

Word on Worship

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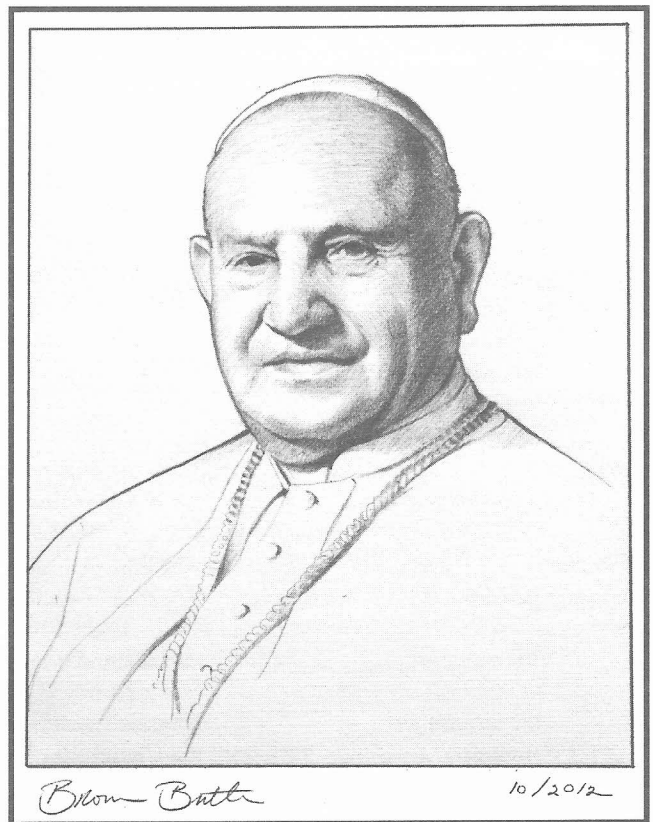


YEAR OF FAITH 2012 - 2013

50TH ANNIVERSARY OF VATICAN II

Illuminated by the light of this Council, the Church...will become greater in spiritual riches and...she will look to the future without fear. In fact, by bringing herself up to date where required, and by the wise organization of mutual cooperation, the Church will make individuals, families, and peoples really turn their minds to heavenly things.

Blessed John XXIII
Opening Address, Vatican II
October 11, 1962



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THE
CHURCH'S BOND
WITH THE
JEWISH PEOPLE

UNIVERSAL AND
LOCAL REFLECTIONS
ON *NOSTRA AETATE*

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AN IMPORTANT INITIATIVE

The Second Vatican Council, convoked by Pope John XXIII (1958-1963), examined the pastoral needs of the universal Church in four sessions from 1962-1965. For the first time an ecumenical council explored "The Church's Relationship to Non-Christian Religions" through its Declaration *Nostra Aetate* (NA) of October 28, 1965. The key section (NA, 4) might be called "The Church's Bond with the Jewish People," to quote Msgr. John M. Oesterreicher who founded the Institute of Judaeo-Christian Studies at Seton Hall University in 1953. This and the fifteen other documents promulgated in the Council were addressed to the Catholic communities throughout the world but people of good will outside the Church also showed considerable interest in these teachings. First, the core text of *Nostra Aetate* reviewed the fact that to know herself, the Church must appreciate the roots of her self-understanding in the history of Israel since she was founded by Jesus of Nazareth who lived and died as a Jew from Galilee.

The Church is nourished by the Word of God preserved by the Jewish people in the Scriptures, the Bible of Torah, prophets and writings. The Church's members from the nations of the world are seen from the books of the New Testament to be Abraham's children by adoption, grafted onto the venerable olive tree cultivated by God himself.¹ The teaching of continuity within God's plan was expressed by the title "people of God," applied to the descendants of Abraham and Sarah through the Scriptures. "The people of God of the New Covenant" is the full title given to the Church; it complements that of "the Mystical Body of Christ" (the Messiah) in St. Paul's epistles and Pope Pius XII's encyclical of 1943.²

The Council then repudiated misinterpretations of the New Testament writings by many Christian teachers and declared that the death of Jesus must not be charged against all Jews of that time, much less the Jews in later centuries. (NA, 4) The secular press declared that "the Church absolved the Jews;" no, rather the Church proclaimed that the Jewish people as such are innocent. They had been falsely charged of deicide, of knowingly killing

the Son of God. That vicious canard should never be repeated.

Hatred, persecutions, or displays of anti-Semitism directed against Jews at any time and by any source was deplored by the Council. (NA, 4) Legislation of earlier Councils that discriminated against Jews was rejected and no form of anti-Jewish bigotry should ever be expressed again by Catholics. As Pope John Paul II declared in 1990, taking up a statement of the World Council of Churches, "anti-Semitism is a sin against God and humanity."

The text challenged priests and all teachers of religion to express the mysteries of faith without stereotypes and generalizations regarding the Jewish people, whether in preaching, in the classroom or other settings. We must learn, live and instruct the faithful in "the truth of the Gospel and the spirit of Christ." (NA, 4). Each passage of the New Testament should be interpreted in the light of this two-fold principle. The Good News intends to purify and bring a change of heart (repentance) so that disciples of Jesus would imitate his spirit of reconciliation, the gift of God the Father to be shared in the world, generation after generation. The task has been taken up by many people of good will. May they flourish and multiply!

The Declaration offers the biblical foundation for the Church to develop an integral vision of the divine plan for humanity, initiated when God called Abram and Sarah to become a blessing for the nations.³ As St. Paul taught, all baptized into Christ become children of God and of Abraham⁴.

The Declaration then grappled with various forms of Christian anti-Jewish teaching that has led to bigotry against, and persecution of, Jews in many lands over the centuries. Although the negative contents of such preaching and catechesis were not the result of official doctrines of the Church, they were widespread and wreaked havoc on many Jewish communities. Three subsequent texts of the Holy See (in 1974, 1985 and 1998) have presented detailed guidelines for those writing catechetical texts and for teachers of faith in every part of the world. Because correct teaching must be a universal con-

cern, this work is primarily a matter for the Church's integrity; only secondarily does it touch interfaith relations. Important as these relations are, the correct appreciation of Judaism must be conveyed with more profound reasons than merely to show good will between neighbors.

As Catholics, whether theologians and pastors or those in the congregation wishing to deepen our understanding of the Bible and liturgy, we can learn much from those Jews who know their traditions well. The riches of each spiritual heritage can be enhanced by exploration of the Jewish Scriptures (the Old Testament) together, searching for "the mutual understanding and respect which is the fruit of above all biblical and theological studies, and of brotherly dialogue" (NA, 4). Before the Council this shared research and reflection on the Bible was already taking place in several universities; in the 1970s and later many Catholic institutions of higher learning brought Jewish teachers into seminars and undergraduate programs. Seton Hall University sponsored the first graduate program focused on the history of Christian-Jewish relations, drawing on biblical heritage to promote a new era of mutual understanding as a basis for amity and collaboration.

RESPONSES IN NEW JERSEY

Even before the Council, many religious and ethnic communities in New Jersey tried to function as enclosed enclaves to preserve their historic traditions. Among other benefits, this tended to promote marriage within the group. This is the hope of every religious community and should be promoted along with the continuing education into adulthood of all adherents to a faith and its traditions.

Unfortunately members of these isolated units often failed to notice prejudice and bigotry except when it was against their own. However, unlike many of the European cultures from which they came, the various communities of Christians and Jews in the United States sensed that values promoted by the larger society allowed for an atmosphere wherein people could work together on many levels while preserving their own identity. As the National Conference of Christians and Jews and other organizations advocated "Brotherhood Week," some Protestants

In her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism directed against Jews at any time and by anyone. (*Nostra Aetate*, 4)

and Reform Jews felt safe to discuss topics that related to faith and practice. A few Catholics became involved in these exchanges. Father John M. Oesterreicher soon lectured on the Jewish roots of Christian faith to appreciative audiences nationwide. They came, he insisted, not because of the speaker, but because many were thirsting for the insights offered by a fresh look at the biblical heritage shared by Jews and Christians.

In the Archdiocese of Newark, the "brotherly dialogue" recommended by the Council fathers led to many exchanges on a regular basis from the late 1960s. The theological dialogue begun with Rabbis Joachim Prinz, David Panitz, Eli Pilchik, Barry Friedman and Gerald Meister became a regular feature of Seton Hall University's curriculum when Rabbi Asher Finkel joined the faculty of the Master's Program in Jewish-Christian Studies in 1975.

A few years later, through the efforts of Msgr. John Gilchrist and the leaders of two local Jewish organizations, "living room dialogue" brought Catholics and Jews together to explore a variety of topics. Progress on the international level, especially the *Fundamental Accord between the Holy See and the State of Israel* on December 30, 1993, brought joy to all. When diplomatic relations were placed on the highest level with the exchange of ambassadors, a local Jewish leader asked: "What else do we have to dialogue about?" My reply was that, after several points of tension were removed, we can begin to explore deeper questions regarding the life of faith and religious practice. A good beginning is to have Jewish teachers explain the developments from the biblical heritage into Jewish practices regarding prayer and its symbols. This will allow Christians to appreciate the meaning of the instruments whose exaggeration was criticized by Jesus.⁵ Also, we should together learn how to grapple with the challenges facing

everyone in our world, from local issues regarding justice and harmony to international peace.

At the turn of the millennium Rabbi Jack Bemporad, founder of the Center for Interreligious Understanding, now in Carlstadt, NJ, and colleagues nationwide responded to the Holy See's call for theological dialogue by founding the Rabbinic Committee for Interreligious Dialogue. In the United States their work included seminars with Christian clergy to explore approaches to marriage and related pastoral issues.

In the past, some leaders hesitated to encourage interfaith dialogue because such socializing might lead to intermarriage. However, the source of that challenge in this country usually lies elsewhere. Young people meeting on secular campuses often fail to bring their faith seriously into the relationship as they choose a marriage partner. Leaders in all religious communities work to strengthen the faith of their own younger generation and hope that a common spiritual heritage will deepen their resolve to marry for a lifetime. When interfaith marriages take place the couple should be assisted in their ongoing effort to explore how shared values can contribute towards mutual understanding on the level of faith and practice. In 1983 the Archdiocese of Newark published "Guidelines for Jewish-Catholic Marriages;" this text can be the basis for an interfaith couple to begin a serious preparation for marriage.

INSIGHTS FOR WORSHIP AND PRAYER

Every culture has strengths and weaknesses in its effort to provide happiness for its adherents. People should frequently step back and evaluate the courses of influence on their lives. This should be a dimension of personal and community prayer. Those who draw upon the Bible for guidance toward spiritual ideals will be able to test the way the culture in which they live is shaping their decisions and their attitudes.

Because the Bible is the record of approximately two millennia of traditions and documents, a set of interpretative principles is essential for the balanced understanding of its message on a great variety of questions. Over the two millennia of Christianity, the teaching authority of the Church is of fundamental importance to the faithful for application of biblical insights regarding spiritual and moral issues. Just as immigrants are able to compare the approach to life's challenges from two cultural experiences, so Christians should consider that they are "bi-cultural." At times, North American culture and its politicians and pundits will use traditional and even explicitly biblical terms to describe their ideas and ideals. But do these viewpoints resonate well with the *content* of the biblical vision?

To be bi-cultural in this sense requires that adults are familiar (in the best sense) with the Bible and its interpretation in the life of the Church. For the liturgical worship of the Church to have a deep effect on the faithful, "it is necessary to promote that warm and living love for Sunday Scripture to which the venerable tradition of both Eastern and Western rites give testimony." (*Sacrosanctum Concilium*, 24) We take for granted that the three-year cycle of Sunday Scripture reading almost always begins with a passage from the Jewish Scripture, but this was one of the changes initiated by the Council. "The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided at the table of God's Word." (SC, 51) Much has been offered for those who participate in the Sunday eucharistic liturgy week after week, and even more for those who also come to the weekday Mass. However, preparation for the liturgy by personal or group study should enhance the congregation's awareness of the context for the selection of texts each week.

Dom Hubert von Zeller, OSB, noted that "more has gone into the Scripture than man will ever take out of it." Prayerful immersion in the Bible by individuals and families on a daily basis will enable them to hear God's word in liturgical worship on a deeper level as the cycle of readings recur after three years. Progressively they will be able to apply its principles to life as a congregation and as individuals or families.

OUR JEWISH NEIGHBORS

Word on Worship published my essay, "The Church and the Jews in the Liturgy" in Spring 2009⁶ in which I discussed several points regarding the Church's teaching during Lent and the Easter Triduum. Now I wish to reflect on another perspective of the Council's Declaration concerning the Jewish people. "The Church keeps ever in mind the words of the Apostle about his kinsmen: 'Theirs is the sonship and the glory, the covenants and the giving of the Law, the worship and the promises; theirs the Patriarchs and from them is the Christ (Messiah) according to the flesh.'" (NA, 4)

The list of seven privileges of the Israelites is part of St. Paul's extensive reflection on the relationship between the Church and the Jewish people about AD 57-58, a generation after the Death-and-Resurrection of Jesus. The Greek text is a sentence without a verb, which indicates the present tense. This means that, in spite of the rejection of Jesus' claim to be the Messiah (the Anointed One) and the Son of God, the Jews still have a role in the divine plan. They are the firstborn children of God⁸ with the vocation of manifesting divine glory, i.e. God's impressive, illuminating presence. The covenants, both unilateral (with Abraham) and bilateral (through Moses at Mount Sinai) provide the foundation for the gift of the Torah (Law) and for worship in the context of Abraham's and Isaac's obedience⁹ and with orientation toward divine promises.

Had some Christians forgotten that Jesus of Nazareth was born of a Jewish Mother? St. Paul reminded the Galatian Christians that "God sent his Son, born of a woman, born under the Law."¹⁰ From the perilous times of the early Church, a number of important teachers saw the Jews as competitors for converts, so they portrayed them as obtuse, stubborn and blind to the Gospel and the Church's teaching. These and even harsher caricatures of Jewish beliefs and practices were part of a two-sided polemic that served only to alienate the communities that draw upon the same Sacred Scriptures (the Old Testament for Christians).

After the French Revolution, those Jews in France and elsewhere who ventured

beyond their close-knit communities would have encountered such stereotypes on the part of Christians so they sought the company of Deists and others alienated from traditional Christianity. Then came the terrible persecution instigated by Nazi neo-pagan ideology which perpetuated anti-Jewish attacks from all earlier cultures. From the ashes of this devastating war against the Jewish people Christians heard a call to appreciate the fidelity of so many Jews to our biblical heritage. We can learn from each other to draw upon the Word of God to grapple with the challenges of our age.

CONCLUSION

During his long pontificate Blessed Pope John Paul II exerted an enormous, positive influence on Catholic-Jewish relations. We have only begun to analyze and apply his teachings to the faith and practice of Catholics. A great tool for this work is the book edited by Dr. Eugene Fisher and Rabbi Leon Klenicki, *The Saint for Shalom: How Pope John Paul II Transformed Catholic-Jewish Relations* (New York: Crossroads, 2011). In his "Reflections on the Fiftieth Anniversary of the Uprising of the Warsaw Ghetto" (April 6, 1993) Blessed John Paul II wrote:

As Christians and Jews, following the example of the faith of Abraham, we are called to be a blessing for the world. (cf. Gen 12:2ff) This is the common task awaiting us, Christians and Jews, to be first a blessing to one another." (see Matthew 5:9)

As Catholics take up this challenge we can be assured that we will be enriched spiritually and will be beneficiaries of the blessing promised to all peacemakers, imitators of the God who creates peace.

¹ see Romans 11:17-24

² "On the Mystical Body of Christ" (*Mystici Corporis Christi*)

³ Genesis 12:1-3; 17:1-8

⁴ Galatians 3:26-29 ⁵ Matthew 23:5

⁶ *Word on Worship*, Volume 26, No. 2

⁷ Romans 9:4-5

⁸ Exodus 4:22

⁹ Genesis 22

¹⁰ Galatians 4:4

SACROSANCTUM
CONCILIIUM
CHAPTER 3:
THE SACRAMENTS
AND SACRAMENTALS

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Although recent discussions of the liturgy have shown intense focus on the Mass in view of the publication of *The Third Edition of the Roman Missal*, the reform and renewal of the liturgy following Vatican II was broader. Here we examine the third chapter of the *Constitution on the Sacred Liturgy* (SC), the Council's consideration of "the other sacraments and the sacramentals."

Promulgated on December 4, 1963, as the first document of Vatican II, *Sacrosanctum Concilium*¹ commenced by identifying four purposes of the Council itself.

[This sacred Council has several aims in view] it desires to impart an ever increasing vigor to the Christian life of the faithful, to adapt more suitably to the needs of our own times those institutions which are subject to change, to foster whatever can promote union among all who believe in Christ, to strengthen whatever can help to call the whole of mankind into the household of the Church. (SC, 1)

The Council affirmed that its approach to the liturgy would be precisely along these lines.

Having reviewed the riches which the liturgy imparts, noting for example that it "daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit, to the mature measure of the fullness of Christ", the Council expressed the desire that this treasure would be rendered more accessible to the faithful: "In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself." The Council also named its principal method: "In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit." The Council identified "fully conscious, and active participation in liturgical celebrations" as the focus of the liturgical reform, not merely as a practical criterion for updating or, to use Blessed John XXIII's term, *aggiornamen-*

to, but as "demanded by the very nature of the liturgy," the Christian faithful's "right and duty by reason of their Baptism."

Sacrosanctum Concilium delineated several elements that should norm the liturgical work of the Council. Important among them was the instructional character of the liturgy, downplayed since the Catholic Counter-Reformation in the face of the Protestant critique that some sacraments and liturgical rites had little more than instructional value. To this end the Council declared: "In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community."

In particular, *it is essential to promote that warm and living love for scripture to which the venerable tradition of both eastern and western rites gives testimony... The liturgical books are to be revised as soon as possible and communal celebration... is to be preferred.* All liturgical ministers, clerical or lay, *exercise a genuine liturgical function and should do the parts prescribed for them.* The people, whose participation should be clearly indicated in the liturgical books, *participate by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes, as well as by a reverent silence... at the proper times.* Moreover, the *noble simplicity* inherent in the Roman liturgical rites should enable the People of God to participate with comprehension.

The Constitution's allowance for use of the vernacular would serve this purpose and, if in the United States and most nations the language of the people fast eclipsed the continuing use of Latin in the liturgy, the Council's emphasis on participation in the sacred liturgy leaves one unsurprised. So also *Sacrosanctum Concilium* allowed for cultural adaptation of the liturgy in postconciliar considerations the term "*inculturation*" would be applied in order to facilitate full participation by the various peoples comprising the Catholic Church. (see SC, 25-40)

SACRAMENTS AND SACRAMENTALS

When one reads Chapter 3 of *The Constitution on the Sacred Liturgy*, one is not surprised to find directives applying these principles of liturgical reform to the Sacraments. The aim is that we open our minds and hearts as fully as possible to the grace offered through sacramental signs. Surely in every sacramental celebration one receives grace but "fully conscious, and active participation in liturgical celebrations" renders the reception of this divine favor more fruitful. This is how the chapter begins:

The purpose of the sacraments is to sanctify men, to build up the body of Christ, and, finally, to give worship to God; because they are signs, they also instruct. They not only presuppose faith, but by words and objects also nourish, strengthen, and express it; that is why they are called 'sacraments of faith.' They do indeed impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity. (SC, 59)

The Constitution concluded: "It is therefore of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those sacraments which were instituted to nourish the Christian life." (SC, 59) The implication for daily life of the gift of sacraments is remarkable:

Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, the resurrection of Christ, the font from which all sacraments and sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God. (SC, 61)

Sacramentals³ support this sanctification of life as "sacred signs which bear a resemblance to the sacraments" in that "they signify effects, particularly of a spiritual kind, which are obtained through the

Church's intercession," dispose people to receive the effects of the sacraments and sanctify "various occasions in life." (SC, 60)

Given the nature of the gift, anything that inhibits its reception should be cleared away. "With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today; hence some changes have become necessary to adapt them to the needs of our own times." (SC, 62) Broader use of the vernacular language would apply to all the rites. (SC, 63) In fact, in many countries, due to the influence of the Liturgical Movement, allowance for the vernacular in various sacramental rites had begun to emerge several years before the opening of the Council, ahead of its appearance in the Mass³. Moreover, on the eve of the vote on the entire Constitution, the bishops strengthened the expression of their desire for the vernacular, affirming it without the stipulation that most sacramental formulae be articulated in Latin. Article 63 also allowed for cultural adaptation of the rituals by the bishops, thereby endorsing a certain decentralization in the Church's liturgy.⁴

SACRAMENTS OF INITIATION

The Council devoted seven articles to Baptism, where other rites received no more than three. First, the Council directed that the adult Catechumenate be restored in its "several distinct steps." (SC, 64) The 1962 adjustments to the rite had already opened this possibility to a considerable degree but here retrieval of ancient forms incorporated in the Council's wake into the *Rite of Christian Initiation of Adults* (RCIA) now in effect in our parishes received fuller warrant. The catechumenate is "a period of suitable instruction" punctuated and "sanctified by sacred rites to be celebrated at successive intervals of time." (SC, 64) Most welcome would be the incorporation in mission lands of pre-Christian rites of initiation according to the allowance for cultural adaptation of the liturgy of *Sacrosanctum Concilium*. The existing rites for adult Baptism were to be revised accordingly, as also the ritual for the Baptism of infants, which, in particular, was to take into account both that: 1) the one baptized is in fact an infant and 2) the

actual roles of parents and godparents in leading the baptized infant into the practice of the faith. (SC, 67-70)

These desires of the Constitution did in fact find a home in the revised rites. Very clearly, indeed perhaps more evidently here than in other sacraments, the presence and assistance of the community is delineated in the ritual books.⁵ The community has an ample role; indeed it is clear that the one preparing for Baptism and receiving it is incorporated in the Body of Christ, the Church, as enfleshed in the community gathered. Symbols, amplified by succinct explanations, communicate powerfully. Gesture and movement, song and silence, sign and word, all have their place. Consider for example the anointing after Baptism, the first of the explanatory rites in the *Rite of Baptism for Children* (RB). The priest says:

God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.

to which the assembly replies, "Amen," and then in silence the priest anoints each child's head with chrism. (RB, 62)

EVANGELIZATION

The Baptism of infants affords an opportunity for evangelization. Here families and their relatives and friends find themselves in intimate contact with Christ and His Body the Church at an especially evocative moment. The revised rite has the power to touch minds and hearts, and the preparation it presupposes and the follow-up it invites contain great potential.

The RCIA offers a plan for evangelization and parish life centered around the Sacraments of Initiation, that is to say around our God-given identity. From relationship with the Holy Trinity flows our identity as adopted sons and daughters living the Paschal Mystery of Jesus, and mission flows from identity. When RCIA is understood not as one parish program alongside others but as the very heart of parish life, hope dawns and light dispels



darkness. It forms new disciples of Christ and deepens the life of the parish community. The Church's desire "to strengthen whatever can help to call the whole of mankind into the household of the Church" finds powerful expression here. The challenge is to move beyond catechetical and liturgical aims, valuable to be sure, to a deeper and broader engagement of the whole parish.

The Council mandated revision of the *Rite of Confirmation* (RC) especially to show its context in Christian initiation; renewal of baptismal promises would prominently display this connection. (SC, 71) Pope Paul VI in fulfilling this conciliar mandate, and expressly recalling the same Constitution's desires that word and rite "express more clearly the holy things they signify," opted "to include in our revision what concerns the very essence of the *Rite of Confirmation* through which the faithful receive the Holy Spirit as Gift."⁶ This would result in new words employed by the minister at the conferral of the sacrament which were retrieved from 5th centu-

ry Byzantine usage: "Be sealed with the gift of the Holy Spirit."

The *Rite of Confirmation* allows conferences of bishops to "set an age that seems more suitable" than the age of discretion, the norm for those baptized as infants, explaining: "This means that the sacrament is given, after the formation proper to it, when the recipients are more mature." (RC, 11) This opens various possibilities for catechesis, but the actual rite does not deny the priority of grace, the gift of the Holy Spirit, in favor of emphasis on Christian maturity.

SACRAMENTS OF HEALING

Clarity with respect to "both the nature and effect" of the Sacrament of Penance should characterize its reform, but the Council itself had little else to say. As the decree promulgating the new *Rite of Penance* (RP) noted, not only does the rite of 1973 empower the faithful "more fully" to understand, but it includes a Rite for Reconciliation of Several Penitents "to emphasize the relation of the sacrament to

the community."⁷ The Introduction to the ritual book asserts: "Penance always...entails reconciliation with our brothers and sisters who remain harmed by our sins" and affirms a "role of the community in the celebration of Penance." (RP, 5 & 8)

Reform of the Sacrament of Anointing, the Council declared, should reflect the reality that it is not so much a sacrament of the dying as the "anointing of the sick," a term to be preferred to "extreme unction:"

Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived. In addition to the separate rites for anointing of the sick and for viaticum, a continuous rite shall be prepared according to which the sick man is anointed after he has made his confession and before he receives viaticum. The number of the anointings is to be adapted to the occasion, and the prayers which belong to the rite of anointing are to be revised so as to correspond with the varying conditions of the sick who receive the sacrament. (SC, 73-75)

Pastoral Care of the Sick, the portion of *The Roman Ritual* containing rites both sacramental and non-sacramental for ministry to the sick and to the dying, is a treasury for pastoral care. Perhaps because popular allusions to Catholic practices at the time of death, as for example in film, continue to associate visits by the priest and anointing with imminent death, the need for catechesis on Vatican II's reform remains important.

SACRAMENTS OF SERVICE

Directives concerning the ordination rites were simple. (SC, 76) A renewed rite of ordination of bishops, priests and deacons builds on the three-fold office of Christ as priest, prophet and servant-king. Similarly, the Council desired changes in the rites for the consecration of virgins and religious profession (SC, 80) and brought them about through the ritual books published in 1970.

More specific was the Council's approach to the marriage ritual. The rite "is to be revised and enriched in such a way that

the grace of the sacrament is more clearly signified and the duties of the spouses are taught.” (SC, 77) The Constitution guaranteed wide allowance for cultural adaptation which resulted in fairly extensive instructions in the Introduction to the *Rite of Marriage* (RM), and prescribed certain other ritual adjustments. Those engaged in preparing couples for marriage know well that the entire process is filled with opportunities for evangelization: preparation, liturgical rite and follow-up. The *Rite of Marriage*, which speaks of strengthening the faith of those preparing for marriage (RM, 5 & 7) also takes note of the presence at the marriage liturgy of those in need of evangelization or re-evangelization, reminding us, “Priests after all are ministers of Christ’s Gospel to everyone.” (RM, 9)

SACRAMENTALS

Revision of the sacramentals should reflect “the primary principal of enabling the faithful to participate intelligently, actively, and easily” and present-day conditions, which might also warrant the creation of new sacramentals. (SC, 79) Where sacraments themselves are instituted by Christ and must be received as such, even as many of the particular elements of their celebration have received their contours from the Church’s Tradition, sacramentals are not of divine institution and are therefore malleable. The bishops crafting the Constitution, also desiring sacramentals to be widely accessible, loosened restrictions upon their reservation to particular ministers, though considerable resistance to the authorization of lay persons to bless remained even in the final voting on this article.⁸

The *Book of Blessings* in fact reserves few blessings to bishops. Most blessings can be prayed by a lay minister, albeit in different words and gestures than an ordained minister would use. The range and flexibility of blessings in *The Book of Blessings* can touch on almost every circumstance of life.

With respect to the rite for the burial of the dead, the Constitution envisioned clearer expression of the paschal character of Christian death for which the Liturgical Movement had long called,⁹ an allowance for inculturation (SC, 81), and a distinctive rite for the especially sad occasion of infant burial. The rite of 1969 and the

revision of 1989 of the *Order of Christian Funerals* (OCF) reflects these observations. It should be noted that the funeral is an opportunity for evangelization. In addition, the ministry of consolation involves the broader parish community. (OCF, 9-11)

Although the Constitution did not specifically call for the revision of Eucharistic Worship outside Mass and the ministration of Holy Communion apart from Mass, the rites contained in the ritual book *Holy Communion and Worship of the Eucharist outside Mass* (1973) were revised according to the principles laid down in the Constitution. Even as the Sacrifice of the Mass and the reception of Holy Communion are central, Eucharistic Exposition seems to have a special appeal to people of today. Without forgetting what the Introduction to the ritual book presents as the “Relationship between Exposition and Mass.” One would do well to make Eucharistic Exposition readily available so as to nurture the faith of those who feel drawn to this form of worship and grow in the life of faith thereby.

CONCLUSION

The Council, holding up for the Christian faithful the treasury of graces offered through the sacraments and sacramentals, called for the revision of these rites so as to promote “full and active participation by all the people.” The renewed *Roman Ritual*, which began to appear in the late 1960s and most of which was published in the early 1970s, in fact reflected that aim. The task before us is to dive more deeply into the transformation into which this participation ushers us, that with the whole of our being, participating externally and internally, we may allow the Holy Spirit free reign—free reign to transform us according to the pattern of Christ’s Paschal Mystery, that we may know the fullness of adoption by the Father. So to be divinized is to be carried into the heart of evangelization, allowing the Holy Spirit to bring others into the communion of the Holy Trinity through us.

¹ Unidentified quotations are taken from the Constitution on the Sacred Liturgy. <http://www.vatican.va/archive>, (accessed on September 28, 2012).
² Sacramentals differ from sacraments as they are special prayers, actions or objects instituted by the Church to sanctify different circumstances of life. See *Catechism of the Catholic Church* 1677.
³ See Josef Andreas Jungmann, “Constitution on the Liturgy,” Chap. *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler, vol. 1 [New York: Herder and Herder, 1967], 3 and 48.
⁴ *Ibid.*, 48-49
⁵ Christian Initiation: General Introduction [1972], nos. 3-9 and 15-17; *Rite of Christian Initiation of Adults* [1972, revised for U.S.A. 1988], nos. 4, 9-11, 38, 42-43, 45, 48, 53, 65, 107, 112, 114, 121-123, 129-131, 134, 138, 152, 157, 161, 178, 182, 244-248; and *Rite of Baptism for Children* [1969], nos. 2, 4-6, 8, 10 and 17
⁶ Paul VI, Apostolic Constitution on the Sacrament of Confirmation, *Divinae consortium naturae*, August 15, 1971.
⁷ Sacred Congregation for Divine Worship, Decree, December 2, 1973
⁸ Jungmann, op cit, 55
⁹ *Ibid.*, 56

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SCHEDULING REMINDERS FOR LENT 2013

Lent begins on Ash Wednesday, February 13, 2013. No Ritual or Votive Masses are permitted on Ash Wednesday or on any of the Sundays of Lent. Funerals are permitted on Ash Wednesday. Ashes may be distributed to children of any age and to catechumens.

THE APOSTLES' CREED DURING LENT AND EASTER

The rubric found in the *Roman Missal* for the Order of Mass, 19, stipulates that:

Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

The reason this option is recommended particularly for Lent/Easter Time is because of its close relationship with Baptism. The Apostles' Creed is the basis for the baptismal promises made by the elect before they are baptized. It is also used for the renewal of baptismal promises at Easter and by parents and godparents when bringing a child for Baptism.

For more information see www.rcan.org/worship under "Liturgy-Liturgical Year-Lent."

LENTEN COMMUNAL PENANCE SERVICES

Every effort should be made to schedule communal celebrations of the sacrament of Penance during the season of Lent. Additional opportunities for individual confessions may be scheduled in the parishes according to pastoral need. Lenten Communal Penance Services should not be scheduled during the days of the Triduum, nor on the Monday of Holy Week, March 25, 2013, to allow priests and people to attend the Chrism Mass at the Cathedral Basilica.

A sample communal penance service is available on the Office of Divine Worship website www.rcan.org/worship (under "The Liturgical Year").

During the Year of Faith, the Archdiocese will be participating in "The Light is on for You." More information will follow.

THE SAINTS DURING LENT

Solemnities and feasts are celebrated as usual. Memorials of the saints are not celebrated during Lent, but they may be commemorated as follows:

AT MASS

- The opening prayer of the saint may replace the opening prayer of the Lenten weekday.
- The Scripture readings are always those of the Lenten weekday.

- The prayer over the gifts and prayer after communion are always the prayers of the Lenten weekday.
- The Lenten Preface is always used (Lenten Prefaces may be used with the Eucharistic Prayers for Reconciliation).
- The color is always violet.

IN THE LITURGY OF THE HOURS

AT THE OFFICE OF READINGS

After the second reading (with its responsory) from the Lenten weekday the readings of the saint (with its responsory) may be added with the concluding prayer of the saint.

AT MORNING AND EVENING PRAYER

The ending of the concluding prayer may be omitted and the antiphon and the prayer of the saint may be added.

THE ANNUNCIATION OF THE LORD

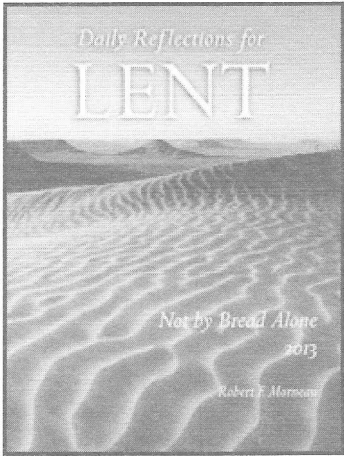
In 2013 the observance of the Annunciation of the Lord is transferred from Monday, March 25, 2013 to Monday, April 8, 2013.

EASTER VIGIL

Sunset will take place at 7:20 pm on Saturday, March 30, 2013. This means that the Easter Vigil is not to begin before 8:15 pm at the earliest. **No other Mass may be celebrated on Holy Saturday before the Easter Vigil is completed.** Once the Vigil is completed, Masses for Easter may be celebrated even if it is still Saturday evening.

RCIA LENTEN REMINDERS

February 13, 2013	Ash Wednesday
February 16, 2013	Call to Continuing Conversion Cathedral Basilica, Newark
February 17, 2013	First Sunday of Lent Rite of Election, Cathedral Basilica, Newark
February 24, 2013	Second Sunday in Lent Celebration of the Penitential Rite for the Candidates for Full Communion
March 3, 2013	Third Sunday in Lent Celebration of the First Scrutiny
March 10, 2013	Fourth Sunday in Lent Celebration of the Second Scrutiny
March 17, 2013	Fifth Sunday in Lent Celebration of the Third Scrutiny
March 23, 2013	Day of Recollection
March 30, 2013	Easter Vigil



NOT BY BREAD ALONE DAILY REFLECTIONS FOR LENT 2013

Prayerfully journey through Lent with Bishop Robert Morneau's deeply meaningful, day-by-day reflections on the Mass readings. In just minutes per day, the insightful meditations of *Not by Bread Alone* can deepen our experience of this solemn season of prayer and penance and prepare us to participate more fully in the joy of the great Easter mystery.

Bishop Robert F. Morneau is pastor of Resurrection Parish in Green Bay, Wisconsin, and also the auxiliary bishop of the Diocese of Green Bay. He is a columnist for the diocesan paper, *The Compass*, and author of *Lent with Bishop Morneau* and previous editions of *Not by Bread Alone: Daily Reflections for Lent*, and *Waiting in Joyful Hope: Daily Reflections for Advent and Christmas*. Paperback, 112 pp., 4 x 5 1/4

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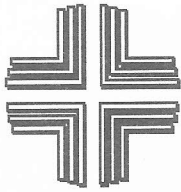
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