Vicar for the *Usus Antiquior* determine such groups exist, while observing article 3 §1, he is free to designate parochial churches for their use of the 1962 missal. If a parochial church is designated, it is expected that, ordinarily, the parish or a nearby parish will offer at least one Mass on Sundays and Holy Days (or anticipated) according to the current missal.

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