



NewsLetter

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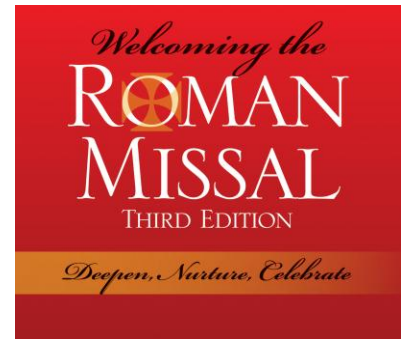
Grant, we pray, almighty God,
that, as we are bathed in the new radiance of your incarnate Word,
the light of faith, which illumines our minds,
may also shine through in our deeds.
Through Christ our Lord. Amen.

- adapted from the Collect,
The Nativity of the Lord, At the Mass at Dawn

***Merry Christmas and Happy New Year 2012
from the Committee on Divine Worship!***

Use of *Roman Missal* Texts in Other Liturgical Rituals

In response to many questions from the body of Bishops both during and after the November 2011 USCCB plenary meeting in Baltimore, Maryland, Archbishop Gregory M. Aymond, Committee Chairman, wrote to the Bishops on November 30, 2011 to provide some information and clarification on the use of the *Roman Missal, Third Edition* and its impact on the celebration of other liturgical rites.



While a more formal communication is expected in the near future from the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS), the Committee on Divine Worship offers these observations to guide Bishops, pastors, and priest celebrants in the integration of the *Roman Missal*.

Adaptations to be Made

In conversation with the CDWDS, the Committee understands that the following adaptations are to be made to other liturgical rites in light of the *Roman Missal*:

- Every occurrence of “And with your spirit,” including, for example, the dialogue between the confirmand and the bishop in the *Rite of Confirmation*
- The *Confiteor*
- The prayer of the priest and the assembly at the invitation to Holy Communion (“Behold the Lamb of God” and “Lord, I am not worthy”)
- The dismissal at other rites
- The prayers of the deacon/priest in preparation to proclaim the Gospel

Suggested Adaptations

The Committee suggests that the following adaptations can be made to other liturgical rites in light of the *Roman Missal*, though these do not constitute obligations:

- The Blessing of Water and the renewal of Baptismal Promises at the celebration of Baptism can be taken from the *Roman Missal*.
- The Nuptial Blessing at the celebration of Marriage outside Mass can be taken from the *Roman Missal*. (Note that the Latin texts of the Nuptial Blessings have been modified, so the texts of the Nuptial Blessings in the *Roman Missal* are not merely re-translations.)
- In the Funeral Liturgy outside Mass, one can make use of the various collects found in the collection of Masses of the Dead
- In the *Liturgy of the Hours* (individually or communally), one can make use of the proper collects from the *Roman Missal*

Other Developments in Liturgical Rituals

Permission has been granted to republish *Sunday Celebrations in the Absence of a Priest*, substituting texts from the *Missal* where needed; no new *recognitio* is required. Until this text is available, the above-mentioned texts should be modified in light of the *Missal*. Note that the dialogue “The Lord be with you / And with your spirit” is only used by a priest or deacon, but not when a lay minister leads such a celebration.

A supplement containing the Eucharistic Prayers for Masses with Children, modified to maintain consistency with the *Roman Missal*, is now available for purchase through USCCB Communications. There is no official word on the status of the revised *Lectionary for Masses with Children*, which was approved by the body of Bishops in 2006.

The *Collection of Masses of the Blessed Virgin Mary* will soon be republished, substituting *Missal* texts where appropriate and adapting others (though there is no new translation of texts not in the *Missal*).

Resources for the blind or sight-impaired regarding the *Roman Missal* are available through the National Catholic Partnership on Disability (NCPD); their website is www.NCPD.org/romanmissal. Large-print (up to 44-point type) Missals for priests are available through the NCPD, and the Xavier Society for the Blind provides large print and Braille participation aids as well as a Braille Missal (for priests).

The Committee on Divine Worship is currently exploring options for some form of updated publication of the *Liturgy of the Hours*.

The Spanish translation of the Mass for Giving Thanks to God for the Gift of Human Life (to be used on the Day of Prayer for the Legal Protection of Unborn Children on January 22) has received the *recognitio* and is printed on page 45 of this issue of the *Newsletter*. It will also be distributed soon to diocesan worship offices and other parties.

An interim *Roman Pontifical* is currently in the final stages of preparation for publication. This ritual book will include the *Rite of Confirmation*, the *Rites of Ordination* (including the Admission to Candidacy and the Institution of Readers and Acolytes), the Rites for Blessing an Abbot or Abbess, the Consecration of Virgins, and the Rite for the Blessing of the Oils and Consecrating the Chrism. All of these will be the currently-approved editions, while incorporating updated orations and prefaces from the *Roman Missal*. The Rite for the Blessing of the Oils and Consecrating the Chrism will be the existing translation that was included in the old *Sacramentary*. The *Pontifical* will be available in time for use in Holy Week 2012.

USCCB Approves Proper Calendar Additions of Bl. Marianne Cope and Bl. John Paul II

Two liturgy action items were approved by the body of Bishops during the USCCB plenary meeting in Baltimore, Maryland on November 14-16, 2011. The Bishops approved the inscription of Blessed Marianne Cope and Blessed John Paul II into the Proper Calendar for the Dioceses of the United States of America.

The inscription of Bl. Marianne Cope was approved by a vote of 216-2 with two abstentions. Although she died on August 9, 1918, her liturgical memorial is currently celebrated on January 23, the date of her birth in 1838. This discrepancy will be addressed by the Congregation for Divine Worship and the Discipline of the Sacraments if and when her Optional Memorial is confirmed for the United States. In addition, while Latin and English editions of her liturgical texts were previously confirmed by the Holy See following her beatification in 2005, a Spanish translation had to be prepared for use in the United States. Those texts were approved, 215-1 with three abstentions. Bl. John Paul II's inscription on the U.S. calendar for October 22 was approved by a vote of 216-3 with one abstention; his liturgical texts in a variety of languages were provided by the Holy See shortly before his beatification on May 1, 2011. These action items will be sent to the Congregation for the *recognitio*.

A third action item, the *Rite for Blessing the Oil of Catechumens and the Oil of the Sick, and for Consecrating the Chrism*, was withdrawn from the plenary meeting agenda; more information is provided in the meeting report of the Committee on Divine Worship on the next page of this issue.

Secretariat Seeks Information on Centers and Institutes for the Study of the Liturgy

The Secretariat of Divine Worship from time to time receives requests for information from Dioceses or interested individuals who are seeking programs of study for the liturgy. In an effort to create a database of such programs, the Secretariat asks for help to locate any Centers or Institutes for the Study of the Liturgy, including online programs. Our primary interest is for programs within the United States (English or Spanish), but we would welcome information on such programs in other countries as well. Note that the Secretariat is not offering any evaluation or endorsement of particular programs. Please send information to the Secretariat at DivineWorship@usccb.org or to the Secretariat of Divine Worship, 3211 Fourth Street, NE, Washington, DC 20017, ATTN: Centers for Liturgy.

November 2011 Meeting of the Committee on Divine Worship

The USCCB Committee on Divine Worship met in Baltimore, Maryland on Sunday, November 13, prior to the start of the USCCB plenary meeting. In addition to reports and updates from the Subcommittee on Divine Worship in Spanish, the Federation of Diocesan Liturgical Commissions, and the *Instituto Nacional Hispano de Liturgia*, the Committee considered a number of action items, including the discussion of proposed modifications to the action items from the Committee which were part of the plenary meeting agenda. Archbishop Aymond reported that one action item, the *Rite for Blessing the Oil of Catechumens and the Oil of the Sick, and for Consecrating the Chrism*, was being withdrawn from the agenda, with the support of the Administrative Committee of the USCCB. The number of modifications received suggested that the text was not ready for approval, and further review and consideration of the modifications was necessary.

Several points of discussion focused on matters related to the implementation of the *Roman Missal, Third Edition*. The Committee discussed future translation work and the potential production of updated liturgical books. The *Vox Clara* Committee, working in conjunction with the Congregation for Divine Worship and the Discipline of the Sacraments, is overseeing the production of an interim *Roman Pontifical*, which will include the current translations of various pontifical rites with updated texts affected by the *Roman Missal, Third Edition* (e.g., the proper orations of the Ritual Masses). The International Commission on English in the Liturgy (ICEL) has received permission to proceed with work on a draft translation of the *Ordo Celebrandi Matrimonium, editio typica altera* (promulgated in 1992, but never translated or introduced in English), and the USCCB can expect to engage in review of a preliminary (“Green Book”) draft in Spring 2012. In response to many requests, the Committee also discussed the need for an updated publication of the *Liturgy of the Hours*, and will consider a number of options at its next meeting after undertaking further research and consultation with publishers, ICEL, and the Holy See.

Archbishop Aymond reported that there have been many inquiries regarding the relationship between the new *Roman Missal* and other liturgical rites. Archbishop Timothy M. Dolan, USCCB President, asked Archbishop Aymond to address the body of Bishops during the meeting regarding these questions, and the Committee offered its input in preparation for those remarks.

The Committee discussed the ongoing work of the review of the *Lectiary for Mass*. In particular, the relationship between the work of the Committee on Doctrine (and its Subcommittee on the Translation of Scripture Text) on the *New American Bible* and the work of the Committee on Divine Worship on the *Lectiary* was discussed. Archbishop Aymond suggested that a smaller working group could meet to explore possible tasks before the next meeting of the Committee.

A considerable amount of time was devoted to a discussion of the preliminary draft text of a new document on preaching which has been prepared by the Committee on Clergy, Consecrated Life and Vocations (CCLV). The Committee on Divine Worship, along with several other standing committees, was invited to participate in consultation and make recommendations regarding the draft. Following the meeting, a formal written response with particular recommendations was sent to Archbishop Robert J. Carlson, CCLV Committee Chairman.

In response to an action item at the Committee’s meeting in June 2011, a report on “theme Sundays” was presented to the Committee. Data collected from the various departments of the USCCB was compiled into a master list of all nationally observed special events, collections, or days of prayer that are introduced into the liturgy in the Dioceses of the United States. While no decisions were made regarding a policy, the Committee suggested that future oversight of practices might be helpful.

Finally, a brief report was given regarding the updated and newly approved statutes of the International Commission on English in the Liturgy.

The Committee on Divine Worship will next meet on June 11-12 in Atlanta, Georgia.

CDWDS Confirms Spanish Translation of Mass For Giving Thanks to God for the Gift of Human Life

The Spanish translation of the Mass for Giving Thanks to God for the Gift of Human Life for the future *Misal Romano, Tercera Edición* was confirmed on November 3, 2011 by the Congregation for Divine Worship and the Discipline of the Sacraments (Prot. n. 938/11/L). The Spanish text, provided here for the benefit of our readers, may be used on the Day of Prayer for the Legal Protection of Unborn Children on January 22 (or 23) or at other Masses to promote the dignity of human life.

[En las diócesis de los Estados Unidos]

48/1. PARA DAR GRACIAS A DIOS POR EL DON DE LA VIDA HUMANA

A

Antífona de entrada Cf. Sal 142, 11
Por tu nombre, Señor, consérvame vivo.

Oración colecta
Oh Dios, Creador nuestro, te damos gracias a ti,
pues sólo tú, con poder, concedes el don de la vida
y nos formas en el seno de nuestras madres;
te pedimos que nos concedas,
como administradores de la creación,
perseverar con fidelidad en esta sagrada tarea
y proteger siempre la dignidad de toda vida humana.
Por nuestro Señor Jesucristo, tu Hijo,
que vive y reina contigo en la unidad del Espíritu
Santo
y es Dios por los siglos de los siglos.

Oración sobre las ofrendas
Acepta nuestras humildes ofrendas,
Señor de todo lo que vive,
y únenos al perfecto sacrificio de tu Hijo,
por quien has hecho nueva toda la creación.
El, que vive y reina por los siglos de los siglos.

Antífona de comunión Cf. Sal 35, 10
En ti, Señor, está la fuente viva,
y tu luz nos hace ver la luz.

Oración después de la comunión
Aumenta tu amor en nosotros, Señor Dios,
por el misterio salvífico que hemos celebrado,
y haz que todos los pueblos
respeten tu don de la vida humana.
Por Jesucristo, nuestro Señor.

B

Antífona de entrada Cf. Sal 30, 15-16
Yo confío en ti, Señor,
te digo “Tú eres mi Dios”.
En tu mano está mi vida.

Oración colecta
Oh Dios, que adornas la creación con esplendor y
belleza,
y haces la vida humana a tu imagen y semejanza,
despierta en todo corazón el respeto a la obra de tus
manos,
y renueva entre tu pueblo
el deseo de nutrir y sostener el precioso don de la
vida humana.
Por nuestro Señor Jesucristo, tu Hijo,
que vive y reina contigo en la unidad del Espíritu
Santo
y es Dios por los siglos de los siglos.

Oración sobre las ofrendas
Oh Dios, que nos das
pan de la tierra para sostener la vida
y vino para alegrar el corazón,
díguete aceptar estos dones
y convertirlos en sacramento de nuestra salvación.
Por Jesucristo, nuestro Señor.

Antífona de comunión Cf. Sal 35, 10
En ti, Señor, está la fuente viva,
y tu luz nos hace ver la luz.

Oración después de la comunión
Oh Dios, que nos vivificas con el Cuerpo y la Sangre
de tu Hijo,
reafirma en nosotros el propósito de vivir siempre
para los demás
y de respetar tu don sagrado de la vida humana.
Por Jesucristo, nuestro Señor.

Exploring the Biblical Allusions in the Order of Mass: Preparation of the Gifts, *Sanctus*, and Memorial Acclamations

The two prayers of blessing over the bread and wine during the Preparation of the Gifts are drawn from Jewish table blessings (*Berakah* prayers found in the *Quiddush*). The theme of blessing God for the gift and use of things on earth is a part of the very fabric of the whole Old Testament. Indeed, the whole Psalter may be understood as variations on *Berakah*—blessing God. Notice, for example, how many of the allusions below belong to the Psalter. This is the liturgy at its best: not creating a patchwork of Scriptural quotes, but breathing the biblical air so deeply as to become an extension of the same Word of God. The two private prayers of the priest, on the other hand, embody the humility and contrition of particular persons from the Old Testament (Azariah offering himself in the fiery furnace and King David repenting of his sins against Bathsheba and Uriah). The dialogue between the celebrant and the assembly highlight three important truths for the Eucharist: 1) that praise of God is sacrificial; 2) that sacrificial offerings are made by a representative on behalf of others; and 3) that the offering is in need of prayer to be acceptable.

Preparation of the Gifts

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

Blessed be God for ever.

By the mystery of this water and wine
may we come to share in the divinity of
Christ
who humbled himself to share in our
humanity.

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

Wash me, O Lord, from my iniquity
and cleanse me from my sin.

Invitation to Prayer

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

“Blest be the LORD, the God of Israel” (Ps 41:14; 72:18; 106:48, *et passim*). “You make... plants to serve mankind’s need. That he may bring forth bread from the earth... to strengthen the heart of man” (Ps 104:14, 15c). “I am the bread of life” (Jn 6:48).

“God who is over all be blessed forever” (Rom 9:5).

“Through [his own glory and power], he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature” (2 Pt 1:4).

“Wine to cheer the heart” (Ps 104:15a). “I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father” (Mt 26:29). “And all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ” (1 Cor 10:4).

“But with contrite heart and humble spirit let us be received... So let our sacrifice be in your presence today” (Dan 3:39-40).

“Wash me completely from my iniquity, and cleanse me from my sin” (Ps 51:4).

“Give your praise as a sacrifice to God, and fulfill your vows to the Most High” (Ps 50:14). “You shall bring a sheaf of the first fruits of your harvest to the priest, who shall wave the sheaf before the LORD that it may be acceptable for you” (Lv 23:10b-11).

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

“Araunah then said to the king, ‘May the LORD your God accept your offering’” (2 Sam 24:23). “Help us, O God our savior, for the sake of the glory of your name” (Ps 79:9). “In my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church” (Col 1:24).

Preface Dialogue and *Sanctus*

The preface dialogue may be the most ancient part of the Eucharistic Prayer that has remained unchanged. Every dialogue in the Mass is an entry into the eternal dialogue between the Father and his beloved Son. Without reducing the depth of meanings available in this preface dialogue, the following spiritual reflection may be made. Each of the exchanges can reveal something for us:

1. The first exchange tells us who is praying: the Church. The Lord and his Spirit are with the baptized and the ordained. We pray for the whole world in this Prayer, but it belongs to the Body of Christ.
2. The second exchange tells us where we are praying: heaven. The Eucharistic Prayer is often referred to as the “holy of holies” which for the Christian is heaven.
3. The third exchange tells us how we are praying: in thanksgiving. This overshadows the whole Prayer.

The Scriptural background for the *Holy, Holy, Holy* is of the army of heavenly angels in attendance on the Lord day and night and singing his praise. The God who has hosts of angelic armies at his disposal calls to mind Matthew’s Gospel in the garden of Gethsemane where Jesus rebukes Peter, telling him to put away his sword: “Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels?” (Mt 26:53).

The second half of this prayer recalls the triumphant entry of Jesus into Jerusalem, which is actually preparation for his sacrifice on the cross and resurrection (which is what the Eucharistic Prayer memorializes). In one regard, this short prayer calls to mind Jesus forgoing the assistance of the heavenly armies and submitting to his death on the cross.

V/. The Lord be with you.
R/. And with your spirit.
V/. Lift up your hearts.
R/. We lift them up to the Lord.
V/. Let us give thanks to the Lord our God.
R/. It is right and just.

“Soon, along came Boaz from Bethlehem and said to the harvesters, ‘The LORD be with you’ and they replied, ‘The LORD bless you’” (Ruth 2:4). “The Lord be with your spirit” (2 Tim 4:22; cf. Gal 6:18, Phil 4:23, Phlm 25). “Let us lift up our hearts as well as our hands toward God in heaven” (Lam 3:41). “To you, O LORD, I lift up my soul” (Ps 25:1). “We always give thanks to God, the Father of our Lord Jesus Christ, when we pray for you...” (Col 1:3). “We ought to thank God always for you, brothers, as is fitting” (2 Thess 1:3).

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

“One cried out to the other: ‘Holy, holy, holy is the LORD of hosts! All the earth is filled with his glory!’” (Is 6:3; cf. Rev 4:8, 11:17, 15:3, 16:7, 21:22). “The crowds preceding him and those following kept crying out and saying: ‘Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest’” (Mt 21:9; cf. Ps 118:26a).

Memorial Acclamations

The mystery of faith.

“Similarly, deacons must be dignified... holding fast to the mystery of the faith with a clear conscience” (1 Tim. 3:9).

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

“You proclaim the death of the Lord until he comes” (1 Cor 11:26b).

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

“For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes” (1 Cor 11:26).

“We have heard for ourselves, and we know that this is truly the savior of the world” (Jn 4:42). “For freedom Christ set us free” (Gal 5:1).

2012 Liturgical Calendar Reminders

For the benefit of our readers, the Secretariat for Divine Worship offers a reminder of several special occurrences in the liturgical calendar for 2012 (notes for Christmas Time 2011-2012 appeared in the March-April 2011 issue of the *Newsletter*):

Day of Prayer for the Legal Protection of Unborn Children – Normally observed on January 22, the anniversary of the Supreme Court’s *Roe v. Wade* decision, this Day of Prayer is transferred in 2012 to Monday, January 23. (Sunday, January 22 is the Third Sunday in Ordinary Time.) On January 23, Mass is impeded for the Optional Memorial of St. Vincent due to the Day of Prayer; however, St. Vincent remains an option for the celebration of the Liturgy of the Hours.

Solemnity of the Annunciation of the Lord – This solemnity is transferred to Monday, March 26, 2012, because the Fifth Sunday of Lent occurs on Sunday, March 25. As Sundays of Lent rank higher in the Table of Liturgical Days, Masses celebrated on Sunday evening, March 25, should be that of the Fifth Sunday of Lent, and Evening Prayer II of the Fifth Sunday is celebrated instead of Evening Prayer I of the Annunciation.

Solemnity of the Nativity of St. John the Baptist – On Sunday, June 24, the Solemnity of the Nativity of St. John the Baptist is celebrated instead of the Twelfth Sunday in Ordinary Time.

St. Elizabeth of Portugal – Beginning in 2012, the Optional Memorial of St. Elizabeth of Portugal is transferred in the United States to July 5, to provide more opportunity to celebrate the liturgical texts of Independence Day on July 4.

Solemnity of the Immaculate Conception of the Blessed Virgin Mary – The Patronal Feastday of the United States of America is celebrated on Saturday, December 8, 2012. Except when transferred to December 9 due to an Advent Sunday, this solemnity is always a Holyday of Obligation in the United States. As Sundays of Advent rank higher in the Table of Liturgical Days, Masses on Saturday evening, December 8, are that of the Second Sunday of Advent, and Evening Prayer I of the Second Sunday is celebrated instead of Evening Prayer II of the Immaculate Conception.

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