

THE ROMAN CATHOLIC
ARCHDIOCESE OF ATLANTA



**Canonical regulations and liturgical changes from the Office of Divine
Worship, announced Feb. 6, 2023**

Pro Populo Mass

A reminder to all pastors

In accordance with ¹c. 534, every pastor is required by law to apply a Mass for the people entrusted to his care. This Mass is to be celebrated every Sunday as well as every holy day of obligation. The Mass for the people may be celebrated by either the Pastor, Parochial Vicar, or another priest if lawfully delegated by the Pastor for a pastoral reason. ² In cases where one pastor has the responsibility of multiple parishes, one Mass may be celebrated for the entirety for all the people entrusted to him. This will satisfy the obligation. ³ Pastors are reminded that it is their obligation alone to ensure that the Mass for the people in their care is celebrated.

⁴ If for some reason this obligation has not been fulfilled the Pastor must remedy the error as soon as possible. This is accomplished by the application of multiple Masses for the people until such time the obligations in arrears are fulfilled.

Traditional Latin Mass and Novus Ordo

New legislation in the Archdiocese of Atlanta

In the past months, some of you have sent questions regarding the Latin Mass and Novus Ordo masses “ad orientem”. The Motu Proprio *Traditionis Custodes* deals with the Missale Romanum of 1962 only, it does not deal with the entire liturgical reform of the Second Vatican Council. The Reform of the Second Vatican Council permits priests

¹ Can. 534 §1. After a pastor has taken possession of his parish, he is obliged to apply a Mass for the people entrusted to him on each Sunday and holy day of obligation in his diocese. If he is legitimately impeded from this celebration, however, he is to apply it on the same days through another or on other days himself.

§2. A pastor who has the care of several parishes is bound to apply only one Mass for the entire people entrusted to him on the days mentioned in §1.

§3. A pastor who has not satisfied the obligation mentioned in §§1 and 2 is to apply as soon as possible as many Masses for the people as he has omitted.

² Ibid §2

³ Ibid §1

⁴ Ibid §3

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to celebrate the *Novus Ordo ad orientem* in Latin and in the vernacular. However, it leaves to the Diocesan bishop if he allows his priests to celebrate publicly in those forms as they see fitting in their ministry to the people of God or “*ad casum*”, meaning only with the explicit request of the priest and the explicit permission from the Diocesan bishop, in this case the Archbishop. If approved, the Archbishop must seek the permission of the Vatican for each request. Historically, the request have been denied.

Now, the sacraments and sacramentals in accord with the *Missale Romanum* of 1962 are celebrated at Saint Francis de Sales parish in Mableton, GA., where the Priestly Fraternity of Saint Peter serves so diligently. At Saint Monica parish in Duluth, GA., only the sacrament of the Eucharist in celebrated in accord with the *Missale Romanum* of 1962 on Sundays and Holy Days of Obligation at 8:15 AM. All the other sacraments and sacramentals are in the vernacular.

After consultation with the Dicastery for Divine Worship and the Discipline of the Sacraments, starting on the Solemnity of the Resurrection of the Lord, (April 9, 2023) all the priests and bishops assigned or residing in the ecclesiastical jurisdiction of the Archdiocese of Atlanta that want to celebrate publicly:

1. **The Extraordinary Form of the Mass** (except: Saint Francis de Sales and Saint Monica)
2. ***Novus Ordo ad orientem* in Latin**
3. ***Novus Ordo ad orientem* in the vernacular**
4. ***Novus Ordo versus populum* in Latin**
5. **All sacraments and sacramentals in the form previous to the liturgical reform of the Second Vatican Council**

must request, by formal letter, permission from the Archbishop. The letter should include the rationale for such celebration. I urge you to read or re-read the Apostolic Letter **Desiderio Desideravi**, on the liturgical formation of the people of God, and personally get involved in the decision-making that guarantees the decorum, order and nobility of your liturgical celebrations at your parishes and places of worship.

Lenten Regulations

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To be published in your parish bulletin

Ash Wednesday marks the beginning of Lent and is a day of universal fasting and abstinence. The following church regulations are observed throughout the season of Lent:

Abstinence from meat is observed on Ash Wednesday, Good Friday and all the Fridays during Lent by Catholics of 14 years of age and older.

All Catholics who are at least 18 years of age but no yet 59 years of age observe *fasting* on Ash Wednesday and Good Friday. Those bound by this rule may eat only one full meal.

Two smaller meals (that all together are not equal to a full meal) are permitted as necessary to maintain strength according to personal needs, but eating solid foods between meals are not permitted.

Those who are sick, pregnant, nursing, or with a compromised health that would be adversely affected by fasting or abstinence should not consider themselves bound by these norms.

During the season of Lent, we are all called to embrace penance and perform works of charity and mercy that reflect our desire of a true conversion of heart. May this holy season of Lent 2023 lead all of us to a deeper union with Christ and with one another.

New translation of the prayer of absolution

Permissible on February 22, mandatory on April 16, 2023

Late last year, the USCCB announced that the new English translation of the Order of Penance for use in the United States may be used as of February 22 (Ash Wednesday), 2023, and its use will become obligatory on April 16 (Divine Mercy Sunday), 2023. The new Order of Penance makes two minor changes to the longstanding English translation of the formula of absolution while keeping the essential words of the formula the same. The alterations are underlined below:

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God, the Father of mercies,
through the Death and Resurrection of his Son
has reconciled the world to himself
and **poured out** the Holy Spirit [*Spiritus Sanctum effudit*]
for the forgiveness of sins; through the ministry of the Church
may God **grant** [*tribuat*] you pardon and peace.
AND I ABSOLVE YOU FROM YOUR SINS,
IN THE NAME OF THE FATHER, AND OF THE SON, +
AND OF THE HOLY SPIRIT.
R. Amen.

In the new translation of the absolution formula, “poured out” can be taken as a more descriptive translation of *effudit*, which is also the same word used in the Vulgate to describe when Mary of Bethany “poured out” perfumed oil on the feet of Jesus.

The new translation of *tribuat* as “grant,” rather than “give,” also speaks to God's generosity and ever-present willingness to share all good things with his people, including and especially his mercy.

If you have any questions, please, do not hesitate to contact me at gceballos@archatl.com.

Thank you and God bless you all.