



# NewsLetter

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## **USCCB to Prepare a Revised *New American Bible* Text for Liturgical and Catechetical Use**

On June 14, 2012, during the USCCB plenary meeting in Atlanta, Georgia, the Chairmen of the Committees on Divine Worship and Doctrine – Archbishop Gregory Aymond and Donald Cardinal Wuerl, respectively – jointly announced that a new Bible will be prepared for catechetical, study, and liturgical use in the dioceses of the United States. The Bible project will be overseen by the Committee on Doctrine’s Subcommittee on the Translation of Scripture Text. The Subcommittee will use the translation and liturgical proclamation principles developed by the Committee on Divine Worship during its review of the *Lectionary for Mass* over the last nine years.

The *New American Bible, Revised Edition* (NABRE), released in March 2011 as an approved text for the private study and use by the faithful, contained a revised translation of the books of the Old Testament. Work will commence soon on a revision of the translation of the books of the New Testament. In addition, some minor adjustments may be made to the NABRE Old Testament text to aid in proclamation in the liturgy, based on the observations and recommendations already made during the Committee on Divine Worship’s review of various texts of the *Lectionary*.

The 2001 Vatican instruction *Liturgiam Authenticam* made urgent the need for a single Bible translation that would be useful in all circumstances – pastoral, catechetical, liturgical:

In order that the faithful may be able to commit to memory at least the more important texts of the Sacred Scriptures and be formed by them even in their private prayer, it is of the greatest importance that the translation of the Sacred Scriptures intended for liturgical use be characterized by a certain uniformity and stability, such that in every territory there should exist only one approved translation, which will be employed in all parts of the various liturgical books... The Conferences of Bishops are strongly encouraged to provide for the commissioning and publication in their territories of an integral translation of the Sacred Scriptures intended for the private study and reading of the faithful, which corresponds in every part to the text that is used in the Sacred Liturgy (no. 36).

Once the revisions to the translation are complete, the Bible will be submitted to the Congregation for Divine Worship and the Discipline of the Sacraments for approval for use in the liturgy. Once granted, an updated edition of the *New American Bible* will be published, and a new edition of the *Lectionary for Mass* can be assembled.

Final plans for this project are being developed, but as yet there is no estimated timeline for this project, which could take upwards of ten years.

During the presentation to the body of Bishops, Cardinal Wuerl emphasized the urgent need for this work: “The Synod on the Word of God, and the Post-Synodal Exhortation *Verbum Domini*, clearly articulated the central place of Sacred Scripture in the life of the Church. The goal of this project is to see that there would be one translation [of the Bible] that would be used for devotional use, catechetical use, liturgical use. It would have all of the qualities that we would hope to find in a translation that would provide us one source of language when we speak the Word of God.”

## **June 2012 Meeting of the Committee on Divine Worship**

The Committee on Divine Worship met in Atlanta, Georgia on June 11–12, 2012, prior to the USCCB plenary meeting. The meeting began with a joint meeting of representatives from the Committee on Divine Worship together with members of the Committee on Doctrine’s Subcommittee on the Translation of Scripture Text to discuss the future of the ongoing review of the *Lectionary for Mass* and its relationship to the *New American Bible*. Having been given the preliminary approval by the USCCB Administrative Committee for the development of a plan, the two groups met to discuss priorities, principles, and the next steps. Final content was agreed upon for the presentation by the two chairmen, Archbishop Gregory Aymond of Divine Worship and Donald Cardinal Wuerl of Doctrine, to the body of Bishops during the plenary meeting.

Several other major projects and topics were discussed:

### ***Liturgy of the Hours***

Among the many liturgical books affected by the implementation of the *Roman Missal, Third Edition*, none has generated more questions or interest than the *Liturgy of the Hours*. Numerous inquiries from clergy and religious have prompted the Committee on Divine Worship to begin to develop a plan to produce a revised edition of the *Liturgy of the Hours* (and related texts such as the one-volume *Christian Prayer*). This revision would incorporate updated and already-approved translations of many elements, including the *Revised Grail Psalms* and the orations of the *Roman Missal, Third Edition*, as well as new additions to the Proper of Saints, some of which still need to be translated and approved. The Committee reviewed the current state of each element of the text, including the Psalter, the orations, antiphons, and Scripture readings, to determine which elements can remain intact, which elements require replacement with updated texts, and which elements require retranslation. The International Commission on English in the Liturgy (ICEL) has been consulted regarding its role in producing draft translations of certain elements, including an expanded collection of proper antiphons for the Gospel canticles for Sundays and solemnities, which were added to the *Liturgia Horarum, editio typica altera*, published between 1985 and 1987. The Committee hopes to present a proposed scope of work to the body of Bishops for their approval in November 2012, and then work can commence to assemble the necessary elements. At this time there is no estimated timeline for this project.

### **50th Anniversary of *Sacrosanctum Concilium***

December 4, 2013 marks the 50th anniversary of the promulgation of *Sacroanctum Concilium*, the Second Vatican Council’s Constitution on the Sacred Liturgy. The Committee on Divine Worship discussed the commemoration of this significant anniversary, including a symposium on the liturgical reform, which is tentatively scheduled for Saturday, November 9, 2013 in Baltimore, Maryland (preceding the USCCB plenary meeting). This gathering of bishops, liturgical scholars, pastoral liturgists, and liturgical musicians will provide an opportunity to reflect on the importance of *Sacrosanctum Concilium*, study the history of liturgical reform since the Second Vatican Council, and discuss the impact of the Constitution today. More details will be available as plans for the symposium are solidified.

### **ICEL Projects and Timeline**

Bishop Arthur Serratelli, Committee member, offered a report in his capacity as Chairman of ICEL. He provided an update on the work of ICEL and their plans for future translation projects. In addition, Msgr. Rick Hilgartner, Secretariat Executive Director, offered an update based on a letter sent from ICEL to the national liturgy offices regarding ongoing conversation about such matters as management of copyrights, the question of electronic media and liturgical books, and the recently published interim edition of the *Roman Pontifical*.

The Secretariat of Divine Worship recently received from ICEL two “Green Book” drafts for consultation: the *Order for Celebrating Marriage* and the *Order of Confirmation*. These will be sent to the Latin Church members of the USCCB for consultation this summer. The drafts indicate those elements which are drawn from the *Roman Missal, Third Edition* (such as the proper prayers from the Ritual Masses and the Nuptial Blessings) and are therefore considered definitive. ICEL hopes to provide the “Gray Books” early next year for canonical vote by the member Conferences.

### **USCCB Preaching Document**

The Committee devoted a significant amount of time to discussion of the second draft of a document on liturgical preaching, which is being prepared by the Committee on Clergy, Consecrated Life, and Vocations (CCLV). The Committee on Divine Worship is one of several standing committees which has been invited to provide feedback and input during the development of the text. Having received written reports on the draft from the collaborating Committees, CCLV hopes to prepare a final draft to present to the body of Bishops for approval this November.

### **Other Items**

Finally, the Committee addressed several questions which had been brought to its attention by other Committees or by individual Bishops: 1) a progress report on the Spanish translation of the *Missale Romanum, editio typica tertia*, 2) discussion on norms and pastoral directives on cremation, 3) consultation on a pastoral resource on the use of Major Exorcism, and 4) an update and discussion on the proposed *Directory on Music in the Liturgy* and the approval of hymnody and other songs for use in the liturgy. The Committee also devoted some discussion time to the *Roman Missal, Third Edition* and the process of its implementation.

The next meeting of the Committee on Divine Worship will be on Sunday, November 11, 2012 in Baltimore.

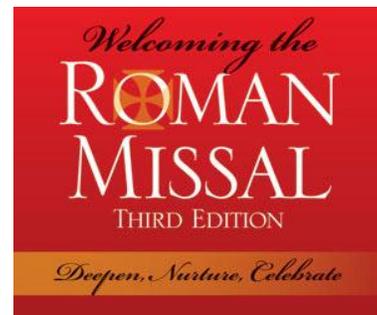
## **CDWDS Offers Guidance on the Mixture of Wine and Water at Mass**

The Secretariat of Divine Worship frequently receives inquiries about the practice of mixing water and wine in the chalice during the preparation of the gifts at Mass, specifically how this is to be carried out if there are several chalices prepared when Holy Communion is distributed under both species. In a letter dated April 30, 2012 (Prot. n. 1193/11/L), Archbishop J. Augustine Di Noia, O.P., Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, offered to Archbishop Gregory Aymond, Committee Chairman, an observation regarding the practice, as the Congregation, too, has received questions about how to interpret and enact the rubrics in this regard.

Archbishop Di Noia writes: “[T]his Congregation takes the view that it is sufficient for the water to be added only to the chalice used by the main Celebrant. The addition of water to the other chalices, however, would not in any way be considered to be an abuse.” Canon 924 §1 states, “The most holy Eucharistic sacrifice must be offered with bread and with wine in which a little water must be mixed.” Still, it has long been held, and affirmed by the Council of Trent, that the ritual mixing of wine and water is *symbolic* of the blood and water flowing from Christ’s side as he hung upon the cross. The words spoken as the gesture is carried out, “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,” also indicate that the mixing represents the unification of Christ’s divinity with our humanity.

## Understanding the Grammar of the *Roman Missal, Third Edition*

As English-speaking Catholics in the United States become more familiar—and more comfortable—with the *Roman Missal, Third Edition*, there are sometimes questions that arise, especially as we progress through the liturgical seasons and the Sanctoral cycle (the Proper of Saints), encountering new texts for the first time. Many have questioned particular elements that are commonly found in the *Roman Missal* but were not present in the earlier translation in the *Sacramentary*. The Secretariat of Divine Worship offers commentary on two frequently-raised issues: the *qui* clauses (relative or dependent clauses beginning with the relative pronoun “who”), which are found not only in the proper orations of the *Missal* but also in the Order of Mass, and the expression *quaesumus* (usually translated as “we pray”).



The complex grammatical structure of the orations was one of the major changes in the style of English used in the new translation of the *Missal*. The use of relative or dependent clauses, not commonly used in everyday spoken English, but certainly found in written communication, necessitates practice for effective proclamation. In these clauses, it is useful to point out that in direct address, “who” functions as “you.” During the preparation of the original draft translations by the International Commission on English in the Liturgy, it was determined that the grammatical construction of the *qui* clause was to be maintained in English, in order to avoid the awkwardness of a rendering that gave the appearance of telling God what God already knows. The rendering of the relative clause, however, allows oration to begin with a description of God’s power and action tied to the address, *i.e.*, we can call on God by name because of what God has already revealed and accomplished. This is the case, for example, in the Collect for the Second Sunday in Ordinary Time:

Almighty ever-living God,  
who govern all things,  
both in heaven and on earth,  
mercifully hear the pleading of your people  
and bestow your peace on our times.

The verb “govern” agrees with “who” (acting in the place of “you,” 2nd person, singular, in the relative clause). “[G]overns,” on the other hand, is 3rd person singular, and to use that form would transform the first part of the prayer to indirect address, *i.e.*, speaking about God rather than speaking to God. As it is, the verb in the relative clause (“govern”) must agree with the verb in the main clause (“hear” and “bestow”). This grammatical form is found also in the Communion Rite in the Order of Mass, in the concluding formula of prayer before the Sign of Peace: “Who live and reign for ever and ever.” Because this prayer is addressed to Christ, the concluding formula takes on the form of direct address, and is therefore in the 2nd person singular. To do otherwise, *i.e.*, “Who lives and reigns,” would shift the conclusion from direct to indirect address, 3rd person singular, and it would not agree with the rest of the prayer.

While some have observed that the use of the relative or dependent clause is not frequently heard in contemporary American English, it is not altogether foreign. It is used, albeit in an archaic form of English, in the opening line of the Lord’s Prayer: “Our Father, who art in heaven...” In this case, “art” is an archaic form of “are,” as though we were saying “Our Father, you who are in heaven...”

Another commonly used expression in the orations of the *Missal* is the phrase “we pray” as a translation of *quaesumus*, sometimes rendered otherwise as “we ask” or “we beg.” It is found, for example, in the Prayer after Communion for the Fourteenth Sunday in Ordinary Time:

Grant, we pray, O Lord,  
that, having been replenished by such great gifts,  
we may gain the prize of salvation  
and never cease to praise you.

This expression helps communicate a sense of humility, or at least a sense of politeness, before God. In the Lord's Prayer our petitions are expressed boldly, in the imperative, because that is the way Jesus taught us to pray. The verb form in the orations, however, is not the imperative but a combination of the indicative and the subjunctive, because when we pray of our own volition we are not always so bold. We stand humbly before God and plead for his mercy and kindness. This expression and sentiment is not new to the *Roman Missal, Third Edition*. In the earlier translation found in the *Sacramentary*, the expression was included in every prayer, whether or not the Latin expression *quaesumus* was present, in the concluding formula, "We ask this through Christ our Lord."

## **The Flexibility of the *Roman Missal* during Ordinary Time**

Given the volume of material contained in the *Roman Missal, Third Edition*, it is easy to overlook or forget many of the options available to the celebrant. The part of the liturgical year known as Ordinary Time provides many opportunities in which the priest can choose several options for Mass formularies (the proper prayers), the various forms of the Penitential Act, the Eucharistic Prayers, and blessings. Therefore, the Secretariat of Divine Worship presents the following suggestions to make use of the wide variety of options which the *Missal* offers.

- On weekdays in Ordinary Time, any of the thirty–four formularies for Sundays in Ordinary Time may be used. For example, one need not use the formulary of the Seventeenth Sunday for the whole of the Seventeenth Week.
- The formularies of the Masses and Prayers for Various Needs and Occasions are usable in a variety of circumstances throughout the year. The same use may also be made during Ordinary Time of the many Votive Masses that are available.
- Seven sets of invocations for the Penitential Act are included in Appendix VI. The priest or deacon, however, may compose his own invocations, following the examples provided, appropriate to the Mass of the day or the liturgical season. In addition, it might be helpful to make use of the second form of the Penitential Act (“Have mercy on us, O Lord. / For we have sinned against you.”) as a way of familiarizing the faithful with its proper responses.
- For the Universal Prayer (Prayer of the Faithful), Appendix V of the *Missal* contains two example formularies for use in Ordinary Time.
- Since Eucharistic Prayer IV has an invariable Preface, Sundays in Ordinary Time provide the best opportunity for its use. Indeed, any Mass that has no Preface of its own may provide such an occasion (cf. *General Instruction of the Roman Missal*, no. 365d).
- The Eucharistic Prayer for use in Masses for Various Needs, with its proper Prefaces and corresponding intercessions, may be used with the formularies of the Masses and Prayers for Various Needs and Occasions on weekdays in Ordinary Time (though respecting the calendar's obligatory memorials, feasts, and solemnities). In case of serious need or pastoral advantage, they may also be used on Sundays in Ordinary Time. The *Missal* includes a paragraph before each of the four Prefaces for this Eucharistic Prayer which recommends certain formularies appropriate for it.
- Six formularies of Solemn Blessings are given for use in Ordinary Time. Four of these make use of the threefold invocation and response and two have more the character of a Prayer over the People. They are not only for the end of the celebration of Mass, but may also be prayed at the end of a Liturgy of the Word, the Divine Office, or the sacraments. After the usual greeting, the deacon or, in his absence, the priest, says the invitation: “Bow down for the blessing.” The prayers follow, with all responding “Amen.” It should be noted that the final blessing differs slightly from the blessing given apart from these invocations: “And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down on you and remain with you for ever.”
- There are 26 Prayers over the People which may be used throughout the year, including Ordinary Time. These may be used in the same manner as the Solemn Blessings mentioned above.

## Liturgical Resources for the “Fortnight for Freedom”



The USCCB Ad Hoc Committee on Religious Liberty invited the collaboration of many committees and departments of the Conference to prepare for and celebrate the “Fortnight for Freedom,” a period of prayer, reflection, and catechesis from June 21, the eve of the memorial of Saints John Fisher and Thomas More, to July 4, Independence Day. The Secretariat of Divine Worship assisted in preparing a number of liturgical resources, including suggested Scripture readings to be used in a variety of settings, sample intercessions for use during the Fortnight, suggested homily tie-ins for weekday Masses, a sample Holy Hour service, and a

“Litany for Liberty.” Many of these resources will have uses beyond the Fortnight itself, and are available either on the USCCB website or from diocesan offices of worship or bishops’ offices.

### Litany for Liberty

Christ the Lord has called us out of darkness into his marvelous light. Let us turn to him in humble but fervent petition, seeking the grace to root out from our hearts all trace of darkness, and all that holds us back from walking in the full freedom of the children of God. As Christ is our great model for that inner freedom, which enables us to do the right, let us turn to him with confidence that we, too, may follow him to the fullness of spiritual freedom.

Lord, have mercy. **R/.** Lord, have mercy.  
Christ, have mercy. **R/.** Christ, have mercy.  
Lord, have mercy. **R/.** Lord, have mercy.

Jesus, victor over sin and death, **R/.** Free our hearts.  
Jesus, source of light and hope, **R/.**  
Jesus, fullness of truth and mystery, **R/.**  
Jesus, teacher of seeking hearts, **R/.**  
Jesus, healer of body and soul, **R/.**  
Jesus, bringer of mercy and justice, **R/.**  
Jesus, who humble the heart and mind, **R/.**  
Jesus, release of captives, **R/.**  
Jesus, voice against violence, **R/.**  
Jesus, courage for the downtrodden, **R/.**  
Jesus, origin of all authority and power, **R/.**  
Jesus, true lawgiver, **R/.**  
Jesus, unity of order and passion, **R/.**  
Jesus, freedom of the Spirit, **R/.**  
Jesus, obedient Son of the Father, **R/.**  
Jesus, victor over sin and death, **R/.**  
Jesus, source of light and hope, **R/.**  
Jesus, fullness of truth and mystery, **R/.**  
Jesus, teacher of seeking hearts, **R/.**  
Jesus, healer of body and soul, **R/.**  
Jesus, bringer of mercy and justice, **R/.**  
Jesus, who humble the heart and mind, **R/.**  
Jesus, release of captives, **R/.**  
Jesus, voice against violence, **R/.**  
Jesus, courage for the lowly/downtrodden, **R/.**  
Jesus, origin of all authority and power, **R/.**  
Jesus, true lawgiver, **R/.**  
Jesus, unity of order and passion, **R/.**  
Jesus, freedom of the Spirit, **R/.**  
Jesus, obedient Son of the Father, **R/.**

For the freedom to love, **R/.** Give us your grace.  
For the freedom to believe, **R/.**  
For the freedom to hope, **R/.**  
For the freedom to worship, **R/.**  
For the freedom to serve in charity, **R/.**  
For the freedom to care for the suffering, **R/.**  
For the freedom to comfort the sick, **R/.**  
For the freedom to feed the hungry, **R/.**  
For the freedom to shelter the homeless, **R/.**  
For the freedom to proclaim the Gospel, **R/.**  
For the freedom to walk in chastity, **R/.**  
For the freedom to live in peace, **R/.**  
For the freedom to work in good conscience, **R/.**  
For the freedom to stand in solidarity, **R/.**  
For the freedom to seek justice, **R/.**  
For the freedom to reject sin, **R/.**  
For the freedom to reject coercion, **R/.**  
For the freedom to reject falsehood, **R/.**  
For the freedom to reject evil temptations, **R/.**  
For the freedom to reject injustice, **R/.**

Let us pray.

O God, who gave one origin to all peoples and willed to gather from them one family for yourself, fill all hearts, we pray, with the fire of your love and kindle in them a desire for the just advancement of their neighbor, that, through the good things which you richly bestow upon all, each human person may be brought to perfection, every division may be removed, and equity and justice may be established in human society. Through Christ our Lord.

**R/.** Amen.

## ***Collection of Masses of the Blessed Virgin Mary Republished***

Augustin Cardinal Mayer, then-Prefect of the Congregation for Divine Worship, promulgated the *editio typica* of the *Collectio Missarum de Beata Maria Virgine* on August 15, 1986. In the decree of promulgation, he wrote, “Because of the great number of requests from pastors and the faithful and especially from rectors of Marian shrines, it seemed opportune to publish a collection selected from existing Marian Mass formularies, many of which are outstanding for their teaching, piety, and the significance of their texts.” Some of those texts, though far from all, are also now found in the *Roman Missal, Third Edition*. Many others come from various Marian shrines around the world. Given the popularity of the *Collection* (the English translation was approved in 1990 by the Congregation), it seemed opportune to reprint it in light of the new *Missal*. A complete revision of the translation is not currently foreseen, so the Congregation, in a letter dated July 19, 2011 (Prot. n. 692/11/L), gave permission to reprint Volume I of this *Collection* (the *Missal*) with necessary updates so that it conforms to the text of the *Roman Missal, Third Edition*. This reprint will be provided with the following updates:

- The Order of Mass is taken from the *Roman Missal, Third Edition*;
- Prefaces, orations, and antiphons in the *Collection of Masses* which are also found in the *Roman Missal* are replaced with the version from the *Missal*;
- The introductory dialogue for Prefaces and the initial, standardized wording of the Preface (protocol) are replaced with the same text as translated in the *Missal*;
- The concluding formulae for the orations (Collect, Prayer over the Offerings, and Prayer after Communion) are updated as found in the *Missal*;
- As much as possible, replacement texts are only used if the integrity of the translation can be kept; in other words, if a corresponding prayer from the *Missale Romanum* only partially matches that used in the *Collectio*, it is not substituted, thus avoiding the mixing of translations in a single prayer;
- Capitalization rules and standard terminology (e.g., “Easter Time”) from the *Roman Missal* are applied;
- References in the introductory matter are updated when necessary to reflect current liturgical books.

Catholic Book Publishing Company and Liturgical Press, both of whom published the *Collection* previously, will also publish this reprint. It is expected that the text will be ready for purchase and shipping by September 2012.

## **CDWDS Does Not Approve Spanish Translation of U.S. Proper Blessings for *Bendicional***

In a letter dated March 9, 2012 (Prot. n. 539/11/L), Antonio Cardinal Cañizares Llovera, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, offered a reply to the USCCB’s request for *recognitio* of the U.S. proper blessings for the *Bendicional*, the Spanish–language translation of *De Benedictionibus* (the *Book of Blessings*).

The Spanish translations of English–language blessings that form the U.S. proper texts in the *Book of Blessings* for use in the dioceses of the United States were approved by the body of Bishops in 1999. Those proper texts were to be joined to the base text of the *Bendicional*, the *texto unico* (unified text) of the typical edition, already in use in Spanish-speaking countries including the United States.

Citing logistical concerns about the arrangement of the text and other unspecified errors, the Congregation declined to approve the text and requested a copy of the entire *Bendicional* with the U.S. blessings in place. The Subcommittee on Divine Worship in Spanish will review the matter at its next meeting in September 2012 and determine the necessary steps to resubmit the text for approval.

## Mexico Approves *Misal Romano, Tercera Edición*; Update on U.S. *Misal Romano*

The Conference of Mexican Bishops has approved and submitted a Spanish translation of the *Missale Romanum, editio typica tertia* to the Congregation for Divine Worship and the Discipline of the Sacraments for confirmation. Once that text has received the *recognito*, it will be examined by the Subcommittee on Divine Worship in Spanish, along with translations from other Spanish-language Conferences of Bishops whose texts have already been confirmed and implemented in order to select a base text of the *Misal Romano, Tercera Edición* for use in the dioceses of the United States. To date, there has been no final decision regarding the selection of the base text. The U.S. proper texts and adaptations were translated into Spanish and approved by the body of Bishops in June 2011, as has an appendix of Mass formularies for the principal patronal feast of each Spanish-speaking country. Work also continues on the preparation of catechetical materials to be used prior to the implementation date of the U.S. *Misal Romano*.

The Subcommittee on Divine Worship in Spanish has discussed a suggested timeline for publication of the *Misal Romano* in this country, although until a text is approved, no final decisions can be made. Once the base text from another Conference of Bishops has been chosen, the following steps must still be taken:

1. The USCCB will request an electronic copy of the *Misal Romano* from the appropriate Conference of Bishops, and negotiate the rights to use the text in the dioceses of the United States, which may include the right to sublicense the text.
2. Proper texts (particular observances in the Proper of Saints) for the dioceses of the United States (*e.g.*, St. Elizabeth Ann Seton, St. Damien de Veuster, Independence Day, etc.) will be substituted for the proper texts from the original Conference's text.
3. Adaptations to the *General Instruction of the Roman Missal*, the *Order of Mass*, and the Proper of Time from the original Conference's text but not approved for use in the United States will be removed, and approved U.S. adaptations will be put into place.
4. The completed *Misal Romano* will be presented to the Latin Church members of the USCCB for canonical vote at a plenary meeting following the text's preparation and approval by both the Subcommittee and the Committee on Divine Worship.
5. Once approved by a two-thirds majority of the Latin Church members of the USCCB, the full *Misal Romano*—with the U.S. propers and adaptations, together with the appendix of patronal feasts of the Spanish-speaking countries (already approved by the Bishops)—will be sent to the Congregation for the *recognitio*.
6. The Congregation will review and return the approved text with the *recognito* for the dioceses of the United States.
7. The final text will be provided to publishers authorized to produce editions of the *Misal*. Once their manuscripts (proofs) are approved and the *concordat cum originali* is given, the text will be ready for publication.

## 2014 Liturgical Calendar Available for Purchase

The 2014 edition of the *Liturgical Calendar for the Dioceses of the United States of America* is now available for purchase from the USCCB Secretariat of Divine Worship. The calendar lists each day's celebration, rank, liturgical color, Lectionary citations, and Psalter cycle.

Calendars are on sale for \$10.00 each, and are available either in 8½ × 11" paperback or e-mailed in Microsoft Word or PDF format. Checks are to be made out to the Committee on Divine Worship and mailed to the Secretariat at 3211 Fourth Street, NE, Washington, DC 20017, ATTN: 2014 Liturgical Calendar.