



# NewsLetter

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Volume XLVII

September 2011

## The Liturgy, Inexhaustible Source of Catechesis

*On August 10, 2011, Tarcisio Cardinal Bertone, S.D.B., Vatican Secretary of State, wrote a letter to the participants of the 62nd National Liturgical Week in Italy on behalf of Pope Benedict XVI. For the benefit of our readers, an excerpt of that letter is reprinted:*

The Church, especially when she celebrates the divine mysteries, recognizes and manifests herself as a reality that cannot be reduced to a solely earthly and organizational aspect. It must appear clearly in these mysteries that the beating heart of the community should be recognized beyond the narrow yet necessary limits of ritualism, because the liturgy is not what man does, but what God does with his admirable and gratuitous condescendence. This primacy of God in the liturgical action was highlighted by the Servant of God Paul VI at the closing of the second period of the Vatican Council, when he announced the proclamation of the Constitution *Sacrosanctum Concilium*: “In this event we observe that the correct order has been respected of the values and duties: thus we have recognized that the post of honor is reserved to God; that as first duty we are called to raise prayers to God; that the sacred Liturgy is the primary source of this divine exchange in which the life of God is communicated to us; it is the first school of our soul, it is the first gift that must be made by us to the Christian people” (Paul VI, Address for the Closing of the Second Period, December 4, 1963, AAS 56 [1964], 34).

In addition to expressing the absolute priority of God, the liturgy manifests its being “God with us,” since “being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction” (Benedict XVI, encyclical *Deus Caritas Est*, 1). In this connection, God is the great educator of his people, the loving, wise, tireless guide in and through the liturgy, the action of God in the today of the Church.

From this foundational aspect, the 62nd National Liturgical Week is called to reflect on the educational dimension of the liturgical action, in as much as it is a “permanent school of formation around the Risen Lord, educational and relative place in which the faith acquires form and is transmitted” (Italian Episcopal Conference, *Educare alla Vita Buona del Vangelo*, no. 390). For this purpose, it is necessary to reflect ever better on the relation between catechesis and liturgy, yet rejecting all undue instrumentalization of the liturgy with “catechetical” ends. In this regard, the living Patristic tradition of the Church teaches us that the liturgical celebration itself, without losing its specificity, always has an important catechetical dimension (cf. *Sacrosanctum Concilium*, 33). In fact, in as much as it is the “the primary and indispensable source from which the faithful are to derive the true Christian spirit”

(*ibid.*, 14), the liturgy can be called the permanent catechesis of the Church, the inexhaustible source of catechesis, precious catechesis in act (cf. Italian Episcopal Conference, *Il Rinnovamento della catechesi*, Feb. 7, 1970, 113). As an integrated experience of catechesis, celebration and life, it expresses in addition the maternal support of the Church, thus helping to develop the growth of the believer's Christian life and the maturation of his conscience.

### **Eucharistic Prayers for Concelebration in the *Roman Missal, Third Edition***

Among the many forthcoming resources related to the *Roman Missal, Third Edition* are several publications to aid priests when they concelebrate at Mass. While the *General Instruction of the Roman Missal* (GIRM) outlines the principles to be followed in concelebration (nos. 199-251) and even outlines how each of the Eucharistic Prayers is prayed (nos. 216-236), the actual texts of the Eucharistic Prayers in the *Roman Missal* for the Dioceses of the United States contain only abbreviated marginal notes regarding concelebration. In 2009, the Holy See published a text containing the Eucharistic Prayers with rubrics for concelebration: *Preces Eucharisticae pro Concelebratione*. Using this text as a base, the Secretariat of Divine Worship has provided for several publishers a text to be used in publishing texts for concelebration.

Three different resources are currently in publication and should be available in time for use with the *Roman Missal, Third Edition* on November 27, 2011. Both Catholic Book Publishing Company and Liturgy Training Publications are producing bound editions containing Eucharistic Prayers I–IV plus the Eucharistic Prayers for Reconciliation and the Eucharistic Prayers for Use in Masses for Various Needs. USCCB Communications is producing a series of concelebration cards for all ten Eucharistic Prayers which will be available as digital downloads. Reusable cardstock concelebration cards for Eucharistic Prayers I, II, and III will also be available for purchase in bulk quantities, ideal for use in cathedral churches, diocesan offices, and religious houses.

The rubrics for concelebration in *Preces Eucharisticae pro Concelebratione* and the *Roman Missal, Third Edition* include several nuances of current practices worth noting here. First, in each of the Eucharistic Prayers, the Latin concelebration text indicates that while the celebrant alone says "The mystery of faith," the concelebrants (without the principal celebrant) make the acclamation that follows together with the people ("Et concelebrantes cum populo prosequuntur, acclamantes"). The rubric at the final doxology and *Amen* affirms as before that in the absence of a deacon one of the concelebrants may elevate the chalice as the principal celebrant elevates the paten with the host. In addition, either the celebrant alone may say (or sing) the doxology or the concelebrants may say (or sing) it together with the celebrant. In either case, "[t]he people acclaim" the *Amen* without celebrant or concelebrants.

In Eucharistic Prayer III, there is a change in the division of the parts shared among concelebrants, with three instead of two divisions now possible. GIRM no. 231 states:

It is appropriate that the intercessions *May he make of us an eternal offering to you*, and *May this Sacrifice of our reconciliation*, and *To our departed brothers and sisters* be assigned to one or other of the concelebrants, who pronounces them alone, with hands extended, and in a loud voice.

Both at the epiclesis and just before the final doxology, the rubrics have changed in some of the Eucharistic Prayers regarding when the celebrant or concelebrants join their hands. The rubrics further clarify this and attention will need to be paid to the variations from current practice.

Finally, while it is not new, GIRM no. 218 should always be borne in mind, especially in regard to those parts of the Eucharistic Prayers that could be sung by the principal celebrant together with the concelebrants (which in itself is to be encouraged):

The parts pronounced by all the concelebrants together and especially the words of Consecration, which all are obliged to say, are to be recited in such a manner that the concelebrants speak them in a low voice and that the principal celebrant's voice is heard clearly. In this way the words can be more easily understood by the people.

## Name Change for the Subcommittee on Hispanics and the Liturgy

Acting on a recommendation from the Subcommittee on Hispanics and the Liturgy, the Committee on Divine Worship approved a change of name for the Subcommittee at its June 2011 meeting in Seattle, Washington, in order to better match the name of the current Committee. The new name is: **Subcommittee on Divine Worship in Spanish**. (In Spanish, it is the **Subcomité para el Culto Divino en Español**.) The Committee on Priorities and Plans confirmed the name change on July 29, 2011.

### September 2011 Meeting of the Subcommittee on Divine Worship in Spanish

The Subcommittee on Divine Worship in Spanish met at the Archbishop Brunett Retreat Center in Seattle, Washington from September 19-21, 2011. Following the recitation of Morning Prayer, Bishop Octavio Cisneros, Subcommittee Chairman, welcomed the members and reported on the status of the work of the Subcommittee. He reviewed the titles of the ritual and other texts in Spanish currently in Rome awaiting the *recognitio*. Sister Doris M. Turek, SSND, Multicultural Specialist, gave the report of the Secretariat of Divine Worship.

Bishop Cisneros thanked the USCCB Committee on Priorities and Plans for approving the name change of the Subcommittee from the Subcommittee on Hispanics and the Liturgy to the Subcommittee on Divine Worship in Spanish. This follows the earlier change of name of the USCCB Committee on Divine Worship in 2007.

The Subcommittee conducted a review of the *Ritual de la Penitencia* approved for use in the Dioceses of Mexico and published in October 2002. The Subcommittee found that the text was the updated version taking into account the 1983 Code of Canon Law and thus it would not be necessary at present to create a new translation for use in the Dioceses of the United States.

A discussion was held regarding the current USCCB website for the *Roman Missal*, as well as possible new materials to be posted on the *Missal* website in Spanish. The current welcome message of the Chairman will be updated in the near future. The Subcommittee also reviewed a series of articles in Spanish, selecting some for future placement on the *Missal* website.

While no decision has been made yet as to which approved text of the *Misal Romano, Tercera Edición* would be adapted from another Episcopal Conference, a discussion on the implementation of the U.S. edition of the *Misal Romano*, when it is approved, was continued from the previous meeting. Ideas from the group on the process for catechesis on the Mass resulted in a suggestion to create a packet of catechetical materials in Spanish for Hispanics in the United States as preparation for the implementation of the *Misal*. Subcommittee members will make contact with leaders in the area of catechesis with Hispanics to obtain their input, as well as youth leaders to seek their assistance in the best ways to use electronic media to make the materials available to youth. Finally, a draft text of catechetical materials will be prepared and reviewed by the Subcommittee at an upcoming meeting.

The next meeting of the Subcommittee will be held in Los Angeles, California from January 29-31, 2012.



## Status of the *Misal Romano, Tercera Edición*

On the First Sunday of Advent, November 27, 2011, the English *Roman Missal, Third Edition* will be fully implemented in the United States. This historic time provides an opportunity to offer an update on the preparation of the Spanish translation of the *Missale Romanum, editio typica tertia*: the *Misal Romano, Tercera Edición*.

### Selecting a Spanish Translation for the United States

The USCCB will not translate the *Missale Romanum* into Spanish but rather adapt an already approved translation from another Episcopal Conference. A choice must be made from among approved editions of the *Misal* from other Spanish-language Conferences of Bishops which have already received the *recognitio* from the Congregation for Divine Worship and the Discipline of the Sacraments.

Many Spanish-speaking countries have already implemented the *Misal Romano, Tercera Edición*, but the Conference of the Mexican Episcopate has not yet approved a final text, nor has it been confirmed by the Congregation. The Subcommittee on Divine Worship in Spanish, together with the U.S. Hispanic Bishops, has decided to await the completion and final confirmation of the Mexican *Misal Romano* before deciding which translation to use.

### U.S. Adaptations for the *Misal Romano*

Once an existing translation of the *Misal Romano, Tercera Edición* is selected, appropriate adaptations for the United States must be included within the book. Adaptations were made to the *General Instruction of the Roman Missal*, the Proper of Time, and the Order of Mass. In addition, there are proper texts for the various American saints and blessed, and Mass formularies for Independence Day and Thanksgiving Day. These texts were translated into Spanish by the then-Subcommittee on Hispanics and the Liturgy, based on the texts confirmed by the Holy See in July 2010 for the *Roman Missal, Third Edition*. The Latin Church Bishops of the USCCB approved the Spanish translation of the U.S. proper texts and adaptations at the June 2011 plenary meeting. The Bishops also approved a collection of Mass formularies for one patronal feast of each Spanish-speaking country. These texts, to be included as an appendix to the *Misal Romano*, will facilitate the liturgical celebration of the patronal feasts of many Spanish-speaking Catholics who now reside in the United States.

### Use of *Ustedes* and the Spanish Translation of *Pro Multis*

In 2008, the USCCB petitioned the Congregation for Divine Worship and the Discipline of the Sacraments for permission to use “ustedes” and the corresponding verb constructions in place of “vosotros” for the Order of Mass, including the words of consecration of the bread and wine. At that time, the USCCB also petitioned for the use of “por muchos” as the newly-approved translation of *pro multis*, to replace the wording “por todos los hombres.” The Congregation granted *recognitio* for both of these changes in January 2009, but also stated that they would take effect only with the *Misal Romano, Tercera Edición*. Since the USCCB has not yet approved a new Spanish translation of the *Roman Missal*, the official words of consecration in Spanish in the United States remain as in the current edition of the *Misal Romano*.

### Catechetical Materials

The Subcommittee continues to discuss the catechetical materials which will be prepared to accompany the *Misal Romano, Tercera Edición* when the text is nearing the reception of the *recognitio*. Organizations will also be selected to partner with the USCCB in this effort. The USCCB will set up a process leading to the creation and dissemination of these materials, including a suggested timeline for their use.

Since the original translation of the *Roman Missal* into Spanish more closely followed the Latin text, the changes from the second edition to the third are far fewer in Spanish, and will not be as noticeable as they are in English. Nevertheless, there is enormous value in ensuring that every member of the faithful is well catechized in the spirituality of the Eucharist, its liturgical expression in the Mass, and its deep connection to living a holy life and sharing the faith in the world at large.