



# NewsLetter

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## **Interim Edition of *Roman Pontifical* To Be Published**

Last summer, the *Vox Clara* Committee of the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS) announced plans to publish an interim edition of the *Roman Pontifical* for use in English-speaking countries and territories. This updated edition will make use of existing translations of various rites with necessary adaptations in light of the *Roman Missal, Third Edition*. The intention is to provide necessary editorial changes to accommodate texts from the Ritual Masses of the *Missal* as well as to provide ritual edition texts of several rites that are no longer available in other current liturgical books.

This edition of the *Pontifical* contains six parts: *Rites of Ordination*, *Institution of Readers and Acolytes*, *Consecration to a Life of Virginity*, *Blessing of Abbots and Abbesses*, *Rite of Confirmation*, and the *Rite for the Blessing of Oils and Consecrating the Chrism*. Of these, the *Institution of Readers and Acolytes* was previously published by the International Commission on English in the Liturgy (ICEL) in its 1978 edition of the *Pontifical*, and so was not readily available in any current publication. The *Rite for the Blessing of Oils and Consecrating the Chrism* was not included in the earlier *Pontifical* because it was included as an appendix to the *Sacramentary*. It was, in part, the need for a ritual edition of this rite that motivated the production of the interim *Pontifical*.

The first part, *Rites of Ordination*, uses the current text approved for use in the United States, originally published by USCCB Publishing. It contains improved page breaks, especially in the prayers of consecration at ordinations, for ease of use. The new text also implements a recent CDWDS decree concerning the English translation of the sacramental formula for the ordination of bishops (*Diuturnis Episcoporum*, November 30, 2011). Within the formula, the phrase “the Spirit of governance” will now become “the governing Spirit.” Other changes to approved texts include the insertion of updated translations of orations, prefaces, and interpolations for the Eucharistic Prayers from the *Roman Missal, Third Edition*, and the adjusted dialogue between the Bishop and the confirmand at Confirmation to include the response, “And with your spirit.”

The ICEL edition of the *Roman Pontifical*, published in 1978, has been out of print for a number of years. Most of the rites contained in that edition had been updated in subsequent years and published as separate liturgical books. The new interim *Pontifical* features vibrant color artwork by artist Daniel Mitsui, and will be available in time for this Holy Week, April 1-8, 2012. The *Pontifical* can be purchased in mid-March 2012 in the United States from Catholic Book Publishing Company, which is printing the book on behalf of *Vox Clara*.

## Exploring the Biblical Allusions in the Order of Mass: Eucharistic Prayer

Continuing the series of exploring the various Scriptural allusions in the Order of Mass, we turn our attention to the Eucharistic Prayers, selecting Eucharistic Prayer III as the model to examine. According to Fr. Adrian Nocent, this Eucharistic Prayer “takes its inspiration from a ‘composite’ Oriental model, for on the one hand it has a broad basis of an Antiochene kind... while on the other it resembles an anaphora of the ‘Alexandrian’ type” (*Eucaristia*, p. 253, as quoted in E. Mazza’s *The Eucharistic Prayers of the Roman Rite*, p. 123). While Fr. Ciprian Vagaggini was the original redactor, the prayer was significantly revised by Study Group Ten of the post-Vatican II *Consilium*, which worked on alternate Eucharistic Prayers, and was ultimately the work of Pope Paul VI himself. The Eastern Eucharistic Prayers, from which this anaphora draws, themselves have rich biblical background and imagery underlying their language and theology. As previously stated during this series, the Scriptural background of liturgical texts is often less a matter of quotation than of drawing on the whole biblical theme and environment in order to proclaim the wonders of God anew for the Church.

You are indeed Holy, O Lord,  
and all you have created rightly give you praise,  
for through your Son our Lord Jesus Christ,  
by the power and working of the Holy Spirit,  
you give life to all things and make them holy,  
and you never cease to gather a people to yourself,  
so that from the rising of the sun to its setting  
a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you:  
by the same Spirit graciously make holy  
these gifts we have brought to you for  
consecration,  
that they may become the Body and Blood  
of your Son our Lord Jesus Christ,  
at whose command we celebrate these mysteries.

For on the night he was betrayed  
he himself took bread,  
and, giving you thanks, he said the blessing,  
broke the bread and gave it to his disciples,  
saying:  
TAKE THIS, ALL OF YOU, AND EAT OF IT,  
FOR THIS IS MY BODY,  
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,  
he took the chalice,  
and, giving you thanks, he said the blessing,  
and gave the chalice to his disciples, saying:  
TAKE THIS, ALL OF YOU, AND DRINK FROM IT,  
FOR THIS IS THE CHALICE OF MY BLOOD,  
THE BLOOD OF THE NEW AND ETERNAL  
COVENANT,  
WHICH WILL BE Poured OUT FOR YOU AND FOR  
MANY  
FOR THE FORGIVENESS OF SINS.  
DO THIS IN MEMORY OF ME.

“For in him were created all things in heaven and on earth,  
the visible and invisible” (Col 1:16). *See also Jn 1:3-4, 1*  
*Cor 2:4, and Jas 1:17.* “From the rising of the sun to its  
setting, my name is great among the nations; Incense  
offerings are made to my name everywhere, and a pure  
offering; For my name is great among the nations, says the  
LORD of hosts” (Mal 1:11). *See also Ps 113:3; Jn 11:51-*  
*52, Jn 12:32, Heb 13:15-16, and 1 Pt 2:5.*

“It is the spirit that gives life” (Jn 6:63).

“Do this in memory of me” (Lk 22:19).

“For I received from the Lord what I also handed on to  
you, that the Lord Jesus, on the night he was handed over,  
took bread, and, after he had given thanks, broke it and  
said, ‘This is my body that is for you. Do this in  
remembrance of me’” (1 Cor 11:23-24). *See also Mt*  
*26:26, Mk 14:22, and Lk 22:19.*

“Then he took a cup, gave thanks and gave it to them,  
saying, ‘Drink from it, all of you, for this is my blood of  
the covenant, which will be shed on behalf of many for the  
forgiveness of sins’ (Mt 26:27-28).

“The blood of the eternal covenant, Jesus our Lord” (Heb  
13:20-21). “This is the blood of the covenant” (Ex 24:8).  
“My servant, the just one, shall justify the many, their  
iniquity he shall bear” (Is 53:11). “For the Son of Man  
did not come to be served but to serve and to give his life  
as a ransom for many” (Mk 10:45). *See also Mk 14:23-*  
*24, Lk 22:19-20, and 1 Cor 11:25.*

*("The mystery of faith" and acclamations were covered in the November-December 2011 issue of the Newsletter.)*

Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with your blessed Apostles and glorious Martyrs (with Saint N.: the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession in your presence we rely for unailing help.

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant N. our Pope and N. our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own.

Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world.

To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy for ever the fullness of your glory through Christ our Lord, through whom you bestow on the world all that is good.

"I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship" (Rom 12:1). *See also 1 Pt 2:5.*

"He is expiation for our sins, and not for our sins only but for those of the whole world" (1 Jn 2:2). *See also Rom 3:24-25 and Heb 9:12, 14.*

"They were all filled with the holy Spirit and continued to speak the word of God with boldness" (Acts 4:31).

"Striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit" (Eph 4:4). *See also Acts 2:33, 1 Cor 6:17, and 1 Cor 10:17.*

"Giving thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light" (Col 1:12). "An inheritance that is imperishable, undefiled, and unfading, kept in heaven for you" (1 Pt 1:3-4). *See also Lk 22:29-30, Acts 20:32, Heb 9:15, and 1 Pt 3:18.*

"The smoke of the incense along with the prayers of the holy ones went up before God from the hand of the angel" (Rev 8:3-4).

"Through [our Lord Jesus Christ] we have now received reconciliation" (Rom 5:11). "The bread that I will give is my Flesh for the life of the world" (Jn 6:51). *See also Col 1:20.*

"For here we have no lasting city, but we seek the one that is to come" (Heb 13:14). *See also Eph 4:15-16 and 1 Tim 4:12.* "The people whom I formed for myself" (Is 43:21).

"But you are 'a chosen race, a royal priesthood, a holy nation, a people of his own'" (1 Pt 2:9).

"Jesus was going to die... also to gather into one the dispersed children of God" (Jn 11:51-52).

"Jesus, remember me when you come into your kingdom" (Lk 23:42). *See also Mt 25:34.*

"When I awake I shall be filled with the vision of your presence" (Ps 17:15). *See also Eph 1:10.*

Through him, and with him, and in him,  
O God, almighty Father,  
in the unity of the Holy Spirit,  
all glory and honor is yours,  
for ever and ever.  
R/. Amen.

“For from him and through him and for him are all things.  
To him be glory forever. Amen” (Rom 11:36). “To the  
only wise God, through Jesus Christ be glory forever and  
ever. Amen” (Rom 16:27). *See also Eph 3:21 and 1 Tim*  
*1:17.*

## **January 2012 Meeting of the Subcommittee on Divine Worship in Spanish**

The Subcommittee on Divine Worship in Spanish met at the Sacred Heart Retreat House in Alhambra, California from January 30-February 1, 2012. The meeting focused primarily on discussion of the future *Misal Romano, Tercera Edicion* and its implementation.

Further consideration was given to the selection of the Spanish text of the *Missale Romanum, editio typica tertia*, adapted from an approved text of another Episcopal Conference, for use in the dioceses of the United States. The Subcommittee also discussed a timeline for publication of the *Misal Romano*. The topic will be brought to the Hispanic Bishops during the USCCB plenary meeting in June 2012.

Subcommittee members continued a discussion from the previous meeting on the implementation of the translation. An update on changes to the current *Roman Missal* website as well as possible new materials to be posted on the website in Spanish was given. The current welcome message of Bishop Octavio Cisneros, Subcommittee Chairman, will be redone for placement on the website. The Subcommittee also decided on articles in Spanish for future placement on the *Missal* website. The status of the process for catechesis on the Mass was reviewed. Work continues on the creation of a packet of catechetical materials in Spanish for Hispanic adults in the United States as well as outreach to Hispanic youth as preparation for the implementation of the *Misal*.

Finally, the Subcommittee responded to a request for consultation on the *Rito de Bendición de Una Criatura en el Vientre*, the Spanish text of the *Rite for the Blessing of a Child in the Womb*. This ritual was approved by the USCCB in November 2008 and is currently awaiting the *recognitio* from the Congregation for Divine Worship and the Discipline of the Sacraments. Members reviewed the Spanish text and offered additional feedback.

The next meeting will be held in Washington, DC from September 13 to 15, 2012.

### ***Eternal Rest Grant unto Him, O Lord: Gerald J. Sigler***

Gerald J. Sigler, first Executive Director of the Secretariat of the International Commission on English in the Liturgy (ICEL), died on January 10, 2012. During his tenure from August 1965 to January 1970, he established the process of translating liturgical books by finding base translators and forming committees for their work. In the formation of the ICEL Secretariat, Sigler also developed administrative policies with publishers of liturgical texts, and ultimately oversaw the preparation of twenty liturgical books and other items in the years after the Second Vatican Council. He was the author of, among other publications, *Simply Fred: A Tribute to Frederick R. McManus*, a book recalling the life of the first Executive Director of the then-NCCB Secretariat for the Liturgical Apostolate, Msgr. Frederick R. McManus. Grateful for his years of labor for the liturgical reform, we pray:

*Be favorable, Lord, to your servant Gerald,  
whom you washed clean in the font of rebirth,  
and bring him to the happiness of heavenly life.  
Through Christ our Lord. Amen.*