

IN EVERY AGE, O LORD, YOU HAVE BEEN OUR REFUGE

LITURGIES AND PRAYER RESOURCES
IN RESPONSE TO RECENT EVENTS

PROVIDED BY THE
FEDERATION OF DIOCESAN LITURGICAL COMMISSIONS

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Pope Francis

Daniel Cardinal DiNardo

Archbishop Wilton Gregory

INTRODUCTION

The events of the past few weeks have left many people in the Church – clergy and faithful alike -- confused, angry, shocked, and bewildered. We grieve for the victims of abuse and for their families. They have endured years, even decades, of physical and psychological scars. All of us, as the Body of Christ, must do all we can to assist them.

Unfortunately, it seems that news accounts have painted the Church and its hierarchy with too broad a brushstroke –condemning all for the failings of a few. Thousands of good and faithful priests are tainted by the actions of those who abused the most vulnerable in their care. Diocesan bishops were all made to look suspect, even though most were diligent in following the charter for the protection of children. The wonderful programs and policies of the Church have become overshadowed by more salacious headlines.

What can we do? First, we can turn to our God in prayer. He never ceases to guide his Church, to sanctify its members, and to protect it from harm. Once again and still, we turn to Jesus, our High Priest, and find consolation and strength in his Word and Sacraments.

How can the FDLC assist you? The following pages provide a variety of options which can be used when we gather for prayer – suggested Mass settings, sample prayers, litanies, a list of relevant psalms, and hymn titles are included.

A complete presider’s text for a Holy Hour -- A Celebration of the Word during a Period of Exposition of the Blessed Sacrament -- is offered herein.

Besides the letters which your own Bishops have published for their people, you may read the texts from Pope Francis, Cardinal DiNardo, and Archbishop Gregory of Atlanta. In their words, you will find great comfort, sincere compassion, and firm resolve.

Finally, some of you may be gathering your staffs, parishioners or schools for a “town hall meeting.” Some may be gathering in small discussion groups. The talking points provided are certainly not exhaustive; you will have more of your own. A listening ear and a compassionate heart are the best “resources” of all. Draw on the prayers herein to enrich those meetings.

Since 1969, it has been the mission of the Federation of Diocesan Liturgical Commissions to serve the liturgical life of the Church in the United States. May this humble offering be yet another effort in staying true to that mission.

Rita A. Thiron
Executive Director
Federation of Diocesan Liturgical Commissions
August 26, 2018

SUGGESTED MASS PREPARATIONS

| | |
|----------|--|
| OPTION A | MASSES FOR VARIOUS NEEDS AND OCCASIONS: FOR THE CHURCH (B) |
|----------|--|

INTRODUCTORY RITE

Entrance Chant/Opening Hymn _____
Greeting _____
Penitential Act recited _____ sung _____
Collect Roman Missal, page 1238 (Liturgical Press edition)

LITURGY OF THE WORD

First Reading Ephesians 1:3-14 [Lectionary 828.4]
Responsorial Psalm Psalm 25:4-5ab, 6-7, 8-9, 10, 14 [829.2]
 Antiphon *Remember your mercies, O Lord.*
Gospel Acclamation Alleluia, alleluia
 Verse John 15:4a, 5b [830.6]
 *Remain in me, as I remain in you, says the Lord;
 whoever remains in me will bear much fruit.*
Gospel John 17: 11b, 17-23 [831.5]
Homily _____
Profession of Faith Apostles' Creed _____ omitted _____
Universal Prayer _____

LITURGY OF THE EUCHARIST

Presentation and Preparation of the Offerings
Presentation Hymn _____
Prayer over the Offerings Roman Missal, page 1238
Eucharistic Prayer MVNO - I
 Preface Dialogue _____
 Preface MNVO –I The Church on the Path to Unity (page 774)
 Holy, holy, holy _____
 Memorial Acclamation _____
 Great Amen _____
The Lord's Prayer recited _____ chanted _____
Sign of Peace _____
Fraction of the Bread Lamb of God: _____
Invitation to Communion _____
Communion Hymn(s) _____
Prayer After Communion Roman Missal, page 1239

CONCLUDING RITE

Greeting _____
Blessing Solemn Blessing _____ Simple Blessing _____ Prayer over the People _____
Dismissal _____
[Closing Hymn] _____

INTRODUCTORY RITE

Entrance Chant/Opening Hymn _____
 Greeting _____
 Penitential Act recited _____ sung _____
 Collect Roman Missal, page 1239

LITURGY OF THE WORD

First Reading Zephaniah 3:14-18a [Lectionary 827.5]
 Responsorial Psalm Psalm 27:1, 2, 3, 5 [829.3]
 Antiphon *Do not abandon me, O God my Savior.*
 Setting: _____
 Gospel Acclamation Alleluia, alleluia
 Verse *You are Peter, and upon this rock I will build my Church
 And the gates of the netherworld shall not prevail against it.*
 Gospel Matthew 16:13-19 [831.1]
 Homily _____
 Profession of Faith Nicene Creed _____ Apostles' Creed _____ omitted _____
 Universal Prayer _____

LITURGY OF THE EUCHARIST

Presentation and Preparation of the Offerings _____
 Presentation Hymn _____
 Prayer over the Offerings Roman Missal, page 1240
 Eucharistic Prayer MVNO II
 Preface Dialogue MNVO II "God Guides His Church on the Way to Salvation"
 Preface _____
 Holy, holy, holy _____
 Memorial Acclamation _____
 Great Amen _____
 The Lord's Prayer recited _____ chanted _____
 Sign of Peace _____
 Fraction of the Bread Lamb of God: (setting) _____
 Invitation to Communion _____
 Communion Hymn(s) _____
 Prayer After Communion Roman Missal, page 1240

CONCLUDING RITE

Greeting _____
 Blessing Solemn Blessing _____ Simple Blessing _____ Prayer over the People _____
 Dismissal _____
 [Closing Hymn] _____

INTRODUCTORY RITE

Entrance Chant/Opening Hymn _____
 Greeting _____
 Penitential Act recited _____ sung _____
 Collect Roman Missal, page 1345 (Liturgical Press edition)

LITURGY OF THE WORD

[Lectionary for Mass, 1002]
 First Reading Genesis 3: 9-15, 20
 Responsorial Psalm Judith 13: 18bcde, 19
 Antiphon *You are the highest honor of our race.*
 Setting _____
 Gospel Acclamation Alleluia, alleluia
 Verse *Blessed are you, holy Virgin Mary, deserving of all praise;
 from you rose the sun of justice, Christ the Lord.*
 Setting _____
 Gospel John 19:25-27
 Homily _____
 Profession of Faith omitted
 Universal Prayer _____

LITURGY OF THE EUCHARIST

Presentation and Preparation of the Offerings _____
 Presentation Hymn _____
 Prayer over the Offerings Roman Missal, page 1346
 Eucharistic Prayer Eucharistic Prayer II
 Preface Dialogue _____
 Preface “Mary, Model and Mother of the Church” (pages 1346-1348)
 Holy, holy, holy Setting: _____
 Memorial Acclamation Setting: _____
 Great Amen Setting: _____
 The Lord’s Prayer recited _____ chanted _____
 Sign of Peace _____
 Fraction of the Bread Lamb of God: (setting) _____
 Invitation to Communion _____
 Communion Hymn(s) _____
 Prayer After Communion Roman Missal, page 1349

CONCLUDING RITE

Greeting _____
 Blessing Solemn Blessing _____ Simple Blessing _____ Prayer over the People _____
 Dismissal _____
 [Closing Hymn] _____

INTRODUCTORY RITE

Entrance Chant/Opening Hymn _____
 Greeting _____
 Penitential Act recited _____ sung _____
 Collect Roman Missal, page 1336 (Liturgical Press edition)

LITURGY OF THE WORD

First Reading _____
 Responsorial Psalm _____
 Antiphon _____
 Setting _____
 Gospel Acclamation Alleluia, alleluia
 Verse _____
 Setting _____
 Gospel _____
 Homily _____
 Profession of Faith omitted
 Universal Prayer _____

LITURGY OF THE EUCHARIST

Presentation and Preparation of the Offerings _____
 Presentation Hymn _____
 Prayer over the Offerings Roman Missal, page 1337
 Eucharistic Prayer Eucharistic Prayer II
 Preface Dialogue _____
 Preface The boundless charity of Christ (page 1337 or page 503)
 Holy, holy, holy Setting: _____
 Memorial Acclamation Setting: _____
 Great Amen Setting: _____
 The Lord's Prayer recited _____ chanted _____
 Sign of Peace _____
 Fraction of the Bread Lamb of God: (setting) _____
 Invitation to Communion _____
 Communion Hymn(s) _____
 Prayer After Communion Roman Missal, page 1338

CONCLUDING RITE

Greeting _____
 Blessing Solemn Blessing _____ Simple Blessing _____ Prayer over the People _____
 Dismissal _____
 [Closing Hymn] _____

INTRODUCTORY RITE

Entrance Chant/Opening Hymn _____
 Greeting _____
 Penitential Act recited _____ sung _____
 Collect Roman Missal, page 1341, option B (Liturgical Press edition)

LITURGY OF THE WORD

First Reading Romans 5:1-2, 5-8 [Lectionary 765.6]
 Responsorial Psalm Psalm 104: 1ab and 24, 27-28, 30-31, 33-34 [766.4]
 Antiphon *Lord, send our your Spirit and renew the face of the earth.*
 Setting _____
 Gospel Acclamation Alleluia, alleluia [767.3]
 Verse *When the Spirit of truth comes,
 he will guide you to all truth and remind you of all I told you.*
 Setting _____
 Gospel John 14:23-26 [768.10]
 Homily _____
 Profession of Faith recited _____ omitted _____
 Universal Prayer _____

LITURGY OF THE EUCHARIST

Presentation and Preparation of the Offerings _____
 Presentation Hymn _____
 Prayer over the Offerings Roman Missal, page 1341
 Eucharistic Prayer Eucharistic Prayer II
 Preface Dialogue _____
 Preface Preface I of the Holy Spirit: The action of the Spirit in the Church (pages 1342-1343)
 Holy, holy, holy Setting: _____
 Memorial Acclamation Setting: _____
 Great Amen Setting: _____
 The Lord's Prayer recited _____ chanted _____
 Sign of Peace _____
 Fraction of the Bread Lamb of God: (setting) _____
 Invitation to Communion _____
 Communion Hymn(s) _____
 Prayer After Communion Roman Missal, page 1343

CONCLUDING RITE

Greeting _____
 Blessing Solemn Blessing _____ Simple Blessing _____ Prayer over the People _____
 Dismissal _____
 [Closing Hymn] _____

INTRODUCTORY RITE

Entrance Chant/Opening Hymn _____
 Greeting _____
 Penitential Act recited _____ sung _____
 Collect Roman Missal, page 1307 (Liturgical Press edition)

LITURGY OF THE WORD

First Reading 2 Corinthians 5:17— 6:2 [Lectionary 893.2]
 Responsorial Psalm Psalm 51:3-4, 12-13, 14-15 [894.1]
 Antiphon *Create a clean heart in me, O God.*
 Setting _____
 Gospel Acclamation Alleluia, alleluia
 Verse Matthew 5:9 [895.2]
 Blessed are the peacemakers, they shall be called the children of God.
 Setting _____
 Gospel Matthew 5:1-12a [896.1]
 Homily _____
 Profession of Faith omitted
 Universal Prayer _____

LITURGY OF THE EUCHARIST

Presentation and Preparation of the Offerings _____
 Presentation Hymn _____
 Prayer over the Offerings Roman Missal, page 1307
 Eucharistic Prayer Eucharistic Prayer for Reconciliation I
 Preface Dialogue _____
 Preface Reconciliation I (pages 758-761)
 Holy, holy, holy Setting: _____
 Memorial Acclamation Setting: _____
 Great Amen Setting: _____
 The Lord's Prayer recited _____ chanted _____
 Sign of Peace _____
 Fraction of the Bread Lamb of God: (setting) _____
 Invitation to Communion _____
 Communion Hymn(s) _____
 Prayer After Communion Roman Missal, page 1308

CONCLUDING RITE

Greeting _____
 Blessing Solemn Blessing _____ Simple Blessing _____ Prayer over the People _____
 Dismissal _____
 [Closing Hymn] _____

THE ABIDING PRESENCE OF GOD IN HIS CHURCH

A CELEBRATION OF THE WORD

DURING A PERIOD OF EXPOSITION OF THE BLESSED SACRAMENT

Exposition

Entrance of the Ministers

Exposition of the Blessed Sacrament

Incensation and Hymn

Silent Prayer

Introductory Rite

Greeting

Introduction

Opening Prayer

The Word of God

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation

Gospel

Homily

Silent Prayer

Hymn

Intercessory Prayer

Invitation to Prayer

Intercessions

The Lord's Prayer

Silent Prayer

Hymn

Concluding Rite

Prayer

Benediction

Reposition

EXPOSITION AND INCENSATION

ENTRANCE OF THE MINISTERS

The assembly is gathered. The ministers enter in silence.

EXPOSITION

Please kneel

The monstrance is prepared and the Blessed Sacrament is exposed on the altar.

INCENSATION AND HYMN

O Saving Victim/ O Salutaris Hostia

The thurible is brought to the presider and he incenses the Blessed Sacrament.

Meanwhile, the people sing a hymn (see suggestions herein). If the assembly sings the following hymn, they may use only the English verses, only the Latin verses, or both.



1. O Sav - ing Vic - tim, o - p'ning wide The
2. To your great name be end - less praise, Im -
1. O sa - lu - tá - ris hó - sti - a, Quae
2. U - ni tri - nó - que Dó - mi - no Sit



gate of heav'n to us be - low! Our foes press on from
mor - tal God-head, One in Three; O grant us end - less
cae - li pan - dis ó - sti - um: Bel - la pre - munt ho -
sem - pi - tér - na gló - ri - a: Qui vi - tam si - ne



ev - 'ry side: Your aid sup - ply, your strength be - stow.
length of days When our true na - tive land we see.
stí - li - a, Da ro - bur fer au - xí - li - um.
tér - mi - no No - bis do - net in pá - tri - a.

Text: Thomas Aquinas, 1227-1275; tr. by Edward Caswall, 1814-1878, alt.
Tune: DUGUET, LM; Dieu donne Duguet, d.1767

SILENT PRAYER

About ten minutes

INTRODUCTORY RITE

GREETING

Please stand

Presider: ✠ In the name of the Father, and of the Son,
and of the Holy Spirit.

All: Amen.

Presider: The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with all of you.

All: and with your spirit.

INTRODUCTION

in these or similar words

Presider: We gather here today [tonight] to be in the presence of the Lord.

By spending time with him in this Blessed Sacrament,
we continue what we celebrate at Mass
when we joined our sacrifice with Christ's
and met him in sacramental Communion.

Now, he invites us into spiritual communion
and we can best do this with quiet prayer, with reflection on Christ's
words in Scripture, and with reverent praise.

In the presence of the Lord,
let us call on him to bless his Church
and to guide it in this time of crisis.

OPENING PRAYER

OSEHE 109

Presider: Let us pray.

Father in heaven,
Our hearts are restless until they rest in you.
Fulfill this longing through Jesus, the Bread of Life
so that we may witness to him
who alone satisfies the hungers of the human family.
By the power of your Holy Spirit,
lead us to the heavenly table
where we may feast on the vision of your glory forever and ever.

All: Amen.

THE WORD OF GOD

The readings are printed out below. You may also find them in Volume IV of the Lectionary for Mass, nos. 827-831. The readings and homily may be followed by another period of silent prayer.

FIRST READING

Ezekiel 34: 11-16

A reading from the Book of Prophet Ezekiel

For thus says the Lord God:

I myself will look after and tend me sheep.

As a shepherd tends his flock

when he finds himself among his scattered sheep,
so will I tend my sheep.

I will rescue them from every place where they were scattered
when it was cloudy and dark.

I will lead them out from among the peoples
and gather them from foreign lands;

I will bring them back to their own country
and pasture them upon the mountains of Israel,
in the land's ravines and all its inhabited places.

In good pastures will I pasture them,
on the mountain heights of Israel
shall be their grazing land.

There they shall lie down on good grazing ground,
and in rich pastures shall they be pastured
on the mountains of Israel.

I myself will pasture my sheep;

I myself will give them rest – oracle of the Lord God.

The lost I will seek out,

the strayed I will bring back,

the injured I will bind up,

the sick I will heal;

but the sleek and the strong I will destroy.

shepherding them rightly.

The Word of the Lord.

RESPONSORIAL PSALM

Psalm 27: 1, 2, 3, 5

R: Do not abandon me, O God my Savior.

The Lord is my light and my salvation,
of whom should I fear?
The Lord is my life's refuge;
of whom should I be afraid?

R: Do not abandon me, O God my Savior.

When evildoers come at me
to devour my flesh,
My foes and my enemies
will stumble and fall.

R: Do not abandon me, O God my Savior.

Though an army encamp against me
my heart will not fear;
Though war be waged upon me,
even then will I trust.

R: Do not abandon me, O God my Savior.

For he will hide me in his abode
in the day of trouble;
He will conceal me in the shelter of his tent,
he will set me high upon a rock.

R: Do not abandon me, O God my Savior.

SECOND READING

Revelation 21:1-5a

A reading from the Book of Revelation

I, John, saw a new heaven and a new earth.
The former heaven and the former earth had passed away,
and the sea was no more.
I also saw the holy city, a new Jerusalem,
coming down out of heaven from God,
prepared as a bride adorned for her husband.
I heard a loud voice from the throne saying,
“Behold, God’s dwelling is with the human race.
He will dwell with them and they will be his people
and God himself will always be with them as their God.
He will wipe every tear from their eyes,
and there shall be no more death or mourning, wailing or pain,
for the old order has passed away.”

The One who sat on the throne said,
“Behold, I make all things new.”

The word of the Lord.

GOSPEL ACCLAMATION

John 15: 4a, 5b

Alleluia, alleluia.

**Remain in me, as I remain in you, says the Lord;
Whoever remains in me will bear great fruit.**

Alleluia, alleluia.

GOSPEL

John 17: 11b, 17-23

A reading from the holy Gospel according to John.

Jesus raised his eyes toward heaven and prayed, saying:

“Holy Father, keep them in your name that you have given me,
so that they may be one just as we are one.

Consecrate them in the truth.

Your word is truth.

As you sent me into the world,

so I sent them into the world

And I consecrate myself for them,

so that they also may be consecrated in truth.

“I pray not only for them,

but also for those who will believe in me through their word,

so that they may all be one,

as you, Father, are in me and I in you,

that they also may be in us,

that the world may believe that you sent me.

And I have given them the glory you gave me,

so that they may be one, as we are one,

I in them and you in me,

that they may be brought to perfection as one,

that the world may know that you sent me,

and that you loved them even as you loved me.

The Gospel of the Lord.

HOMILY

SILENT PRAYER

[HYMN]

INTERCESSORY PRAYER

Please choose from among the following options. (Additional petitions are also found within the pages of this resource.) During an extended period of exposition, the unused options may be prayed later, interspersed with periods of silent prayer.

OPTION A: INTERCESSIONS

adapted from OSEHE 99 and 112

Presider: Confident in the abiding love of the Father,
let us turn to him with our petitions.

Minister: Lord God, you made an eternal covenant with your people;
keep us mindful of your mighty deeds, we pray.

All: Lord, hear our prayer. *(After each petition)*

That your ordained ministers grow toward perfect love,
and preserve your faithful in the unity in the bond of peace, we pray.

For the victims of sexual abuse and their families, that they may
know the healing love of all the members of the Body of Christ, we
pray.

For our brothers and sisters who share our faith in Jesus,
that one day we may be reunited around the table of the Lord, we
pray.

That all individuals may become more responsive to the
universal call to holiness in the Church, we pray.

Strengthen the faith of those who are weak
and enlighten those who do not yet believe, we pray.

OPTION B: THE LITANY OF THE HOLY EUCHARIST

found herein

OPTION C: LITANIC INTERCESSIONS

Lord, be merciful to us
Give us true repentance
Strengthen us in your service
Reward with eternal life all who
do good to us
Bless the fruits of the earth and
of our labor
Lord, show us your kindness
Raise our thoughts and desires to you

Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.

Lord, hear our prayer.

Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.

Grant eternal rest to all who have died
in the faith
Spare us from disease, hunger and war
Bring all peoples together in trust and peace
Guide and protect your holy Church
Keep the pope and all the clergy in
faithful service to your Church
Bring all Christians together in unity
Lead all to the light of the Gospel

Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.

Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.

Christ, hear us.
Lord Jesus, hear our prayer.

Christ, hear us.
Lord Jesus, hear our prayer.

Lamb of God, you take away the
sins of the world:

have mercy on us.

Lamb of God, you take away the
sins of the world:

have mercy on us.

Lamb of God, you take away the
sins of the world:

have mercy on us.

LORD'S PRAYER

Presider: Gathering our prayers and praises into one,
let us pray in the words our Savior gave us.

All: Our Father, ...

The intercessory prayer may be followed by another period of silent prayer.

A hymn may mark the conclusion of the period of silent prayer.

BENEDICTION

Incensation and Hymn

Come Adore/*Tantum Ergo*

All kneel. The thurible and incense is brought to the presider. He incenses the Blessed Sacrament. Meanwhile, the people sing the following hymn. Another hymn may be chosen.



1. Come a - dore this won - drous pres - ence, Bow to Christ the
2. Glo - ry be to God the Fa - ther, Praise to his co -
1. *Tan - tum er - go Sa - cra - mén - tum Ve - ne - ré - mur*
2. *Ge - ni - tó - ri, Ge - ni - tó - que Laus et ju - bi -*



source of grace. Here is kept the an - cient prom - ise
e - qual Son, Ad - o - ra - tion to the Spir - it,
cér - nu - i: Et an - tí - quum do - cu - mén - tum
lá - ti - o, Sa - lus, ho - nor, vir - tus quo - que



Of God's earth - ly dwell - ing - place. Sight is blind be -
Bond of love, in God - head one. Blest be God by
No - vo ce - dat rí - tu - i: Prae - stet fí - des
Sit et be - ne - dí - cti - o: Pro - ce - dén - ti



fore God's glo - ry, Faith a - lone may see his face.
all cre - a - tion Joy - ous - ly while a - ges run.
sup - ple - mén - tum Sén - su - um de - fé - ctu - i.
ab u - tró - que Com - par sit lau - dá - ti - o.

Text: Thomas Aquinas, 1227-1274; tr. by James Quinn, SJ, b.1919, © 1969. Used by permission of Selah Publishing Co., Inc.
Tune: ST. THOMAS, 8 7 8 7 8 7; John F. Wade, 1711-1786

PRAYER

Collect: Votive Mass of the Most Holy Eucharist

Presider: O God,
who have accomplished the work of human redemption
through the Paschal Mystery of your only begotten Son,
graciously grant that we,
who confidently proclaim, under sacramental signs,
the Death and Resurrection of Christ,
may experience continued increase of your saving grace.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God for ever and ever.

All: Amen.

Alternate Prayers – In place of the one printed above, one of the following prayers may be said before the Benediction with the Blessed Sacrament.

A O God, who constantly feed and strengthen the Church with your Sacraments,
grant to us, who have been nourished at the heavenly table,
that, by obeying your teachings of love,
we may become for the human family
a life-giving leaven and a means to salvation.
Through Christ our Lord. Amen.

From the Roman Missal, "For the Church - A," Prayer after Communion

B Lord Jesus Christ,
you gave us the Eucharist
as the memorial of your suffering and death.
May our worship of this sacrament of your Body and Blood
help us to experience the salvation you won for us
and the peace of the kingdom
where you live with the Father and the Holy Spirit,
one God, for ever and ever. Amen.

From the Order for Solemn Exposition of the Holy Eucharist

C O God, who have taught the ministers of your Church
to seek not to be served, but to serve their brothers and sisters,
grant, we pray,
that they may be effective in action, gentle in ministry, and constant in prayer.

Through our Lord, Jesus Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

From the Roman Missal, "For Ministers of the Church," Collect

D O God, whose Son promised to all those gathered in his name
that he would be in their midst,
grant, we pray,
that we may be aware of his presence among us
and, in truth and charity, experience in our hearts
an abundance of grace, mercy and peace.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

From the Roman Missal "For a Spiritual or Pastoral Gathering," Collect, Option B

BENEDICTION

*A humeral veil is brought to the presider.
He stands, goes behind the altar, and blesses the people with the monstrance.*

BLESSING

*If the presider is a lay minister, he/she does not bless the people with the Blessed
Sacrament, but instead says the following blessing:*

**Presider: May almighty God ✠ bless us,
protect us from all evil,
and bring us to everlasting life.**

All: Amen.

REPOSITION

*The presider reposes the Blessed Sacrament in the tabernacle.
The presider, ministers and the assembly depart in silence.*

THE DIVINE PRAISES

The Divine Praises may be recited after the Blessed Sacrament is reposed.

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His Angels and in His Saints.

May the heart of Jesus, in the Most Blessed Sacrament,
be praised, adored, and loved with grateful affection, at every moment,
in all the tabernacles of the world, even to the end of time. Amen.

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GIA Music © GIA Publications, Inc. All rights reserved. Tune and some text are Public Domain.
Translation of *Tantum Ergo* by James Quinn © OCP. All rights reserved.

ALTERNATIVE SCRIPTURE PASSAGES
WHICH MAY BE READ DURING A PERIOD OF EXPOSITION

OLD TESTAMENT

| | |
|----------------------------|--|
| Genesis 14:18-20 | Melchizedek offered bread and wine. |
| Deuteronomy 8:2-3, 14b-16a | The Lord gave you food that you and your ancestors did not know. |
| Exodus 12-21-27 | When the Lord sees the blood on your door, he will pass over your house. |
| Exodus 16: 2-4, 12-15 | I will rain bread from heaven upon you. |
| Exodus 24:3-8 | This is the blood of the covenant that the Lord has made with you. |
| Exodus 24:1-11 | They saw God and they ate and drank. |
| 1 Kings 19:4-8 | Strengthened by the food, Elijah walked to the mountain of the Lord. |
| Proverbs 9:1-6 | Come and eat my bread, drink the wine I have prepared. |
| Malachi 1:11 | Everywhere they bring sacrifice to my name. |

PSALMODY

| | |
|---------------------------|--|
| Psalms 34:2-11 | Taste and see the goodness of the Lord. |
| Psalms 40:2, 4ab, 7-10 | Here I am, Lord, I come to do your will. |
| Psalms 72:1-8, 12-13, 17 | Justice shall flourish in his time and fullness of peace forever. |
| Psalms 78: 3-7, 23-25, 54 | The Lord gave them bread from heaven. |
| Psalms 110: 1-4 | You are a priest forever, in the line of Melchizedek. |
| Psalms 116 | I will take the cup of salvation and call on the name of the Lord. |
| Psalms 116 | Our blessing cup is a communion with the blood of Christ. |
| Psalms 145:10-18 | You open your hand to feed us, Lord; you answer all our needs. |
| Psalms 147:12-15, 19-20 | Whoever eats this bread will live forever. |

NEW TESTAMENT

| | |
|-------------------------|---|
| Acts 2:42-47 | They continued in fellowship with the Apostles and in the breaking of the bread. |
| Acts 10:34a, 37-43 | After Jesus was raised from the dead, we ate and drank with him. |
| 1 Corinthians 10:16-17 | Though we are many, we are one bread and one body. |
| 1 Corinthians 11:23-26 | Until the Lord comes, every time you eat this bread and drink this cup, you proclaim his death. |
| Hebrews 9:11-15 | The blood of Christ will purify our hearts from sin. |
| Hebrews 12:18-19, 22-24 | You have come to the sprinkled blood that speaks more eloquently than Abel. |
| 1 Peter 1:17-21 | The ransom that was paid to free you was the blood of the Lamb, Jesus Christ. |
| 1 John 5:4-8 | The Spirit, the water, and the blood give witness. |
| Revelation 7:9-14 | They have washed their robes in the blood of the Lamb. |

GOSPEL

| | |
|----------------------|---|
| Matthew 15:29-37 | Jesus healed many and multiplied the bread. |
| Mark 14:12-16, 22-26 | This is my body. This is my blood. |
| Luke 9:11b-17 | They all ate and were filled. |
| Luke 24:39-44 | They recognized Jesus in the breaking of the bread. |
| John 6:1-15 | Jesus gave the people all the food they wanted. |
| John 6:24-35 | Whoever comes to me will never be hungry; whoever believes in me will never thirst. |
| John 6:41-51 | I am the living bread from heaven. |
| John 6:51-58 | My flesh is true food and my blood is true drink. |
| John 15:9-17 | Love one another as I have loved you. |
| John 21:1-14 | Jesus took the bread and gave it to them. |
| John 21: 15-19 | Feed my lambs, feed my sheep. |

SAMPLE INTERCESSIONS

One or more of the following might be used in a prayer service or may be chosen to supplement the parish intercessions.

- ❖ For the victims of abuse at the hands of some members of the clergy, may they find healing, support, and peace within the Catholic community, we pray to the Lord.
- ❖ For the families of abuse victims, that their compassionate concern may affect healing and that their strong advocacy may bring about change within the Church and society, we pray to the Lord.
- ❖ For Pope Francis, for the bishops of the United States, and all the bishops of the world, that they may heed the promptings of the Holy Spirit, we pray to the Lord.
- ❖ That all members of the Church may commit themselves to protect children and the most vulnerable in our communities, we pray to the Lord.
- ❖ For all those in parishes and dioceses who are responsible for safe environment training programs which promote the protection of children, we pray to the Lord.
- ❖ For parents, teachers, catechists, youth ministers, and coaches, that they may be vigilant to the signs of trauma or abuse in all under their care, we pray to the Lord.
- ❖ For psychologists and others in the medical profession who bring healing to those troubled by past abuse, we pray to the Lord.
- ❖ That the voices of the Laity may be effective in influencing change in the governance of the Church, we pray to the Lord.
- ❖ For all victims who have died from suicide as a result of their overwhelming anxiety caused by abuse, may they find solace in the embrace of their loving God, we pray to the Lord.
- ❖ For those who might abandon their faith due to scandal, may we continue to love them and welcome them home, we pray to the Lord.
- ❖ For the clergy who have been found guilty of abusing children, that they will make reparation for their sin and find forgiveness in God's unbounded mercy, we pray to the Lord.

PSALMODY FOR ANY PRAYER SERVICE

- Ps 19 Lord, you have the words of everlasting life.
- Ps 27 God is my light and my salvation, God is the refuge of my life.
- Ps 33 Lord, let your mercy be upon us, as we place our trust in you.
- Ps 34 I will bless the Lord at all times.
- Ps 51 Be merciful, O Lord, for we have sinned.
- Ps 72 Justice will flourish in his time and fullness of peace forever.
- Ps 90 In every age, O Lord, you have been our refuge.
- Ps 98 All the ends of the earth have seen the saving power of God.
- Ps 104 Lord, send forth your Spirit and renew the face of the earth.
- Ps 104 Envía tu Espíritu, Señor, y renueva la faz de la tierra.
- Ps 117 Holy is God, holy and strong, holy and living forever!
- Ps 119 Lord, to whom shall we go? You have the words of everlasting life.
- Ps 119 A light rises in the darkness.
- Ps 123 Our eyes are fixed on the Lord, pleading for his mercy.
- Ps 128 Blessed are you who fear the Lord and walk in his ways.
- Ps 130 With the Lord there is mercy and fullness of redemption.
- Ps 130 Out of the depths I cry to you, O Lord.
- Ps 138 Lord, our love is everlasting, do not forsake the work of your hands.
- Ps 139 Guide me, O Lord, along the everlasting way.
- Ps 143 Do not hide your face from me; in you I put my trust.
- Ps 145 The Lord is near to all who call on him.
- Ps 146 Whenever you serve me, says the Lord, my Father in heaven will honor you.

CANTICLES

- Luke 1:46-55 Canticle of Mary, Magnificat
- Rev 19:1-7 All power is yours, Lord God, mighty King of Israel.

HYMNODY FOR ANY LITURGY OR PRAYER SERVICE

| | | |
|---|--|---------|
| A Living Faith | Faber/ Alfred/ Henry | GIA |
| Amazing Grace | Newton | Various |
| Arise, O Church, Arise | Nienaber/ Angotti | WLP |
| Be Not Afraid | Is 43:2-3/ Dufford | GIA |
| Christ is Made the Sure Foundation | <i>Angularis fundamentum</i> / Neal/ Smart | Various |
| Christ, be our Light | Farrell | OCP |
| Church of God, Elect and Glorious | 1 Peter 2/ Seddon | Various |
| Church of God | Stotter/ Daly | GIA |
| Faith of Our Fathers | Faber/ Henry | Various |
| God is Here, as We His People | Fred Pratt Green/ C. V. Taylor | Various |
| God, Who at the Font Once Named Us | Stuempfle/ Wade | WLP |
| In Every Age | Ps 90/ Janet S. Whitaker | OCP |
| Jesus, Lord | John 3:16-21/ Randall DeBruyn | OCP |
| Lead Me, Guide Me | Akers | Various |
| Litany of Peace | St. Francis/ Bridge | OCP |
| Lord, You Give the Great Commission | Rowthorn/ Tayler | Various |
| Love Divine, All Love Excelling | Wesley/ Prichard | Various |
| O God, Beyond all Praising | Perry/ Holst | Various |
| O God, Our Help in Ages Past | Ps 90/ Watts/ Croft | Various |
| One Spirit, One Church | Quinlivan/ Maurus/ Keil | OCP |
| Only in God | Ps 62/ Talbot | CMG |
| <i>Parce Domine</i> / Spare your people, O Lord | Ps 54/ Alstott/ DeBruyn | Various |
| <i>Pescador de Hombres</i> / Lord You have Come | Cabarain | OCP |
| See Us, Lord, About Your Altar | Greally | Various |
| Seek ye First | Matt 6:33/ Lafferty/ | OCP |
| Shepherd of Souls, in Love Come Feed Us | Westerdorf/ Joseph | WLP |
| Shout to the North | Martin Smith | CMG |
| The Church of Christ in Every Age | Green/ Griffiths | Hope |
| The Church's One Foundation | Stone/ Wesley | Various |
| There's a Wideness in God's Mercy | Faber | Various |
| Voice of Christ | Luke 12:22-40/ Ps 41/ Ps 72/ Smith | OCP |
| We are Your People | Steumpfle/ Williams | WLP |
| We Stand in Hope | Nienaber | WLP |
| We Walk by Faith/ In Times of Trouble | Bridge | OCP |
| Where Charity and Love Prevail | Westerdorf/ Hill | WLP |
| With the Lord | Ps 130/ Joncas | OCP |
| You Are All We Have | Frances Patrick O'Brien | GIA |
| You Shall be My People | Ez 36:23-28/ Ward | WLP |
| Your Grace is Enough | Maher | OCP |

SAMPLE PRAYERS

A PRAYER FOR OUR CHURCH

Heavenly Father,
In every age, you have been our refuge.
Yet again and still, we stand before you
asking for your protection on your holy Church.

For the victims of abuse and their families,
pour out your healing and your peace.

For the Bishops of this country,
continue to inspire their decisions,
and guide them with your Spirit.

For the thousands of good and faithful priests,
who have followed your call to serve you and your people in holiness,
sustain them by your grace.

For the faithful who are angry, confused, and searching for answers,
embrace them with your love,
restore their trust,
console them with your clear Gospel message,
and renew them with your sacraments.

We place our Church in your hands,
for without you we can do nothing.
May Jesus, our High Priest and true compass,
continue to lead her in every thought and action -
to be an instrument of justice,
a source of consolation,
a sacrament of unity,
and a manifestation of your faithful covenant.

Grant this through that same Jesus Christ, our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

ORACION POR NUESTRA IGLESIA

Padre Celestial,

Tú has sido nuestro refugio en cada etapa de la vida

Una vez más y como siempre, nos ponemos frente a ti
pidiendo tu protección para tu santa Iglesia.

Te pedimos por las víctimas de abuso y por sus familias,
derrama tu sanación y tu paz sobre ellos.

Por los Obispos de este país,
para que continúes inspirando sus decisiones,
y guiándolos con tu Santo Espíritu

Por los miles de sacerdotes fieles y buenos
que han seguido tu llamado a servirte a ti y a tus fieles en santidad,
sostenlos con tu gracia.

Por los fieles que están furiosos, confundidos, y en busca de respuestas,
abrázalos con tu amor,
restaura su confianza,
consuélalos con tu mensaje claro del Evangelio,
y renuévalos con tus sacramentos.

Ponemos nuestra Iglesia en tus manos,
porque sin ti no hay nada que podamos hacer.
Que Jesús, nuestro Sumo Sacerdote y verdadero compás,
continúe guiándola en cada pensamiento y acción -
a ser una fuente de consuelo,
un sacramento de unidad,
y una manifestación de tu fiel alianza.

Te pedimos nos concedas todo esto a través del mismo Jesucristo, nuestro Señor,
que vive y reina contigo en la unidad del Espíritu Santo,
un solo Dios, por los siglos de los siglos. Amen.

| | |
|-------------------------------------|------------------|
| Jesus, bread of heaven | have mercy on us |
| Jesus, bread of life | have mercy on us |
| Jesus, bread of thanksgiving | have mercy on us |
| Jesus, life-giving bread | have mercy on us |
| Jesus, holy manna | have mercy on us |
| Jesus, new covenant | have mercy on us |
| Jesus, food for everlasting life | have mercy on us |
| Jesus, food for our journey | have mercy on us |
| Jesus, holy banquet | have mercy on us |
| Jesus, true sacrifice | have mercy on us |
| Jesus, perfect sacrifice | have mercy on us |
| Jesus, eternal sacrifice | have mercy on us |
| Jesus, divine Victim | have mercy on us |
| Jesus, Mediator of the new covenant | have mercy on us |
| Jesus, mystery of the altar | have mercy on us |
| Jesus, mystery of faith | have mercy on us |
| Jesus, medicine of immortality | have mercy on us |
| Jesus, pledge of eternal glory | have mercy on us |

| | |
|---|------------------|
| Jesus, Lamb of God, you take away the sins of the world: | have mercy on us |
|---|------------------|

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|--|------------------|
| Jesus, Bearer of our sins, you take away the sins of the world: | have mercy on us |
|--|------------------|

| | |
|---|------------------|
| Jesus, Redeemer of the world, you take away the sins of the world: | have mercy on us |
|---|------------------|

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|------------------|------------------|
| Christ, hear us. | Christ, hear us. |
|------------------|------------------|

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|-----------------------------|-----------------------------|
| Christ, graciously hear us. | Christ, graciously hear us. |
|-----------------------------|-----------------------------|

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|------------------------------|------------------------------|
| Lord Jesus, hear our prayer. | Lord Jesus, hear our prayer. |
|------------------------------|------------------------------|



LITANY OF THE MOST PRECIOUS BLOOD

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|--|-----------------------------|
| Lord, have mercy. | Lord, have mercy. |
| Christ, have mercy. | Christ, have mercy. |
| Lord, have mercy. | Lord, have mercy. |
| Christ, hear us. | Christ, hear us. |
| Christ, graciously hear us. | Christ, graciously hear us. |
| God the Father of Heaven, | have mercy on us. |
| God the Son, Redeemer of the world, | have mercy on us. |
| God, the Holy Spirit, | have mercy on us. |
| Holy Trinity, One God, | have mercy on us. |
| Blood of Christ, only-begotten Son of the eternal Father, | save us. |
| Blood of Christ, Incarnate Word or God, | save us. |
| Blood of Christ, of the New and Eternal Testament, | save us. |
| Blood of Christ, falling upon the earth in Agony, | save us. |
| Blood of Christ, shed profusely in the Scourging, | save us. |
| Blood of Christ, flowing forth in the Crowning with Thorns, | save us. |
| Blood of Christ, poured out on the Cross, | save us. |
| Blood of Christ, price of our salvation, | save us. |
| Blood of Christ, without which there is no forgiveness, | save us. |
| Blood of Christ, Eucharistic drink and refreshment of souls, | save us. |
| Blood of Christ, stream of mercy, | save us. |
| Blood of Christ, victor over demons, | save us. |
| Blood of Christ, courage of Martyrs, | save us. |
| Blood of Christ, strength of Confessors | save us. |
| Blood of Christ, bringing forth Virgins, | save us. |
| Blood of Christ, help of those in peril, | save us. |
| Blood of Christ, relief of the burdened | save us. |
| Blood of Christ, solace in sorrow, | save us. |

Blood of Christ, hope of the penitent, save us.
Blood of Christ, consolation of the dying, save us.
Blood of Christ, peace and tenderness of hearts, save us.
Blood of Christ, pledge of eternal life, save us.
Blood of Christ, freeing souls from purgatory, save us.
Blood of Christ, most worthy of all glory and honor, save us.

Jesus, Lamb of God, you take away the sins of the world: have mercy on us
Jesus, Bearer of our sins, you take away the sins of the world: have mercy on us
Jesus, Redeemer of the world, you take away the sins of the world: have mercy on us

Christ, hear us. Christ, hear us.
Christ, graciously hear us. Christ, graciously hear us.
Lord Jesus, hear our prayer. Lord Jesus, hear our prayer.

You have redeemed us, O Lord, in your Blood. And made us a kingdom for our God.

Almighty and eternal God,
You have appointed your Only Begotten Son the Redeemer of the world
and willed us to be appeased by his Blood.
Grant, we pray, that we may worthily adore this price of our salvation
and through its power
be safeguarded from the evils of the present life,
so that we may rejoice in its fruits forever in heaven.
Through that same Christ our Lord. Amen.

This Litany in honor of Jesus in His Most Precious Blood was drawn up by the Sacred Congregation of Rites and promulgated by Pope John XXIII on February 24, 1960. The devotion to Jesus in His Most Precious Blood was first popularized by Saint Gaspar del Bufalo (1786-1837, feast Dec. 28) who founded the Missioners of the Most Precious Blood. A partial indulgence is granted to the faithful who recite this litany.

CHRISM MASS

Preface: The Priesthood of Christ and the Ministry of Priests

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For by the anointing of the Holy Spirit you made your Only Begotten Son
High Priest of the new and eternal covenant,
and by your wondrous design were pleased to decree
that his one priesthood should continue in the Church.

For Christ not only adorns with a royal priesthood
the people he has made his own,
but with a brother's kindness he also chooses men
to become sharers in his sacred ministry
through the laying on of hands.

They are to renew in his name
the sacrifice of human redemption,
to set before your children the paschal banquet,
to lead your holy people in charity,
to nourish them with the word
and strengthen them with the Sacraments.

As they give up their lives for you
and for the salvation of their brothers and sisters,
they strive to be conformed to the image of Christ himself
and offer you a constant witness of faith and love.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks as in exultation we acclaim:

Holy, Holy, Holy Lord God of Hosts...



**PREFACE II OF THE HOLY SPIRIT:
THE ACTION OF THE SPIRIT IN THE CHURCH**

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For you bestow gifts suited to every season
and guide the governing of your Church in wonderful ways.

By the power of the Holy Spirit
you come unfailingly to her aid,
so that with a heart always subject to you
she may never fail to seek your help in time of trouble
nor cease to give you thanks in time of joy,
through Christ our Lord.

And so, in company with the choirs of Angels,
we praise you, and with joy we proclaim:

Holy, Holy, Holy Lord God of Hosts...



SOME TALKING POINTS

From Dr. Thomas Burnford, President NCEA in a message to his members

1. Anger is a normal response to this news. It is reasonable to be horrified, angry, disappointed and upset at the news coming out of the Pennsylvania grand jury's report. Talking to each other helps; avoiding what we feel does not. Have open and honest discussions with others... Support one another as faculties/staff, and spend time together in discussion and prayer.
2. Remember the basics. The Gospel message is not complex: It's about Jesus Christ, the Son of God, our Savior, and our relationship with him individually and together. Let's ground ourselves in the basics of what it means to be Catholic as explained, for example, in Ephesians 2:1-2, in the first three paragraphs of the Catechism of the Catholic Church, and in the first two sentences of "The Joy of the Gospel" by Pope Francis: "The joy of the gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness." Only from this foundation can we move forward and serve the students before us. Let us pray deeply to the Lord we know and encounter him in the sacraments.
3. [Do] what we can do. While we may feel powerless to do anything about this broad and terrible situation, there is something we can do: we can live with integrity today, right now; we can put our students first and embrace our calling as Catholic school educators. Remember the statement that is at the entrance of so many of our schools: "Let it be known to all who enter here that Jesus Christ is the reason for this school, the unseen but ever present Teacher in its classes, the Model of its faculty and staff, the Strength of its parents, the Inspiration of its students." ...
4. Keep students safe. Review your diocesan/local child protection policy and implement all programs; ensure full participation by adults and implement safe environment training for students; focus on child safety in all aspects of the life of the school. Many strides have been made in the past decades to practically keep students safe, but everyone must continually work hard to ensure that our children are protected.
5. Teach the truth. Ensure that we as Catholic educators teach the fullness of the Catholic faith, especially with regards to sin, forgiveness, justice, grace, morals and virtue. Now more than ever, effective faith formation and a clear proclamation of truth are needed, and those of us who teach the truth must live that truth with integrity. Let us live with words and actions based on the truth of the Gospel.
6. Tell stories of good works. Amidst the stories of sin and evil, we need to tell stories of good and grace, and there are many stories to tell: ...
7. Build trust. Trust is built gradually over time through right relationships. While trust can be shattered in an instant through awful acts, God's work in our lives is a process,

and our work with students unfolds over the daily interactions through which they come to trust their teachers and administrators (Dr. Thomas Kelly, Diocese of Marquette).

From Dan Misleh, Catholic Climate Covenant

First, remember the victims. Remember those whose lives were damaged by their abusers. We must pray unceasingly for their healing and engage with them in this process whenever possible.

Second, remember that the Church is more than the sum of its parts and more than the actions of its all-too-human members.

- Women religious communities have formed the backbone of Catholic health care, education and ministry to the lost and forgotten in the U.S. from the country's earliest days. Those institutions continue today.
- One in six U.S. hospital patients is in a Catholic hospital bed.
- There are over 6,500 Catholic elementary and secondary schools and nearly 250 colleges and universities shaping millions of students.
- Catholic Charities is the largest direct service network in the country.
- Parishes are centers of compassion in many of the poorest places in the country offering food, rent money, furniture, and spiritual comfort to the lost, lonely and forgotten.
- Catholic Relief Services serves in 100 countries around the world providing disaster relief, helping to settle migrants and refugees, and providing concrete tools for economic development in the poorest corners of the globe.

From *Apostolicam Actuositatem*, Decree on the Apostolate of the Laity Second Vatican Council

1) ...The apostolate of the laity derives from their Christian vocation and the Church can never be without it. Sacred Scripture clearly shows how spontaneous and fruitful such activity was at the very beginning of the Church... Our own times require of the laity no less zeal: in fact, modern conditions demand that their apostolate be broadened and intensified...

2) ...In the Church there is a diversity of ministry but a oneness of mission. Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world....

From Teilhard de Chardin, SJ

Above all, trust in the slow work of God.
We are quite naturally impatient in everything
to reach the end without delay.
We should like to skip the intermediate stages.
We are impatient of being on the way to something
unknown, something new.

And yet it is the law of all progress
that it is made by passing through
some stages of instability —
and that it may take a very long time.

... Give Our Lord the benefit of believing
that his hand is leading you,
and accept the anxiety of feeling yourself
in suspense and incomplete.



Letter of His Holiness Pope Francis to the People of God

image © Catholic News Service

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike.

Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary’s song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: “he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty” (Lk 1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during

the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: "How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ's betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: *Kyrie eleison* – Lord, save us! (cf. *Mt 8:25*)" (Ninth Station).

2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. *Evangelii Gaudium*, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is "a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for 'even Satan disguises himself as an angel of light' (*2 Cor 11:14*)" (*Gaudete et Exsultate*, 165). Saint Paul's exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: "Am I my brother's keeper?" (*Gen 4:9*).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: "If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified" (*Novo Millennio Ineunte*, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a *penitential exercise of prayer and fasting*, following the Lord's command. This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says "never again" to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God's People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives. This is clearly seen in a peculiar way of understanding the Church's authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that "not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people". Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say "no" to abuse is to say an emphatic "no" to all forms of clericalism.

It is always helpful to remember that "in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people" (*Gaudete et Exsultate*, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church's members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God's People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For "whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world" (*Evangelii Gaudium*, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting

that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience. In this way, we can show clearly our calling to be “a sign and instrument of communion with God and of the unity of the entire human race” (*Lumen Gentium*, 1).

“If one member suffers, all suffer together with it”, said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son’s cross. She did so unhesitatingly, standing firmly by Jesus’ side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, “to insist more upon prayer”, seeking to grow all the more in love and fidelity to the Church (SAINT IGNATIUS OF LOYOLA, *Spiritual Exercises*, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

FRANCIS

Vatican City, 20 August 2018

STATEMENT OF DANIEL CARDINAL DiNARDO, PRESIDENT OF THE USCCB

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Brothers and Sisters in Christ,
Two weeks ago, I shared with you my sadness, anger, and shame over the recent revelations concerning Archbishop Theodore McCarrick. Those sentiments continue and are deepened in light of the Pennsylvania Grand Jury report. We are faced with a spiritual crisis that requires not only spiritual conversion, but practical changes to avoid repeating the sins and failures of the past that are so evident in the recent report. Earlier this week, the USCCB Executive Committee met again and established an outline of these necessary changes.

The Executive Committee has established three goals: (1) an **investigation** into the questions surrounding Archbishop McCarrick; (2) an opening of new and confidential channels for **reporting** complaints against bishops; and (3) advocacy for more effective **resolution** of future complaints. These goals will be pursued according to three criteria: proper **independence**, sufficient **authority**, and substantial leadership by **laity**.

We have already begun to develop a concrete plan for accomplishing these goals, relying upon consultation with experts, laity, and clergy, as well as the Vatican. We will present this plan to the full body of bishops in our November meeting. In addition, I will travel to Rome to present these goals and criteria to the Holy See, and to urge further concrete steps based on them.

The overarching goal in all of this is stronger protections against predators in the Church and anyone who would conceal them, protections that will hold bishops to the highest standards of transparency and accountability.

Allow me to briefly elaborate on the goals and criteria that we have identified.

The first goal is a full **investigation** of questions surrounding Archbishop McCarrick. These answers are necessary to prevent a recurrence, and so help to protect minors, seminarians, and others who are vulnerable in the future. We will therefore invite the Vatican to conduct an Apostolic Visitation to address these questions, in concert with a group of predominantly lay people identified for their expertise by members of the National Review Board and empowered to act.

The second goal is to make **reporting** of abuse and misconduct by bishops easier. Our 2002 "Statement of Episcopal Commitment" does not make clear what avenue victims themselves should follow in reporting abuse or other sexual misconduct by bishops. We need to update this document. We also need to develop and widely promote reliable third-party reporting mechanisms. Such tools already exist in many dioceses and in the public sector and we are already examining specific options.

The third goal is to advocate for better procedures to **resolve** complaints against bishops. For example, the canonical procedures that follow a complaint will be studied with an eye toward concrete proposals to make them more prompt, fair, and transparent and to specify what constraints may be imposed on bishops at each stage of that process.

We will pursue these goals according to three criteria.

The first criterion is genuine **independence**. Any mechanism for addressing any complaint against a bishop must be free from bias or undue influence by a bishop. Our structures must preclude bishops from deterring complaints against them, from hampering their investigation, or from skewing their resolution.

The second criterion relates to **authority** in the Church. Because only the Pope has authority to discipline or remove bishops, we will assure that our measures will both respect that authority and protect the vulnerable from the abuse of ecclesial power.

Our third criterion is substantial involvement of the **laity**. Lay people bring expertise in areas of investigation, law enforcement, psychology, and other relevant disciplines, and their presence reinforces our commitment to the first criterion of independence.

Finally, I apologize and humbly ask your forgiveness for what my brother bishops and I have done and failed to do. Whatever the details may turn out to be regarding Archbishop McCarrick or the many abuses in Pennsylvania (or anywhere else), we already know that one root cause is the failure of episcopal leadership. The result was that scores of beloved children of God were abandoned to face an abuse of power alone. This is a moral catastrophe. It is also part of this catastrophe that so many faithful priests who are pursuing holiness and serving with integrity are tainted by this failure.

We firmly resolve, with the help of God's grace, never to repeat it. I have no illusions about the degree to which trust in the bishops has been damaged by these past sins and failures. It will take work to rebuild that trust. What I have outlined here is only the beginning; other steps will follow. I will keep you informed of our progress toward these goals.

Let me ask you to hold us to all of these resolutions. Let me also ask you to pray for us, that we will take this time to reflect, repent, and recommit ourselves to holiness of life and to conform our lives even more to Christ, the Good Shepherd."

**STATEMENT BY ARCHBISHOP WILTON GREGORY
ON THE RESIGNATION OF CARDINAL McCARRICK**

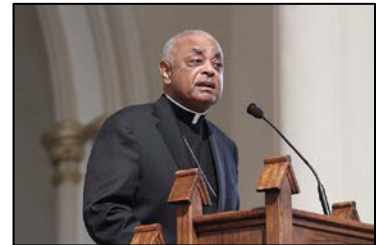


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ATLANTA – “As shepherd of the Catholic Church in Atlanta and united with my brother bishops under Pope Francis in service to Jesus Christ and His Church, I express my profound anger, sadness, and distress concerning sexual abuse by Church leaders of children, young people and those over whom they exercised authority. My anger and disappointment, shared by Catholics and others, are only heightened by the reality that leaders who have engaged in or neglected to protect others from such damaging and deviant behavior have for many years failed to be held accountable – and have even risen in leadership positions. We must do better – for the sake of all victims and survivors of sexual abuse, and for the sake of everyone whom we serve in the name of Jesus Christ.

“Catholics everywhere, myself among them, are stunned and justifiably angry at shameful, unrelenting recent revelations of bishops accused of abuse or mishandling allegations of abuse – behavior that offends and scandalizes the people of God entrusted to our care. Specifically, we are enraged by the actions of Theodore McCarrick, the disgraced former Cardinal. We also recognize that any pastoral negligence in protecting our people is similarly grievous, and we’ve recently seen alarming reports alleging such rampant reckless disregard in Chile, Australia, Honduras, Guam, and other places around the globe.

“We are weary of this cloud of shame that continues to shroud Church leadership and compromise our mission. I am personally disheartened because in 2002 I stood before the body of bishops and the people of God as President of the United States Conference of Catholic Bishops and made assurances in my own name and that of the Church in the United States that this crisis of faith and leadership was over and would not be repeated. I sincerely believed that the unprecedented steps we took at that time would help to heal this wound in the Body of Christ. And so they have, though obviously not completely or even sufficiently.

“I am saddened because once again our many good and generous ordained ministers of the Gospel are seen as suspect not because they have done anything wrong – indeed, our charter and norms forcefully apply when allegations are made against them – but because those charged with assuring the faithful of their fitness for ministry have. People everywhere are disillusioned because the Church’s bishops are seen as failing in our responsibility to govern, to sanctify, and to teach, as Christ would have us.

“I am hurt because my respect and fraternal esteem for Theodore McCarrick were clearly misplaced. I never personally worked with him in any pastoral context, having only encountered him as a fellow member of the United States Conference of Catholic Bishops, but his public devotion to the Church’s social justice agenda was highly regarded. I never knew or suspected the hidden side of a man whose admired public persona concealed that of a violator of foundational Christian morality and of young people who trusted him. Like any individual who discovers far too late that a friend has a history of moral misconduct, I now stand dumbfounded that I was so unaware and naïve. I know that many other bishops feel the same.

“People are angry, as well they should be, that our Church is once again viewed as a haven for criminal deviant behavior. I know our priests are hurt that they are again being judged with a jaundiced eye, as perhaps too dangerous to be trusted with the Church’s children. Our people are disappointed with bishops in general who seemingly cannot or will not act decisively to heal this festering wound. They are perplexed and sickened that the Holy See may well have dismissed multiple warning signs that should have halted Theodore McCarrick and others earlier in their careers. They are disheartened that situations both here in the United States and in other countries continue to dominate social media and call into question everything the Church has done to safeguard children and adults from manipulation and violation.

“Several days ago I met with our Archdiocesan seminarians during their annual convocation. I told them directly and specifically that if any person in any context made advances or exhibited behavior that made them feel uncomfortable or threatened, they are to notify the Director of Vocations, one of the Auxiliary Bishops or me personally so that we may take swift and appropriate action – pastoral and legal. Their parents and family members should know that these young men are in safe and respectful environments, and that, as their Archbishop, I will not tolerate any activity that threatens to harm or intimidate them.

“While the current leadership of the USCCB considers next steps, I strongly encourage that they engage the laity in reviewing and recommending courses of action that will assure the

faithful that we are serious in curing this blight from our Church and from episcopal governance once and for all.

“When we first established a national lay review board in 2002, conference leadership faced pushback because some felt that we were improperly ceding control of the ministry of bishops. Given the situation we face today, oversight by laity may well provide the only credible assurance that real and decisive actions are being taken. Our trustworthiness as bishops has been so seriously compromised that acting alone – even with the best of intentions and the highest principles, policies and plans – may not move the hearts of the faithful to believe.

“I pray that this moment, and these days, weeks, and months ahead, will be an opportunity for light to break through the darkness, and for darkness to be exposed to the light. I pray that all victims and survivors of sexual abuse will come forward and receive the help, support, and healing they need. And I pray that our Church and our leadership will be renewed and transformed by the light of Christ and have the courage to take the necessary next steps.

“Like so many of you I am angry, but I am not overcome by despair. I hope and I pray that the Holy Spirit will cleanse and strengthen the Church. My anger has not led me to hopelessness; I pray yours has not either. I am grateful for your witness of faith and hope, even in difficult times.”

Archbishop Wilton Gregory, Archbishop of Atlanta

August 6, 2018



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