



NewsLetter

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CDWDS Confirms Blessed John Paul II for U.S. Proper Calendar

On October 12, 2012, the Congregation for Divine Worship and the Discipline of the Sacraments granted *recognitio* to the inscription of the Optional Memorial of Blessed John Paul II on October 22 into the Proper Calendar for the Dioceses of the United States of America (Prot. n. 646/12/L). The Latin Church Bishops of the USCCB approved the inscription at the November 2011 plenary meeting.

Proper texts, which had appeared in the March-April 2011 issue of the *Newsletter*, were also confirmed by the Congregation (Prot. n. 652/12/L, Oct. 13, 2012) and made available to Bishops and diocesan worship directors. In addition, the following changes are now made to the 2013 and 2014 editions of the *Liturgical Calendar for the Dioceses of the United States of America*:

October 2013

22 Tue Weekday green/white
[Blessed John Paul II, Pope]
 Rom 5:12, 15b, 17-19, 20b-21/Lk 12:35-38 (474)

October 2014

22 Wed Weekday green/white
[Blessed John Paul II, Pope]
 Eph 3:2-12/Lk 12:39-48 (475)

Archbishop Aymond Addresses the 2012 National Meeting of Diocesan Liturgical Commissions

The 2012 National Meeting of Diocesan Liturgical Commissions took place in San Jose, California on October 9-12, 2012. Delegates from 76 dioceses considered the theme Strangers No Longer: Partners in the Promise on multicultural liturgy, assisted by major presentations from Bishop Gerald Barnes of San Bernardino, Dr. Carmen Nanko-Fernández, and Rev. Brett Hoover, CSP. Archbishop Gregory Aymond, Chairman of the Committee on Divine Worship, addressed the delegates during the meeting:

Before sharing with you some reflections, my sisters and brothers, I want to first of all thank you for your ministry and your important leadership as liturgists. Thank you in particular for the catechesis that you provide on the diocesan level. Thank you also for planning and guiding the liturgical celebrations in your own dioceses, so that others

may have a more intimate encounter and a more profound encounter with the Risen Christ through Word and through Eucharist. Please know that your work and your leadership is important to the People of God, it is important to our clergy who preside, it's important to other lay ministers and in a very special way to the bishops, and I thank you on behalf of the Bishops' Committee on Divine Worship for what you do in your dioceses throughout the United States. And thank you for being here this week for the dialogue and also for your input even beyond these days to the Bishops' Committee on Divine Worship. We are most grateful.

I also want to express gratitude for the recent endeavor that you have undertaken, and that is your collaborative work with the National Federation for Catholic Youth Ministry. You were working with them to update the 1997 document *From Age to Age: The Challenge of Worship with Adolescents*. Worship with adolescents often presents challenging questions, so thank you to those of you who are working on this document, which I hope will help us address some of these questions. I received a draft copy of it; it looks very helpful and I look forward to being able to study it more adequately.

I'd just like to comment very briefly, because I know our time is limited this afternoon, and also Msgr. Rick Hilgartner will give a more extensive report on work that we're doing in the Bishops' Committee, but I would like to comment briefly on five different areas.

The first is on the *Roman Missal*. Thanks to all of you for your important and very effective work in providing catechesis for the implementation of the *Roman Missal*. It seems as though in talking to bishops and many others throughout various dioceses, the catechesis portion of the implementation of the *Roman Missal* was very official and, I would say, very successful throughout the country. It seems to me and to a lot of people who have observed this, that to many people in the pews, this has been a somewhat reasonable adjustment, given the fact that as human beings we don't usually like change. Both locally and at the USCCB, we have heard some concerns from priests regarding the wording of some of the proper prayers, and as many of us know, some are easier than others to proclaim. But nonetheless we have listened attentively to these concerns, and we do believe in time and practice we will grow more comfortable with the texts. We believe that it will also take this year of implementation in order for us to reflect more adequately upon what has happened with the new translation. At the regional meetings this November, the bishops will discuss and assess two things: the catechetical efforts that went into the implementation, and then secondly, the process that was used for the preparation of the texts and also the approval of the texts, and we'll see what we can learn from this as we move on to other projects of translation and implementation.

The second point that I would like to comment on briefly is obviously the fiftieth anniversary of Vatican II, and it is a topic of your study day this week, and the Bishops' Committee on Divine Worship will commemorate the fiftieth anniversary of *Sacrosanctum Concilium* and reflect on the ongoing work of liturgical renewal. The Bishops' Committee will issue a statement on the anniversary, and we will also hold a seminar prior to the November 2013 meeting on renewal in the liturgy.

As you and I know and hold sacred, true renewal does not mean that we just go back and adopt the past. It doesn't mean that we remain in the *status quo*. It means that we pray and ponder and propose ways in which together as the Church we can foster a full, conscious, and active participation in the liturgy. This is an issue that the bishops will be grappling with in the USCCB cycle of 2013-2016: how can we as a Church throughout the United States truly do renewal in liturgy, and how can we foster a full, conscious, and active participation in liturgy, recognizing that it's a challenge in general, but also recognizing that today it is estimated that approximately 24% of our Catholics attend Mass every Sunday. So we do have our work cut out for us. And I think it gives us an opportunity, along with you, to focus on the New Evangelization.

Third, I commend you for your attentiveness to the issue of inculturation. That is also an important issue for us as the bishops of the Conference and the bishops throughout the United States. We all know and are feeling the good effects of the growing cultural diversity in the United States. It does pose both challenges and great opportunities for worship. One of the challenges that we all face is that very often in general, people are not always patient and welcoming to other cultures and other languages. So in that arena we certainly have a lot of

work to do, a lot of catechesis and education, but we must find ways to discuss this and to provide a plan of action for catechesis, and ultimately, implementation.

Fourth, our future work as the Bishops' Committee on Divine Worship will be the work of looking at the retranslation of various rites. The first two are Marriage and Confirmation. We will study and evaluate what we celebrate together; we will study and evaluate the texts that will be given to us; and, regarding Marriage, I also want to thank you for your input on the study of cultural adaptation which has been of great help to us and will continue to be helpful as we look at the drafts. Also as we look to the RCIA and infant Baptism, we expect to have preliminary drafts in 2014, and we will need to look at those drafts to see what is positive and what areas we can improve on, not only in the drafts, but regarding the celebration of RCIA and infant Baptism. As each rite is studied, we would ask for your input and we appreciate that input, and as each rite is revised, we will need your help in catechesis on the individual diocesan level.

Fifth and lastly is a project that I hope I live long enough to be able to see. The bishops of the United States have given their OK for us to look at the retranslation of the Scriptures: that there would be one translation of the Old Testament and New Testament that would be used for personal reflection, catechesis, and worship. We hope that the work will begin in the not too distant future. We know it will take a long time and as I said, I hope I'll be around to see it.

In my name and in the name of the Bishops' Committee, I do want to thank those who are of service to the Church, to all the bishops of the United States, and they are certainly of service to you. As to Msgr. Rick Hilgartner who serves as our Executive Director, to Fr. Dan Merz who serves as his Associate, and Sr. Doris Turek, I thank you my sister and brothers for your hard work and collaboration that we have together, and the good leadership that you give to the Bishops' Committee.

I will conclude as I began, with words of gratitude for our work together, for being able to be co-workers in the vineyard of the Lord, especially in the area of liturgy and worship. Your leadership and ministry on the diocesan level is so important to us, and these gatherings give us an opportunity to listen and to dialogue with you on some very important issues. Thank you very much for your ministry.

Msgr. Anthony Sherman Receives 2012 McManus Award

During the 2012 National Meeting of Diocesan Liturgical Commissions, Monsignor Anthony F. Sherman of the Diocese of Brooklyn was presented with the Msgr. Frederick R. McManus Award for his contributions to pastoral liturgy at the national level. Msgr. Sherman served in the USCCB Secretariat of Divine Worship as Associate Director from 2002-2007, and as Executive Director from 2007-2011. His remarks in accepting the McManus Award are printed for the benefit of our readers:

Having spent so many years of my life serving bishops, both on a diocesan level and then later on the national level, I am truly humbled at the reception of this prestigious award. To Msgr. John Burton and the Board of Directors of the FDLC, I express my heartfelt thanks and appreciation. Having sat on the Board of Directors as a regional representative, I know the care that is given to the bestowal of this honor.

This evening I would like to speak directly to the core of the FDLC, which is composed of the men and women appointed by their bishops to be responsible for the shape, form, and execution of the ongoing liturgical reform of the Second Vatican Council. From you is required a great deal of patience. The position you find yourself in can sometimes be a mysterious one, even to yourself. You serve at the bishop's pleasure but are also driven by a zeal for the liturgy and the wish that it be celebrated in the best possible manner in your diocese. Collaboration can be difficult and, at times, frustrating, but it is crucial for the work we are engaged in.

Strange but true: liturgy directors find themselves in a position of surprising influence. I count this as the reason why the liturgist-as-terrorist jokes are still very much alive. The liturgy is at the heart of who we are as Church,

and so it is no surprise that people know that when we talk about it or have to introduce new aspects of it, we are touching on some sensitive nerves of the Church. While in our zeal, we wish the liturgy to truly give fitting glory to God and sanctification of us all, the virtues of patience and humility are crucial. I can recall in the early days of the implementation of the RCIA how my bishop, after having been prepped by me for half an hour, began his homily at the Rite of Election by saying how grateful he was that the Elect had chosen the Church. As I looked out at the shocked faces of my religious education co-directors of implementation, I knew we all had a long way to go. Now it is true that we could all have ranted and raved about that evening, although it would not have reversed anything. But, brothers and sisters— and this is the mysterious working of God’s grace— back in the sacristy the bishop looked at me, and with true sadness, said, “Tony, I got it all wrong. I am terribly sorry but I was just so moved by the celebration.” All future celebrations were fine and, in fact, they improved and were deepened by the bishop’s insights.

After the Council and now after the third edition of the *Roman Missal*, education and formation are the issues that cannot be lost sight of, although they can drain every ounce of energy from us. Working together with our experts in catechesis, we need to review and revisit the catechesis given in the past but hardly ever addressed today, things taken for granted: Communion under both kinds, Communion in the hand, multiple ministries, and full, active, and conscious participation. In those heady times of old, we swam in the waters of fresh and new catechesis. It was new and it was exciting and we desperately wanted to have those changes implemented.

Today we are in a different space and a different time but catechesis is still desperately needed. The problem with this part of our ministry is that we get easily distracted and don’t follow up. Some of our dioceses have wonderful liturgical and sacramental norms, but sometimes they are well-kept secrets. Another challenge is updating our norms in accordance with new pastoral practices and legislation.

Another aspect about educational formation is that our energies get exhausted. I think now of the quiet that has ensued since the new translation. There is still a sizeable group of people that were not touched by our efforts. I am sure that this, now not so glorious but still challenging effort, is part of the future agenda of the FDLC.

Liturgy directors in a true sense of humility are aware that they too must attend to ongoing education and development. So we gather here but then we must also attend to private study. This is not only for our own self-formation. Our bishops and diocesan curia need to be able to look to us for background and an informed sense of direction. They can tell immediately when we are winging it or when what we offer is solidly rooted in study and meditation. A passionate desire for a vibrant liturgical life backed by serious study will provide the center for the leaders of the diocese to come and approach us, for it will be perceived that the issue is not an egotistical one but a desire for God’s Church to grow and develop.

We are on the verge of new translations for all the remaining sacraments. The educational challenge is a clear one but the amount of patience and humility that will be demanded will be like that of the prophets — “a double portion.” We all know that sometimes there are voices of resistance or opposition, but it should be met with gentleness while at the same time pointing out the direction of the Church. Our zeal may be great but when the brethren tell us to “put it in our shopping bag and head home” then humor is called for. We realize only too painfully that we are not the ultimate vehicles of the success of the reform, but one vehicle that God may or may not choose. We need to be humorous with ourselves, for when we are not or cannot, then we are putting too much stock in our own efforts and not enough in the workings of the Holy Spirit. Be gentle when meeting resistance and recall the words of Scripture that with this, what is needed is prayer.



Msgr. Anthony Sherman accepts the 2012 McManus Award at the National Meeting of Diocesan Liturgical Commissions in San Jose, California.

The journey over the years has been rich in experience. As a younger priest, I could not understand those days when people seemed to revel in what many perceived as tension between the Federation and the national liturgical office for the Bishops' Conference. There is a certain sense in which the FDLC was born from the BCL. In days past, I thought to myself that it is always hardest to get along with those who are close to you. In the last few years I have experienced a sense of mutual respect, cooperation, and reconciliation, as well as the awareness that for the mission to be achieved, mutual collaboration and respect was so needed. I am not saying that there are not tensions. Tensions are part of this divine-human endeavor we are engaged in, and without them there would be no life. But strive we must to avoid any type of animosity, for then the work of the Spirit becomes impeded by human pride.

Liturgy directors are in the trenches of the liturgical reform and they are not always recognized for their work. We have recently mourned the death of Sr. Anthony Poreira, who was the liturgy director of Phoenix from 1977 to 2005. Sr. Anthony and I shared war stories together but she was always an inspiration to me and enabled me to realize that behind all zeal there must be true patience and humility. Sr. Anthony I am sure is now enjoying the heavenly liturgy and, in a real sense, that is what it is all about.

So my friends, let us be on the road. Difficulties enough there are, but then there is God's grace. Personal conflicts may arise, but then there is the awareness that we are brothers and sisters in the Lord. Ultimately we should not be fearful about whether the skies are dark or the skies are bright. We have to be attentive to the ongoing liturgical reform but always with a firm belief that it is the Holy Spirit who is at work. Be patient, be humble, walk with the Lord, and be open to the joy of your ministry. A contemporary musical setting of Isaiah 40-41 arranged by David Haas expresses it well: "We will run and not grow weary, for our God will be our strength, and we will fly like the eagle, we will rise again." Thank you.

Position Statement of the 2012 National Meeting of Diocesan Liturgical Commissions

The 2012 National Meeting of Diocesan Liturgical Commissions adopted one position statement, reprinted for the benefit of our readers, and one Executive Committee resolution dealing with a matter of internal FDLC governance.

Whereas many pastors and organists share anecdotes about the many non-liturgical requests that people have made regarding their wedding ceremonies;

Whereas it seems that couples often wish to use the liturgy as a vehicle for their own rituals;

Whereas popular secular rituals have been introduced into American Catholic wedding ceremonies;

Whereas our country, unlike many others in the world, includes a wide variety of ethnic and cultural influences which have introduced cultural additions to our liturgies;

Whereas marriage is not an isolated event involving only two people, but one that is rooted in faith, family ties and is directed toward the enrichment of the human community;

It is the position of the delegates to the 2012 National Meeting of Diocesan Liturgical Commissions that: the FDLC, in anticipation of the publication of a revised *Order for Celebrating Marriage* (OCM), invite the Bishops' Committee for Divine Worship to collaborate on the creation and publication of a print and digital pastoral companion of liturgical catechesis for the OCM.

Celiac Disease, Alcohol Intolerance, and the Church's Pastoral Response

Celiac disease is an immune reaction to eating gluten, a protein found in wheat, barley, and rye. For those with the disease, eating gluten triggers an immune response in the small intestine. Over time, this immune reaction damages the small intestine's lining and hinders absorption of some nutrients. The intestinal damage often causes stomach pain, diarrhea, and weight loss, and can lead to serious complications. A Mayo Clinic-led analysis published in 2012 estimates that roughly 1.8 million Americans have the disease, but around 1.4 million of them are unaware that they have it.

Given the serious health risk for those suffering gluten intolerance, it is important for pastors and other Church leaders not only to be aware of the reality, but prepared to address the situation of Catholics with celiac disease who come to parishes and seek to receive Holy Communion in a safe, sensitive, and compassionate manner.

The Risk of “Cross-Contamination”

For those members of the faithful with gluten intolerance, even trace amounts of gluten can be damaging. It is important, therefore, to be mindful of “cross-contamination” when using either low-gluten hosts or when offering Holy Communion to someone only under the species of wine. It might be best, for example, for the communicant to prepare a pyx with the low-gluten host before Mass, in order to avoid the situation of a sacristan who has handled the other hosts also to handle the low-gluten ones. At Communion time, then, they could approach the sanctuary together with any Extraordinary Ministers of Holy Communion and receive the pyx from the celebrant with the words “The Body of Christ” (or, if possible, they could be given the pyx within the normal Communion line, provided “contamination” from handling of the pyx is avoided). Similarly, it might be necessary for someone who has permission to receive Holy Communion under the species of wine alone to prepare before Mass a chalice, which will not be part of the commingling rite and from which either they alone will receive or from which they will be the first to receive. Such precautions are not only medically necessary, but they demonstrate compassion to avoid singling out those who want to receive Communion, but are unable to receive one or the other species.

Low-Gluten Hosts and Mustum

The most recent Church teaching on the use of mustum and low-gluten hosts at Mass remains the letter from then-Cardinal Joseph Ratzinger on July 24, 2003 (Prot. n. 89/78-17498), which was addressed to the Presidents of Conferences of Bishops: www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20030724_pane-senza-glutine_en.html. In that letter, pastors and the faithful are reminded that for bread to be valid matter for the Eucharist, it must be made solely of wheat, contain enough gluten to effect the confection of bread, be free of foreign materials, and unaffected by any preparation or baking methods which would alter its nature. The amount of gluten necessary for validity in such bread is not determined by minimum percentage or weight, though hosts which have no gluten are considered invalid matter for Mass. (In the Roman Rite, the bread prepared for the Eucharist must also be unleavened.)

Mustum is defined as grape juice in which fermentation has begun, but has been suspended with the result that its alcohol content (usually less than 1.0%) does not reach the levels found in most table wines. It should not contain additives and may be stored through freezing or other means. The process used for the suspension of fermentation must not alter the nature of the juice in any way. The amount of alcohol needed for validity in mustum is not determined by a minimum percentage or weight. Pasteurized grape juice in which all alcohol has been evaporated through high temperature preparations is invalid matter for Mass. In the United States, it is forbidden to sell wine without the addition of sulfates as preservatives. The Church has determined that the very small amount of sulfates is acceptable and does not make the matter invalid.

The lay faithful who are not able to receive Holy Communion at all under the species of bread, even of low-gluten hosts, may receive Holy Communion under the species of wine only, regardless of whether the Precious Blood is offered to the rest of the faithful present at a given celebration of Mass.

Permission for priests, deacons, or the lay faithful without distinction to use mustum or low-gluten hosts is within the competence of the diocesan Bishop. The authority to permit the lay faithful to use mustum and low-gluten hosts in the reception of Holy Communion may be delegated to pastors under canon 137 §1 of the Code of Canon Law. Medical certification of a condition justifying the use of mustum or low-gluten hosts for Holy Communion is not required. Such permission, once granted, stands for as long as the condition persists which occasioned the request for the original permission.

As a best practice, it is recommended that individuals with gluten and/or alcohol intolerance arrange through their parish the purchase any low-gluten hosts or mustum. This facilitates the oversight and good stewardship of the pastor who is responsible as mentioned above. It also “normalizes” the practice for the communicant, as well as keeping the purchase of liturgical supplies together in the parish budget.

It is also worth recalling that, through the doctrine of concomitance, the Church teaches that under either species of bread or wine, the whole Christ is received (cf. *General Instruction of the Roman Missal*, no. 282; *Catechism of the Catholic Church*, no. 1390). Thus, the faithful may be confident in the Real Presence of Christ in the Eucharist they receive, even under only one or the other species.

Obtaining Low-Gluten Hosts and Mustum

In the dioceses of the United States, there are three approved distributors of low-gluten hosts and two of mustum known to the Secretariat of Divine Worship. (Any additional low-gluten host and/or mustum distributors are strongly encouraged to contact the Secretariat so that an up-to-date listing may be maintained.)

Low-Gluten Hosts

Benedictine Sisters of Perpetual Adoration
Altar Breads Department
31970 State Highway P
Clyde, MO 64432-8100
Phone: (800) 223-2772
E-Mail: altarbreads@benedictinesisters.org
Web: www.BenedictineSisters.org

Gluten Content: 0.01%

Parish Crossroads
P.O. Box 84
Zionsville, IN 46077-0084
Phone: (800) 510-8842
E-Mail: admin@parishcrossroads.com
Web: www.ParishCrossroads.com

Gluten Content: 0.016%

GlutenFreeHosts.com Inc.
100 Buckley Road
Liverpool, NY 13088
Phone: (800) 668-7324 ext. 1
E-Mail: info@glutenfreehosts.com
Web: www.GlutenFreeHosts.com

Gluten Content: 0.002%

Mustum

Mont La Salle Altar Wines
605 Trancas Street, Suite D
Napa, CA 94558
Phone: (800) 447-8466
E-Mail: info@montlasallealtarwines.com
Web: www.MontLaSalleAltarWines.com

Monks Wine & Candles
P.O. Box 681248
Schaumburg, IL 60168
Phone: (800) 540-MONK (6665)
E-Mail: info@monkswineandcandles.com
Web: www.MonksWineAndCandles.com

Conclusion

“Any baptized person not prohibited by law can and must be admitted to Holy Communion” (can. 912). It is important for pastors to make every effort to accommodate and normalize the experience of Communion for the faithful, including those suffering from celiac disease. As this article points out, such can certainly be done within the norms of Church teaching.

CDWDS Issues “New Evangelization” Mass Formulary for the Year of Faith

In early October 2012, the Congregation for Divine Worship and the Discipline of the Sacraments released the Latin and vernacular texts of a new Mass formulary, “For the New Evangelization,” intended for use during the Year of Faith (October 11, 2012-November 24, 2013). The Scripture readings are: Sirach 34:9-20 or 42:17-24 (Easter Time: Acts 10:34a, 36-43); Psalm 22 (21):26-27ab, 28a and 31, 32; Ephesians 4:23-32 or Colossians 3:12-17 (Easter Time: Hebrews 10:19-25); and Luke 4:14-22a. More information can be found on the Holy See’s Year of Faith website at www.AnnusFidei.va.

Entrance Antiphon Cf. Ps 105 (104): 3-4, 5
Glory in his holy name;
let the hearts that seek the Lord rejoice.
Turn to the Lord and his strength;
remember the wonders he has done.

Collect
O God, who in the power of the Holy Spirit
have sent your Word to announce good news to the
poor,
grant that, with eyes fixed upon him,
we may ever live in sincere charity,
made heralds and witnesses of his Gospel in all the
world.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy
Spirit,
one God, for ever and ever.

Prayer over the Offerings
Graciously sanctify these gifts, we pray, O Lord,
and kindly receive our humble offering,
that our bodies may become a living sacrifice,
holy and pleasing to you,
and grant that we may serve you in newness of life,
not according to the old humanity but according to
your Spirit.
Through Christ our Lord.

Communion Antiphon Cf. Lk 4:18-19
The Spirit of the Lord is upon me,
for he has anointed me to announce the good news,
to proclaim a year acceptable to the Lord,
and a day of redemption.

Prayer after Communion
Having renewed us in mind by the nourishment
of the precious Body and Blood of your Son,
graciously grant us, O Lord,
a changed heart and a new spirit
that we may walk with perseverance in newness of
life.
Through Christ our Lord.

Antífona de entrada Cf. Sal 104, 3-4, 5
Gloriaos en su santo nombre,
que se alegren los que buscan al Señor.
Recurrid al Señor y su poder,
recordad las maravillas que hizo.

Oración colecta
Dios nuestro, que por el poder del Espíritu Santo
enviaste a tu Verbo para evangelizar a los pobres,
haz que nosotros, teniendo los ojos fijos en Él,
vivamos siempre con caridad auténtica,
como mensajeros y testigos de su Evangelio en todo el
mundo.
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
Te rogamos, Señor, que santifiques estos dones
y acojas, en tu bondad, nuestra humilde ofrenda
para que nuestros cuerpos lleguen a ser un sacrificio
vivo, santo y agradable a tí
y nos concedas servirte, no como el hombre viejo,
sino en novedad de vida, según tu Espíritu.
Por Jesucristo, nuestro Señor.

Antífona de comunión Cf. Lc 4, 18-19
El Espíritu del Señor está sobre mí,
porque me ha ungido para evangelizar,
para proclamar el año de gracia del Señor
y el día de la redención.

Oración después de la comunión
Renovados con el alimento precioso
del Cuerpo y de la Sangre de tu Hijo,
te rogamos, Señor, que transformes nuestro corazón
y nos concedas un espíritu nuevo,
para que caminemos fielmente en novedad de vida.
Por Jesucristo, nuestro Señor.