



# NewsLetter

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### CDF Responds to Questions on the Baptismal Formula

The Congregation for the Doctrine of the Faith responded to two questions regarding the sacramental formula used for Baptism; the response was approved June 24, 2020 and publicly released on August 6. Baptisms attempted with the formula “N., we baptize you in the name of the Father, and of the Son, and of the Holy Spirit” are invalid, and affected persons must be baptized *in forma absoluta*, not conditionally.



In addition to the response, the Congregation released a Doctrinal Note that emphasizes the profound significance of the sacramental formula of Baptism and that reiterates the negative consequences of attempts to modify it. The note reinforces the principle that Jesus Christ himself baptizes through the words and actions of the minister: “When celebrating a Sacrament, the Church in fact functions as the Body that acts inseparably from its Head, since it is Christ the Head who acts in the ecclesial Body generated by him in the Paschal mystery” (see *Sacrosanctum Concilium*, no. 5).

Drawing on the teachings of the Second Vatican Council, and also that of Saints Augustine and Thomas Aquinas, the Note stresses the fact that the minister of Baptism never has the authority to modify the sacramental formula nor to presume to speak or act on behalf of the others present – parents, godparents, relatives, other members of the faithful. Thus, using a plural version in place of the formula approved by the Church inflicts a wound “upon the ecclesial communion and the identifiability of Christ’s action.”

An article in the March 2008 *Newsletter* treated a similar issue. In February of that year, the Congregation declared as invalid formulas that attempted to substitute “Creator, Redeemer, and Sanctifier” or “Creator, Liberator, and Sustainer” for the required invocation of the Trinity as “Father, Son, and Holy Spirit.” Once again, the Holy See finds it necessary to correct a liturgical aberration that renders this foundational sacrament invalid. It is expected that clergy entrusted with celebration of the Sacred Liturgy will always be conscientious as they carry out their duties.

Both the response to the questions and accompanying Doctrinal Note may be found on the Congregation’s online documents list: [www.Vatican.va/roman\\_curia/congregations/cfaith/doc\\_doc\\_index.htm](http://www.Vatican.va/roman_curia/congregations/cfaith/doc_doc_index.htm). For the benefit of our readers, the Congregation’s response is also reprinted below:

CONGREGATION FOR THE DOCTRINE OF THE FAITH

RESPONSES TO QUESTIONS PROPOSED

on the validity of Baptism conferred with the formula

“We baptize you in the name of the Father and of the Son and of the Holy Spirit”

**QUESTIONS**

**First question:** Whether the Baptism conferred with the formula “*We baptize you in the name of the Father and of the Son and of the Holy Spirit*” is valid?

**Second question:** Whether those persons for whom baptism was celebrated with this formula must be baptized *in forma absoluta*?

**RESPONSES**

**To the first question:** Negative.

**To the second question:** Affirmative.

*The Supreme Pontiff Francis, at the Audience granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, on June 8, 2020, approved these Responses and ordered their publication.*

Rome, from the Offices of the Congregation for the Doctrine of the Faith, June 24, 2020, on the Solemnity of the Nativity of Saint John the Baptist.

Luis F. Card. Ladaria, S.J.  
*Prefect*

✠ Giacomo Morandi  
Titular Archbishop of Cerveteri  
*Secretary*

**Five Questions about the CDF Response on the Baptismal Formula**

*(Adapted from the March 2008 Newsletter)*

**1. What are the main issues being addressed by this response?**

The Congregation for the Doctrine of the Faith has determined that baptism using the plural formula “We baptize you...” is invalid and, when a person has been “baptized” with it, they must be baptized *in forma absoluta*.

**2. What is the distinction between conditional baptism and baptism *in forma absoluta*?**

Conditional baptism is utilized in circumstances where there is sufficient doubt about the fact of baptism or about the validity of a baptism that was previously received. In conditional Baptism, the minister says: “If you are not yet baptized, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” In absolute Baptism, there is no reference to a possible earlier baptism (in the case specified by the Congregation, the earlier baptism was invalid). Persons that were baptized using the invalid formula should be baptized absolutely using the formula: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

**3. Why is the question of the formula so important?**

First and foremost, it is important because it is a matter of people’s salvation. Jesus Christ commissioned the Church to baptize in the name of the Father, and of the Son, and of the Holy Spirit (Mt 28:19). Baptism also has juridic effects within the Church. It gives rise to various rights and responsibilities, and it is necessary for the valid reception of all other sacraments. The Church cannot allow formulas that would, in any way, invalidate the conferral of true Baptism.

#### **4. What must Baptism contain as a form to be valid?**

Any valid Baptism must contain, as a form, the use of the singular (“I baptize you”) and the invocation of the three Persons of the Most Holy Trinity with their respective names (“in the name of the Father, and of the Son, and of the Holy Spirit”).

According to a Doctrinal Note issued by the Congregation for the Doctrine of the Faith, when a minister baptizes – whether priest, deacon, or in an emergency, anyone – it is the sacramental action of Christ himself, and the Body of Christ must act inseparably from its Head. Each person gathered for the liturgical celebration of Baptism has his or her own role to play but may not presume to act for others present. A plural version of the baptismal formula is thus invalid, and only the singular can be used.

In addition, the Church has always taught that Christian Baptism is administered in the name of the Father, and of the Son, and of the Holy Spirit. People are baptized into the Trinity as the Trinity is – Father, Son, and Holy Spirit. Formulas that speak of functions of the Persons of the Trinity and not their own personal being are also invalid, such as “Creator, Redeemer, and Sanctifier” or “Creator, Liberator, and Sustainer.”

The Church has prescribed the form for valid baptism, which is contained in the approved liturgical books. Ministers of baptism, therefore, may not modify, adapt, or omit any part of it. Changes to the prescribed form will require investigation by Church authorities regarding their effect on validity.

#### **5. Is there urgency in addressing this issue and does this response have an effect on other sacraments?**

The Church has been given the responsibility to see to it that the sacraments are conferred validly and licitly. We should not be content in trusting that God will remedy all human failures. Such invalid baptisms need to be remedied without delay since it is a matter of justice for God’s people. Catechesis needs to be provided on this point so that all can understand why the situation needs to be remedied and to avoid such situations in the future.

### **CDWDS Responds to *Dubium* on the Administration of Confirmation with an Instrument**

The USCCB submitted a *dubium* to the Congregation for Divine Worship and the Discipline of the Sacraments in May 2020 concerning the validity of the Sacrament of Confirmation if the anointing with Chrism is done with an instrument (for example, a cotton ball or swab, or while wearing gloves). After informal discussion between the Congregation and the Secretariat of Divine Worship, a formal letter with the *dubium* was sent by Archbishop Leonard P. Blair, Committee Chairman. The Congregation responded to the *dubium* in a letter dated June 2, 2020 (Prot. n. 249/20), stating that “the use by the minister of an instrument (gloves, cotton swab...) does not affect the validity of the Sacrament.”

Pope Saint Paul VI established the form and matter for administering the Sacrament of Confirmation in the 1971 Apostolic Constitution *Divinae consortium naturae* (printed at the beginning of the *Order of Confirmation*): “The Sacrament of Confirmation is conferred through the anointing with Chrism on the forehead, which is done by the laying on of the hand, and through the words: *Accipe signaculum Doni Spiritus Sancti* [‘Be sealed with the Gift of the Holy Spirit’].”

There is some potential for confusion here, however. Just before the anointing with Chrism, the minister prays for the outpouring of the gifts of the Holy Spirit while extending (or “laying”) his hands over the elect. This pre-anointing prayer in the ritual book is found under the heading “The Laying On of Hands.” However, the Holy Father made it clear in the Apostolic Constitution that this pre-anointing “laying of hands,” while an important part of the ritual, is not an essential part of the Sacrament. The essential “laying on of the hand” is what happens as the minister anoints the candidate on the forehead with Chrism.

Not long after the publication of the Confirmation rite, a *dubium* was raised concerning the essential “laying on of the hand” in the sacramental form of Confirmation. According to the response of the Pontifical Commission for

the Interpretation of the Decrees of the Second Vatican Council (1967-1983), it is not necessary for the minister to physically place the fingers of his hand on the candidate's head while anointing with Chrism; the imposition of the Chrism itself with the thumb is a sufficient manifestation of the sacramental laying on of the hand (see *Acta Apostolicae Sedis* 64 [1972], pg. 526, and *Notitiae* 7 [1972], pgs. 281-285).

The immediate reason for the USCCB's recent *dubium* was to ensure the continued validity of Confirmation while protecting the safety of clergy and faithful during the ongoing coronavirus (COVID-19) pandemic. Although explicit permission exists for the use of an instrument in administering the Sacrament of the Anointing of the Sick (see Code of Canon Law, canon 1000 §2), no such permission is given for the Sacrament of Confirmation and so could not be assumed. The Congregation's response offers assurance to bishops and extraordinary ministers of Confirmation (i.e., priests delegated by law or faculty) that in a situation of necessity the anointing can be administered with an instrument, such as a cotton swab or while wearing gloves. Physically touching a person's forehead with the thumb for the anointing with Chrism remains the usual practice in ordinary circumstances.

The Congregation's formal response to Archbishop Blair's *dubium* is reprinted below for the benefit of our readers:

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 249/20

Vatican City, 2 June 2020

Your Excellency,

On 9 May the Congregation received an informal communication from the USCCB Committee on Divine Worship presenting the following *dubium*: Is the Sacrament of Confirmation validly administered if the minister makes use of an "instrument" to impose chrism on the foreheads of the *confirmandi* rather than doing so with his bare thumb? The Congregation replied on 12 May by citing the authoritative interpretation from the *Pontificia Commissio Decretis Concilii Vaticani II Interpretandis* while stating our view that the answer to the informal *dubium* was in the affirmative. We then received your letter of 18 May by which you formally proposed the above mentioned *dubium* for the judgement of this Dicastery.

In order to allay your misgivings we have consulted the Pontifical Council for Legislative Texts who have confirmed the response which was given informally to the USCCB Committee on Divine Worship on 12 May. We now formally repeat that the response to the *dubium* is: Affirmative.

For the validity of the Sacrament of Confirmation the law establishes that it is conferred by the ordinary minister, and by a priest with the faculty to do so, through the anointing with chrism on the forehead while the words prescribed in the liturgical books are pronounced (cf. cann. 880 § 1 and 882 of the Code of Canon Law).

The use by the minister of an instrument (gloves, cotton swab...), does not affect the validity of the Sacrament.

With every good wish and kind regard, I am,

Sincerely yours in Christ,  
Robert Card. Sarah  
Prefect

✠ Arthur Roche  
Archbishop Secretary

## The Liturgical Celebration of Blesseds in the United States

The Church in the United States has been privileged in recent years to celebrate the beatifications of Miriam Teresa Demjanovich (2014), Stanley Rother (2017), and Francis Solanus Casey (2017), and anticipates celebrating the beatification of Venerable Michael McGivney in October 2020. This country has also been blessed by the lives of a number of servants of God and venerables, some of whom may be beatified or canonized in the future. Since the Secretariat of Divine Worship sometimes receives questions regarding the liturgical celebration of those who have been beatified but not yet canonized, the following background information is offered to help resolve some of these issues.

### The Church's Tradition and History

It must be remembered that every saint and blessed was someone who lived in a specific time and place. He or she came to know Christ and to live out the Gospel in their own unique context. Often, it is only after a person has died that his or her life and death, sanctity, and works become better known, and the faithful start to pray for the person's intercession. It makes sense, therefore, that the veneration given to a particular saint or blessed begins in a local Church and then grows naturally over a number of years to more and more groups of people, of regions, of nations, and finally perhaps even the universal Church. This principle undergirds the Church's understanding and rules for the *cultus* – or public veneration – of saints and the blessed.

Before the eleventh century, the veneration and celebration of martyrs and other holy men and women was overseen by local Churches: a diocesan bishop acting individually or sometimes together with other bishops in an area could investigate and approve the *cultus* of a particular deceased person, allowing the person to be recognized as a saint and on occasion for his or her body to be exhumed and/or transferred to a suitable church or shrine. "Episcopal" canonizations came to an end as the medieval Popes increasingly asserted their authority to determine the suitability of a person to be recognized as a saint in the Church. Canonizations were reserved to the Pope by 1234 with the publication of the *Decretals of Pope Gregory IX*. Over time, the Holy See granted a limited *cultus* to persons not yet canonized, but only in specific places. When Pope Benedict XIV codified the procedures for canonization of holy persons in the eighteenth century, many of those already venerated locally became blesseds.<sup>1</sup>

### Current Legislation

Since the liturgical reforms of the Second Vatican Council, emphasis has been placed on properly balancing the celebrations of the General Roman Calendar (the liturgical calendar observed by the entire Church) with celebrations approved for a more limited territory: regions, nations, provinces, dioceses, and parishes, for example. The Church's current legislation regarding blesseds could perhaps be summarized by the following principle: a blessed may be venerated publicly and celebrated liturgically only where permitted by law – that is, in the diocese where the blessed's cause originated or in another place whose competent authority requested it, with subsequent approval by the Congregation for Divine Worship and the Discipline of the Sacraments and inscription in the corresponding proper calendar – or by a special indult of the Holy See.

Once the General Roman Calendar was reformed in 1969, the first major effort to reform and stabilize calendars at the local level came in 1973. In the Instruction *Calendaria particularia*, the Sacred Congregation for Divine Worship laid down a series of norms for nations, dioceses, religious institutes, and parishes to revise all their proper calendars and mandated that each was to be drawn up and sent to the Holy See for confirmation. Blesseds – namely, those who had a special relationship to a specific area, those who belonged to a diocese in some way, those buried in a church, or beatified religious who were members of an order or had a connection to a specific religious province – could be submitted for inclusion (see nos. 8-12). If not included in an approved proper calendar, however, a blessed may not be named as a patron without an indult from the Congregation (see nos. 28 and 34). Additional indications were given for the liturgical assignment of dates, ranks of proper celebrations, and the revision of texts, including norms for blesseds.

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<sup>1</sup> See José Cardinal Saraiva Martins, CMF, Reflection "Everything is Directed towards Holiness: New Procedures in the Rite of Beatification" (September 29, 2005): [www.Vatican.va/roman\\_curia/congregations/csaints/documents/rc\\_con\\_csaints\\_doc\\_20050929\\_saraiva-martins-beatific\\_en.html](http://www.Vatican.va/roman_curia/congregations/csaints/documents/rc_con_csaints_doc_20050929_saraiva-martins-beatific_en.html).

A 1997 notification from the Congregation, “*Alcuni aspetti dei calendari e dei testi liturgici propri*,”<sup>2</sup> clarified some norms of *Calendaria particularia*. It observes that the liturgical celebration of blessed is distinct from that of saints in that the former are limited to a certain geographical area (see no. 29). In fact, the Apostolic Letter of beatification signed by the Pope and proclaimed during the Mass of Beatification includes language stating that the new blessed’s feast day may be celebrated *in locis et modis iure statutis* (“in the places and ways established by law”).

Two additional notifications followed in 1998 and 1999. The first – *De dedicatione aut benedictione ecclesiae in honorem alicuius beati* – reiterated the necessity of the Diocesan Bishop or other competent authorities to petition the Congregation for the inscription of blessed on a proper calendar and for authorization to dedicate churches to a blessed (whether through calendar inscription or separate indult).<sup>3</sup> The second – *De cultu beatorum* – consolidated and enhanced many of the previously issued norms on the subject.<sup>4</sup> For example, a blessed duly inscribed on a proper calendar is ordinarily given the rank of Optional Memorial; in the church where a blessed is buried, however, the rank is Obligatory Memorial; and beatified founders of religious institutes are given the rank of Feast in the community’s proper calendar (see no. 6). A blessed chosen as the *titulus* of a church is also celebrated as a Feast instead of a Solemnity (see no. 9), and blessed on a diocesan or religious proper calendar may be named in Eucharistic Prayer III at Mass and invoked in a local version of the Litany of the Saints (see no. 13).

Finally for Mass, the *General Instruction of the Roman Missal* (GIRM) permits that on Advent weekdays before December 16, weekdays of Christmas Time after the Octave of the Nativity, Easter weekdays after its Octave, and weekdays in Ordinary Time which have either an Optional Memorial or no other celebration prescribed that day, “the Mass of any Saint inscribed in the Martyrology for that day” may be celebrated (no. 355). This provision refers strictly to saints, however, and not to blessed. Citing *Calendaria particularia*, nos. 8-9, the *Martyrologium Romanum* makes clear that the celebration of blessed inscribed within it is reserved “to a diocese, nation, or a wider territory or religious family to which permission has been granted by the Apostolic See” (no. 31, unofficial translation). If permission to celebrate a blessed is given by law or by indult, this also applies for the Divine Office (see *General Instruction of the Liturgy of the Hours*, no. 223).

### **Blesseds Celebrated in the United States**

Reflecting on the growing number of liturgical celebrations on the U.S. proper calendar, the then-NCCB Committee on the Liturgy issued a policy statement in November 1992 – unanimously endorsed by the body of bishops – titled “On the Inclusion of Saints and the Blessed in the Proper Calendar for the Dioceses of the United States of America.” The Committee decided that for future saints and blessed to be recommended for inscription on the national calendar, four criteria would be taken into account: 1) candidates had to be inscribed on diocesan proper calendars for about five to ten years “in order to insure that they have a genuine *cultus* in the United States”; 2) the *cultus* of a saint or blessed must exist in a significant number of dioceses, broader than one area or region of the country; 3) the candidate must have served in the United States; and 4) new inscriptions would ordinarily be given the rank of Optional Memorial.

These criteria have not always been rigorously adhered to in the intervening years, and the Proper Calendar for the Dioceses of the United States of America currently includes three blessed: Francis Xavier Seelos (October 5), Marie Rose Durocher (October 6), and Miguel Agustín Pro (November 23). Previously, before their respective canonizations, the U.S. calendar also included Blessed Elizabeth Ann Seton (January 4), John Neumann (January 5), André Bessette (January 6), Katharine Drexel (March 3), Junípero Serra (July 1), Kateri Tekakwitha (July 14), John Paul II (October 22), and Juan Diego (December 9).

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<sup>2</sup> See *Notitiae* 33 (1997), pgs. 284-297: [www.Vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20000628\\_calendari\\_it.html](http://www.Vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20000628_calendari_it.html) (Italian only; English translation in the June 1998 *Newsletter*).

<sup>3</sup> See *Notitiae* 34 (1998), pg. 664: [www.CultoDivino.va/content/cultodivino/it/rivista-notitiae/indici-annate/1998/388-389.html](http://www.CultoDivino.va/content/cultodivino/it/rivista-notitiae/indici-annate/1998/388-389.html) (Latin only).

<sup>4</sup> See *Notitiae* 35 (1999), pgs. 444-446: [www.Vatican.va/roman\\_curia/congregations/ccdds/documents/notificatio-de-cultu-beatorum\\_19990521.pdf](http://www.Vatican.va/roman_curia/congregations/ccdds/documents/notificatio-de-cultu-beatorum_19990521.pdf) (Latin only).

The Committee on Divine Worship receives the occasional request to consider the inscription of new celebrations in the national calendar, but in recent years it has reaffirmed the decision outlined in the 1992 policy statement. In addition, both formal and informal correspondence with the Holy See in recent years has made clear the Congregation's desire to follow its own norms and procedures, restricting the public veneration and liturgical celebration of blessed to their home dioceses or regions.

### **Reviewing and Revitalizing Proper Calendars**

By law and by tradition, the public veneration and liturgical celebration of blessed must begin slowly and be limited to dioceses or regions where they lived and/or served, and be gradually extended only after years of growth of a genuine *cultus* among more and more of the faithful. Today the Church in the United States is recognizing and honoring "the next generation" of holy men and women in its proud history, and the three newest blessed are inscribed in local diocesan and provincial calendars. Additional beatifications and canonizations of other holy brothers and sisters can be expected in the years ahead.

Bishops of dioceses and ecclesiastical provinces or regions can always review their particular celebrations and, if necessary, draw up a revised calendar to submit to the Holy See for approval. If an approved proper calendar cannot include a blessed who is desired by the clergy and people of a local Church, or if a specially requested indult is not granted at this time, that fact can only inspire ever more fervent evangelization of the blessed's works and prayers that God work miracles through his or her intercession. In this way, their sanctity will shine forth more clearly, they might be recognized as a saint by the Church one day, and their liturgical celebration can be extended more easily throughout the nation and around the world.

## **Renewal of the USCCB Website**

On August 1, 2020, a redesigned version of the USCCB website, [USCCB.org](http://USCCB.org), was launched. In addition to improving the aesthetics of the pages, it is designed to be easier to navigate and to work better on mobile devices. Much of the content and placement of material – especially related to the liturgy – has remained intact from the previous website, which was last reorganized in 2011. Most website links offered in past issues of the *Newsletter* should continue to function; nevertheless, there may be new webpage URLs in some cases, which might require users to update web bookmarks. Four sections with rich liturgical content include:

- Daily Readings for Mass (including audio recordings and video reflections) – [bible.USCCB.org](http://bible.USCCB.org), with a monthly view at [bible.USCCB.org/readings/calendar](http://bible.USCCB.org/readings/calendar)
- Liturgical Year & Calendar (catechesis on the seasons and saints, plus links to the newest celebrations in the universal and U.S. calendars) – [USCCB.org/prayer-and-worship/liturgical-year-and-calendar](http://USCCB.org/prayer-and-worship/liturgical-year-and-calendar)
- Committee on Divine Worship (including links to the *Newsletter* and annual *Liturgical Calendar*) – [USCCB.org/committees/divine-worship](http://USCCB.org/committees/divine-worship)
- Subcommittee on Divine Worship in Spanish (version in Spanish, with links to Spanish-language liturgical resources) – [USCCB.org/cultodivino](http://USCCB.org/cultodivino)

## **First Use of New Liturgical Texts for Sts. Mary Magdalene, John XXIII, and John Paul II**

As reported in the November 2019 *Newsletter*, three new texts were confirmed by the Holy See last September for liturgical use in the United States beginning this year. All three may be found on the USCCB website:

- July 22: Feast of Saint Mary Magdalene (new Preface, including a musical setting) – [USCCB.org/prayer-and-worship/liturgical-year-and-calendar/saint-mary-magdalene](http://USCCB.org/prayer-and-worship/liturgical-year-and-calendar/saint-mary-magdalene)
- October 11: Optional Memorial of Saint John XXIII, Pope (new Mass Collect and Office of Readings texts) – [USCCB.org/prayer-and-worship/liturgical-year-and-calendar/saint-john-xxiii](http://USCCB.org/prayer-and-worship/liturgical-year-and-calendar/saint-john-xxiii)
- October 22: Optional Memorial of Saint John Paul II, Pope (revised Mass Collect and Office of Readings texts) – [USCCB.org/prayer-and-worship/liturgical-year-and-calendar/saint-john-paul-ii](http://USCCB.org/prayer-and-worship/liturgical-year-and-calendar/saint-john-paul-ii)

## Prayer Before an Election

Lord God,  
as the election approaches,  
we seek to better understand the issues and concerns  
that confront our country,  
and how the Gospel compels us to respond as faithful  
citizens in our community.  
We ask for eyes that are free from blindness  
so that we might see each other as brothers and sisters,  
one and equal in dignity,  
especially those who are victims of abuse and  
violence, deceit and poverty.  
We ask for ears that will hear the cries of children  
unborn and those abandoned,  
men and women oppressed because of race or creed,  
religion or gender.

We ask for minds and hearts that are open to hearing  
the voice of leaders who will bring us closer to  
your Kingdom.

We pray for discernment  
so that we may choose leaders who hear your Word,  
live your love,  
and keep in the ways of your truth  
as they follow in the steps of Jesus and his Apostles  
and guide us to your Kingdom of justice and peace.

We ask this in the name of your Son Jesus Christ and  
through the power of the Holy Spirit. Amen.

– From *Catholic Household Blessings and Prayers*



### ***In Memoriam: Archbishop Oscar H. Lipscomb, Former Committee Chairman***

Archbishop Oscar H. Lipscomb, Archbishop Emeritus of Mobile, passed away on July 15, 2020 at the age of 88. He served as Chairman of the then-Committee on the Liturgy from 1999 to 2002. During his eventful term, the Committee received the approval of the bishops for the liturgical guidelines *Built of Living Stones: Art, Architecture, and Worship* (2000), the majority of the *Lectionary for Mass* was confirmed, published, and implemented (2001-2002), and the *Missale Romanum, editio typica tertia* and its revised General Instruction were publicly released by the Holy See (2002), paving the way for the interim English translation of the GIRM and for work to begin that decade on the *Roman Missal, Third Edition*.

With gratitude for his episcopal ministry and his service to the liturgical life of the Church in the United States, we pray for the repose of his soul:

*Grant, we pray, almighty God,  
that the soul of your departed servant Bishop Oscar,  
to whom you committed the care of your family,  
may, with the manifold fruit of his labors,  
enter into the eternal gladness of his Lord.  
Who lives and reigns for ever and ever. Amen.*