



NewsLetter

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CDWDS Confirms *Exorcisms and Related Supplications*

In a decree dated December 8, 2016, the Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the liturgical text of *Exorcisms and Related Supplications* for the dioceses of the United States (Prot. n. 242/15). The Secretariat of Divine Worship is completing its standard editorial review of the confirmed text.

The ritual edition, to be implemented later this year, will be produced by USCCB Communications and sold only to Bishops and their designated exorcists. Appendix II of the book, a collection of prayers that the faithful may use to combat the powers of darkness, will be made available to interested liturgical publishers for public sale. An English translation of the decree of *recognitio* is reprinted below for the benefit of our readers:

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 242/15

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 March 19, 2015, 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 part of the Roman Ritual entitled *De Exorcismis et supplicationibus quibusdam, editio typica*, emended in 2004, 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, December 8, 2016, the Solemnity of the Immaculate Conception of the Blessed Virgin Mary.

Robert Cardinal Sarah
Prefect

✠ Arthur Roche
Archbishop-Secretary

CDWDS Confirms “Book of the Chair”: *Excerpts from the Roman Missal*

The Congregation for Divine Worship and the Discipline of the Sacraments, by a decree dated Ash Wednesday, March 1, 2017 (Prot. n. 103/16), has confirmed a shorter edition of the *Roman Missal, Third Edition* for optional use at the presidential chair by the priest celebrant, entitled *Excerpts from the Roman Missal*. The Secretariat of Divine Worship is undertaking its standard review of the confirmed text at this time. Publishers of the original *Roman Missal, Third Edition* will be invited to publish the *Excerpts* ritual edition, and further developments may be communicated in a future issue of the *Newsletter*.

Excerpts from the Roman Missal provides a lighter option for altar servers to carry and hold, since it contains only the texts commonly used at the presidential chair. A typical Mass formulary includes the Entrance Antiphon, Collect, and Prayer after Communion. The book also contains parts of the Order of Mass that are done at the chair, appropriate musical chants, and material for processions and ceremonies that take place at the door of the church. The resulting text is less than half the length of the full *Roman Missal*. Presented here is a summary table of contents from the “Book of the Chair”:

Prefatory Material

- Table of Liturgical Days
- General Roman Calendar with U.S. Proper Calendar

Proper of Time

- Advent
- Christmas Time
- Lent – formularies include the Prayer over the People
- Holy Week – including the material for the Palm Sunday procession
- Sacred Paschal Triduum – This section will be fairly extensive, excluding only what is strictly done at the altar. For example, the first three parts of the Easter Vigil will be included.
- Easter Time
- Ordinary Time
- Solemnities of the Lord during Ordinary Time

Order of Mass

- Introductory Rites and Liturgy of the Word (nos. 1-20)
- The Liturgy of the Eucharist (nos. 21-137) will be omitted up until the priest returns to the chair for the Prayer after Communion. Hence no Eucharistic Prayers will be included.
- Concluding Rite (nos. 138-146)
- Blessings at the End of Mass and Prayers over the People

Proper of Saints

- Additions to the universal and proper Calendars since 2011 will be included, such as St. John Paul II, St. Marianne Cope, and

B1. Francis Xavier Seelos; prayers to St. Junípero Serra and St. Kateri Tekakwitha are updated to reflect their canonizations.

Commons

- The various categories of saints will include only Entrance Antiphons and Prayers after Communion, as Collects would be found in the Proper of Saints.

Ritual Masses

- Christian Initiation (Election, Scrutinies, Baptism)
- Anointing of the Sick
- Viaticum
- Marriage
- Excluded will be: Confirmation, Holy Orders, Blessing of an Abbot or an Abbess, Consecration of Virgins, Religious Profession, Institution of Lectors and Acolytes, and the Dedication of a Church and an Altar. These are usually Pontifical ceremonies, in which the need for a smaller book does not seem so urgent.

Masses and Prayers for Various Needs and Occasions

Votive Masses

Masses for the Dead

Appendices

- II. Rite for the Blessing and Sprinkling of Holy Water
- V. Examples of Formularies for the Universal Prayer
- VI. Sample Invocations for the Penitential Act (USA adaptation)

Theology in the *Praenotandæ*: Introduction

The Secretariat of Divine Worship is pleased to introduce “Theology in the Praenotandæ,” a multi-part series of reflections on the Introductions of some of the Church’s liturgical books. Each article will focus on a different set of rites that share a similar emphasis, exploring the theological backgrounds of the rites and looking at the relationship between the praenotandæ and the rites themselves. This first article introduces the series, which will continue next month with reflections on Initiation.

“*Lex orandi, lex credendi*” (“the law of prayer is the law of faith,” *Catechism of the Catholic Church*, no. 1124). This phrase has garnered a great deal of attention from liturgical theologians over the last fifty years. However, the saying has its roots in the early Church, taken from the fifth century theologian St. Prosper of Aquitaine who wrote “*ut legem credendi lex statuat supplicandi*,” which translates: “that the law of praying establishes the law of believing.” This idea – that what we say and do in prayer is foundational to our beliefs – is an ancient one. As the early Church grew and began to codify its developing doctrine, the Church Fathers looked to the liturgy as one of the primary sources to inform that belief. The way in which they addressed God in prayer, their actions surrounding baptism and the Eucharist, and how they interacted with others who did not pray or worship the same way are all examples of how prayer helped to shape and establish the beliefs of the early Church.

The relationship between prayer and belief is not only one way, rather, it is reciprocal. Prayer informs belief and belief informs prayer. Both work together to express the depth of faith that the Church holds and are genuine expressions of that same faith. The worship of the Church, in its various forms of prayer, expresses the beliefs of the Church (e.g., as baptism is done in the name of the Father, Son, and Holy Spirit, so the Church professes belief in a Trinitarian God). Conversely, the belief of the Church is lived out and put into action in its various forms of prayer (e.g., the belief that Christ is really and substantially present in the Eucharist is expressed in the reverence Catholics have towards the Eucharist, in the practice of Adoration of the Blessed Sacrament, etc.).

The Church’s ritual books demonstrate this reciprocal relationship, for they contain not only the prayers for the celebration of the sacraments, rites, and blessings – which in and of themselves express the Church’s beliefs and are an integral aspect of its worship – but also include introductory material that provides a theological foundation for the rites. These introductions, which are referred to as *praenotandæ*, include theological reflections on the rites and also on the roles of those gathered for the celebration of the rites. Through these reflections, one can better discern the relationship between the actions of the rite and the beliefs of the Church.

One way to explore the interplay of worship and the theological foundation of the Church’s faith is to highlight key theological themes that are present in the *praenotandæ* of various rites. Though these themes vary depending on the rite, they are reflections of the ritual acts and are also reflected in the rituals. Using the Church’s ritual texts as the source for this exploration, this series takes as its starting point the worship of the Church and aims to bring attention to the theological foundation found in the Church’s worship and continue the renewed interest in the relationship between worship and the belief of the Church.

Plenary Indulgence Available for Centennial of Our Lady of Fatima Apparitions

In celebration of the 100th anniversary of the apparitions of Our Lady of Fatima, a one-year Jubilee began on the First Sunday of Advent, November 27, 2016, at the Basilica Shrine of Our Lady of the Rosary of Fatima in Portugal, and will continue until November 26, 2017. Pope Francis will make a pilgrimage to the shrine on May 12-13, 2017, on the anniversary of the first apparition to Lucía Santos and Blesseds Jacinta and Francisco Marto at the *Cova da Iria*.

The Apostolic Penitentiary has granted a plenary indulgence for the centennial anniversary of the Fatima apparitions. An English translation of the decree was released by the basilica shrine:

“The plenary indulgence of the jubilee is granted:

- a) to the faithful who visit the Shrine of Fatima in pilgrimage and devoutly participate in a celebration or prayer in honor of the Virgin Mary, pray the Our Father, recite the Symbol of Faith (Creed) and invoke Our Lady of Fatima;
- b) to the pious faithful who visit with devotion an image of Our Lady of Fatima solemnly displayed for public veneration in any temple, oratory or adequate place, during the days of the anniversary of the apparitions (the 13th of each month, from May to October 2017), and devoutly participate there in any celebration or prayer in honor of the Virgin Mary, pray the Our Father, recite the Symbol of Faith (Creed) and invoke Our Lady of Fatima;
- c) to the faithful who, due to their age, disease or other serious reason, are impeded of moving, if, repentant of all their sins and having the firm intention of performing, as soon as possible, the three conditions mentioned below, in front of a small image of Our Lady of Fatima, spiritually unite in the days of the apparitions to the Jubilee celebrations, offering with trust to God all-merciful through Mary their prayers and pains, or the sacrifices of their own lives.

“To obtain the plenary indulgence, the faithful, truly penitent and animated with charity, must ritually fulfill the following conditions: sacramental confession, Eucharistic communion and prayer for the intentions of the Holy Father.”

Parishes and oratories may consider placing a statue of Our Lady of Fatima for public veneration throughout the year, or at least on the six anniversary dates (May 13, June 13, July 13, August 13, September 13, and October 13). In particular, the 100th anniversary of the first apparition on May 13 should be celebrated at parishes and oratories named in honor of Our Lady of Fatima with greater festivity, as it is also the titular solemnity for those places. Although obligatory or optional memorials occur on the other anniversary dates, except for October 13, a Votive Mass of Our Lady of Fatima could be celebrated for the pastoral advantage of the people, if the pastor or other priest celebrant judges it suitable (see *General Instruction of the Roman Missal*, no. 376).

Those wishing to learn more about the basilica shrine, especially if making a pilgrimage, may visit their website at www.Fatima.pt/en/. In addition, the International Pilgrim Virgin Statue of Fatima is in the middle of a two-year tour of parishes throughout the United States, sponsored by the World Apostolate of Fatima U.S.A. More information on dates and locations can be found at www.FatimaTourForPeace.com.

More important than the actual apparitions of the Blessed Virgin Mary are her profound messages for the People of God. At Fatima, Our Lady asked men and women of good will to pray for peace, especially through the Rosary and by greater devotion to her Immaculate Heart. Celebrating her appearances to three humble shepherd children, the Church continues its fervent prayers for a just and lasting peace throughout the world:

O God, who chose the Mother of your Son to be our Mother also,
grant us that, persevering in penance and prayer
for the salvation of the world,
we may further more effectively each day the reign of Christ.
Who lives and reigns for ever and ever. Amen.



Pope Francis touches a statue of Our Lady of Fatima after praying in front of it during his general audience in St. Peter's Square at the Vatican May 13, 2015. Celebrating the 100th anniversary of apparitions of Our Lady of Fatima, Pope Francis will visit the Shrine of Our Lady of Fatima May 12-13. (CNS photo/Paul Haring)