



NewsLetter

COMMITTEE ON DIVINE WORSHIP

Members

Most Rev. Wilton D. Gregory, *Chair*
Archbishop of Atlanta
 Most Rev. Leonard P. Blair, *Chair-Elect*
Archbishop of Hartford
 Most Rev. David A. Zubik
Bishop of Pittsburgh
 Most Rev. Daniel E. Thomas
Bishop of Toledo
 Most Rev. Mark J. Seitz
Bishop of El Paso
 Most Rev. Christopher J. Coyne
Bishop of Burlington
 Most Rev. Joseph M. Siegel
Bishop of Evansville
 Most Rev. Daniel E. Garcia
Bishop of Monterey
 Most Rev. Andrzej J. Zglejszewski
Auxiliary Bishop of Rockville Centre

Consultants

Right Rev. Gregory J. Polan, OSB
Abbot Primate of the
Benedictine Confederation
 Right Rev. Jeremy Driscoll, OSB
Abbot of Mount Angel Abbey
 Rev. Msgr. Kevin W. Irwin
 Rev. James W. Bessert
 Rev. Jan Michael Joncas
 Rev. Juan J. Sosa
 Sr. Janet Baxendale, SC
 Mrs. Rita A. Thiron

Secretariat

Rev. Andrew Menke
Executive Director
 Rev. Randy L. Stice
Associate Director
 Ms. Carmen F. Aguinaco
Multicultural Specialist
 Mr. Matthew M. Godbey
Administrative Assistant
 Mr. David K. Ringwald
Staff Assistant

**USCCB Secretariat of
 Divine Worship**
3211 Fourth Street, NE
Washington, DC 20017
Tel: (202) 541-3060
Fax: (202) 541-3088
www.USCCB.org

© 2019 USCCB

Volume LV

January-February 2019

Pope Francis Adds Saint Paul VI to General Roman Calendar

Pope Francis has ordered the inscription of Pope Saint Paul VI in the General Roman Calendar, as an Optional Memorial to be celebrated on May 29. His decision was promulgated in a decree of the Congregation for Divine Worship and the Discipline of the Sacraments dated January 25, 2019 (Prot. n. 29/19) and publicly released on February 6. The decree was accompanied by new proper liturgical texts in Latin, and a commentary by the Congregation’s Prefect, Robert Cardinal Sarah.

The Prefect wrote that St. Paul VI responded to the universal call to holiness “as a Baptized Christian, as a priest, as a Bishop, and Pope, and he now contemplates the face of God.” Remarking on an unofficial translation of the new Collect prayer for the memorial, Cardinal Sarah noted that the text “resonates with all that God accomplished in his faithful servant: ‘who entrusted your Church to the leadership of Pope Saint Paul VI, a courageous apostle of your Son’s Gospel,’ and it asks: ‘grant that, illuminated by his teachings, we may work with you to expand the civilization of love.’ Here is synthesized the principal characteristics of his pontificate and his teaching: a Church, which belongs to the Lord (*Ecclesiam Suam*), dedicated to the proclamation of the Gospel, as recalled in *Evangelii nuntiandi*, and called to bear witness that God is love.”

English and Spanish translations of the proper texts must be prepared, followed by their approval by the USCCB and confirmation by the Holy See. The process will take some time to complete; until then the Mass formularies available in the *Roman Missal* and *Misal Romano* under the Common of Pastors: For a Pope are to be used. Further information on the inscription of St. Paul VI may be found at USCCB.org/paulvi.

Finally, in light of this new optional memorial, the 2019 and 2020 editions of the *Liturgical Calendar for the Dioceses of the United States of America* are emended as follows:

May 2019

29 Wed Easter Weekday white/white
 [Saint Paul VI, Pope]
 Acts 17:15, 22—18:1/Jn 16:12-15 (293)

May 2020

29 Fri Easter Weekday white/white
 [Saint Paul VI, Pope]
 Acts 25:13b-21/Jn 21:15-19 (301)

Chants for Blessing of the Holy Oils and Parish Reception of the Holy Oils

As reported in the November-December 2018 *Newsletter*, the *Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism* will be implemented on Ash Wednesday, March 6, 2019, and thus be used at the Chrism Mass from this year forward. To aid bishops, pastoral musicians, and others, the Secretariat of Divine Worship has posted free PDF downloads of the chant settings found in the ritual book, along with basic catechesis on the rite. (The PDF of the hymn *O Redemptor* might be especially useful for inclusion in worship aids.) The webpage is found at USCCB.org/holyoils. The ritual edition itself will be sold exclusively by USCCB Communications and be released in early March 2019.

After the holy oils are blessed at the Chrism Mass, they are distributed to the parishes of the diocese. According to the *Roman Missal*, “[t]he reception of the Holy Oils may take place in individual parishes either before the celebration of the Evening Mass of the Lord’s Supper or at another time that seems more appropriate” (Chrism Mass, no. 15). This rubric does not specify how a “reception of the Holy Oils” would take place. The Church, therefore, permits pastors some latitude in determining the best way for it to be carried out in their parishes, should they wish to do so. A simple ceremony that is sober yet joyful, consistent with the style of the Roman liturgy, and emphasizing the grace of the sacraments and unity with the bishop, would seem to be the most appropriate way to receive the oils in a parish.

One possible model is found in the *Order for the Reception of the Holy Oils*, which was approved by the Holy See for optional use in the dioceses of the United States in 1989 as part of its *ad interim* confirmation of the *Book of Blessings*. A revised version of this rite, with a suggested move of the reception to the offertory procession and introducing dialogue between the priest and the congregation, was drafted and approved by the NCCB during the 1990s revision of the *Sacramentary*. In anticipation of its confirmation, the text was published in the *Sacramentary Supplement* (1994, reprinted 2004) and appeared on the USCCB website for a number of years. However, that revised *Sacramentary* – and the proposed revision for the reception of the holy oils – was never confirmed by the Holy See. No version of the ritual was proposed when the *Roman Missal, Third Edition* was approved, but given the flexibility of the current Missal, either of these earlier versions of the reception might be taken as a template for a parish celebration. Since the 1989 version once had the approval of the Holy See, it is posted on the USCCB website via the link above and is reprinted below for the benefit of our readers:

Introduction

1. It is appropriate that the Oil of the Sick, the Oil of Catechumens, and the holy Chrism which are blessed by the Bishop during the Chrism Mass be presented to and received by the local parish community.
2. The presentation of the holy Oils may take place at the Mass of the Lord’s Supper on Holy Thursday or, if the Oils are not blessed on Holy Thursday, on another day.
3. The oils should be reserved in a suitable repository in the presbyterium or near the baptismal font.

Reception of the Holy Oils

4. The Oils, in suitable vessels, are carried in the Entrance Procession by ministers or other persons. The vessels of oil are placed on a table which has been prepared for them in the sanctuary. The Priest may incense the Oils after he has incensed the altar.
5. After the Greeting of the Mass the Priest may briefly explain the significance of the blessing of the Oils and their use. The Oils are then placed in the repository where they are to be reserved and the Mass continues in the usual manner.
6. The following, or other words, may be used to explain the significance of the Oils:

Mysterii Paschalis is a short document that describes the main objectives of the reform of the liturgical year and calendar. The central purpose of the revisions, as is made clear in the opening paragraph, is that the “Paschal Mystery of Christ be placed in clearer light.” St. Paul VI divided the body of the *motu proprio* into two sections. The first is a reminder of the tremendous impact that the cycle of liturgical celebrations can leave on those who participate in them. At the same time, the Holy Father asserted that the evolution of the liturgical year over the course of many centuries had introduced elements that he felt were a distraction from the more important mysteries of our salvation. His predecessors St. Pius X, Venerable Pius XII, and St. John XXIII had undertaken initial steps in addressing these issues. This new comprehensive reform was undertaken in continuity with those earlier efforts, and St. Paul VI hoped that a refocusing of the liturgical year would help the People of God be transformed more and more by divine grace, after the image of Christ.

The second section of the *motu proprio* concerns the revision of the General Roman Calendar. The Pope reaffirmed the Church’s conviction that the celebrations of the Blessed Virgin Mary and the saints point us toward the Paschal Mystery. Over time, however, as the Second Vatican Council observed in *Sacrosanctum Concilium*, the number of feasts in the calendar had increased to a level that tended to obscure certain aspects of the liturgical year. At the same time, the selection of saints in the calendar did not adequately reflect the catholicity of the Church. Thus, the reformed calendar removed some saints, made the observance of others optional, and added some newer saints from various parts of the world. The Holy Father regarded the new General Roman Calendar as “more in keeping with the spiritual attitudes and sentiments of these times and... a clearer reflection of that characteristic of the Church which is her universality.”

A month after St. Paul VI issued *Mysterii Paschalis*, the Sacred Congregation for Rites promulgated the revised General Roman Calendar – including an interim calendar that was in effect from January 1, 1970 until the *Roman Missal* and *Liturgy of the Hours* were implemented – along with new long and short forms of the Litany of the Saints. The first wave of the Second Vatican Council’s liturgical reforms began in earnest, led by a saintly Pope who has now been inscribed in the very calendar he promulgated fifty years ago.

