Welcome to the eighteenth Monthly Newsletter of the Office of Divine Worship of the Archdiocese of Portland in Oregon. We hope to provide news with regard to liturgical topics and events of interest to those in the Archdiocese who have a pastoral role that involves the Sacred Liturgy. The hope is that the priests of the Archdiocese will take a glance at this newsletter and share it with those in their parishes that are interested in the Sacred Liturgy. This Newsletter is now available through Apple in the iBooks Store and always available in pdf format on the Archdiocesan website. It will also be included in the weekly priests’ mailing. If you would like to be emailed a copy of this newsletter as soon as it is published please send your email address to Anne Marie Van Dyke at amvandyke@archdpdx.org. Just put DWNL in the subject field and we will add you to the mailing list. All past issues of the DWNL are available on the Divine Worship Webpage and in the iBooks Store.

The answer to last month’s competition was Bishop David Zubik of the Diocese of Pittsburgh - the first correct answer was submitted by Fr. Mark Bentz of St. Alice Parish in Springfield.

If you have a topic that you would like to see explained or addressed in this newsletter please feel free to email this office and we will try to answer your questions and treat topics that interest you and perhaps others who are concerned with Sacred Liturgy in the Archdiocese.
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CHAPTER 1

DIVINE MERCY SUNDAY 28 APRIL 2019

The devotion of Divine Mercy was actively promoted by Pope St. John Paul II. On April 30, 2000, the Canonization of Sr. Faustina Kowalska took place and the Sunday after Easter was officially designated as the Sunday of the Divine Mercy (Dominica II Paschae seu de divina misericordia) in the General Roman Calendar. On April 22, 2001, which was one year after establishing Divine Mercy Sunday, Pope St. John Paul II re-emphasized its message in the resurrection context of Easter: “Jesus said to St. Faustina one day: ‘Humanity will never find peace until it turns with trust to Divine Mercy’. Divine Mercy! This is the Easter gift that the Church receives from the risen Christ and offers to humanity.”

The devotion to Divine Mercy Sunday grew rapidly after its designation by Pope John Paul II and is now widely celebrated by Catholics throughout the world. The Divine Mercy image is often carried in processions on Divine Mercy Sunday, and is placed in a location in the church so that it can be venerated by those who attended the Mass and devotions.

The liturgical celebration of Divine Mercy Sunday reflects the devotional elements of Divine Mercy – the first prayer of that Mass beginning with: Heavenly Father and God of Mercy, We no longer look for Jesus among the dead, for He is alive and has become the Lord of Life.

This opening prayer refers to Divine Mercy as the key element in the plan of God for salvation and emphasizes the belief that it was through mercy that God gave his only son for the redemption of mankind, after the fall of Adam.

Devotion to Divine Mercy was a foundation in the life of John Paul II, who died in April 2005 on the vigil of Divine Mercy Sunday, was himself beatified on Divine Mercy Sunday, May 1, 2011, by Pope Benedict XVI, and was canonized on Divine Mercy Sunday, April 27, 2014, by Pope Francis.

Divine Mercy Sunday is the Sunday after Easter Sunday (28 April 2019) and is usually observed by a special liturgy on that afternoon often occurring at 3:00pm (the hour of Mercy) accompanied with the celebration of the Sacrament of Penance.

In June 2002, John Paul II granted indulgences to Catholics who recite specific prayers on that day, which were then formally decreed by the Apostolic Penitentiary. Priests are encouraged on that day to lead the prayers in honor of Divine Mercy, inform the parishioners about the Divine Mercy devotions, and to hear confessions. Many parishes will provide these devotions on Divine Mercy Sunday; those who cannot are asked to refer their parishioners to the celebrations that will take place at the Cathedral of the Immaculate Conception in Portland.

There will be a Holy Hour of Eucharistic Exposition and Adoration from 2:30-3:30pm led by Archbishop Sample with the chanting of the Divine Mercy chaplet at 3:00pm. There will be continuous confessions from 1:30pm until 4:30pm. Please join us for this beautiful devotion.

There is a film-documentary about the Original Image of Divine Mercy which is highly recommended for those who wish to learn more about the image and the devotion. Click HERE to see the trailer.
Recently a pastor approached this office asking: How many times do we strike the breast in the Confiteor? The Archdiocesan Liturgical Handbook states: During the Penitential Act, if the Confiteor is used, the faithful strike their breast three times at the words ‘my fault...my fault....my most grievous fault’. [ALH 1.13.1] However, the priest wanted some explanation for this entry since the rubric of the Roman Missal states, “they strike their breast” and does not give a specific mention of three times.

In 1978 the Congregation for Divine Worship issued a response to the same question: “While in the Roman Missal promulgated by the authority of the Council of Trent the words were very frequently also accompanied by minute gestures, the rubrics of the Roman Missal restored by the authority of the Second Vatican Council are noteworthy for their discretion with regard to gestures. Having said this: The words mea culpa, mea culpa, mea maxima culpa which are found in the Confiteor are introduced in the restored Roman Missal by a rubric of this sort: “All likewise... striking their breast, say...” (Order of Mass, no. 3). In the former Missal, in the same place, the rubric read like this: “He strikes his breast three times.” It does not seem, therefore, that anyone has to strike his breast three times in pronouncing those words in Latin or in another language, even if mea culpa, mea culpa, mea maxima culpa is said. It suffices that there be a striking of the breast.”

With the new translation (2011) we go back to the triple mea culpa but the same rubric in Latin at least remains, “and striking their breast say....”

Referencing the General Instruction of the Roman Missal: “Attention must therefore be paid to what is determined by this General Instruction and by the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice. A common bodily posture, to be observed by all those taking part, is a sign of the unity of the members of the Christian community gathered together for the Sacred Liturgy, for it expresses the intentions and spiritual attitude of the participants and also fosters them.” [GIRM 42]

Given the centuries of tradition (paying attention to the traditional practice of the Roman Rite) on the triple striking of the breast and the fact that it has been more or less universally adopted again in the English speaking world, the ALH explicitly mentioned three times. In practical terms, desiring a common approach for the faithful, the three strikes should be encouraged.
CHAPTER 3

THE SPIRIT OF THE LITURGY

In honor of its fortieth anniversary (1978-2018) Ignatius Press has published a special commemorative Edition of one of the most important works written by Josef Ratzinger, The Spirit of the Liturgy. This edition also includes the earlier seminal work by Romano Guardini of the same name. Ratzinger states that this work by Guardini helped him “to rediscover the liturgy in all its beauty, hidden wealth and time-transcending grandeur, to see it as the animating center of the Church, the very center of Christian life.”

Considered by Ratzinger devotees as one of his greatest works, this profound and beautifully written treatment of the liturgy will help readers to deepen their understanding of the great “prayer of the Church”. Pope Emeritus Benedict discusses fundamental misunderstandings of the Second Vatican Council’s intentions for renewal, especially about the priests orientation of prayer to the Father, the placement of the tabernacle in churches and the posture of kneeling. Other important topics are the essence of worship, the Jewish roots of Christian prayer, the relationship of the liturgy to time and space, sacred art and music, and the active participation of the faithful in the Mass.

Romano Guardini was among the leaders of the early 20th-century Liturgical Movement. He was born in Italy in 1885, but his family moved to Germany the following year. He was educated in German universities, was ordained in 1910, and became a German citizen in 1911. The first of his many published works was The Spirit of the Liturgy, in 1918. The book was translated into English in 1930, and became a keystone of the Liturgical Movement in the English-speaking world, as well as in Europe through the decades preceding the Second Vatican Council.

The brief seven-chapter book is a profound theological reflection on the essential nature of liturgy, of the communal effect of liturgical worship, and of the transcendent faith that unites every believer to each other and to Christ. Guardini’s theological and liturgical works greatly influenced the man who would become Pope Benedict XVI. Father Guardini was still a professor at the University of Tübingen when Father Joseph Ratzinger taught there before he went to the University of Regensburg in 1969.

Anyone seriously interested in the study of the Sacred Liturgy could do no better than to start with a careful reading of these two great works. Since, as our Holy Father Pope Francis reminds us, “there remains much to be done for a correct and complete assimilation of the Constitution on the Sacred Liturgy.”
New Oils Ritual

The preparation, blessing and distribution of oils are central to the Catholic Church’s sacraments and rites - and are among some of the church’s most ancient traditions and rituals witnessed during Holy Week.

The oils include the oil of the sick, used in the anointing of the sick; the oil of catechumens, which is for those preparing to be baptized, and the chrism oil, which is consecrated and used for baptism, confirmation and holy orders.

Ahead of this annual blessing ritual - which takes place at the Chrism Mass, usually celebrated on Holy Thursday - comes the publication of a new book titled “The Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism” by the U.S. Conference of Catholic Bishops.

The book has an updated English translation that the Vatican approved in 2017. Beginning on Ash Wednesday, which is March 6 this year, this text becomes the required English translation for use in the United States. It will be necessary for dioceses’ celebration of the Chrism Mass.

This ritual book includes optional chant forms of the blessing prayers. “It will also be useful for diocesan liturgy offices, for seminaries and theological libraries, and for those who are interested in this important moment in the liturgical life of the Catholic Church,” the USCCB said.

In accord with traditional practice, found already in the ancient sacramentaries, the blessing of the Oil of the Sick takes place before the end of the Eucharistic Prayer, but the blessing of the Oil of Catechumens and the consecration of the Chrism take place after Holy Communion. Though perhaps unusual at first sight from the point of view of general modern liturgical practice, the location within the Eucharistic Prayer itself, the greatest prayer of consecration, signifies in some sense that not only the Holy Eucharist, but also a new wave of blessed oil to be used for the sick flows from this central action of Christ and his Church. This memorial of the Paschal Mystery of the Savior now celebrated has “canceled out our sins” and “has opened the way to eternal life.” [Cf. ALH 2.30.1]

However, for pastoral reasons, it is permitted for the entire rite of the Blessing of the Oil of the Sick and the Oil of Catechumens together with consecration of Holy Chrism to take place together after the Liturgy of the Word, at the end of the Renewal of Priestly Promises. This year the Chrism Mass in the Archdiocese of Portland will be celebrated on Monday 15 April at 7:00pm at St. Mary’s Cathedral.
Blessings during the Distribution of Holy Communion

At any celebration of the Holy Eucharist there may be some who cannot receive Holy Communion. In such cases the practice of making a “spiritual communion” is to be highly commended for it is good to cultivate in our hearts a constant desire for the Sacrament of the Holy Eucharist. This was the origin of the practice of “spiritual communion”, which has happily been established in the Church for centuries and recommended by saints who were masters of the spiritual life. St. Teresa of Jesus wrote: “When you do not receive communion and you do not attend Mass, you can make a spiritual communion, which is a most beneficial practice; by it the love of God will be greatly impressed on you”.

Many people who cannot receive Holy Communion still desire to reverence Our Lord in the Eucharist by joining in the Communion procession and indicating that they will not be receiving Holy Communion by crossing their arms across their chests. The response by the minister of Holy Communion has been until now not uniform and somewhat disorganized. It is clear from the Communion Rite that a blessing is not appropriate at this time and cannot be administered by the laity who act as extraordinary ministers of Holy Communion.

Here follows a memo from the Office of Divine Worship dated 11 February 2019 in which the Archdiocese of Portland responds to this pastoral situation.

“Archbishop Sample understands that the practice of blessings during the distribution of Holy Communion has been a concern to many of you in recent times, especially with the diversity of practices not only between parishes but between ministers in individual parishes.

The Presbyteral Council has discussed this topic over the last year and deliberated over the concerns and issues which surround this practice, understanding that the Church’s liturgy does not provide for such a blessing at this time, and yet wanting to offer a pastoral solution which will be uniform across the Archdiocese.

The Archbishop has asked this office to communicate to you the decision of the Presbyteral Council concerning the issue of blessings during the distribution of Holy Communion.

The solution agreed upon was that when a member of the faithful approaches a minister (ordinary or extraordinary) indicating that they will not be receiving Holy Communion, the minister is to say to them

“May Christ be with you or Cristo esté contigo.”

There should be no gesture, just the words as given. It is unadvisable for ministers to touch the person in any way. All the faithful are encouraged to make a sign of reverence as they approach the Blessed Sacrament even if not receiving; in the United States this has been determined to be a bow of the head. [GIRM 160]

Pastors and administrators are asked to implement this new approach within a time scale they see fit, through a brief catechesis to the faithful and the appropriate training for deacons and extraordinary ministers of Holy Communion.

By following this new procedure it is hoped that this consistent approach will be reassuring to the faithful who do not receive Holy Communion and eliminate any confusion experienced by the ministers of Holy Communion.”
There is a misconception amongst some that those who desire an elevated experience of the Sacred Liturgy want to turn the clock back to the 1950s – this is not the case. My view is that we can achieve a more reverent, more beautiful and more prayerful experience of the Liturgy just by applying the current universal norms and directives of the post-Vatican II Church.

However, this may mean change and we know that change is difficult for many of us. It may also mean that we have to admit that we may have been doing some things incorrectly, perhaps for quite some years, and this takes good old-fashioned Christian humility.

Pope Francis recently said when addressing the plenary meeting of the Congregation for Divine Worship that “The liturgy is not ‘the field of do-it-yourself’, but the epiphany of ecclesial communion.” One of the great characteristics of being Roman Catholic is that we follow the universal teaching of the Church and conform in humble deference to its laws and norms – we are not lone rangers.

Being Catholic means that we adhere to a certain set of beliefs and teachings. We do not cherry-pick our favorite or most agreeable. We submit to the constant teaching of the Church’s tradition as presented to us by the Apostolic See. This is no less true in the realm of the Sacred Liturgy. The Second Vatican Council teaches us that the liturgy “is the summit toward which all the activity of the Church is directed; at the same time it is the font from which all her power flows.” [SC 10] The Liturgy is fundamentally the work of Christ in his Church and thus too important not to be treated with the utmost reverence and respect.

On a related note, the Archbishop recently issued his Pastoral Letter, Sing to the LORD a New Song, on the subject of Sacred Music in Divine Worship. Most diocesan bishops issue these Pastoral Letters during their ministry which allow the clergy and faithful to see into the mind of the Shepherd with regard to his views on a certain subject. This document is not a juridical document imposing new laws for the Archdiocese, but rather an overarching vision of the matter in hand. It contains some history of Church teaching regarding Sacred Music but more importantly it lays out the basic principles which the Church expects us to build upon with regard to music in the Sacred Liturgy. How these principles will be applied will differ from parish to parish and the time frame again will depend on the parish and the resources available to it. This Pastoral Letter is very much a teaching document which is meant to solicit serious conversation between pastors, musicians and the faithful. In my mind this Pastoral Letter is a remarkable document which will have long reaching effects; I encourage you to read it.

In the next few months I will be traveling throughout the Archdiocese giving presentations on the Archdiocesan Liturgical Handbook. I hope that these talks will dispel any misconceptions that exist about the handbook and the liturgical practices desired by the Church and promoted by the Office of Divine Worship. I encourage you to come along to one of the talks. They are interesting, informative, and quite charmingly presented, even if I say so myself!

I love studying, teaching and presenting about the Sacred Liturgy and I am also happy to engage in any conversations about this topic. Therefore, I encourage you to download a copy of the ALH from our webpage, spend some time reading it and let me know if you have questions or observations. I look forward to hearing from you.

In the end, please know that our only goal is to bring each soul closer to Christ through the experience of the Sacred Liturgy as the Church desires it. This is not about an office, an Archbishop or an archdiocese but about our Risen Savior himself at work in his Church. In the words of Pope Francis our aim is essentially “that of spreading the splendor of the living mystery of the Lord, manifested in the liturgy.”
ARCHDIOCESAN VESTMENTS AVAILABLE AGAIN

Since last year’s launch of our Archdiocesan Vestments the response has been tremendous, with many of our parishes and individual clergy purchasing these beautiful vestments. There have been many compliments from both clergy and faithful regarding the beauty they add to our concelebrations. However, some of our priests and deacons have approached us asking if they can purchase these items again at the discounted rate.

CM Almy have generously agreed to offer these vestments at a discounted rate for a final and limited time only. Those who did not take advantage of the initial offer may now do so between 4-10 March 2019. Also those parishes which desire to complement their initial purchase with further items may now do so for this limited period. All items ordered between 4-10 March will be shipped in time for Easter.

We are delighted that CM Almy can once again offer these quality vestments at a discount to our clergy and parishes. I would ask you to place your orders directly with them calling 1-800-225-2569 or by using their webpages.

These vestments can be purchased by any of the faithful and make great gifts for your priests, deacons and seminarians. Please feel free to contact the Office of Divine Worship if you have any questions.
CHAPTER 8

INTRODUCTORY RITES UNITE PRIEST AND CONGREGATION (PART II)

While the extraordinary form poignantly reminds us that the vested priest approaches the altar, having made the necessary reverences, it takes care to illustrate the care with which the priest must make the Sign of the Cross.

The more extensive introductory rites of the extraordinary form are distinguished by Psalm 42 with its famous antiphon “Introibo ad altare Dei ad Deum qui laetificat iuventutem meum” recited between the priest and the server. The Confiteor is prayed twice, once by the celebrant and then by the server who recites the Misereatur after that of the priest. After the second Confiteor, the Misereatur, which has been retained in the ordinary form of the Mass, but which prays for the forgiveness of our sins generically, rather than allowing for the distinction between those of the priest and those of the people, is followed by the Indulgentiam, where the priest makes the Sign of the Cross over the congregation as he prays for the remission of the sins of us all.

Versicles from Psalm 84 follow. Guéranger describes their purpose as follows: “The practice of reciting these Versicles is very ancient. The last gives us the words of David, who, in his 84th Psalm, is praying for the coming of the Messias. In the Mass, before the Consecration, we await the coming of our Lord, as they, who lived before the Incarnation, awaited the promised Messias. By that word mercy, which is here used by the Prophet, we are not to understand the goodness of God; but, we ask of God, that he will vouchsafe to send us him, [...] the Saviour, by whom salvation is to come upon us. These few words of the Psalm take us back in spirit, to the season of Advent, when we are unceasingly asking for him who is to come.”

The priest says secretly as he ascends to the altar, “Aufer a nobis,” praying that God may remove our sins and that our minds may be rightly disposed as we enter the Holy of Holies. Then he kisses the altar and prays through the merits of the saints, particularly through those whose relics are in the altar, that God be indulgent toward his own sins. At high Mass, the priest incenses the crucifix and then the altar and in such a way as to cover every portion of the altar with incense. A diagram in the missal describes the precise way in which this is to be done. This act reminds us that the altar represents Christ.

Dom Guéranger recounts scriptural significance of this usage. “Holy Church has borrowed this ceremony from heaven itself; where St. John witnessed it. In his apocalypse, he saw an Angel, standing, with a golden censer, near the altar, on which was the Lamb, with four-and-twenty elders around him. He describes this Angel to us, as offering to God the prayers of the Saints, which are symbolized by the incense. Thus, our holy Mother the Church, the faithful Bride of Christ, wishes to do as heaven does.”

The ordinary form begins by emphasizing the presence of the people assembled before mentioning the procession of the priest and ministers to the altar, which is accompanied by the singing of the Introit. The substitution of hymns for the Introit and the Communion Antiphon has effectively implied the loss of these proper texts of the Mass. Though they have been translated into the vernacular alongside other texts, it is rare indeed that one hears these texts sung, particularly in parishes.

Nonetheless, the liturgy begins with song during which the priest may incense the altar. The opening words of the Mass are the same in both of its forms: “In the name of the Father, and of the Son, and of the Holy Spirit.” Led by the celebrant, priest and people make the gesture together and bridge the time that has passed between the historical death of Christ on the cross and the sacrifice of Christ on Calvary that is made present on the altar each time the Mass is celebrated. As Father Jeremy Driscoll writes, “Our own bodies will be drawn into the body that hung on the cross, and this sharing in the death of Christ is the revelation of the Trinitarian mystery.”