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**The celebration of Sacraments for the Christian faithful
in special groups in the Latin Church.
Canonical and liturgical study**

SUMMARY

The essential task of the Church's mission implemented by its structures is to give the faithful the opportunity to participate in the sacraments consciously, actively and fruitfully. The Church's teaching calls for a special care for all those who, because of their living conditions, cannot sufficiently benefit from ordinary pastoral care. It is necessary to adapt the way in which the sacraments are celebrated. In the sanctifying task of the Church, this is done in order to care for the Christian faithful who form special groups.

The research included in the dissertation is organized around the issue of celebrating the sacraments. The task of creating this study was to present the authorisations of special groups to celebrate the sacraments for them, to show the characteristic use of that authorisation and to indicate its consequences.

In the monograph, the research question was presented in the form: What is the range of consistency of the practice of exercising the sacraments to special groups with the applicable canon law, and also in which cases the celebration of sacraments takes place in accordance with the law, and which groups keep their developed customs alongside the law? In the light of the conducted analyzes, it was possible to state that, in principle, there is a significant degree of consistency of the practices of exercising the sacraments for such groups with the norms of the law. Most of the practices result directly from the provisions of canon law and the adjustments provided for in liturgical law. Although some customs implemented by particular special groups are not fully legal, as is the case with the Neocatechumenal Way and the Catholic communities of the Latin tradition, it should be noted that they result from the continuous process of their adaptation to the law, rather than by the will to not use them. Most of the customs that occur in Poland are legal or they are situated next to the law.

The sources of the study are canonical and liturgical and they have been divided into categories allowing to show their importance for the conducted research. The literature on the topic of the dissertation, which was used in the research for the purpose of presenting a

broader context, correct interpretation of the sources and deepening the understanding of the studied issues, is provided in the last part of the bibliography.

The structure of this dissertation reflects the concept of the assumed research work and has been divided into four chapters and contains such constitutive elements of each dissertation as: list of sources, introduction, ending and bibliography.

The first chapter provides an introduction to the subject and in ongoing research serves to organize the concepts of special groups and to examine the authorisations of special groups to exercise the sacraments. The subject of exercising the sacraments is indicated here and its relationship to these groups is analyzed. The chapter specifies the concept of the special group, while also pointing out which groups of the faithful may be regarded as such groups. The groups occurring in Poland were also classified here. In this chapter, the specific spiritual needs of the faithful were analyzed having regard the classification into three categories: the place of the exercising the sacraments, the adaptation of the liturgical ceremony to the specificity of the group and the overparish character of the liturgical assembly.

The range of the research described in the second chapter covers the activities of the Church in relation to the worship of God. The norms of canon law and liturgical law relating to the exercising the sacraments were analyzed in terms of satisfying the specific spiritual needs of the faithful. The chapter was divided according to the studied sacraments. In the case of baptism, the assignment of baptism to the parish, the legal consequences of baptism and the situations of catechumenate implementation outside the parish were examined. Confirmation was considered in terms of celebrating it for adults and the sick as a sacrament of Christian initiation. This part of the study describes the fulfillment of the special needs of special groups in celebrating the Eucharist with regard to: the variety of forms of the Holy Mass, the ministers of Holy Communion, the manner of receiving Holy Communion and the time and place of celebration. Regarding the sacrament of penance and reconciliation, the chapter was divided according to the structure of the rites into parts: concerning the reconciliation of one penitent and many penitents. The situations of celebrating penance and reconciliation as a part of the penitential service and general absolution were examined. The paragraph on the sacrament of the anointing of the sick shows the specificity of the celebration of the sacraments for the sick and the elderly, and refers to special groups associated with the celebration of the sacrament of anointing the sick. The study of the sacrament of marriage concerns: the scope of adjustments used in the form of the celebration of marriage, marriages concluded in danger of death and in special circumstances.

The third chapter deals with the minister of the sacraments for special groups. It shows the delimitation of the minister's competences resulting from the territory and other criteria entitling them to fulfill this role, with particular emphasis on the norms relating to chaplains. The specificity of the described ministers was indicated by the prism of assigning them to particular special groups and by characterizing their way of performing their task.

The last chapter contains an analysis of the current form of liturgical regulations in special groups in the Polish Bishops' Conference. The first paragraph presents the rules on general situations of the celebration of the sacraments by special groups. The next part takes into account the adjustments provided for specific special groups with the rules of the celebration of the sacraments: the Neocatechumenal Way, the Light-Life Movement and the communities of the Latin tradition. The last part of the chapter is intended to present the customs *iuxta legem*, *praeter legem* and *contra legem*. They were presented on the grounds of information contained in the literature describing the occurrence of practices taking place in groups with their own regulations in this area.