



NewsLetter

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CDWDS Grants Reprint of Eucharistic Prayers for Masses with Children and Collection of Masses of the Blessed Virgin Mary

On July 19, 2011, Archbishop Timothy Dolan, USCCB President, received from the Congregation for Divine Worship and the Discipline of the Sacraments a response to an inquiry regarding the use of the *Eucharistic Prayers for Masses with Children* and the *Collection of Masses of the Blessed Virgin Mary* once the *Roman Missal, Third Edition*, is introduced this Advent. This question was originally proposed by Cardinal Francis George, O.M.I., during his visit to the Congregation last year in his capacity as then-USCCB President. In the response (Prot. n. 692/11/L), Archbishop J. Augustine Di Noia, OP, Secretary of the Congregation, states:

Having now attentively studied the matter, this Congregation for Divine Worship and the Discipline of the Sacraments has concluded that nothing stands in the way of the continued use of these texts and, for that purpose, to be reprinted, in accord with the norm of liturgical law, until such time as revised translations of these texts have been approved by the Bishops and have received the *recognitio* of this Dicastery.

In communicating this decision, the Congregation noted that the updated words of institution should be used in the Eucharistic Prayers, and that the people's responses and acclamations should be updated to reflect the text of the *Roman Missal, Third Edition*. In the *Collection of Masses of the Blessed Virgin Mary*, the new text of the Order of Mass should be inserted, and the concluding formulae of the orations should be updated to reflect the newer text.

The Secretariat of Divine Worship will begin work immediately to prepare the necessary adjustments to the texts and see to their publication as soon as possible. The text of the *Eucharistic Prayers for Masses with Children* will be published by USCCB Communications as a supplement to the *Roman Missal, Third Edition* (similar to the current supplemental text of the Eucharistic Prayers for Various Needs and Occasions), and it should be available in time for the implementation of the *Missal* this Advent. The text of the *Directory for Masses with Children* is planned as an introductory text for this supplement. The Congregation suggested that it would be helpful to remind pastors of the regulations regarding the use of the *Eucharistic Prayers for Masses with Children*, a topic which will be addressed in the next issue of the *Newsletter*.

The *Collection of Masses of the Blessed Virgin Mary* was originally published by both Catholic Book Publishing Company and Liturgical Press. The Secretariat is in contact with both publishers to work toward the release of updated editions.

A Greater Appreciation for the “Sacrament of Divine Mercy”

On March 9, 2011 (Ash Wednesday), the Congregation for Clergy issued *The Priest, Minister of Divine Mercy: An Aid for Confessors and Spiritual Directors*, a spiritual and pastoral instruction to Priests regarding the Sacrament of Reconciliation. Available from the Congregation’s website, www.Clerus.org, the document speaks of the importance of the Sacrament as an instrument of healing in light of the New Evangelization, and offers a significant reflection on the role and place of spiritual direction in the Sacrament.

Several points made about the liturgical celebration of the Sacrament are worth noting here. “The celebration of the sacrament is essentially liturgical, festive, and joyful in that, guided by the Holy Spirit, it is oriented towards the re-encounter with God and with the Good Shepherd. Jesus marked this forgiveness with festive and joyful tones” (no. 25). The statement articulates the theology of the Sacrament as an encounter with Christ himself.

In particular the statement reminds Priests of several important elements within the celebration of the Rite of Penance. The Priest is called to exercise his ministry “imitating the Good Shepherd” (no. 55). Following the example of Christ, the Priest offers “paternal welcome” to penitents. This is made explicit in the rubrics of the *Rite of Penance*: “When the penitent comes to confess his sins, the priest welcomes him warmly and greets him with kindness” (*Rite of Penance*, no. 41). The greeting of the Priest following the Sign of the Cross extends this spirit of welcome: “May God, who has enlightened every heart, help you to know your sins and trust in his mercy” (*Rite of Penance*, no. 42).

The Proclamation of Praise of God and Dismissal is an important element of the Rite, because it “directs the heart of the penitent towards the passion of Christ, the merits of the Blessed Virgin Mary and of the Saints, and towards cooperation through subsequent good works” (no. 54). It is important, therefore, to offer this commendation after the absolution as an encouragement, sending the penitent forth, absolved from sin, to “love and serve the Lord.” The Rite provides five options to express this commendation, and the formulas are quite beautiful. The Priest should familiarize himself with them in order to draw on the variety which the Church provides.

The instruction points out the value of liturgical and sacramental signs as efficacious, and in a particular way, the Sacrament of Reconciliation manifests God’s mercy most profoundly: “The words and gestures of the priest are a means of realizing the real miracle of grace. While there are other ecclesial instruments which communicate the mercy of God (the Eucharist which is the greatest sign of his mercy), the celebration of the Sacrament of Penance accomplishes this in the most complete and eminent way” (no 62).

Exploring the Biblical Allusions in the Order of Mass: Penitential Act

In the coming issues of the *Newsletter*, the various Scriptural allusions in the Order of Mass will be explored. The Liturgy is fundamentally the Bible set to ritual, and one of the goals of *Liturgiam Authenticam* was to raise this evangelical quality of the Liturgy. To begin, we look at the Penitential Act, which occurs in the Introductory Rites.

A clear distinction must always be kept between the sacramental absolution received in the Rite of Penance and the ritual absolution performed during the Penitential Act at Mass. The former is the application of Christ’s redemptive act to a member of the baptized who is duly contrite for sins and open to receiving God’s forgiveness. The latter is a prayer of petition for God’s mercy to prepare us for the worthy celebration of the Eucharist. In the *Roman Missal*, the latter has a new name. It is now called the *Penitential Act* instead of *Penitential Rite*. The word “Rite” is commonly reserved for one of the Sacraments, e.g., the Rite of Baptism, the Rite of Marriage, etc. The use of the word “Act,” on the other hand, refers to a step or action that is a part of something larger. Our communal “action” of acknowledging our sinful state is the first step toward thankfulness for God’s mercy which is always greater than our sinfulness. The pattern of the liturgy is a pattern for life: acknowledge one’s sinfulness, but then move on to acceptance of and gratitude for God’s merciful love.

On the USCCB's *Roman Missal* website, there are many useful resources for the implementation of the new *Missal*, one of which is the scripturally annotated Order of Mass: www.USCCB.org/romanmissal/annotated-mass.pdf. Below are provided parts of the Penitential Act from that resource with some relevant scriptural citations.

Form A (*Confiteor*)

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done
and in what I have failed to do,

And, striking their breast, they say:
through my fault, through my fault,
through my most grievous fault;

Then they continue:
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

“Then David said to God, ‘I have sinned greatly in doing this thing. Take away your servant’s guilt, for I have acted very foolishly” (1 Chr 21:8). This is King David—the great sinner and repentor, who never doubted God’s mercy. The word “greatly” in Latin is *nimis* and every other use of this word in the *Roman Missal* is in reference to the “great” mercy of God. Think, for example, of Jesus’ words about the sinful woman: “her many sins have been forgiven, hence, she has loved greatly” (Lk 7:47).

“But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner” (Lk 18:13). The 1962 *Missal* called for striking the breast three times, but both the Latin text and the English translation of the current *Missal* call for only a single strike during the text given here.

Form B (Dialogue)

Priest: Have mercy on us, O Lord.
People: For we have sinned against you.
Priest: Show us, O Lord, your mercy.
People: And grant us your salvation.

“Hear, LORD, and have mercy, for you are a merciful God; have mercy on us, who have sinned against you” (Bar 3:2).
“Let us see, O LORD, your mercy” (Ps 85:8a).
“And grant us your salvation” (Ps 85:8b).

Form B is completed by singing or reciting of the threefold repetition of the *Kyrie, eleison* (Lord, have mercy).

Form C (Tropes)

You were sent to heal the contrite of heart...
You came to call sinners...
You are seated at the right hand of the Father
to intercede for us...

“[The LORD] heals the brokenhearted; he binds up all their wounds” (Ps 147:3). “Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners” (Mt 9:13). “Who will condemn? It is Christ (Jesus) who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us” (Rom 8:34).

The introductory rubric for Form C states, “The Priest, or a Deacon or another minister, then says the following or other invocations with *Kyrie, eleison* (Lord, have mercy).” The chanting or recitation of the *Kyrie* tropes is not limited to the Priest or the Deacon. Another minister – for example, a cantor – may chant the tropes to enhance the liturgy. Secondly, the three tropes provided in the Order of Mass, as well as the other sets provided in Appendix VI of the *Missal*, are only given as samples. The Priest Celebrant or other minister is encouraged to create tropes which could be inspired by the liturgical observance or the scriptures of the day or the particular needs of the local Church.

July 2011 Meeting of the *Vox Clara* Committee

The *Vox Clara* Committee met from July 24-26, 2011 in Rome. This Committee of senior Bishops from Episcopal Conferences throughout the English-speaking world was formed by the Congregation for Divine Worship and the Discipline of the Sacraments on July 19, 2001 in order to provide advice to the Holy See concerning English-language liturgical books and to strengthen effective cooperation with the Conferences of Bishops in this regard.

The *Vox Clara* Committee is chaired by Cardinal George Pell (Sydney). The participants in the meeting were Bishop Thomas Olmsted, First Vice-Chairman (Phoenix), Cardinal Oswald Gracias, Second Vice-Chairman (Bombay), Bishop Arthur Serratelli, Secretary (Paterson), Cardinal Justin Rigali, Treasurer (Philadelphia, Emeritus), Cardinal Francis George, O.M.I. (Chicago), Archbishop Alfred Hughes (New Orleans, Emeritus), Archbishop Michael Neary (Tuam), Archbishop Terrence Prendergast, S.J. (Ottawa), Bishop John Tong Hon (Hong Kong), and Bishop David McGough (Birmingham, Auxiliary).

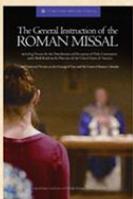
Also assisting the meeting were Monsignor James P. Moroney (Executive Secretary), Reverend Jeremy Driscoll, O.S.B. (expert), Reverend Dennis McManus (expert), Monsignor Gerard McKay (advisor), Reverend Joseph Briody (special assistant) and Reverend Gerard Byrne (special assistant). Abbot Cuthbert Johnson, O.S.B. (advisor) was unable to be present. The representatives of the Holy See included the Delegate to the *Vox Clara* Committee, Reverend Anthony Ward, S.M., Undersecretary of the Congregation, accompanied by officials of the Congregation.

The Committee heard reports on the widespread distribution of the Study Text on the *Roman Missal* and approved plans for several future publications on behalf of the Congregation, most notably an interim edition of the *Roman Pontifical*, including new translations of several pontifical texts drawn from the *Roman Missal*. It is planned that the publication will also include the *Rite for the Blessing of Oils*, and it should be available in the first months of 2012. The publication of a collection of commemorative essays on the occasion of the tenth anniversary of the instruction *Liturgiam Authenticam*, under the title *Toward an Authentic and Clear Voice*, as well as several editions of the *Missale Parvum*, were also authorized.

The Committee spent the greatest amount of time on a review of the translation of the short and beautiful Latin text of the *Ordo benedicendi oleum catechumenorum et infirmorum et conficiendi chrisma* at the request of the Congregation. The Congregation undertook to produce this text because it was concerned to meet the needs of the Bishops of the English-speaking world for a translation of the blessing of oils in time for the Mass of Chrism in 2012. To cope with this unusual and pressing situation the Congregation commissioned a draft translation text, which was then developed in consultation with the *Vox Clara* Committee and the International Commission on English in the Liturgy. As a result of these consultations, the translation was substantially modified.

Finally, the Committee adopted plans for the revision of the *Ratio Translationis for the English Language*, and approved the scope of work in the continuing revision of the translations of the Latin liturgical books of the Roman Rite in accord with the principles of the instruction *Liturgiam Authenticam*.

New from the USCCB



The General Instruction of the Roman Missal (Rev. Ed.)

The General Instruction of the Roman Missal (GIRM), from the *Roman Missal, Third Edition*, promotes more conscious, active, and full participation of the faithful in the

mystery of the Eucharist and provides specific detail about each element of the Order of Mass as well as other information related to the Mass.

No. 7-176, 208 pp., \$15.95



Order of Mass Pew Cards

Contains the new translation of the Order of Mass to lead your congregation's participation in the Mass with easily marked people and priest's responses. These resources were published in conjunction with Magnificat.

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