

DIVINE WORSHIP NEWSLETTER



Dedication of St. Anne's Church, Grants Pass



Welcome to the thirteenth 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 as 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 winner of last month's competition to identify the stained glass window belonging to Chartres Cathedral was Hilda Kleiman of St. Paul Parish in Silverton.

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.

In this Issue.....

Chapter 1 - Prayer to St. Michael the Archangel

Archbishop Sample Encourages the Recitation of the St. Michael Prayer at Mass and at Home

Chapter 2 - Dedication of a Church

The Rite of Dedication of a Church and an Altar

Chapter 3 - USCCB Update on RCIA and the Liturgy of the Hours

The Latest News Regarding the Forthcoming New Translation of RCIA and the LoH

Chapter 4 - St. Teresa of Avila

St. Teresa of Jesus, Virgin and Doctor of the Church - 15 October

Chapter 5 - One Year of the Divine Worship Newsletter

A Look at the First Year of the DWNL with Competition

Chapter 6 - Instructions for the Implementation of Sacrosanctum Concilium

A View of the Five Instructions Issued regarding the Sacred Liturgy after the Second Vatican Council

Chapter 7 - Participation of the Faithful

The Participation of the Faithful in the Eucharistic Celebration from Redemptionis Sacramentum

Chapter 8 - Office of Liturgy of the Holy Father

Music and Song

CHAPTER 1

PRAYER TO ST. MICHAEL THE ARCHANGEL



September 14, 2018 – The Exaltation of the Holy Cross

My Dear Brother Priests,

Praised Be Jesus Christ!

We find ourselves in very distressing times with continued revelations about the failures of our brother priests and bishops. It seems to me that the evil one has intensified his war against the Mystical Body and its members.

There are many things we can do as a local church to play our part in the purification of the Church at this time, however prayer will also be the foremost and most appropriate response, on which all other efforts will build.

I would like to strongly encourage you therefore to pray the St. Michael Prayer after each parish Mass and in turn encourage your parishioners also to personally say this prayer daily.

I think that after the final blessing and at the foot of the altar would be the appropriate time and place, after which the recessional hymn, could begin.

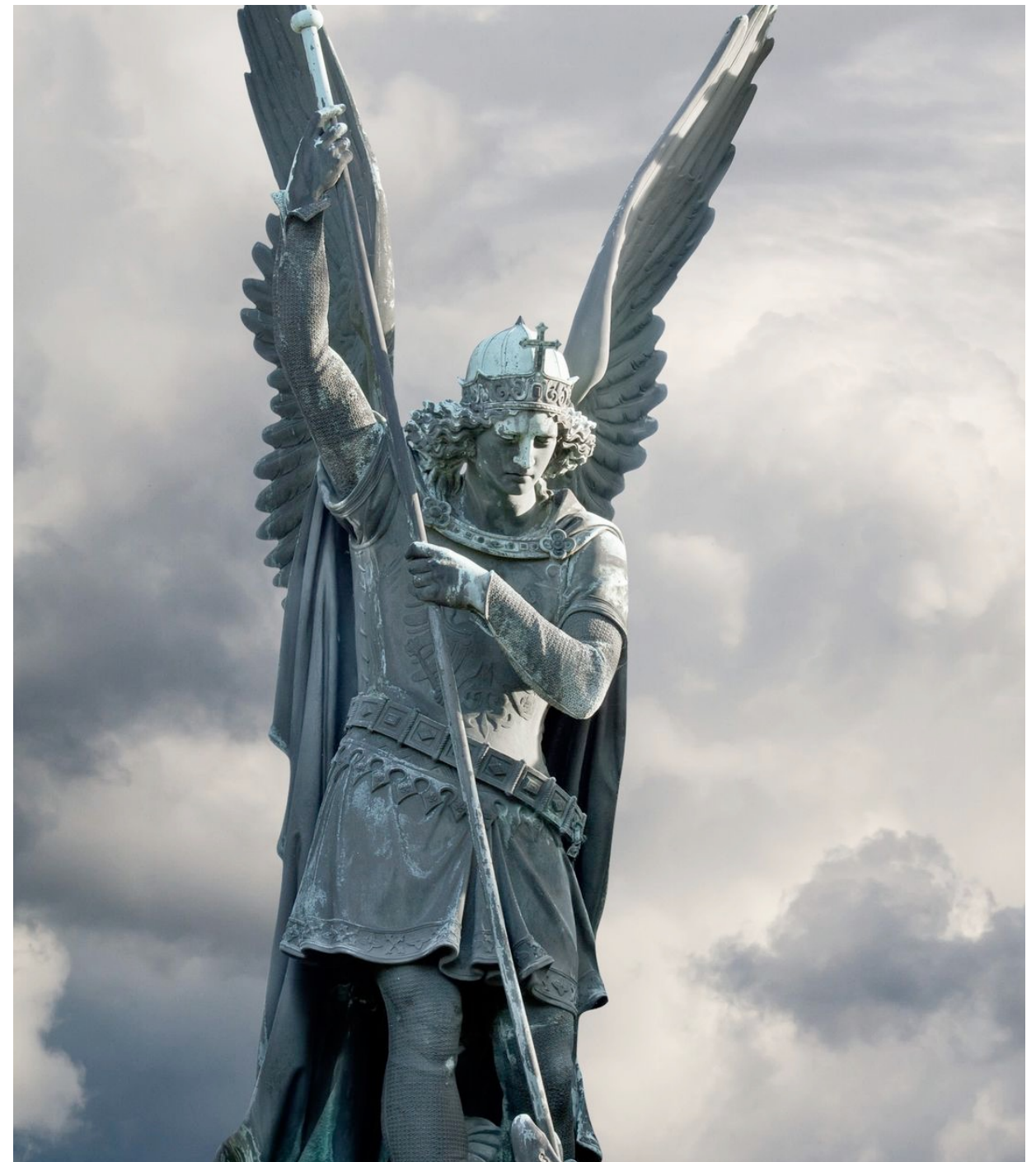
The St. Michael Prayer composed by Pope Leo XIII, is a forceful weapon in our armory of devotions, and St. Michael the Archangel is an intercessor of great power.

The Office of Divine Worship has prepared some prayer cards which can be purchased for distribution to your parishioners and most pew missals contain this prayer.

St. Michael the Archangel – Pray for Us.

Sincerely yours in Christ,

Most Rev. Alexander K. Sample
Archbishop of Portland in Oregon



On the Feast of the Exaltation of the Holy Cross Archbishop Alexander Sample issued a letter to his priests strongly encouraging them to begin reciting the St. Michael Prayer after all Masses. In light of the recent difficulties the Church faces this powerful devotion first encouraged by Pope Leo XIII, the Archbishop believes that the powerful intercession of St. Michael the Archangel is needed in these days. After the final blessing at Mass the priest is encouraged to remain (and kneel if appropriate) at the foot of the altar to recite the prayer before the recessional hymn. Some prayer cards with the St. Michael Prayer have been developed for the Archdiocese and can be purchased from Vistaprint by clicking [HERE](#), you will need to create an account to access these products.

CHAPTER 2

THE DEDICATION OF A CHURCH

On 1 September 2018 Archbishop Sample dedicated the church of St. Anne in Grants Pass Oregon. It is the 6th church to be dedicated in the last five years in the Archdiocese of Portland. You can read an interesting article [HERE](#) about the building of new churches in the Archdiocese.

The Rite of the Dedication of a Church and an Altar is one of the most beautiful liturgies of the Latin Rite and is considered among the most solemn liturgical services. Although the rites for the dedication of church in the Roman Pontifical were revised and simplified before the Second Vatican Council in 1961, the rite was further revised in 1977 when the Congregation for Divine Worship issued the decree of promulgation of *Ordo dedicationis ecclesiae et altaris*. The Latin edition took effect immediately on 29 May 1977, vernacular translations were to be promulgated after approval of the Holy See.

This new rite does not appear in the ICEL editions of the Roman Pontifical either in 1978 or the revised edition of 2011. In fact the USCCB has only approved a provisional text prepared by ICEL in 1989 for use in the diocese of the United States. However now the USA will have a new approved edition of this rite available in November of this year (the new version was supposed to be published in July of this year and there seems to be a delay). It can be pre-ordered from the USCCB website now.

For the benefit of our readers, we reprint the USCCB decree of publication for the Order of the Dedication of a Church and an Altar:

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS DECREE OF PUBLICATION

In accord with the norms established by the Holy See, this edition of the Order of the Dedication of a Church and an Altar is declared to be the definitive approved English translation of the *Ordo Dedicationis Ecclesiae et Altaris, editio typica* (1977), and is published by authority of the United States Conference of Catholic Bishops. The Order of the Dedication of a Church and an Altar was canonically approved for use by the United States Conference of Catholic Bishops on November 11, 2014, and was subsequently confirmed by the Apostolic See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on November 9, 2017 (Prot. n. 241/15). This rite may be used in the Liturgy upon publication, and its use is obligatory as of November 9, 2018, the Feast of the Dedication of the Lateran Basilica. From that date forward, no other English translation of the rite may be used in the dioceses of the United States of America. Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, DC, on May 21, 2018.



CHAPTER 3

USCCB UPDATE ON RCIA & LOH

The United States Conference of Catholic Bishops Committee on Divine Worship is in the early stages of preparing a new English edition of the RCIA, to be titled the Order of Christian Initiation of Adults. Although the Latin editio typica has not changed, the International Commission on English in the Liturgy has completed a new translation of the Latin text. The publication of a new book will provide an opportunity to review and evaluate the various distinctive features of the current English edition. These include its rearrangement of the Latin editio typica, the adaptations approved for the United States, and additional material composed and confirmed for use in the USA.

The Committee and its consultants have had preliminary discussions on the current ritual book and the RCIA process. There has been a general agreement in these meetings that the book in its present form is effective, and that difficulties that have arisen in the RCIA process have more to do with implementation than with the liturgical book itself. The Committee has also received the results from two surveys on the National Statutes for the Catechumenate, both conducted in 2014: one by the Center for Applied Research in the Apostolate that looked specifically at how the statutes were being implemented, and the other a consultation conducted by the Federation of Diocesan Liturgical Commissions that suggested ways that the statutes could be improved.

As a complement to these discussions and expert consultations, the USCCB Secretariat of Divine Worship would also like to hear from those interested about their experiences with the RCIA, both the process in general and, in particular, the ritual book and the National Statutes:

- What have you found helpful and effective?
- What difficulties have you encountered?
- What changes would you recommend?
- Do you have other feedback concerning the RCIA (book and/or process)?

In your reply, please tell us a little bit about yourself:

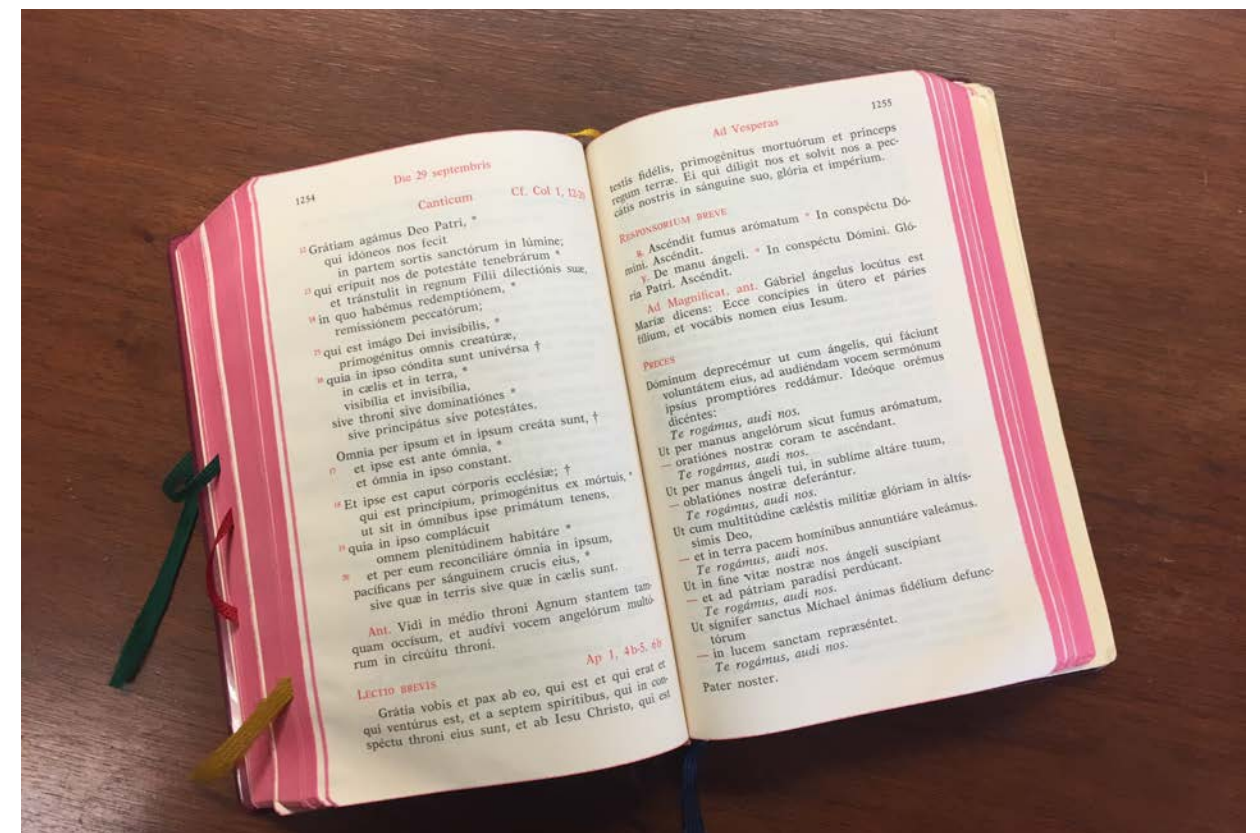
- How have you been involved in RCIA ministry? In what capacity and for how long? Have you gone through the RCIA process yourself? What was your experience like?

Through December 31, 2018, responses can be e-mailed to RCIA@usccb.org or sent by regular mail to: USCCB – Divine Worship, 3211 Fourth Street, NE, Washington, DC 20017, ATTN: RCIA Consultation.

The Latin Church bishops of the USCCB approved two liturgical texts at the June 2018 plenary meeting in Fort Lauderdale, Florida: the first being a collection of several segments of the Liturgy of the Hours, Second Edition, and the second comprising a short supplement of texts added to the Roman Missal and Liturgy of the Hours since 2014. Both texts will be sent to the Congregation for Divine Worship and the Discipline of the Sacraments for the requisite confirmation.

The texts for the Liturgy of the Hours were approved by a vote of 175-6 with two abstentions. The vote concerned antiphons and intercessions for the Proper of Time section, namely, for Advent and Christmas, for Lent and Easter, and for Ordinary Time. While the original edition of the *Liturgia Horarum* provided just one antiphon at each hour for the Gospel Canticles of Zechariah and Mary at Evening Prayer I, Morning Prayer, and Evening Prayer II on Sundays and Solemnities, the second edition, released in 1985, typically provides three antiphons in each hour, corresponding to the three-year cycle of the Sunday Gospel readings at Mass.

Future portions of the Liturgy of the Hours scheduled for consideration in the next three to four years will include translations of the Latin hymns, parts of the Ordinary and Psalter, additional intercessions and antiphons, and other texts. ICEL is undertaking the work of a common translation for these elements, while each Conference of Bishops that chooses to prepare a new edition of the breviary will select its preferred translation of the Scriptural portions of the book.



ST. TERESA OF AVILA

St. Teresa died on 4 October 1582 but since the reform of the Gregorian calendar took place the next day her feast has always been celebrated on 15 October since 10 days were added to the Gregorian calendar at midnight on 4 Oct 1582. Canonized in 1622 her body lies in the Carmelite church of the Annunciation at Alba in Spain.

St. Teresa is honored by the Church as the Seraphic Virgin and reformer of the Carmelite order, according to Pius Parsch she ranks first among women for learning and wisdom. She is called *doctrix mystica*, doctor of mystical theology; in a report to Pope Paul V the Roman Rota declared: "Teresa has been given to the Church by God as a teacher of the spiritual life. The mysteries of the inner mystical life which the holy fathers propounded unsystematically and without orderly sequence, she has presented with unparalleled clarity."

Her writings are still the classic works on mysticism, and from her all later teachers have drawn e.g. Francis de Sales and Alphonsus of Liguori. Characteristic of her mysticism is the subjective-individualistic approach; there is little integration with the liturgy and popular piety, and thus she reflects the spirit of the sixteenth and following centuries.

Teresa was born in Avila in 1515, in 1533 she entered the Carmelite Order; for eighteen years she suffered physical pain and spiritual dryness. Under divine inspiration and with the approval of Pope Pius IV, she began the work of reforming the Carmelites. In spite of heavy opposition and constant difficulties, she founded thirty-two reformed convents.

Truly wonderful were the exterior and interior manifestations of her mystical union with God, especially during the last decade of her life. These graces reached a climax when her heart was transfixed (*transverbatio cordis*), an event that is commemorated by the Carmelite Order by a special feast on August 27. She practiced great devotion to the foster-father of Jesus, whose cult was greatly furthered throughout the Church through her efforts.

When dying she often repeated the words: "Lord, I am a daughter of the Church!" Her body lies in Alba; her heart with its mysterious wound is reserved in a precious reliquary on the Epistle side of the altar. Among women mystics Teresa is the greatest. Bishop Bossuet says: "In matters mystical Teresa holds a unique position, even as St. Thomas Aquinas does in matters theological."



St. Teresa of the Jesus - François Gérard 1770 - 1837 - Infirmerie Marie-Thérèse - Paris

These verses were found handwritten in St. Teresa's Breviary

Nada te turbe;
nada te espante;
todo se pasa;
Dios no se muda,
la paciencia todo lo alcanza.
Quien a Dios tiene, nada le falta.
Solo Dios basta.

Let nothing disturb you,
Let nothing frighten you,
All things are passing away:
God never changes.
Patience obtains all things
Whoever has God lacks nothing;
God alone suffices.

CHAPTER 5

ONE YEAR OF THE DIVINE WORSHIP NEWSLETTER

The Divine Worship Newsletter from the Office of Worship of the Archdiocese of Portland was first issued in October 2017 and with last month's issues completed its first year with twelve issues. Since it was first published its readership has increased not only in the Archdiocese but all over the country and indeed we have a reader in Rome!

The DWNL is intended for those in the Archdiocese who are interested in the Sacred Liturgy and whilst some of the content is specific to the Archdiocese of Portland there are many articles that are of interest to all those involved in Liturgy and Worship.

The Newsletter often contains articles about news from the USCCB with regard to future and current publications and rites. There are often articles about rubrics of the Holy Mass and commentary on the General Instruction of the Roman Missal. We encourage our readers to send in questions or comments regarding the Sacred Liturgy and if we think it would be of interest to the majority of readers we will attempt an answer or an explanation of a given point.

All issues of the DWNL are available on the Divine Worship webpage [HERE](#). For those who prefer to read on an Apple device the DWNL is also available free in the iBooks Store [HERE](#). You can also sign up to our mailing list and the DWNL will arrive in your inbox the day it is published. Just email amvandyke@archdpdx.org with DWNL in the Subject line and you will be added to the mailing list.

The DWNL is often linked on parish websites and is promoted through the Divine Worship Facebook page. Parishes are encouraged to use the articles for their own bulletins and webpages and make a few printed copies available in their parishes. Please feel free to share these publications at will either through social media, parish bulletins or any other means that may reach those interested in promoting the Sacred Liturgy.

Go to the Divine Worship webpage to view a quick video promoting the DWNL or click [HERE](#) to see it on YouTube. This month's competition - which classical composer was the inspiration for the music used in this video? The first person with a correct answer to amvandyke@archdpdx.org will receive a copy of the classic spiritual work by Clarence Enzler, *My Other Self*.



Other Publications from the Office of Divine Worship

Source & Summit

A Quarterly Newsletter for Extraordinary Ministers of Holy Communion

Fuente y Cumbre

The Spanish edition of Source & Summit

The Archdiocesan Liturgical Handbook

A textbook regarding all things liturgical developed for the Archdiocese.

Resource Packs

Published twice a year for Christmas and Lent and Easter these packs provide parishes with helpful liturgical resources for these seasons.

Parish Weekday Prayer

A prayerbook for those who gather during the week to pray the Liturgy of the Hours.

Vademecum

Is a booklet containing the norms for Extraordinary Ministers of Holy Communion and the Rite of Holy Communion of the Sick.

CHAPTER 6

INSTRUCTIONS FOR THE IMPLEMENTATION OF SACROSANCTUM CONCILIUM

The great document of the Second Vatican Council regarding the Sacred Liturgy *Sacrosanctum Concilium* (SC) was issued on 4 December 1963. After the broad principles of Liturgical Renewal were laid out in this document, the then Congregation for Rites went about the implementation of the liturgical renewal. There was a time of some experimentation in the church with regard to the correct application of SC and indeed some confusion arose which lingers today in some quarters. Some experimentation was necessary with regard to certain new practices such as concelebration but after the Holy See had received the feedback of such projects then documents regarding the implementation of new rubrics and norms were needed.

Since SC there have been five Instructions “for the right implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council.”

The First four were:

- *Inter Oecumenici* (26 September 1964), on general principles regarding the ordinary application of the liturgical renewal.
- *Tres abhinc annos* (4 May 1967), which established further adaptation of the Order of Mass.
- *Liturgicae instaurationes* (5 September 1970), which contained directives regarding the central role of the Bishop in the renewal of the Liturgy in all the dioceses.
- *Varietates legitimae* (28 January 1994), which treated the difficult questions about the Roman Liturgy and inculturation.

The fifth was more recent and concerned the translation of liturgical texts.

- *Liturgiam Authenticam* (28 March 2001)

For any student of the liturgical reform a careful reading of these first four documents is necessary to see the challenges faced by the reformers and the reasons for the adaptations to the Sacred Liturgy over the first few years after the council. We encourage our readers to revisit these documents to see the mind of the Blessed Pope Paul VI and the Church Fathers with regard to authentic reform of the liturgy after the council.

SC gave the Church a mandate for reform of the liturgy but it was a document that laid out broad principles and objectives. It was left to the *Consilium* to implement and regulate these changes over the preceding years, that is why these documents are important to those interested in the history of Liturgical reform after the Council.



“Among the Second Vatican Ecumenical Council’s primary achievements must be counted the Constitution on the Liturgy, since it regulates the most exalted sphere of the Church’s activity. The document will have ever richer effects as pastors and faithful alike deepen their understanding of its genuine spirit and with good will put it into practice. The *Consilium*, which Pope Paul VI established by the *Motu Proprio Sacram Liturgiam*, has promptly taken up its two appointed tasks: to carry out the directives of the Constitution and of *Sacram Liturgiam* and to provide the means for interpreting these documents and putting them into practice. That these documents should immediately be properly carried out everywhere and any possible doubts on interpretation removed are matters of the utmost importance. Therefore, by papal mandate, the *Consilium* has prepared the present Instruction. It sets out more sharply the functions of conferences of bishops in liturgical matters, explains more fully those principles stated in general terms in the aforementioned documents, and authorizes or mandates that those measures that are practicable before revision of the liturgical books go into effect immediately.” [*Inter Oecumenici* 1-3]



Nevertheless, from the fact that the liturgical celebration obviously entails activity, it does not follow that everyone must necessarily have something concrete to do beyond the actions and gestures, as if a certain specific liturgical ministry must necessarily be given to the individuals to be carried out by them. Instead, catechetical instruction should strive diligently to correct those widespread superficial notions and practices often seen in recent years in this regard, and ever to instill anew in all of Christ's faithful that sense of deep wonder before the greatness of the mystery of faith that is the Eucharist, in whose celebration the Church is forever passing from what is obsolete into newness of life: "in novitatem a vetustate". For in the celebration of the Eucharist, as in the whole Christian life which draws its power from it and leads toward it, the Church, after the manner of Saint Thomas the Apostle, prostrates herself in adoration before the Lord who was crucified, suffered and died, was buried and arose, and perpetually exclaims to him who is clothed in the fullness of his divine splendor: "My Lord and my God!"

- Redemptionis Sacramentum 40

CHAPTER 7

THE PARTICIPATION OF THE LAY CHRISTIAN FAITHFUL IN THE EUCHARISTIC CELEBRATION

The celebration of the Mass, as the action of Christ and of the Church, is the center of the whole Christian life for the universal as well as the particular Church, and also for the individual faithful, who are involved "in differing ways according to the diversity of orders, ministries, and active participation. In this way the Christian people, "a chosen race, a royal priesthood, a holy people, a people God has made his own", manifests its coherent and hierarchical ordering". "For the common priesthood of the faithful and the ministerial or hierarchical Priesthood, though they differ in essence and not only in degree, are ordered to one another, for both partake, each in its own way, of the one Priesthood of Christ".

All of Christ's faithful, freed from their sins and incorporated into the Church through Baptism, are deputed by means of a sacramental character for the worship of the Christian religion, so that by virtue of their royal priesthood, persevering in prayer and praising God, they may offer themselves as a living and holy sacrifice pleasing to God and attested to others by their works, giving witness to Christ throughout the earth and providing an answer to those who ask concerning their hope of eternal life that is in them. Thus the participation of the lay faithful too in the Eucharist and in the other celebrations of the Church's rites cannot be equated with mere presence, and still less with a passive one, but is rather to be regarded as a true exercise of faith and of the baptismal dignity.

The constant teaching of the Church on the nature of the Eucharist not only as a meal, but also and pre-eminently as a Sacrifice, is therefore rightly understood to be one of the principal keys to the full participation of all the faithful in so great a Sacrament. For when "stripped of its sacrificial meaning, the mystery is understood as if its meaning and importance were simply that of a fraternal banquet".

For promoting and elucidating active participation, the recent renewal of the liturgical books according to the mind of the Council fostered acclamations of the people, responses, psalmody, antiphons, and canticles, as well as actions or movements and gestures, and called for sacred silence to be maintained at the proper times, while providing rubrics for the parts of the faithful as well. In addition, ample flexibility is given for appropriate creativity aimed at allowing each celebration to be adapted to the needs of the participants, to their comprehension, their interior preparation and their gifts, according to the established liturgical norms. In the songs, the melodies, the choice of prayers and readings, the giving of the homily, the preparation of the prayer of the faithful, the occasional explanatory remarks, and the decoration of the Church building according to the various seasons, there is ample possibility for introducing into each celebration a certain variety by which the riches of the liturgical tradition will also be more clearly evident, and so, in keeping with pastoral requirements, the celebration will be carefully imbued with those particular features that will foster the recollection of the participants. Still, it should be remembered that the power of the liturgical celebrations does not consist in frequently altering the rites, but in probing more deeply the word of God and the mystery being celebrated.

- Redemptionis Sacramentum 36-39

CHAPTER 8

MUSIC AND SONG

Singing and beautiful music have provided an interface with the heights and depths of human emotion since time immemorial. However, where such are formative of the liturgy, their higher purpose is that of giving glory to God in worship which, inevitably, eclipses the noble but limited destiny fulfilled by a primary desire for polished performance. Since it is oriented towards God, above all, “the musical tradition of the universal Church is a treasure of inestimable value, greater than that of any other art. The main reason for this is that, as a combination of sacred music and words, it forms a necessary or integral part of solemn liturgy” (Catechism of the Catholic Church [CCC] 1156 and *Sacrosanctum Concilium* [SC] 112). The Old Covenant lay store, not only by psalms and hymns that remain central in Jewish and Christian liturgy, but by the different musical and symbolic registers of various musical instruments (CCC 1156). From a modern perspective, it is hard to establish what all of the instruments were, though a sense of their symphony can be absorbed by our appreciation of the versatility of a pipe organ which announces, so ably, the distinctive atmospheres of the liturgical year. One should never lose sight of the appeal of SC 120 in support of the particular esteem that should be afforded the pipe organ even when other instruments are permitted in the liturgy on the basis that they are suitable for sacred use.

The varieties of mood expressed by different genres of musical instruments in the liturgy of the Old Testament are indicated by their range. Among string instruments, the lyre, cithara or kinnōr was heard in the temple during festivals as well as at banquets, as indicated in 1 Chronicles 15:16 and in Isaiah 5:12. No less, was the same instrument used by David to refresh Saul as noted in 1 Samuel 16:23. The nebel or harp was frequently played together with the lyre as suggested in Psalm 108 (107). The ten-stringed nebel as found in Psalm 144 (143) may be comparable to a zither and dissimilar to a lute. Among wind instruments were the trumpet in Numbers 10 and used for feasts and other important ceremonies; the flute, listed in the group of instruments in Daniel 3:5 and the halil or reed pipe which was used to symbolize grief in Jeremiah 48:36 and to proclaim joy in 1 Kings 1:40. No less present were percussion instruments such as the cymbals of Psalm 150 and the bells on the robes of Aaron in Exodus 28:33-35.

The treasures of the liturgy breathe life when they are celebrated and dignify the song and music of worship. The very act of the exchange between ourselves and God makes present a place where God dwells and in which human beings are touched by the unique life of God. The liturgy is not a mere symbol of Divine mystery or a mere symbol of the truth of Catholic revelation rather it renders them present to us.

Each month we publish an extract from various studies commissioned by the Pontifical Office of Liturgical Celebrations under the guidance of Msgr. Guido Marini, which will be of interest to those who are concerned with Sacred Liturgy.

Liturgy must communicate the mind of the Church and, at the same time, her mind among its participants who, in turn, will be nourished in Spirit and in Truth. Fidelity in what seems like a long-distance relationship in a liturgy will be a temporary feeling as people adjust to

the sacred language of the Mass. Not underestimating the people will involve recognizing that, with time, they will grow to love texts as they come to know them more and more. Three criteria need to be present for

song and music to fulfill their potential: “beauty expressive of prayer, the unanimous participation of the assembly at the designated moments, and the solemn character of the celebration” (CCC 1157).

The liturgy describes and forms relationship. Relationships need persevering with and within them there can be misunderstandings. Liturgy is the meeting place where God shows the depth of the covenant of his love, so that “fallen men may rise again on wings of prayer” (Stanbrook Abbey Hymnal, “Lord God, your light which dims the stars”, verse 2, published 1974). In the liturgy God meets *anthropos* (man) on holy ground. Hence “religious singing by the faithful is to be intelligently fostered so that in devotions and sacred exercises as well as in liturgical services”, in conformity with the Church’s norms, “the voices of the faithful may be heard” (SC 118, CCC 1158). Therefore, our service to the liturgy in liturgical celebration does not envisage our putting personal tastes and particular agendas ahead of what the Church has handed down to us. Authentic liturgical participation will celebrate truths transcendent of time and space since “the Holy Spirit leads the Christian faithful into all truth and causes the word of Christ to dwell abundantly within them, and the Church perpetuates and transmits all that she herself is and all that she believes, even as she offers the prayers of all the faithful to God, through Christ and in the power of the Holy Spirit” (SC 33; *Liturgiam authenticam* 19).

