



NewsLetter

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“Participation in the Work of God: A Scholarly Symposium Celebrating 50 Years of *Sacrosanctum Concilium*”

The Committee on Divine Worship is pleased to announce the details of a gathering of bishops, pastors, liturgical scholars, composers, diocesan officials, and others in leadership within the liturgical apostolate on Friday, November 8 and Saturday, November 9, 2013, at the Baltimore Marriott Waterfront (site of the USCCB plenary meeting) to study and reflect on the historic significance and the enduring impact of *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy. The conference will begin at 1:00 PM on Nov. 8 and conclude with lunch on Nov. 9.

The structure of each session will be centered on the keynote address. There will be time for discussion among participants, an official response to the keynote by several panelists, and time for questions and discussion with the keynote speakers.

Friday, November 8

Keynote Speaker:

Rev. Jeremy Driscoll, OSB (Faculty, Pontifical Liturgical Institute at Sant’Anselmo and Mt. Angel Seminary, St. Benedict, Oregon)

Panelists:

Rev. J. Michael Joncas (Composer; Professor of Theology, University of St. Thomas)
Rev. Msgr. Raymond East (Pastor, St. Theresa of Avila Parish, Washington, DC)
Very Rev. Mark Morozowich (Dean, School of Theology and Religious Studies, The Catholic University of America)
Mrs. Diana Macalintal (Director, Office of Worship, Diocese of San Jose)

Saturday, November 9

Keynote Speaker:

Most Rev. Wilton D. Gregory, Archbishop of Atlanta

Panelists:

Rev. John Foster (Professor of Canon Law, The Catholic University of America)
Dr. Peter Jeffrey, Obl.S.B. (Michael P. Grace II Chair in Medieval Studies, University of Notre Dame)
Dr. Denis McNamara (Professor of Theology, The Liturgical Institute, Mundelein)
Mrs. Rita Thiron (Director, Office of Worship, Diocese of Lansing)

A registration fee of \$150 per person includes breakfast and lunch on Saturday (as a USCCB-sponsored event, registration for bishops is complimentary). Rooms will be available at the Marriott at \$215 per night. Registration will begin open soon through the USCCB website, at which time further details regarding room reservations will be made available.

50 Years of *Sacrosanctum Concilium*: The Most Holy Eucharist

The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers **they should take part in the sacred action conscious of what they are doing**, with devotion and full collaboration.

– *Sacrosanctum Concilium*, no. 48
(emphasis added)

While the first chapter of *Sacrosanctum Concilium* identified the nature and purpose of the liturgy in the life of the Church, and articulated the general principles for the reform of the liturgy, the rest of the Constitution on the Sacred Liturgy apply those principles to the various rites of the Church, beginning in chapter two with the Eucharist (the Mass).

Paragraph 47 summarizes the central place of the Eucharist in the life of the Church as the Lord's gift of the memorial of his death and resurrection. We are reminded that the Eucharist is "a sacrament of love, a sign of unity, a bond of charity, a paschal banquet... and a pledge of future glory given to us" (no. 47).

Foundational to the Church's teaching on the Eucharist (and all the sacraments) is its institution by Christ. The Church celebrates the Eucharist in fidelity to the Lord's command.

Elaborating on the call for active participation in the Liturgy (see no. 14), paragraph 48 identifies the aim of such participation in the Eucharistic offering as "union with God." It is by participation in the offering of the sacrifice together with the priest that the faithful learn to "offer themselves" as a living sacrifice of praise. While the constitution does not explain in detail how this offering is made, it is clear that something more than the reception of the Sacrament is required. This admonition to participation and the goal of sanctification and union with God is not new to the constitution or the Council. Pope Pius XII, in his 1947 encyclical, *Mediator Dei*, expressed a similar sentiment:

"[Christ] wished that all should approach and be drawn to his cross, especially by means of the sacraments and the Eucharistic sacrifice, to obtain the salutary fruits produced by him upon it. Through this active and individual participation [*actuosa singulorum participatione*], the members of the Mystical Body not only become daily more like to their divine Head, but the life flowing from the Head is imparted to the members..." (no. 78).

Paragraphs 49 through 58 identify the specific reforms that are to be undertaken relative to the Mass. The two tasks with the most significant impact are mentioned in paragraphs 50 and 51: the revision of the Order of Mass and the order of readings from Scripture, respectively. The call for the revision of the Order of Mass makes particular mention of the simplification of the rites by removing excess repetition or those things which were added "with the passage of time... but with little advantage." Here the constitution makes specific mention of the traditions of the Church Fathers. Here one cannot help but hear the call of the *Ressourcement*, "the return to the sources" as inspiration for undertaking the reform of the liturgy. In calling for a "richer fare" of the Scriptures to be provided to the faithful in the liturgy, the constitution suggested a cycle of readings that could span multiple years, which eventually led to the current *Lectionary for Mass* based on a 3-year cycle of readings for Sundays and solemnities, and a 2-year cycle of readings for weekdays in Ordinary Time (with an annual cycle for the seasons of Advent, Christmas, Lent, and Easter, as well as the Sanctoral cycle).

The constitution repeatedly calls attention to the aim of the participation of the faithful, and this is echoed here as well. The call for the reform of the Order of Mass in paragraph 50 is clear in this regard. The participation of the faithful is also given as motivation for the use of the "mother tongue" (*i.e.*, the vernacular) in some parts of the Mass (no. 54). The constitution did not lay down specific norms regarding how vernacular languages could be introduced, but it suggested that priority be given to the readings from scripture and "the universal prayer," though it left open the possibility of more extended use of the vernacular as well, including for the parts pertaining to the people. The desire of bishops throughout the world to expand the use of the vernacular became evident, and by 1967, the use of the vernacular included even the recitation of the Canon of the Mass (see *Tres abhinc annos*, the second Instruction on the orderly carrying out of the Constitution on the Sacred Liturgy, May 4, 1967, no. 28).

Other significant reforms are named in the constitution as well. In particular, paragraph 53 announces the restoration of the “universal prayer” or “prayer of the faithful” for Masses on Sundays and holydays of obligation as yet another way of encouraging the faithful’s participation by interceding for the needs of the Church and the world. Today the *General Instruction of the Roman Missal* (GIRM) encourages that the Universal Prayer be included not only on Sundays and holydays but in all Masses celebrated with the people (see GIRM, no. 69).

Paragraphs 55 and 56 concern Holy Communion. No. 55 suggests that the faithful’s participation is more complete when they share in the Lord’s body from the sacrifice being offered, discouraging the sharing of Holy Communion from the tabernacle, as removed from the sacrifice of that particular Mass. Paragraph 56 raises the question of Holy Communion under both kinds. While affirming the teaching of concomitance laid down in the Council of Trent, the constitution opens the possibility of offering Communion under both kinds under certain circumstances. The practice has evolved in the decades since it was first permitted, and today in the dioceses of the United States, the diocesan bishop may permit it “whenever it may seem appropriate” (GIRM, no. 283), and in many parishes Communion under both kinds is the normative practice. Finally, paragraphs 57 and 58 call for new guidelines and rituals for concelebration of the Eucharist.

The Naming of the Pope and the Bishop in the Eucharistic Prayer

In light of the rather unusual circumstance currently holding in the Church where the predecessor of the Pope is still living, the Secretariat of Divine Worship has received various questions related to this situation, for example, whether Pope Emeritus Benedict XVI may be named in the Eucharistic Prayer and the most appropriate way to pray for him. It is hoped that the following response may prove helpful.

As the Eucharistic Prayer ranks among the highest and holiest prayers of the Church, it is fitting that the Church is most careful regarding its structure and wording. The intercessions of the Eucharistic Prayer include, among other things, the naming of the Supreme Pontiff and the local Ordinary. The *General Instruction of the Roman Missal* (GIRM), no. 79g states that these “intercessions” give expression, “to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth...” Whereas the bishop is the sign of communion for the local Church and the means of establishing communion with other local Churches (through their bishops), the Pope is named as the sign of universal communion. In other words, the bishops of two dioceses may establish communion with each other, but in order to belong fully to the Catholic Church, they need to have communion with the Supreme Pontiff, the Bishop of Rome. *Lumen Gentium* (LG) states that, “one is constituted a member of the Episcopal body in virtue of sacramental consecration and hierarchical communion with the head and members of the body” (no. 22). On the diocesan level, priests represent the bishop in their ministry of worship, as well as of proclamation and shepherding; “they are dependent on the bishops in the exercise of their power” (LG, no. 28), and therefore their communion with the local Ordinary is equally important for them.

The above reflections make clear why in the intercessions of the Eucharistic Prayer we do not name retired bishops and why now we do not name a retired Pope: while they retain their episcopal dignity and their standing within the Order of Bishops, they no longer symbolize, express, or are responsible for the communion of the local or the universal Church. The only way that Benedict XVI could be named in the Eucharistic Prayer would be in the commemoration of the living within Eucharistic Prayer I (The Roman Canon): “Remember, Lord, your servants Benedict XVI and **N**. and all gathered here...” He could also be included in the Universal Prayer (Prayer of the Faithful) during the Liturgy of the Word, though perhaps in a way that is distinct from prayer for Pope Francis.

The Secretariat of Divine Worship frequently receives inquiries about the naming of the bishop in the Eucharistic Prayer. When a diocesan bishop resigns or is transferred to another see, an administrator is normally named if there is to be an *interregnum* before a new bishop is appointed. If the administrator is a bishop, then he is named in the Eucharistic Prayer as “**N**. our Bishop,” (other distinctions are *not* applied within the Prayer; thus it is never “our Archbishop,” “our Cardinal Archbishop,” or “our Apostolic Administrator”). Until a new bishop is installed,

the administrator bishop remains the connection within the apostolic communion, not because he is administrator (because a priest could be named this) but because he is successor to the Apostles as bishop. The title “apostolic administrator” is not a liturgical title, nor does it have any bearing on his ability to be a source of communion, which comes rather from his ordination as bishop.

GIRM no. 149 mentions—by way of exception—four other titles that may be named in the Eucharistic Prayer (beside “bishop”): “The Diocesan Bishop, or one who is equivalent to the Diocesan Bishop in law, must be mentioned by means of this formula: *together with your servant N., our Pope, and N., our Bishop (or Vicar, Prelate, Prefect, Abbot).*” Each of these is “equivalent to the Diocesan Bishop in law” by virtue of their appointment to act on behalf of the Supreme Pontiff within their territory (see also the Decree *Cum de nomine*, on the mention of the bishop’s name in the Eucharistic Prayer, October 9, 1972: *Acta Apostolicae Sedis* 64 [1972], 692-694, found in *Documents on the Liturgy, 1963-1979*, no. 1970).

Canons 370 and 371 of the Code of Canon Law (CIC) provide an explanation of these terms. The one who is “equivalent to the Diocesan Bishop in law” includes those designated by the Pope to shepherd, in his name, an Apostolic Vicariate or Prefecture, that is, “a certain portion of the people of God which has not yet been established as a diocese due to special circumstances” (CIC, canon 371 §1). It also includes those entrusted with the care of a territorial prelature or territorial abbacy. Again, each of these involves “a certain portion of the people of God” not bound with a diocese. Such individuals may or may not be ordained as bishops, but because they have been entrusted by leave of the Supreme Pontiff with the pastoral care of “a certain portion of the people of God,” they are responsible for the communion of that flock until other circumstances can be provided. It is important to note that the reference to an abbot is not to all abbots, but only an abbot *nullius dioceseos* (i.e., attached to no diocese) (cf. CIC, canon 370). Such abbots have responsibility not only for their particular abbey, but a certain defined territory beyond the abbey as well. There are only eleven such territorial abbeys still in existence (six in Italy, two in Switzerland, and one each in Austria, Hungary, and North Korea; cf. *Annuario Pontificio* 2012).

Finally, it might be worthwhile to quote GIRM no. 149, where it specifies the manner of naming a bishop in the Eucharistic Prayer when it is recited by a bishop:

If the celebrant is a Bishop, in the Prayers, after the words *N., our Pope*, he adds, *and me, your unworthy servant*. If, however, the Bishop is celebrating outside his own diocese, after the words *with . . . N., our Pope*, he adds, *my brother N., the Bishop of this Church, and me, your unworthy servant*; or after the words *especially . . . N., our Pope*, he adds, *my brother N., the Bishop of this Church, and me, your unworthy servant*.

It also is permitted (though not required) to mention a Coadjutor Bishop and/or Auxiliary Bishops in the Eucharistic Prayer, but not other Bishops who happen to be present at that particular celebration of the Mass. When several are to be mentioned, this is done with the collective formula: *N., our Bishop and his assistant Bishops*.

The rule is always that the Pope is named first, then the local Ordinary, followed, if so desired, by his assistant bishop(s). If there is only one assistant bishop, then his name is included in the formula. If the assistant bishop is leading the Prayer, then he says, “with *N., our Pope, N. our Bishop, and me, your unworthy servant.*” Bishops from other dioceses, however, never name the local Ordinary as “his” Bishop, but follow the formula as mentioned earlier.

**Happy Easter from the USCCB Committee on Divine Worship
and the Staff of the Secretariat of Divine Worship!**

**Prayers and Best Wishes to the Holy Father, Pope Francis,
at the Beginning of His Petrine Ministry: *Ad Multos Annos!***