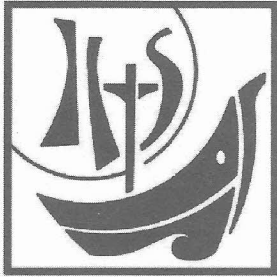
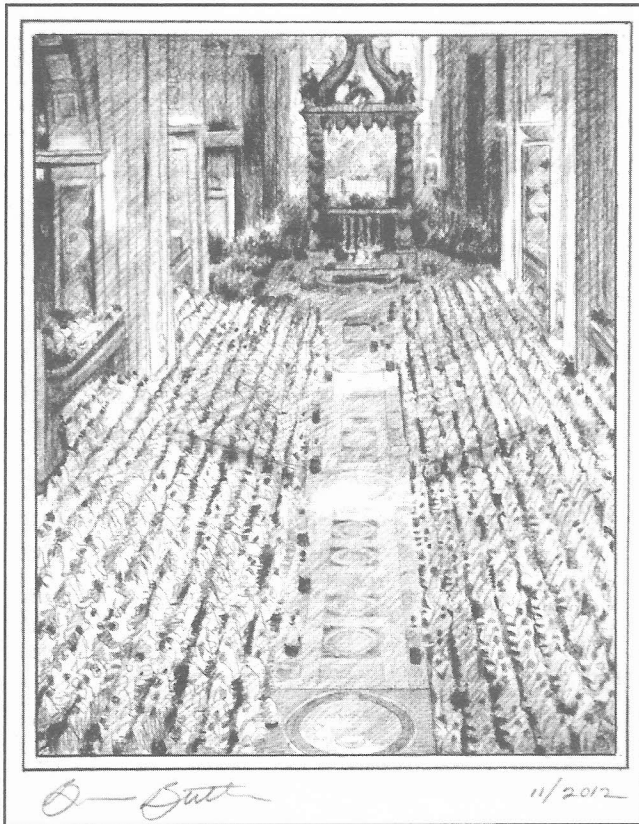


Word on Worship

Newsletter of the Office of Divine Worship, Archdiocese of Newark, Volume 30, No. 1, 2013



YEAR OF FAITH 2012 – 2013



50TH ANNIVERSARY OF VATICAN II

The joys and the hopes,
the griefs and the anxieties
of the people of this age,
especially those who are poor
or in any way afflicted,
these are the joys and hopes,
the griefs and anxieties
of the followers of Christ.

Gaudium et Spes
Chapter 1

www.YearofFaithArchNewark.org



In this issue: *Dei Verbum*: Hearing the Word of God and Proclaiming It with Faith • *Lumen Gentium* at 50: The Dogmatic Constitution on the Church • Note on the Liturgy: All Saints & Alls Souls • Pope Benedict XVI • Low Gluten Hosts

DEI VERBUM:
HEARING THE
WORD OF GOD
AND
PROCLAIMING IT
WITH FAITH

THE DOGMATIC
CONSTITUTION ON
DIVINE REVELATION

Reverend Thomas Guarino, STD

Professor of Systematic Theology, Immaculate
Conception Seminary School of Theology,
Seton Hall University, South Orange, NJ.

Dei Verbum, the Dogmatic Constitution on Divine Revelation (DV), is one of the chief documents of Vatican II. Of the sixteen conciliar documents, only two are named "dogmatic constitutions." By giving this statement (along with the *Constitution on the Church*) such a significant title, the Catholic Church is expressing her belief that in these documents she is formally and substantially affirming her divine faith, which is nothing less than the faith of the Apostles transmitted to them by Christ himself.

What is unique about *Dei Verbum*? Why is it a significant document and why does it remain important to the Church fifty years after the Council began?

It should first be noted that the theme of this document is Divine Revelation. The English word "revelation" has its roots in Latin and Greek terms meaning "manifestation" and "unveiledness." This linguistic pedigree tells us something important. It tells us that the Catholic Church believes that in ancient Israel, and pre-eminently in Jesus Christ, God has freely manifested himself to us. The Constitution *Dei Verbum* is the Church's profound reflection on this mystery of God's unveiling, his speaking to us through words and deeds and, most importantly, his taking us into deep communion with his own inner life.

It should also be noted that the first draft document offered at Vatican II on the theme of revelation was rejected by a significant number of bishops. They argued that the original schema did not take sufficient account of advances in biblical studies, did not attend to new understandings of Tradition, and was inadequately ecumenical in orientation. Because large numbers of bishops had reservations about this first draft, Pope John XXIII withdrew it from discussion on November 21, 1962, insisting that it be revised and redrawn by a special commission.

After several revisions, an entirely new text was submitted to the bishops and discussed by them in October, 1964. The conciliar document was approved by the entire body of bishops on November 18, 1965 with 2,344 voting in favor of the Constitution and only six against, an extraordinary example of unanimity of

Catholic bishops throughout the world. One should add that, in all the documents of Vatican II, Pope Paul VI continually sought to ensure that a huge majority of bishops approved the decrees so that the conciliar statements might truly reflect the faith of the universal Church.

At bottom, two issues dominate *Dei Verbum*: First, the entire question of Sacred Scripture. How does the Church truly *listen* to God's Word in the Bible? What has the Church learned from various studies of the Scriptures from the eighteenth century onwards? And, could the Bible play a more prominent role in the lives of Catholics today? The second issue was closely related to it: How does Catholicism understand Tradition, a theme which has been important to the Church from her earliest days? What is the proper relationship between Sacred Scripture and Sacred Tradition? And, how does the Church distinguish mere custom (or lower case "tradition") from dogmatic, doctrinal and apostolic Tradition? Great theologians had thought about these questions for centuries and the fruits of their labors would find their way into the Constitution.

**WHAT WERE SOME OF THE
ACHIEVEMENTS OF *DEI VERBUM*?**

It should be noted at the outset of our discussion that, in its fundamental affirmations, Vatican II is close to the sixteenth century Council of Trent (as is necessarily the case since the Church's ecumenical councils may never contradict each other on dogmatic teachings). But later councils can certainly build on earlier ones, offering new insights, perspectives, and emphases. One of the new insights developed at Vatican II concerned the relationship between Scripture and Tradition. The Council of Trent had taught that divine revelation is found "in written books (Holy Scripture) and in unwritten traditions." But Trent did not say that "part" of revelation is found in the Bible and another "part" is found in Tradition. It simply affirmed that God's revelation is found in both the Bible and in the unwritten Tradition of the Church. This allowed theologians to argue that Trent left open the possibility of speaking about the "material sufficiency of Scripture," i.e., its completeness for the truths of revelation.

Why is this important? The Church's ability to speak about the material sufficiency of Scripture for the truths of revelation has significant ecumenical implications. Our separated Protestant brethren have always placed a major accent on Scripture, even holding to the maxim *sola Scriptura* (all revelation is found in Scripture alone). One of the reasons for the excitement generated by Vatican II was its outreach to other Christians. The Council's new emphasis on Scripture was seen as one element of this ecumenical generosity.

Of course, it must be equally affirmed that when Catholics speak of the "sufficiency of Scripture" we do so in a fully Catholic way. This is to say that while certain dogmas of the Church, such as the Immaculate Conception of the Blessed Mother and her bodily Assumption into heaven, are not taught explicitly in the Bible; these doctrines are implicitly rooted in Scripture and come to full fruition when the Church reads the Bible under the light provided by the Holy Spirit. This is the firm faith of the Catholic Church.

Let it also be said clearly that, although Vatican II offered a new accent on Holy Scripture, the Council in no way renounced the importance of Tradition. On the contrary, Tradition has a very strong presence in *Dei Verbum*. The Constitution teaches that Tradition is handed on through the life, liturgy, and practice of the entire Church. It is through Tradition that the meaning of Scripture is fully revealed. The Council affirmed that Tradition is transmitted from age to age by all believers and particularly by the bishops, who have received "the sure gift of truth." (DV, 8)

It is also important to point out that Tradition is understood by Vatican II as a *living and growing* reality. The Bible teaches us that the Christian faith has been "once for all delivered to the saints." (Jude 1.3) But we should recognize that the Church only comes to *understand fully* this "deposit of faith" over the course of ages. Like the Church herself, Tradition is a constantly developing reality. The Church lives in history, and relying on the ever-present assistance of the Holy Spirit, undertakes two complementary tasks: to conserve the prior Tradition,

ensuring that its riches are faithfully transmitted from age to age; and to foster the organic and homogeneous development of Tradition over the course of time.

In the nineteenth century, Cardinal John Henry Newman wrote a famous book entitled, *An Essay on the Development of Christian Doctrine*. In this work, the eminent Newman shows that the Church's teaching develops, as time and necessity require. For example, the Nicene-Constantinopolitan Creed (325 AD), which we recite at Mass on Sunday, is an organic development of biblical teaching. The Creed speaks of Jesus as "consubstantial" with the Father. It also speaks of the Holy Spirit as "adored and glorified" with the Father and the Son. These statements fully preserve the Bible's meaning while explaining the Scriptural affirmations in a new language and with new concepts. The later Council of Chalcedon (451AD) further illumines the mystery of Jesus Christ, how he is both fully God and fully human. All of the councils throughout the Church's history (there were twenty-one) follow precisely these same principles.

Dei Verbum, then, keeps in fine balance the Church's perpetual task of preserving the deposit of faith handed down to us, even while fostering its proper maturation over time. The Constitution affirms, for example, that the Christian dispensation "as the new and definitive covenant, will never pass away." (DV, 4) It states that the Church, "in her teaching, life and worship, perpetuates and hands on to every generation all that she is, all that she believes." (DV, 8) Finally, "God has seen to it that what he had revealed for the salvation of all nations would abide *perpetually* in its full *integrity* and be handed on to all generations;" (DV, 7) emphasis added). With these words, the Dogmatic Constitution makes clear that the Catholic faith is the faith handed on by the Apostles. The truths of revelation are universally and perpetually valid precisely because they represent God's self-manifestation to us. But this insistence on perpetuity is not at odds with continued growth and development.

It is no surprise, then, that *Dei Verbum* equally insists that the Church's understanding of divine revelation matures over time. The Constitution states, "This tradi-

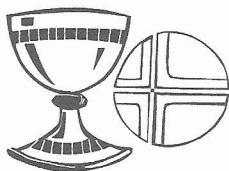
tion which comes from the Apostles develops in the Church with the help of the Holy Spirit." (DV, 8) And the document continues, "The Church, through the unrolling centuries, continuously tends toward the fullness of divine truth until the words of God come to fulfillment in her." (DV, 8) The Church's understanding of the deposit of faith is gradually refined and enhanced as she progresses in history. But this refinement and further growth must always be homogeneous in kind if it is to bear good fruit. For example, the Church's dogmas about the Blessed Mother build on her extraordinary privilege in salvation history as the Mother of God. And the unique prerogatives pertaining to the authority of the pope are founded on the primatial role of St. Peter in the New Testament.

A highly significant point made by *Dei Verbum* is that a proper understanding of Tradition supports neither primitivism (which rules out development entirely) nor innovation (in the sense that the Church may teach something different than what she has previously taught with great authority). This is why Cardinal Newman wrote that "one cause of corruption in religion is the refusal to follow the course of doctrine as it moves on, and an obstinacy in the notions of the past." The cardinal was encouraging neither relativism nor innovation. He was simply affirming that Church teaching organically grows over time. A Catholic cannot refuse the teachings of the Council of Nicea, any more than he or she can abjure the teachings of the Councils of Vatican I or Vatican II.

With the entire Tradition of the Church *Dei Verbum* also teaches that "we now await no further new public revelation before the glorious manifestation of Our Lord Jesus Christ." (DV, 4) The point here is that public Revelation is now closed. God has given us nothing less than his eternally-begotten Son, the Word made Flesh, Jesus Christ. We have already received the definitive and final manifestation of the one Godhead. But this assertion must be moderated by adding that God continues to be fully at work in the world and in us. God addresses each one of us with the offer of salvation in Jesus Christ, and the Holy Trinity lives in all those marked with the sign of faith and grace.

While there are many other riches contained in *Dei Verbum*, our final word should be about the sacred Liturgy. The Constitution notes that the Church lives from the table of the Divine Scriptures and the table of the Body of Christ, (DV, 21) thereby reminding us that in the Bible and the Holy Eucharist we have two unique vessels of God's presence and grace. The document encourages all the faithful to read the Scriptures so that they might come to a deeper knowledge of Christ. In particular, the Constitution urges priests, deacons, and those in catechetical ministries to undertake diligent study of the Bible so by their preaching and teaching the entire Church might be enriched. (DV, 25) *Dei Verbum* closes with a word of encouragement to all Christians: "Just as the life of the Church grows through persistent participation in the Eucharistic mystery, so we may hope for a new surge of spiritual vitality from intensified veneration for God's word which 'lasts forever.'"

[I have generally used the Abbott translation in the citations of *Dei Verbum*].



Now Available Even Lower Gluten Hosts

The most recent maker of low gluten hosts, GlutenFreeHosts.com Inc., now makes a host containing only .002% gluten. It has been approved for use at Mass.

Gluten Free Hosts.com Inc.,
100 Buckley Rd.
Liverpool, NY 13088
800-668-7324, ext 1
www.glutenfreehosts.com.

For the latest information on the use of low gluten hosts and mustum, visit www.rcan.org/worship and click on "Eucharist" under the **Sacraments** tab.

NOTE ON THE LITURGY

In 2013, the Solemnity of All Saints occurs on a Friday and the Commemoration of All the Faithful Departed occurs on a Saturday. This "Note on the Liturgy" is provided in response to questions being raised about these days in conjunction with Ritual Masses and other concerns.

THE SOLEMNITY OF ALL SAINTS

Friday, November 1, 2013, the Solemnity of All Saints, is a holy day of obligation. Masses celebrated after 4 pm on Thursday, October 31, may anticipate All Saints Day. Funeral Masses are not permitted on holy days of obligation. The Funeral Liturgy Outside of Mass (*Order of Christian Funerals*, 177, ff) may be used on this day. A Memorial Mass with relatives of the deceased present may be planned for another day. If a Memorial Mass is not planned, a Mass should still be offered for the deceased on another day.

Neither Votive nor Ritual Masses are permitted on the Solemnity of All Saints.

The Nuptial Mass is not permitted. *The Rite for Celebrating Marriage During Mass* may be used only during the Mass of the Solemnity of All Saints. That is, the prayers, preface, and readings of All Saints must be used. One reading may be substituted with a selection from the Lectionary, For the Conferral of the Sacrament of Marriage, 801, ff (See *Rite of Marriage*, 11). The marriage rite takes place after the homily. The Creed which must be included is said after the Prayer of the Faithful. The Nuptial Blessing is always included. The Solemn Blessing from the Rite of Marriage may be used. *The Rite for Celebrating Marriage Outside Mass* (*Rite of Marriage*, 39, ff) may be used in its entirety.

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED

Saturday, November 2, 2013, the Commemoration of All the Faithful Departed, is not a holy day of obligation. Funerals are permitted on this day. Because of the unique nature of this day:

- Votive Masses are not permitted
- Ritual Masses are not permitted
- Nuptial Masses are not permitted.

Therefore, the *Rite for Celebrating Marriage During Mass* may not be used on this day. *The Rite for Celebrating Marriage Outside Mass* (*Rite of Marriage*, 39, ff) may be used in its entirety.

Staff

Editor: Kathy Skrupskis
Santoro

Design/Layout: Rev. Michael C.

Editorial Board: Joan Conroy, Rev. Thomas A. Dente, Rev. James Ferry, Rev. Peter K. Funesti, Rev. Msgr. Richard Groncki, Rev. Thomas B. Iwanowski, Patricia Krema, Susan Zaremba Malone, Mark Pacoe, Rev. Charles Pinyan, Rev. Michael C. Santoro, Kathy Skrupskis.

Contributors: Rev. Thomas Guarino, Mary Beth Walsh and the staff of the Office of Divine Worship

Cover Art: Bronna Butler

Subscription Information: One year subscription to *Word on Worship*, 4 issues, \$10.00. Bulk rate, five or more issues to the same address, \$8.50 per year per subscription. Foreign subscription, \$13.50 per year. To begin your subscription call 973-497-4345. Website: www.rcan.org/worship

LUMEN GENTIUM AT 50

THE DOGMATIC CONSTITUTION ON THE CHURCH

Mary Beth Walsh, Ph.D.

Adjunct Professor at Caldwell College
lecturing in Theology and Pastoral Ministry

My first semester in graduate school I was very excited to take a course on American Catholic History. Even though I intended to study theology and not history, I knew that I needed to better understand the Church which had shaped and formed me. I was terribly disappointed when the syllabus revealed that we would spend the first third of the course studying the Council of Trent. Of course, by the end of the semester I got the point. There was no way to see what was distinctive, what was new and interesting about the American Catholic Church without knowing the Church from which we came – without understanding the European Church forged distinctively by the documents of Trent and in response to the Protestant Reformation.

The fiftieth anniversary of the *Dogmatic Constitution on the Church (Lumen Gentium, LG)*, issued on November 21, 1964, makes me think of that seminary class on American Catholic History because it is impossible to appreciate all that is distinctive and important in *Lumen Gentium* without first becoming familiar with what had come before in the history of ecclesiology.

The theological study of the doctrine of the Church, ecclesiology, differs in interesting ways from other areas of theology. Unlike topics such as Christology, the Trinity, the Holy Spirit or the sacraments, ecclesiology was barely addressed in the writings of the early Church Fathers. The ecumenical councils of the early Church produced no definitional proposition about the Church, unlike for example, the Christological formula of the Council of Chalcedon (451) that defined Jesus Christ as “fully human and fully divine.”

Thomas Aquinas, whose *Summa Theologia* addressed virtually every possible question of thirteenth century theological thinking, has no section “on the Church.” It wasn’t until the Protestant Reformation that the Catholic Church needed to define what precisely the Church was.

It is not surprising that the definitions of the Church that arose in the Catholic Counter-Reformation, especially at the Council of Trent (1545-1563) emphasized elements in distinction to Protestant views of the Church. Martin Luther posed a

serious threat to the Catholic Church that was not possible to ignore. So, when Protestant reformers said that the Church was invisible, Catholics emphasized the visibility of the Church. When Protestants said the Church was those who were elected by God, Catholics emphasized the Church as those united in Baptism and the sacraments. When Protestant reformers rejected the papacy, Catholics said that the Church was those who were united to Christ through his Vicar in Rome. The primary ecclesiological image to arise in the wake of Trent was that of perfect society, *societas perfecta*, and its most important attributes were visibility, hierarchical structure and union with and in obedience to Rome.

This post-Tridentine ecclesiology served the Church well for several hundred years, but by the late nineteenth century was beginning to strain under the weight of questions posed first by the Enlightenment, and later by historicism, romanticism and the political upheavals that accompanied the rise of European nation states. The First Vatican Council (1869-1870) was called into session to address some of these concerns as well as certain internal matters regarding the papacy and the episcopacy. Vatican I succeeded only partially in its agenda before ending early upon the outbreak of the Franco-Prussian War. Never formally closed, the First Vatican Council issued a few documents condemning modernism and defining papal infallibility (*Pastor Aeternus*) but left unanswered many questions that would continue to percolate through much of the following century.

The first several decades of the twentieth century witnessed a marked increase in scholarship on the early Church both from a theological and biblical perspective. A revolution in scripture scholarship was well underway already when the Vatican formally encouraged the study of Greek and Hebrew in the early forties to strengthen the study of our sacred texts. The image of the Church as the Mystical Body of Christ was endorsed and explained in Pope Pius XII’s 1943 encyclical on the mystical body, *Mystici Corporis Christi*. In fact, by 1950, when Pius XII issued a second encyclical, *Humani generis*, which reaffirmed the basic ecclesiology of *Mystici Corporis*, many theologians were thinking that, between papal infallibility as defined in Vatican I and these encyclicals on ecclesi-



intense disagreement remained. Questions about the placement of the Chapter on Mary within the document now called *Lumen Gentium* and issues relating to the role and function of the bishop continued to provoke impassioned debate among the Council Fathers. Further revisions were called for, and when completed, the document was approved, 2,151 to 5, on November 21,

St. Paul's epistles.

Drawing parallels to our deepest faith claims about Christ, the Church is "one complex reality comprising a human and divine element" (LG, 8) existing both in and beyond human history. The grounding in Scripture lays the framework for talk later in the document of the Church on earth as a "pilgrim people" (LG, 7) recapturing an eschatological dimension of ecclesiology in reference to the Church on earth that was entirely missing in earlier sharp distinctions between the "Church militant" and the "Church triumphant." In the very first chapter of *Lumen Gentium* we witness clearly the fruits of the flowering of modern Catholic biblical scholarship. And it is this return to our sources and maturation of Catholic biblical studies that illuminates the reality of Church as mystery and sacrament.

ology, Ecumenical Councils were a thing of the past and matters of ecclesiology were settled.

But then Angelo Giuseppe Roncalli, to the surprise of many in the Church, was elected pope. Within the first three months of his pontificate, he announced plans for the Second Vatican Council. For all his worldliness and charm, Pope John XXIII knew his history.

LUMEN GENTIUM AT THE COUNCIL

Before the Council formally began, the Vatican's Theological Commission was hard at work on a schema for a document tentatively called, *De Ecclesia*, The Church. This original draft was shaped by the same theologians responsible for Pius XII's ecclesiological encyclical *Mystici Corporis Christi*, and the understanding of the Church it proposed focused on the visible, hierarchically structured institution whose members were united and identified through Baptism and in obedience to the pope.

This draft schema on The Church (*De Ecclesia*) was the center of lively debate in the first week of the Council in December of 1962. Sharply criticized for its "triumphalism, clericalism and juridicism" by Bishop Emiel-Jozef de Smedt of Bruges Belgium, the draft was essentially put aside. Between the first and second sessions of the Council the document was completely rewritten but certain areas of

1964 and at the fourth session of the Council Pope Paul VI promulgated The Dogmatic Constitution on the Church (*Lumen Gentium*).

The eight chapters of *Lumen Gentium* continue to guide both theological discussions on the Church in ecclesiological studies as well as our lived experience of being Catholic Christians in the twenty-first century. Certain central themes compel our attention.

THE CHURCH AS MYSTERY

The first chapter of *Lumen Gentium* sets before us an exquisitely articulated theology of Church that is simply unparalleled in our ecclesial history. From the first Latin words, *Lumen Gentium*, by which the document is known, it is clear that something new is afoot. "*Lumen Gentium*," the "light of the nations" is Christ, and the Church "in Christ, is a sacrament – a sign and instrument, that is, of communion with God and of the unity of the entire human race." (LG, 1) The purpose of the document is to help bring about that unity by explaining the Church's "own nature and universal mission," which can only be made clear in the larger context of salvation history. The mystery of the Church is developed in reference first to the Trinity, and then through careful use of scripture. The image of the Church as the Body of Christ, so central to twentieth century ecclesiology, is thoroughly grounded in

SUBSISTIT IN

In the final paragraphs of *Lumen Gentium*'s first chapter one reads that the "unique Church of Christ...subsists in the Catholic Church." This claim hardly seems remarkable unless it is viewed from the perspective of a mere 14 years earlier, when the clear teaching from Rome was that "the Mystical Body of Christ is the Roman Catholic Church." (*Humani Generis*: 1950) I suspect that belaboring the distinction between "subsists in" and "is" is precisely the sort of discussion that results in many people disliking theology, but a few points are in order. This small linguistic nuance – which incredibly was proposed in a suggestion from the floor during debate on the document - allows us to acknowledge the "many elements of sanctification and of truth" that can be found outside the Catholic Church. While the Church of Christ, as Body of Christ, is found most fully present in the Catholic Church, we can nonetheless recognize elements of grace (i.e. sanctification) in others who recognize Jesus as Christ, attend to his Word, and profess Baptism as incorporation into Christ's body.

Cardinal Avery Dulles, SJ hailed the phrase "subsists in" as "one of the most significant steps" taken by the Council. Yves Congar, OP claimed that *Lumen Gentium*, "corrects, or better, perfects" the doctrine of Church as Mystical Body. Here's one way to understand this - in ear-

lier Councils Protestants were referred to as heretics or schismatics, but at Vatican II they were invited observers and addressed, with honest affection, as "our separated brethren." The use of the phrase "subsists in" (*subsistit in* in Latin) reflects in theological language the exact same shift in understanding of the relationship between Catholic and Protestants. Using the phrase "subsists in" instead of "is" reflects theologically the same reality that is seen in the use of "brethren" instead of "heretics."

PEOPLE OF GOD

Much has been made of the use of the phrase "People of God" for the second chapter of *Lumen Gentium*. Those who endorse the image of Church as People of God underscore the significance of the fact that this chapter precedes the chapter on the hierarchy. Those who are more cautious about the image point out that Chapter Two was originally part of the first chapter and, as such, its title should not be accorded too much significance. Of course, there are elements of truth in both views. The second chapter of the document was broken out into its own chapter on account of length; but it was also intentionally named "People of God" with good reason by the Council Fathers.

After discussion of reality of the Church in human history, *Lumen Gentium* offers an expansive understanding of the phrase People of God when it closes by commending the goodness of not only Protestant Christians, but also, and quite explicitly Jews, and Muslims as well as "those who through no fault of their own do not know the Gospel of Christ, but seek God with sincere heart (cf. *Eucharistic Prayer 4*) and moved by grace try in their actions to do his will...those too may attain salvation." (LG, 16)

This broadly ecumenical understanding of "People of God" continues to call us forward in understanding our relations to peoples around the globe, but I think the most important aspect of the phrase "People of God" is not found in the document but rather can be seen in the way the phrase has been embraced in use in our churches. Attend for a few weeks to how often the phrase "People of God" is encountered in liturgy, in our songs, in the

Prayer of the Faithful, in the mission statements of parishes and you will see how deeply the American Catholic Church has integrated this title into our self understanding as Church. The true significance of this image of Church is demonstrated by how thoroughly it has been embraced. By grounding ourselves in Scripture and striving to reflect the love God manifests for all creation, the Church is in the early stages of living into the most profound insights of Vatican II.

UNIVERSAL CALL TO HOLINESS

After chapters on the specific roles of the hierarchy and the laity, the Constitution turns its attentions to our common call to holiness in the fifth chapter. *Lumen Gentium* is clear – all are called to live lives of holiness. Holiness, "making manifest in their ordinary work the love with which God has loved the world," (LG, 41) is not reserved for any specific group of people in the Church such as the clergy or the hierarchy. The holiness of the Church is "expressed in many ways by the individuals who, each in their own state of life, tend to the perfection of charity...." (LG, 39)

On the one hand, to speak of the holiness of the Church is nothing new – indeed, ever since the fourth century we have professed a belief in the Church that is, "one, holy, catholic and apostolic." But for the balance of our history when holiness of the Church is spoken about that holiness was envisioned as coming from the top down. Holiness was envisioned as the grace bestowed by Christ on the Church, which flowed through the sacraments, making holy first those who administered those sacraments and finally flowing further to all who avail themselves of individual sacraments. While not refuting this view of holiness, *Lumen Gentium* looks at holiness in a different way.

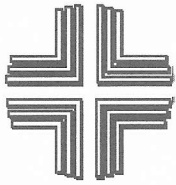
The holiness of the Church in this Constitution could be called from the ground up; it is manifest in each Christian life because "God has poured out his love in our hearts through the Holy Spirit...." (LG, 42) and thus, "All Christians in whatever state or walk of life are called to the fullness of Christian life and to the perfection of charity...." (LG, 40) This view of holiness starts with the love of God which touches individual

hearts to such a profound and transformative degree that in return the faithful can't help but to embrace charity and manifest their love of God through love of their neighbor. It is nurtured by regular encounters with the Word of God, prayer and reception of the sacraments, grounded always in God's love for us, and manifest in ordinary daily life.

So, according to *Lumen Gentium*, the way that we know that the Church is holy is displayed in the lives of believers. Our responsibility to live this vision of holiness — really, to respond to God's grace and love — is an awesome responsibility. We are reminded of it at each and every Eucharistic celebration when we profess the Creed's "I believe in one holy catholic apostolic Church." The profession in light of *Lumen Gentium*, should prompt us to ask ourselves, "How has my life contributed to the holiness of the Church this past week?"

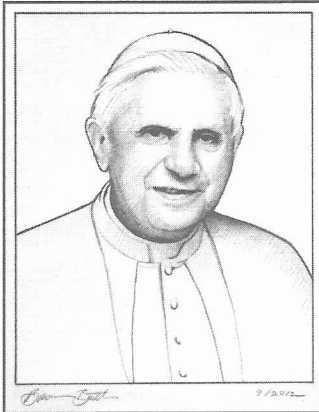
CONCLUSION

The celebration of the fiftieth anniversary of *Lumen Gentium* provides an excellent opportunity to read the document if you never have, or read it again if that is the case. If you are new to conciliar documents, or suspect you may be bored by theological language, start with the final chapter on Mary that is most accessible and more devotional in character. Encountering *Lumen Gentium* on this fiftieth anniversary of its promulgation helps to make clear that its lasting value to the Church will not be found in the past fifty or even one hundred years but rather in its and our future. Fifty years is but a few moments in the life of a Church now firmly entered into its second millennium. The enduring meaning and vision of *Lumen Gentium* can only be found in the future as it guides and shapes the Church and each one of us as we are drawn forward by the "light of the nations...resplendent on the face of the Church...."



Office of Divine Worship
PO Box 9500
Newark, NJ 07104-0500

NON-PROFIT ORG.
U.S. POSTAGE
PAID
Permit No. 5406
NEWARK, NJ



POPE BENEDICT XVI

EUCCHARISTIC PRAYER

Pope Benedict XVI has announced his resignation of the papacy as of February 28, 2013 (2 PM EST). Until then, there is to be no change in the mention of his name in the Eucharistic Prayers. During the *sede vacante*, that is, until a new pope is elected, a pope is not mentioned in the Eucharistic Prayers. Only the diocesan bishop is mentioned (see also GIRM, 149). Additionally, one never prays “for Benedict our retired pope” during the Eucharistic Prayer.

PRAYER OF THE FAITHFUL

Intercessions are always encouraged for the reigning pontiff. After resigning, Benedict XVI’s name may be included in intercessory prayers, but not as pope. Once his resignation

takes effect, his new title will be made known.

CONCLAVE

Intercessions for the conclave should be included at Mass for its success. When *Masses for Various Needs and Occasions* are permitted, the Mass “For the Election of a Pope or a Bishop” found in the *Roman Missal* may be celebrated. On days when the Mass is not permitted, the collect may be used to conclude the intercessions.

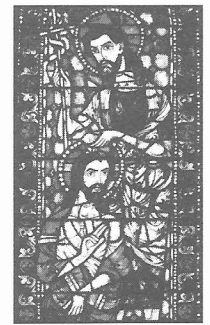
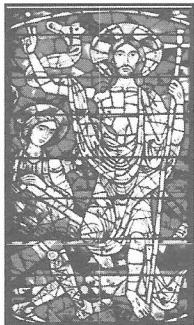
More Resources

Liturgical resources for the resignation of Pope Benedict XVI; Election of a new Pope; and upon the Election of a new Pope are available at www.rcan.org/worship.

YEAR OF FAITH PRAYER CARDS

The Archdiocese of Newark is pleased to offer prayer cards for the Year of Faith. These cards feature images taken from the windows of the Cathedral Basilica of the Sacred Heart, Newark. On the back of the card is the Apostles’ Creed. The resurrection window has the Creed in English; the Baptism of the Lord has the Creed in Spanish. The Creed is the official prayer for the Year of Faith.

**To order: Fax (973) 497-4314 or mail order form:
OFFICE OF DIVINE WORSHIP, PO BOX 9500, NEWARK, NJ 07104-0500**



Description	Quantity	Price	Total
Pack of 100 Prayer Cards (English)		\$5.00	
Pack of 100 Prayer Cards (Spanish)		\$5.00	
1 free pack for every 5 packs ordered # ___English # ___Spanish			
<i>Shipping will be added to order</i>		Total	

Send items and bill to:

NAME _____ PARISH _____

ADDRESS _____ CITY _____ STATE _____ ZIP _____