



# NewsLetter

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### Volume LI

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### Francis Cardinal George, Former Committee Chairman, Dies at 78

His Eminence Francis Eugene Cardinal George, O.M.I., Archbishop Emeritus of Chicago, died on April 17, 2015, at the age of 78. He served as the 16th Chairman of the then-Committee on the Liturgy from 2002-2004, and was serving as a consultant to the current Committee on Divine Worship at the time of his death.



Born in 1937 in Chicago, Francis George entered the Oblates of Mary Immaculate in 1957 and was ordained a priest of the Oblates on December 21, 1963. On September 21, 1990, he was consecrated as the 5th Bishop of Yakima, and was later transferred and installed as the 9th Archbishop of Portland in Oregon on May 27, 1996. He became the 8th Archbishop of Chicago on May 7, 1997, succeeding Joseph Cardinal Bernardin. Saint John Paul II elevated George to the College of Cardinals on February 21, 1998. Cardinal George participated in the conclave of 2005 that elected Pope Benedict XVI, and the conclave of 2013 that elected Pope Francis. He retired on September 20, 2014.

Within the USCCB, Cardinal George was very active, serving on a number of committees. He was elected USCCB Vice President in 2004, and later as President in 2007, leaving office in 2010. He also served as the U.S. representative on the International Commission on English in the Liturgy (ICEL) from 1997 to 2006.

Cardinal George was Committee Chairman during the earliest stages of the translation of the *Missale Romanum, editio typica tertia*, and helped guide the work of the Committee in that regard. After the USCCB completed its approval of the *Roman Missal, Third Edition* in November 2009, he remarked on the importance of that liturgical book: "We have a liturgical tradition that is a necessary part of the Magisterium, of handing on the faith. It is the *Missal*, along with Scripture, that indeed tells us how God wants to intertwine, inter-work in the affairs of the human race." During his presidency of the USCCB, he formally promulgated the *Roman Missal, Third Edition* for use in the United States on August 15, 2010; the *Missal* would be implemented a year later, on November 27, 2011.

The Committee on Divine Worship, and the staff of the Secretariat for Divine Worship, mourn the loss of Cardinal George, and in the light of the Risen Lord, commend his soul to the eternal mercy of God.

## CDWDS Confirms New Translation of the *Order of Confirmation*; Implementation Date Set for Pentecost Sunday 2016



The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the new English translation of the *Order of Confirmation*, with a *recognitio* decree dated March 25, 2015 (Prot. n. 95/14). Following consultation with the Committee on Divine Worship, Archbishop Joseph Kurtz, USCCB President, has set the implementation date of the new text for Pentecost Sunday, May 15, 2016, although the liturgical book may be used immediately upon its publication.

This edition of the *Ordo Confirmationis* is the first major “retranslation” to receive the *recognitio* of the Holy See since the implementation of the *Roman Missal, Third Edition* in 2011, and represents the first of the new translations of rituals and other liturgical books expected to be promulgated in the coming years. As this is a shorter text, and one that most people encounter infrequently and that has fewer parts spoken by the congregation, the changes with respect to the previous version will perhaps not seem as striking as the changes in the new *Missal* when it was introduced.

Two key texts of the ritual have not changed in this new translation. The Bishop’s assent to the profession of faith remains as before: “This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord” (nos. 23, 40). Likewise, the translators found no need to propose a modification of the text of the words used at the conferral of the Sacrament: “**N.**, be sealed with the Gift of the Holy Spirit” (nos. 27, 44, 55-56).

Most of the text, however, is noticeably distinct from that of the current translation. For example, many of the conventions and vocabulary of the *Roman Missal* will be quickly recognizable when reading the Confirmation ritual: “And with your spirit,” “a suitable chant may be sung,” “Bow down for the blessing,” “the Universal Prayer,” and so forth. In general, the new translations are more precise in their language and are closer to the style and content of the Latin typical edition. Even though the changes are not dramatic in most instances, there are some places where the changes are notable, beginning with the title: until now the *Rite of Confirmation*, the book is henceforth the *Order of Confirmation*.

The change that will perhaps draw the most attention is the enumeration of the gifts of the Holy Spirit in the oration at the Laying On of Hands, which now joins the English translation of the *Catechism of the Catholic Church* in using more traditional names for some of the gifts – counsel, fortitude, piety, and the fear of the Lord:

### **Current Translation**

All-powerful God, Father of our Lord Jesus Christ,  
by water and the Holy Spirit  
you freed your sons and daughters from sin  
and gave them new life.  
Send your Holy Spirit upon them  
to be their helper and guide.  
Give them the spirit of wisdom and understanding,  
the spirit of right judgment and courage,  
the spirit of knowledge and reverence.  
Fill them with the spirit of wonder and awe in  
your presence.  
Through Christ our Lord.  
**R.** Amen.

### **New Translation**

Almighty God, Father of our Lord Jesus Christ,  
who brought these your servants to new birth  
by water and the Holy Spirit,  
freeing them from sin:  
send upon them, O Lord, the Holy Spirit, the  
Paraclete;  
give them the spirit of wisdom and understanding,  
the spirit of counsel and fortitude,  
the spirit of knowledge and piety;  
fill them with the spirit of the fear of the Lord.  
Through Christ our Lord.  
**R.** Amen.

The two examples that follow have been chosen to further illustrate the difference in style between the old and new translations of the Confirmation rite. First, in the sample homily that is provided for the Bishop (nos. 22, 39), a reference to St. Paul's admonition in 2 Corinthians 2:14-15, which was glossed over in the previous version, is now much clearer:

**Current Translation**

...your way of life should at all times reflect the goodness of Christ.

**New Translation**

...your manner of life, as the Apostle says, may be in every place the pleasing fragrance of Christ.

Likewise, the first petition in the Universal Prayer (nos. 30, 47) now reflects the allusion to Ephesians 3:17 that is part of the Latin text, adding a more vivid imagery to the prayer:

**Current Translation**

For these sons and daughters of God,  
confirmed by the gift of the Spirit,  
that they give witness to Christ  
by lives built on faith and love:  
let us pray to the Lord.

**New Translation**

For these his servants,  
whom the gift of the Holy Spirit has confirmed:  
that, planted in faith and grounded in love,  
they may bear witness to Christ the Lord by their way  
of life,  
let us pray to the Lord.

Both of these examples come from places in the rite that permit some flexibility during the celebration, such that the Bishop is certainly free to compose his own homily and the "competent authority" can compose other petitions in a similar form, but these samples are nevertheless indicative of the greater precision in this new translation.

There has been only one edition of the Confirmation rite since the Second Vatican Council, the *Ordo Confirmationis*, published in 1973. A few emendations to the text were made following the promulgation of the new *Code of Canon Law* in 1983, and the *Missale Romanum, editio typica tertia* introduced new proper insertions to be used with Eucharistic Prayers II and III. The new *Order of Confirmation* reflects these additions.

As regards the book itself, the printed edition of the *Order of Confirmation* will follow the contents of the Latin edition more closely, and will thus have several differences from the earlier English editions published in the United States of America (English in 1977, and bilingual English-Spanish in 2006). For example, unlike the 1977 edition, this new ritual will not include the Introductory Rites of the Mass or the orations for days in which the Ritual Mass for the Conferral of Confirmation is not permitted. It will therefore be necessary to use the *Roman Missal* during a Confirmation Mass to find those texts when they are needed. For reference purposes, the Confirmation Mass formularies from the *Roman Missal* are reproduced in chapter five of the new ritual. Finally, instead of simply listing the choices for the Biblical readings at Confirmation, this edition will contain the texts of those readings in full. This is meant to assist study and preparation for ceremonies, and would also mean that the ritual could be used in place of the Lectionary in case of necessity.

The *Order of Confirmation* will be published solely by USCCB Communications, and is expected to be available in fall 2015. For the benefit of our readers, we publish below the decrees of the Congregation and the USCCB regarding the *Order of Confirmation*.



## CDWDS and USCCB Decrees on the *Order of Confirmation*

### CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 95/14

#### UNITED STATES OF AMERICA

At the request of His Excellency the Most Reverend Joseph E. Kurtz, Archbishop of Louisville, President of the Conference of Bishops of the United States of America, in a letter dated January 4, 2014, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff FRANCIS, we gladly approve and confirm the text of the English-language translation of the *Ordo Confirmationis, editio typica*, as found in the attached copy.

In printed editions, mention must be made of the approval and confirmation which this Congregation has conceded. Moreover, two copies of the printed text should be forwarded to this Congregation.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, March 25, 2015, the Solemnity of the Annunciation of the Lord.

Robert Card. Sarah  
Prefect

✠ Arthur Roche  
Archbishop-Secretary

### UNITED STATES CONFERENCE OF CATHOLIC BISHOPS DECREE OF PUBLICATION

In accord with the norms established by decree of the Sacred Congregation of Rites in *Cum, nostra aetate* (January 27, 1966) and of the Congregation for Divine Worship and the Discipline of the Sacraments in *Liturgiam authenticam* (March 28, 2001), this edition of the *Order of Confirmation* is declared to be the vernacular typical edition of the *Ordo Confirmationis, editio typica*, and is published by authority of the United States Conference of Catholic Bishops.

The *Order of Confirmation* was canonically approved by the United States Conference of Catholic Bishops on November 12, 2013, and was subsequently confirmed by the Apostolic See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on March 25, 2015 (Prot. n. 95/14).

The *Order of Confirmation* may be used in the Liturgy upon publication, and its use is obligatory as of Pentecost Sunday, May 15, 2016. From that date forward, no other English edition of the *Order of Confirmation* may be used in the dioceses of the United States of America.

Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, DC, on May 24, 2015, Pentecost Sunday.

✠ Joseph E. Kurtz  
Archbishop of Louisville  
President, United States Conference of Catholic Bishops

Rev. Msgr. Ronny E. Jenkins  
General Secretary

## The Church and the Faithful, Strengthened by the Spirit at Confirmation

*Confirmation*, by Jorge Cardinal Medina Estévez, provides a valuable source of both reflection and basic information on the preparation, celebration, and effects of the sacrament. God himself is active in the sacrament: it is not we ourselves who “confirm” our faith, but it is God who confirms it in us. To “confirm” is related to the root word “firm,” and in this context means to strengthen or reinforce. With the prefix “con-” (“with”) attached, the very name we give to the sacrament of Confirmation suggests that this strengthening is offered by God not just to the individual, but to “the ecclesial body, the whole Church” (pg. 4).

“The idea of firmness has to do with the ability to withstand a certain amount of force, which acts in the opposite direction and which may destabilize that which opposes resistance” (pg. 4). This ability to withstand opposition is important to Christians as they both confront the falsehoods and challenges manifested by the devil, and, more positively, as they accept the difficult task of witnessing to the Gospel and the faith of the Church in a world which does not always embrace the Christian message.

Forcefully challenging the unfortunate but real contemporary attitude which treats the sacrament of Confirmation as an optional event, which one may freely omit if not convenient, Cardinal Medina counters:

Since Baptism is the basis of the whole Christian life and implies the desire for all the graces that God grants us to live in a way that is consistent with the Gospel, receiving the Sacrament of Confirmation is the natural consequence of having received Baptism. Therefore, Confirmation is not an “optional” sacrament... If one refuses to receive Confirmation, they objectively and regrettably reject God’s grace. (pgs. 19-20)

Some of the practical issues concerning the preparation for and the actual celebration of the Sacrament are also addressed. As a basic requirement, “the candidate to Confirmation must be in a state of grace and therefore... the candidate has to receive first the Sacrament of Penance or Reconciliation” (pg. 23). The Cardinal offers brief explanations of the principal elements of the sacramental celebration, such as the laying on of hands, the application of holy Chrism, and the sign of peace. He also helpfully reviews those times when Confirmation would be celebrated together with Baptism, such as with the initiation of adults, or in a case where the recipient is in danger of death. The variety of ages for Confirmation observed in different regions and dioceses are acknowledged, including in those dioceses where Confirmation is now being celebrated at a younger age prior to the reception of Holy Communion for the first time.

Concerning the important involvement of sponsors:

The role of the sponsor is not a purely social commitment or friendship. The person who assumes this commitment must be a Christian who lives a life of faith and whose moral conduct is irreproachable.... The responsibility of the sponsor is to support the candidate in his or her Christian life, both by the sponsor’s own example and with words and advice. (pg. 24)

Finally, having discussed the need and purpose of the sacrament as well as some details of the celebration of the Sacrament itself, there is a review of the fruits of the sacrament of Confirmation, which through the power of the Holy Spirit “gives abundance, growth, strength, and deepens the baptismal grace, which it completes” (pg. 25).

In his concluding remarks, Cardinal Medina appeals to the witness of the saints, especially the martyrs, as examples of faithful men and women who, despite adversity, have courageously borne witness to the Christian faith. The benefits of the sacrament of Confirmation provide a means toward being such bold, faithful witnesses in our own time.



Excerpts from *Confirmation*, © 2014, Libreria Editrice Vaticana (LEV), Vatican City State. All rights reserved.

*The Sacrament Series, written from a pastoral perspective by Jorge Cardinal Medina Estévez, provides the reader with a jumping-off point for reflection and prayerful study, and is aimed toward families and those interested in increasing their knowledge of the faith. The entire seven-booklet series – or each individual booklet – is available from USCCB Communications at [store.USCCB.org/product-p/7-505.htm](http://store.USCCB.org/product-p/7-505.htm).*

## “Show Us, O Lord, Your Mercy”: Invoking the Mercy of God in the Order of Mass

With the forthcoming Extraordinary Jubilee Year of Mercy, beginning December 8, 2015 through November 20, 2016, Pope Francis has invited the Church to rediscover and to celebrate the centrality of God’s mercy in our world and our lives. In his announcement of the Holy Year of Mercy the Holy Father declared, “I am confident that the whole Church, which is in such need of mercy for we are sinners, will be able to find in this Jubilee the joy of rediscovering and rendering fruitful God’s mercy, with which we are all called to give comfort to every man and every woman of our time.... Let us henceforth entrust this Year to the Mother of Mercy, that she turn her gaze upon us and watch over our journey” (Homily at the Celebration of Penance, March 13, 2015).

In the celebration of the Mass, the critical role of God’s mercy frequently comes to the fore. As imperfect human beings, we encounter in the Mass God’s merciful offer to raise us up and to give us hope and strength despite our weaknesses. In order to prepare for the upcoming Jubilee of Mercy, as well as to assist delving deeper into the content of the Mass itself, there follows a concise list of moments in the Order of Mass when the mercy of God is explicitly acknowledged or sought. Those who preach on the theme of mercy might wish to draw their hearers’ attention to some of these passages, both to help strengthen their appreciation for God’s mercy and to help them pray the Mass with greater devotion.

In addition to the texts from the Order of Mass, there are innumerable references to God’s mercy which are encountered both in the proper prayer texts for the various Masses, as well as in the Scripture passages proclaimed in the Liturgy of the Word. Furthermore, there are numerous other moments in the Mass when mercy is sought, even if not mentioned explicitly by name. For example, the silent prayer of the deacon or priest who has just read the Gospel is clearly reliant on God’s mercy: “Through the words of the Gospel, may our sins be wiped away” (Order of Mass, no. 16). Whether or not the very word is used, God’s mercy is truly never far from the many liturgical elements of the Mass.

### **Penitential Act**

“Have mercy on us, O Lord. / For we have sinned against you.  
Show us, O Lord, your mercy. / And grant us your salvation” (Form B, no. 5).

“[invocation], Lord, have mercy. / Lord, have mercy.  
[invocation], Christ, have mercy. / Christ, have mercy.  
[invocation], Lord, have mercy. / Lord, have mercy” (Form C, no. 6).

“May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life” (Priest’s concluding prayer, nos. 4-6).

### ***Kyrie eleison***

“Lord, have mercy. / Lord, have mercy.  
Christ, have mercy. / Christ, have mercy.  
Lord, have mercy. / Lord, have mercy.”  
or “Kyrie, eleison. / Kyrie, eleison.  
Christe, eleison. / Christe, eleison.  
Kyrie, eleison. / Kyrie, eleison” (no. 7).

### **Rite for the Blessing and Sprinkling of Water**

“Grant, O Lord, in your mercy, that living waters may always spring up for our salvation, and so we may approach you with a pure heart and avoid all danger to body and soul” (Appendix II, no. 2 [second option]).

“Lord our God, in your mercy be present to your people’s prayers... You also made water the instrument of your mercy: for through water you freed your people from slavery and quenched their thirst in the desert...” (no. 2 [third option]).

### ***Gloria in excelsis Deo***

“...you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us” (no. 8).

### **Eucharistic Prayer I (The Roman Canon)**

“To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord...” (no. 84).

“To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs...” (no. 96).

### **Eucharistic Prayer II**

“Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be co-heirs to eternal life, and may praise and glorify you through your Son, Jesus Christ” (no. 105).

### **Eucharistic Prayer III**

“...in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world” (no. 113).

### **Eucharistic Prayer IV**

“For you came in mercy to the aid of all, so that those who seek might find you” (no. 117).

“To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance with the blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, and with your Apostles and Saints in your kingdom” (no. 122).

### **Eucharistic Prayer I for Reconciliation**

“For you do not cease to spur us on to possess a more abundant life and, being rich in mercy, you constantly offer pardon and call on sinners to trust in your forgiveness alone” (Appendix to the Order of Mass [AOM], Eucharistic Prayer I for Reconciliation, no. 1).

“...we offer you, who are our faithful and merciful God, this sacrificial Victim who reconciles to you the human race” (no. 7).

“Help us to work together for the coming of your Kingdom, until the hour when we stand before you, Saints among the Saints in the halls of heaven, with the blessed Virgin Mary, Mother of God, the blessed Apostles and all the Saints, and with our deceased brothers and sisters, whom we humbly commend to your mercy” (no. 7).

### **Eucharistic Prayer II for Reconciliation**

“In a similar way, on that same evening, he took the chalice of blessing in his hands, confessing your mercy, and gave the chalice to his disciples, saying...” (AOM, Eucharistic Prayer II for Reconciliation, no. 5).

### **Eucharistic Prayer for Various Needs**

“Therefore, Father most merciful, we ask that you send forth your Holy Spirit to sanctify these gifts of bread and wine, that they may become for us the Body and ✠ Blood of our Lord Jesus Christ” (AOM, Eucharistic Prayer for Various Needs, no. 3 [I-IV]).

### **Eucharistic Prayer for Various Needs (IV)**

“It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father of mercies and faithful God” (AOM, Eucharistic Prayer for Various Needs IV, no. 1).

### **Embolism after the Lord's Prayer**

"Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ" (no. 125).

### ***Agnus Dei***

"Lamb of God, you take away the sins of the world: have mercy on us.  
Lamb of God, you take away the sins of the world: have mercy on us.  
Lamb of God, you take away the sins of the world: grant us peace" (no. 130).

### **Priest's Prayer before Communion**

"May the receiving of your Body and Blood, Lord Jesus Christ, not bring me to condemnation, but through your loving mercy be for me protection in mind and body and a healing remedy" (no. 131 [second option]).

## **Status of Liturgical Texts of Saint John XXIII**

Following the 2014 canonization of Pope Saint John XXIII and his subsequent inscription in the General Roman Calendar as an Optional Memorial on October 11, many inquirers have asked the Secretariat of Divine Worship when to expect St. John XXIII's proper liturgical texts in English and Spanish. The Latin and Italian texts were promulgated by the Congregation for Divine Worship and the Discipline of the Sacraments on May 29, 2014 (Prot. n. 309/14). Texts in the other vernacular languages are being translated and prepared at this time, and are anticipated sometime in the coming months.

It is important to note that since October 11 falls this year on the Twenty-Eighth Sunday in Ordinary Time, the feast of St. John XXIII will not be celebrated in 2015, except by those churches and oratories named in his honor, which celebrate the feast as their proper titular solemnity. All other churches use the Mass formulary and readings of the Twenty-Eighth Sunday in Ordinary Time.

Until such time as the liturgical texts are approved and promulgated, the Common of Pastors: For a Pope may be used in both the *Roman Missal, Third Edition* and the *Misal Romano*, inserting the name "John the Twenty-Third" or "Juan XXIII" at the appropriate places. The Mass readings of the day are used, or for a more solemn celebration, the following readings are assigned for St. John XXIII (all from the Common of Pastors found in volumes II, III, or IV of the *Lectionary for Mass*):

- First Reading – Ezekiel 34:11-16 (no. 719-9)
- Responsorial Psalm – Psalm 23:1-3a, 4, 5, 6 (no. 721-2)
- Gospel Acclamation – John 10:14 (no. 723-5)
- Gospel – John 21:15-17 (no. 724-12)

## **2017 Liturgical Calendar Available for Purchase**

The 2017 edition of the *Liturgical Calendar for the Dioceses of the United States of America* is now available for purchase from the USCCB Secretariat of Divine Worship. The calendar lists each day's celebration, rank, liturgical color, Lectionary citations, and Psalter cycle.

Calendars are on sale for \$10.00 each, and are available either in 8½ × 11" paperback or e-mailed in Microsoft Word or PDF format. Checks are to be made out to the Committee on Divine Worship and mailed to the Secretariat at 3211 Fourth Street, NE, Washington, DC 20017, ATTN: 2017 Liturgical Calendar.