



NewsLetter

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Pope Francis Issues *Motu Proprio* Strengthening Role of Episcopal Conferences in Liturgical Translations

Pope Francis issued an Apostolic Letter *motu proprio* on September 3, 2017 that will modify the Code of Canon Law pertaining to the responsibilities of both the Holy See and the Conferences of Bishops in the review, approval, confirmation, and publication of liturgical translations and ritual adaptations. Entitled *Magnum principium* and taking effect October 1, 2017, the *motu proprio* alters the text of canon 838 §§2-3 as follows:

§2. It is for the Apostolic See to order the sacred liturgy of the universal Church, publish liturgical books, **recognize adaptations approved by the Episcopal Conference according to the norm of law**, and exercise vigilance that liturgical regulations are observed faithfully everywhere.

§3. It pertains to the Episcopal Conferences to **faithfully** prepare versions of the liturgical books in vernacular languages, suitably **accommodated** within defined limits, and **to approve and publish the liturgical books for the regions for which they are responsible after the confirmation of the Apostolic See.**

Left unaltered are section one, a general statement concerning authority over the liturgy, and section four that prescribes the role of the Diocesan Bishop.

The Holy Father explained in his *motu proprio* the reason for the canonical change: “The goal of the translation of liturgical texts and of biblical texts for the Liturgy of the Word is to announce the word of salvation to the faithful in obedience to the faith and to express the prayer of the Church to the Lord. For this purpose it is necessary to communicate to a given people using its own language all that the Church intended to communicate to other people through the Latin language. ... [I]n order that the renewal of the whole liturgical life might continue, it seemed opportune that some principles handed on since the time of the Council should be more clearly reaffirmed and put into practice.”

A canonical note and a commentary, signed by Archbishop Arthur Roche, Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, were also released. They aim to explain the *motu proprio* and clarify certain affected points of canon law. The USCCB is presently studying the *motu proprio* and its accompanying materials to better determine what internal administrative procedures may need adjustment in light of the canonical change. Additional information and commentary will appear in a future issue of the *Newsletter*.

***Misal Romano, Tercera Edición* Implementation Set for Advent 2018, First Use at Pentecost**

The final text of the *Misal Romano, Tercera Edición* was received from the Holy See in August 2017, and after an editorial review by the Secretariat of Divine Worship, Daniel Cardinal DiNardo, USCCB President, has established the mandatory implementation date for the First Sunday of Advent, December 2, 2018. A first-use date has also been set for Pentecost Sunday, May 20, 2018. There will be three publishers of the ritual edition: Catholic Book Publishing Co., Liturgical Press, and Magnificat.

More details concerning the text will follow in a subsequent *Newsletter*. For the benefit of our readers, we reprint the USCCB decree of publication for the *Misal Romano*:

CONFERENCIA DE OBISPOS CATÓLICOS DE LOS ESTADOS UNIDOS DECRETO DE PUBLICACIÓN

Según las normas establecidas por la Santa Sede, esta edición del *Misal Romano* se declara como la traducción española definitivamente aprobada del *Missale Romanum, editio typica tertia emendata* (2008) y se publica con la autoridad de la Conferencia de Obispos Católicos de los Estados Unidos.

Las diversas secciones del *Misal Romano* –incluyendo las traducciones españolas del calendario propio, los textos propios y las adaptaciones para las diócesis de los Estados Unidos de América– fueron canónicamente aprobadas por la Conferencia de Obispos Católicos de los Estados Unidos el 18 de junio de 2009, el 16 de junio de 2011 y el 12 de noviembre de 2013, y confirmadas después por la Sede Apostólica por decreto de la Congregación para el Culto Divino y la Disciplina de los Sacramentos del 1º de julio de 2016 (Prot. n. 170/14).

La tercera edición del *Misal Romano* podrá ser utilizada en la liturgia a partir del domingo de Pentecostés, el 20 de mayo de 2018. Desde el primer domingo de Adviento, el 2 de diciembre de 2018, su uso es obligatorio. A partir de esta fecha no podrá usarse otra edición en español del *Misal Romano* en las diócesis de los Estados Unidos de América.

Dado en el Secretariado General de la Conferencia de Obispos Católicos de los Estados Unidos, Washington, DC, el 14 de septiembre de 2017, fiesta de la Exaltación de la Santa Cruz.

Daniel N. Cardenal DiNardo
Arzobispo de Galveston-Houston
Presidente, Conferencia de Obispos Católicos de los Estados Unidos

Rev. Mons. J. Brian Bransfield
Secretario General

September 2017 Meeting of the Subcommittee on Divine Worship in Spanish

The Subcommittee on Divine Worship in Spanish met at the USCCB headquarters in Washington, DC on September 14-15, 2017. This was the first meeting under the Chairmanship of Auxiliary Bishop Daniel E. Garcia of Austin. Members and consultants greeted with joy the decree of publication for the *Misal Romano, Tercera Edición* and devoted portions of their meeting to discussing catechetical efforts relating to the Mass and the implementation of the text.

Several presentations were given on present and future projects. Rita Thiron, Executive Director of the Federation of Diocesan Liturgical Commissions, spoke on catechetical plans for the *Misal Romano* and the possibility of joint efforts with the *Instituto Nacional Hispano de Liturgia*. Web resources are also being developed by the USCCB and other organizations. A presentation was delivered on the progress of the *Biblia de la Iglesia en América* and its future potential as a Spanish-language liturgical Bible for the United States. Liturgical plans for the *V Encuentro Nacional de Pastoral Hispana/Latina* (Fifth National *Encuentro* for Hispanic/Latino Ministry) in 2018 were also presented and discussed.

On the subject of liturgical texts, a decision on the revision of the *Ritual de la Iniciación Cristiana de Adultos* was deferred until more progress is made with the English edition. Appendix II of the Exorcism rite – prayers against

the powers of darkness that can be used by the faithful – will be published in both Spanish and English editions by USCCB Communications. The *Guidelines for the Celebration of the Sacraments with Persons with Disabilities, Revised Edition* has been translated into Spanish and will soon be made available. Other ritual editions, whether in bilingual or Spanish-only editions, were also discussed.

The next meeting of the Subcommittee is scheduled for February 1-2, 2018 in San Antonio, Texas.

Theology in the *Praenotanda*: Healing

Building upon the ancient axiom that there is a reciprocal relationship between prayer and belief (lex orandi, lex credendi), “Theology in the Praenotanda” – an ongoing series of the Secretariat of Divine Worship – explores that relationship as it is reflected in the Introductions of the liturgical rites of the Church. Each article of the series highlights some of the theological themes that are integral to the celebrations of the rites and provides examples of the way in which the relationship between belief and worship is seen in the text of the rites. Considered here are the two praenotanda of the sacraments of healing, Penance and Anointing of the Sick, through which Christ “has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members” (Catechism of the Catholic Church, no. 1421).

Rite of Penance (RP)

The sacrament of Penance is both personal and ecclesial: sin affects one’s relationships with God and with one’s fellow human beings (see RP, no. 5). Through “the sacrament of penance the faithful ‘obtain from God’s mercy pardon for having offended him and at the same time reconciliation with the church, which they have wounded by their sins and which by charity, example, and prayer seeks their conversion’” (no. 4, quoting *Lumen Gentium*, no. 11). This dual relationship with God and with one’s neighbor was at the heart of Jesus’ ministry on earth. He “not only exhorted people to repentance so they would abandon their sins and turn wholeheartedly to the Lord, but welcoming sinners, he actually reconciled them with the Father” (RP, no. 1). Christ’s earthly ministry of reconciliation reached its definitive fulfillment when “he himself died for our sin and rose again for our justification. Therefore, on the night he was betrayed and began his saving passion, he instituted the sacrifice of the New Covenant in his blood for the forgiveness of sins” (no. 1).

Despite the healing offered by Christ, sin still pervades the world. For this reason, “the Church has never failed to call people from sin to conversion and through the celebration of penance to show the victory of Christ over sin” (no. 1). The sacrament strengthens its recipients to turn away from sin and heals the relationships broken by sin. “In order that this sacrament of healing may truly achieve its purpose among the faithful, it must take root in their entire life and move them to more fervent service of God and neighbor” (no. 7). By living out this sacrament through service to God and neighbor one “become[s] in the world a sign of conversion to God” (no. 4). Conversion to God is a daily process as one chooses to live life in Christ rather than choosing sin.

The different parts of the sacrament of Penance demonstrate its personal and ecclesial dimensions and help the penitent to better achieve a conversion of life. Reconciliation begins with “the most important act of the penitent,” contrition, in which “inner conversion embraces sorrow for sin and the intent to lead a new life” (no. 6). After this examination of conscience, a personal reflection on one’s own sins and their impact on one’s relationship with God and humanity, the penitent then confesses his or her sins to the priest “acting in the person of Christ” (no. 6b). The penitent’s “conversion is completed by expiation for the sins committed, by amendment of life, and also by rectifying injuries done” through an act of penance (no. 6). These acts of penance help the penitent transform the behavior that led to sin in the first place. They must “really be a remedy for sin and a help to renewal of life” (no. 6c). Finally, the sacrament of penance is completed “through the sign of absolution” by which God pardons the penitent, using “visible signs to give salvation and to renew the broken covenant” (no. 6d). Thus, the different parts of this sacrament repair the relationships between God and the sinner, and between the faithful and their brothers and sisters. The *praenotanda* brings together three biblical images to express the Trinitarian nature of this sacrament: “the Father receives the repentant children who come back to him, Christ

places the lost sheep on his shoulders and brings them back to the sheepfold, and the Holy Spirit resanctifies those who are the temple of God or dwells more fully in them” (no. 6).

Pastoral Care of the Sick: Rites of Anointing and Viaticum (PCS)

Sickness and suffering affect all people, whether they themselves are ill or if someone they know becomes sick. “Christ, who during his life often visited and healed the sick, loves them in their illness” (PCS, no. 1). Not only did Christ comfort those who were sick, he also knew suffering himself, as he endured his Passion for the sake of our salvation. For Christians today, “their faith helps them to grasp more deeply the mystery of their suffering and to bear their pain with greater courage” (no. 1). Recalling the mystery of Christ’s own sufferings, Christians are able to unite their present sufferings with those of Christ and take strength in Christ’s victory over death. In the sacrament of Anointing of the Sick, the Church “commend[s] those who are ill to the suffering and glorified Lord, that he may raise them up and save them (see James 5:14-16)” (no. 5).

This sacrament is rooted in Christ’s own ministry to those who were sick and his command to “his followers to do likewise” (no. 5). The Church continues Christ’s ministry to the suffering and calls upon the community to support those people as they persevere in their faith and unite their sufferings with those of Christ. Sickness is not a punishment for personal sins (see no. 2); rather, “[b]y their witness the sick show that our mortal life must be redeemed through the mystery of Christ’s death and resurrection” (no. 3). Through the celebration of the sacrament, the sick become a witness to others that God’s grace is present even in the weakness of humanity. “Christ strengthens the faithful who are afflicted by illness, providing them with the strongest means of support” (no. 5). The Church also offers their support by gathering together for the celebration of the sacrament, giving a visible sign of the community of faith to which the sick belong.

Although all are called to “fight strenuously against all sickness and carefully seek the blessings of good health” (no. 3), the *praenotanda* also notes the role of sickness in the economy of salvation: “we should always be prepared to fill up what is lacking in Christ’s sufferings for the salvation of the world as we look forward to creation’s being set free in the glory of the children of God (see Colossians 1:24; Romans 8:19-21)” (no. 3). “[T]he role of the sick in the Church is to be a reminder to others of the essential or higher things” (no. 3), and “the Church exhorts them to associate themselves willingly with the passion and death of Christ (see Roman 8:17), and thus contribute to the welfare of the people of God” (no. 5).

The Anointing of the Sick “gives the grace of the Holy Spirit to those who are sick: by this grace the whole person is helped and saved, sustained by trust in God, and strengthened against the temptations of the Evil One and against anxiety over death” (no. 6). Furthermore, “[a] return to physical health may follow the reception of this sacrament if it will be beneficial to the sick person’s salvation” (no. 6). Through this sacrament, the Church cares for the spiritual and physical well-being of the community and deepens their faith in God.

Rev. John A. Gurrieri, Secretariat’s 4th Executive Director, Passes Away at 75

Rev. John A. Gurrieri, who served as the fourth Executive Director of the then-NCCB Secretariat for the Liturgy from 1981 to 1988, passed away September 10, 2017 at the age of 75. A priest of the Diocese of Brooklyn, he began his service at the Conference in 1978 as the Secretariat’s Associate Director, followed by his appointment as its Executive Director in 1981. After leaving the Conference, Fr. Gurrieri established a liturgical studies program at Mount St. Mary’s College in Los Angeles and taught at St. John’s Seminary in Camarillo, California from 1989 to 1993. He then returned to pastoral ministry in Brooklyn until his retirement in 2010. With grateful thanks to God for his lifelong ministry in the liturgical life of the Church, we pray for the repose of his soul:

*Lord God,
you chose our brother John to serve your people as a Priest
and to share the joys and burdens of their lives.
Look with mercy on him
and give him the reward of his labors,
the fullness of life promised to those who preach your holy Gospel.
Through Christ our Lord. Amen.*