



# NewsLetter

COMMITTEE ON DIVINE WORSHIP

## Members

Most Rev. Gregory M. Aymond, *Chair*  
*Archbishop of New Orleans*  
Daniel N. Cardinal DiNardo,  
*Chair-Elect*  
*Archbishop of Galveston-Houston*  
Francis E. Cardinal George, O.M.I.  
*Archbishop of Chicago*  
Justin F. Cardinal Rigali  
*Archbishop Emer. of Philadelphia*  
Most Rev. Edward K. Braxton  
*Bishop of Belleville*  
Most Rev. Octavio Cisneros  
*Auxiliary Bishop of Brooklyn*  
Most Rev. Daniel E. Flores  
*Bishop of Brownsville*  
Most Rev. Ronald P. Herzog  
*Bishop of Alexandria in Louisiana*  
Most Rev. Arthur J. Serratelli  
*Bishop of Paterson*  
Most Rev. Daniel E. Thomas  
*Auxiliary Bishop of Philadelphia*

## Consultants

Most Rev. David A. Zubik  
*Bishop of Pittsburgh*  
Rev. Msgr. John H. Burton  
Rev. Msgr. Kevin W. Irwin  
Rev. Donald P. Senior, C.P.  
Rev. Juan J. Sosa  
Mrs. Lisa A. Tarker  
Sr. Joyce Ann Zimmerman, C.P.P.S.

## Secretariat

Rev. Msgr. Richard B. Hilgartner  
*Executive Director*  
Rev. Daniel J. Merz  
*Associate Director*  
Mr. Matthew M. Godbey  
*Staff Assistant*  
Ms. Hannah R. Dell  
*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](http://www.USCCB.org)

© 2013 USCCB

Volume XLIX

May 2013

## Liturgical Options for the Ritual Mass for the Anointing of the Sick

In late 1972, the Sacred Congregation for Divine Worship promulgated the revised *Ordo unctionis infirmorum eorumque pastoralis curae*, which was translated in 1983 by the International Commission on English in the Liturgy (ICEL) as *Pastoral Care of the Sick: Rites of Anointing and Viaticum*. The *Ordo unctionis infirmorum*, nos. 80-92, provides instructions for celebrating the Rite of Anointing within Mass, but there is no proper formulary, apart from two Solemn Blessings (cf. nos. 79 and 237). Rather, one is to use the euchology from the Mass “For the Sick” (no. 45 of the Masses and Prayers for Various Needs and Occasions in the *Roman Missal*). This formulary includes two Entrance Antiphons, two Collects, one Prayer over the Offerings, one Communion Antiphon, and one Prayer after Communion. Because the Eucharistic Prayers for Various Needs had not yet been promulgated (as they would be in 1994), in 1973 one had simply to use one of the Prefaces of the day with one of the four main Eucharistic Prayers.

Every sacrament that can be celebrated within Mass (which excludes only Penance) has a proper Ritual Mass formulary except for Anointing of the Sick. These considerations might help explain why ICEL composed a formulary for a Mass for the Anointing of the Sick, which was approved for use by the Sacred Congregation for the Sacraments and Divine Worship in December 1982. This formulary includes two Collects, two Prayers over the Offerings, a Preface, special intercessions for Eucharistic Prayers I, II, and III, two Prayers after Communion, and a Solemn Blessing—different from the two already present in the *editio typica*. This formulary was placed in Appendix VII of the *Sacramentary*.

In the *Roman Missal, Third Edition*, new translations are provided for the two Solemn Blessings from the *Ordo unctionis infirmorum*, and the celebrant is referred to the formulary for the Mass for the Sick. The formulary, previously in Appendix VII, continues in force, however, because those texts are located in an approved ritual book (*Pastoral Care of the Sick*) and so are still permitted for liturgical use in the dioceses of the United States. The special intercessions for Eucharistic Prayers I, II, and III may also continue to be used in a Ritual Mass for the Anointing of the Sick. The first one for Eucharistic Prayer I would need to be adapted slightly to fit it with the revised translation in the *Roman Missal*. The following should be used:

Therefore, Lord, we pray:  
graciously accept this oblation of our service,  
that of your whole family,  
**and especially of those who ask for healing  
of body, mind and spirit;**  
order our days in your peace...

The intercessions for both Eucharistic Prayers II and III could be inserted, without change, into their respective prayers:

Eucharistic Prayer II

...together with N. our Pope and N. our Bishop and all the clergy.

**Remember also those who ask for healing in the name of your Son, that they may never cease to praise you for the wonders of your power.**

Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection...

Eucharistic Prayer III

Listen graciously to the prayers of this family, whom you have summoned before you:

**hear especially the prayers of those who ask for healing**

**in the name of your Son, that they may never cease to praise you for the wonders of your power.**

In your compassion, O merciful Father, gather to yourself all your children scattered throughout the world.

For the sake of completeness, the Lectionary readings for this Ritual Mass should be taken from volume IV of the *Lectionary for Mass*: “Pastoral Care of the Sick” (nos. 790-795 for the Anointing of the Sick, or nos. 796-800 for Viaticum)—these texts actually come from the *Ordo unctionis infirmorum*. One could also use readings from the section “For Masses for Various Needs: For the Sick” (nos. 933-937).

## **Federation of Diocesan Liturgical Commissions Seeks Executive Director**

The Federation of Diocesan Liturgical Commissions (FDLC) is a national organization composed primarily of members of diocesan liturgical commissions, worship offices and/or equivalent diocesan liturgical structures. These personnel, appointed by their bishops, have responsibility for promoting the liturgical life of their dioceses. FDLC serves as an official collaborating agent between local churches through diocesan worship offices and liturgical commissions and the USCCB Committee on Divine Worship. Both the Executive Director and the Chair of the Board of Directors of the FDLC serve as *ex officio* consultants to the Committee on Divine Worship.

### **Position Summary:**

Working collaboratively with the FDLC Board of Directors, the United States Conference of Catholic Bishops’ Committee on Divine Worship, and other organizations with complementary missions, the Executive Director provides leadership that promotes excellence in the liturgical life of the Roman Catholic Church. This is accomplished through:

- articulating a forward-thinking vision drawn from cultural trends as well as an awareness of Church documents;
- creating a sound business environment to sustain and grow the organization; and
- fostering an environment to energize the FDLC Board and at-large membership in their mission as diocesan and parish liturgists.

The Executive Director reports to the Chair of the Board of Directors.

Qualified candidates are encouraged to view more information and the complete job description found at [www.FDLC.org/employmentopp.htm](http://www.FDLC.org/employmentopp.htm). Please send resumé, cover letter, and three current references by **June 10, 2013** to the chairman of the search committee:

Msgr. Andrew G. Varga  
E-Mail: [msgrvarga@diobpt.org](mailto:msgrvarga@diobpt.org)

or to: Saint Luke Rectory  
84 Long Lots Road  
Westport, CT 06880

No phone calls, please.

## 50 Years of *Sacrosanctum Concilium*: The Divine Office

**By tradition going back to early Christian times, the Divine Office is devised so that the whole course of the day and night is made holy by the praises of God.** Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputed for this purpose by the Church's ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the bride addressed to her bridegroom; it is the very prayer which Christ himself, together with his body, addresses to the Father.

– *Sacrosanctum Concilium*, no. 84  
(emphasis added)

Chapter four of the Constitution on the Sacred Liturgy (nos. 83-101) presents both the theology and purpose of the Liturgy of the Hours (the Divine Office) and the principles to be applied in the reform of the Office itself. This in itself represents a major reform within the liturgy.

The Divine Office has had a complex evolution as the Office has taken on many forms in various religious traditions (such as those of the Benedictines and the Franciscans) and various usages in particular settings, such as in the Papal Court. Throughout the Middle Ages, numerous reforms were undertaken under the authority of a number of Popes. The post-Tridentine reform of the Breviary under Pope Pius V was promulgated in 1568 with the bull *Quod a nobis*, in which the purpose of the Breviary was described as “the glorification of God and the fulfillment of the mission proper to ecclesiastics.”

*Sacrosanctum Concilium* expressed a much broader purpose of the

Breviary: “It is the very prayer which Christ Himself, together with His body, addresses to the Father” (no. 84).

The Liturgy of the Hours, then, is not only the prayer of clerics, but the very prayer of all the Church. The Breviary is also an intrinsic part of the larger liturgical landscape of the Church, as expressed in no. 83:

For he continues his priestly work through the agency of his Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this, not only by celebrating the Eucharist, but also in other ways, especially by praying the Divine Office.

The constitution outlined the broad principles for undertaking a reform of the Divine Office, all of which are clearly visible in the current edition of the *Liturgy of the Hours* (no. 93). One of the aims of the liturgical reform was the simplification of the rites (see no. 34), and the Liturgy of the Hours is no exception. Among the various changes introduced was the expansion of the cycle of Psalms from one week to four weeks, which had the effect of shortening some of the Hours. The hour of Prime was suppressed. Lauds (morning prayer) and Vespers (evening prayer) are identified as the “hinges” of the day as the primary Hours. Matins (the Office of Readings) was to be reformed with fewer Psalms but with longer readings. In addition, the constitution stressed the priority of praying the various hours at the appropriate time of day, corresponding as closely as possible to the “true canonical time” intended, with the exception of Matins, which can be prayed at any time of day.

The reformed edition of the Divine Office was announced by Pope Paul VI with the Apostolic Constitution *Laudis canticum* on November 1, 1970, following after the promulgation of the *Institutio Generalis de Liturgia Horarum* on February 2 of the same year. *Liturgia Horarum, editio typica* was published on April 11, 1971. In 1985, a second typical edition was published.

Even as *Sacrosanctum Concilium* indicated particular applications and obligations of the Divine Office for various groups of clergy and religious, it also encouraged the participation of the laity not only in communal celebration (recitation) together with the clergy, but also among themselves in groups or as individuals (no. 100). Here is seen the real meaning of the Liturgy of the Hours as “the prayer of the Church.”

Today, we continue to see the fruits of the call for all the Church to embrace the Liturgy of the Hours, as communities of lay faithful in parishes and lay movements gather to pray parts of the Liturgy of the Hours. Even the preponderance of digital apps and websites has contributed to the praying of the Divine Office, making all the Hours conveniently available in a variety of formats to a broad spectrum of the faithful.

# 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)*

Ms. 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, OblSB

*(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 for \$215 per night. Registration and details regarding room reservations will be available soon online: [www.cvent.com/d/ycq6nz](http://www.cvent.com/d/ycq6nz).



Secretariat of Divine Worship

3211 FOURTH STREET NE • WASHINGTON DC 20017-1194