



# NewsLetter

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Ms. Hannah R. Dell  
*Staff Assistant*

**USCCB Secretariat of  
Divine Worship**  
3211 Fourth Street, NE  
Washington, DC 20017  
Tel: (202) 541-3060  
Fax: (202) 541-3088  
[www.USCCB.org](http://www.USCCB.org)

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### **Holy See Surveys Sacred Music 50 Years after Vatican II**

On January 22, 2014, Archbishop Joseph Kurtz, Archbishop of Louisville and USCCB President, received a letter from Antonio Cardinal Cañizares Llovera, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, and Gianfranco Cardinal Ravasi, President of the Pontifical Council for Culture, inviting participation in an inquiry into the current state of sacred music and the liturgy. Prompted by the occasion of the 50th anniversary of the Second Vatican Council (in 2012), of the promulgation of *Sacrosanctum Concilium*, the Council's Constitution on the Sacred Liturgy (in 2013), and the upcoming 50th anniversary of *Musicam Sacram* (in 2017), this study seeks to reflect on the developments in the field of music and the desire to offer a contribution to the ministry of musicians for the glory of God and the sanctification of the faithful.

The survey, containing a total of 40 questions, focuses on several areas:

- Formation of those engaged in music ministry – pastoral musicians as well as composers;
- Musical heritage – the preservation of musical archives, the use of chant in the Liturgy, and the role of the Church as a “patron of the arts”;
- Contemporary musical culture – the use of various musical forms, and the Church in dialogue with contemporary cultures;
- Music for the Eucharist, the sacraments, and the Liturgy of the Hours – fidelity to liturgical norms, music that supports the rites;
- Composition and composers – how new music is prepared, the process of approval for use in the liturgy, guidelines for composition, repertoire or collections of music for liturgical use;
- Choirs – their location and relation to the assembly, repertoire, and oversight; and
- Instruments – the pipe organ, other instruments, and guidelines of the episcopal conferences.

The survey included background information on the nature and role of sacred music within the liturgy drawn primarily from the Instruction *Musicam Sacram*, promulgated by the Sacred Congregation for Rites on March 5, 1967.

Archbishop Kurtz entrusted the task of conducting the survey to the Committee on Divine Worship. Bishop Arthur Serratelli, Committee Chairman, forwarded the survey to the Bishops to seek participation from within their dioceses. In addition, as the letter from Cardinal Cañizares and Cardinal Ravasi suggested, the survey was

forwarded to members of the Federation of Diocesan Liturgical Commissions (FDLC), to seminaries and various theology faculties, and to organizations with a particular focus in sacred and liturgical music.

Completed surveys are being returned to the Secretariat of Divine Worship in late March, and a summary report is being drafted for submission to the Congregation for Divine Worship and the Pontifical Council for Culture. Individual responses will be submitted along with the summary report.

In their letter to the Presidents of the Episcopal Conferences, Cardinal Cañizares and Cardinal Ravasi expressed the hope that the survey can foster “an intense and enriching reflection on the musical patrimony of the Church, the liturgical music composed in the last 50 years, and the influence of both on the quality of liturgical participation and the dialogue between the Church and the panorama of contemporary art and culture.”

## **Pope Francis Celebrates 50th Anniversary of *Sacrosanctum Concilium***

*On February 18, 2014, Pope Francis addressed a message to Antonio Cardinal Cañizares Llovera, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, on the occasion of a symposium in Rome celebrating the fiftieth anniversary of the Constitution of the Sacred Liturgy, Sacrosanctum Concilium. The Holy Father’s message is presented here for the benefit of our readers:*

It has been 50 years since the promulgation of the Constitution *Sacrosanctum Concilium*, the first document promulgated by the Second Vatican Council, and this important anniversary gives rise to feelings of gratitude for the deep and widespread renewal of liturgical life, made possible by the teaching of the Council, for the glory of God and the building up of the Church. At the same time, this anniversary pushes us to revive our commitment to accept and implement this teaching in an ever fuller way.

The Constitution *Sacrosanctum Concilium* and the further developments of the Magisterium have enabled us to understand the liturgy more deeply in the light of divine Revelation as the “exercise of the priestly office of Jesus Christ” in which “the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members” (SC, no. 7). Christ is revealed as the true protagonist of every celebration, and he “always associates the Church with himself... his beloved Bride who calls to her Lord, and through him offers worship to the Eternal Father” (*ibid.*). This action, which takes place through the power of the Holy Spirit, has a deep creative force capable of attracting to himself every human being and, in some way, the whole of creation.

To celebrate true spiritual worship means to offer oneself as a living sacrifice, holy and pleasing to God (cf. Rom 12:1). A liturgy that is detached from spiritual worship risks being emptied, losing its Christian originality and decaying into a generic, sacred—almost magical—sense, and into an empty aestheticism. As the action of Christ, the liturgy pushes from its own internal nature to be clothed with the mind of Christ, and in this dynamism the whole of reality is transfigured. “[O]ur daily life in our body, in the small things, must be inspired, profuse, immersed in the divine reality, it must become action together with God. This does not mean that we must always be thinking of God, but that we must really be penetrated by the reality of God so that our whole life... may be a liturgy, may be adoration” (Benedict XVI, *Lectio Divina* at the Roman Seminary, February 15, 2012).

Giving thanks to God for what has been made possible, it is necessary to join a renewed willingness to move forward along the path set out by the Council Fathers, because there is still much to be done for a correct and complete assimilation of the Constitution on the Sacred Liturgy on the part of the baptized and the ecclesial communities. I refer in particular to the commitment to a strong and organic initiation and liturgical formation, both for the lay faithful as well as the clergy and persons in consecrated life.

As I express my gratitude to all who have promoted and prepared this meeting, I hope that it will bring forth the desired fruits. For this I invoke the intercession of the Blessed Virgin Mary and cordially send to Your Eminence, to the staff, the speakers, and to all the participants my Apostolic Blessing.

## **USCCB Administrative Committee Approves National Shrine of Blessed John Paul II**

On March 11, 2014, the USCCB Administrative Committee granted to the Shrine of Blessed John Paul II in Washington, DC the designation of National Shrine. Originally opened as the Pope John Paul II Cultural Center in 2001, the space was repurposed in 2011 by the Knights of Columbus as a shrine to the late Pope. A full time priest chaplain has been assigned to the Shrine to provide and coordinate spiritual and pastoral care for the individual and group pilgrims who come to pray and be inspired by the life and teaching of soon-to-be Pope Saint John Paul II.

Extensive plans are also underway to renovate the Chapel and other spaces to provide for the pilgrims. Devotion to the late Pope is strong in the United States and around the world as evidenced by the rapidity of his canonization, set to take place in Rome on the Second Sunday of Easter, also called Divine Mercy Sunday by John Paul's own decree. The newest National Shrine's decree of designation was signed by Archbishop Joseph E. Kurtz, USCCB President, on March 19, the Solemnity of Saint Joseph, and presented to Donald Cardinal Wuerl, Archbishop of Washington.

## **Liturgical Celebrations for the Canonization of Bl. John XXIII and Bl. John Paul II**

The Secretariat of Divine Worship has received inquiries about how to celebrate the canonizations of soon-to-be Saints John XXIII and John Paul II, and many dioceses have already organized diocesan Masses of Thanksgiving. Pope Francis will celebrate the Canonization Mass on Sunday, April 27, the Second Sunday of Easter (or of Divine Mercy), and the liturgical texts to be used for that day must be the Mass of that day, as the Sundays of Easter Time may not be set aside in favor of other observances. For celebrations that might take place on weekdays of Easter Time, one could appropriately use the Mass "For Giving Thanks to God" (Masses and Prayers for Various Needs and Occasions, no. 49). Alternatively, at the direction or with the permission of the Diocesan Bishop, a Votive Mass of a particular saint could be celebrated on a weekday of Easter (see *General Instruction of the Roman Missal* [GIRM], no. 374–375). In this case, one could use the Common of Pastors: For a Pope, using the names of both Saints as appropriate.

Unless other indications are given by the Holy See, it is not appropriate to celebrate the Memorial of a Saint on a day other than the feast day inscribed in the *Roman Martyrology* (see GIRM, no 355b). At this time, the Optional Memorial of Bl. John Paul II (as inscribed on the Proper Calendar for the Dioceses of the United States) is October 22. The feast day for Bl. John XXIII is October 11, though at this time, that observance is not inscribed on either the General Roman Calendar or the U.S. proper calendar.

## **Eucharistic Prayers for Reconciliation during Lent**

Some of the Eucharistic Prayers in the *Roman Missal* have proper prefaces and can only be used when there is no other required preface for a day, for example, Eucharistic Prayer IV, the Eucharistic Prayers for Various Needs, and the Eucharistic Prayers for Masses with Children. Eucharistic Prayer II has a proper preface, but may be used with any other preface provided in the *Missal*.

The Eucharistic Prayers for Reconciliation fall in between the previous two categories. They have their own proper preface, but they may also be used with certain other prefaces that express the themes of penance and conversion. The *Roman Missal*, in fact, explicitly encourages their use during Lent with the Lenten prefaces: "Although these Eucharistic Prayers have been provided with a proper Preface, they may also be used with other Prefaces that refer to penance and conversion, as, for example, the Prefaces of Lent."

The liturgical time of Lent is an ideal period to use these beautiful prayers as the Church proclaims the Gospel message of repentance and reconciliation with particular focus and clarity.

## Exploring the Relationship between the Penitential Act and *Kyrie* at Mass

The relationship at Mass between the Penitential Act and the chant *Kyrie, eleison* is somewhat unique, requiring careful discernment to determine when either or both of these parts are included or omitted. The *General Instruction of the Roman Missal* (GIRM), nos. 46, 51-52, 125, and 258, treats the *Kyrie* as separate from the Penitential Act proper (with the exception of form C). GIRM no. 51 describes the Penitential Act as “a formula of general confession” and then states in no. 52:

After the Penitential Act, the *Kyrie, eleison* (*Lord, have mercy*), is always begun, unless it has already been part of the Penitential Act. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is usually executed by everyone, that is to say, with the people and the choir or cantor taking part in it.

Each acclamation is usually pronounced twice, though it is not to be excluded that it be repeated several times, by reason of the character of the various languages, as well as of the artistry of the music or of other circumstances. When the *Kyrie* is sung as a part of the Penitential Act, a “trope” precedes each acclamation.

While the GIRM sees the *Kyrie* as separate from the Penitential Act, it also sees a close relationship between these two parts of the Introductory Rites. This is seen most clearly in form C where the *Kyrie* is incorporated into the Penitential Act itself.

### Omitting the Penitential Act but Keeping the *Kyrie* as an Option

There are six examples of omitting the Penitential Act but still allowing the *Kyrie* to be used. Two come from the *Ceremonial of Bishops* (CB), the “Reception of the Bishop in his Cathedral Church” (no. 1143) and the “Investiture with the Pallium” (no. 1155). The remaining four examples are in the *Roman Missal*, namely, Ash Wednesday (including any stational processions during Lent), Palm Sunday, the extended form of the Vigil Mass for Pentecost, and the combining of Mass with Morning or Evening Prayer. In all of these examples, the rubrics say more or less the same thing, that the Penitential Act is omitted, “and, if appropriate, the *Kyrie*...”

The two examples from the CB seem to omit the Penitential Act because a reception of various persons takes its place. Indeed, there is a pattern in the Roman liturgy that whenever something additional takes place at the beginning of Mass, then the Penitential Act is omitted. In the CB, however, the *Kyrie* may also be omitted “as circumstances suggest,” perhaps because of the rite of sprinkling, which took place when the Bishop first arrived in the church (no. 1142), or perhaps simply because the reception of persons could take a long time.

Slightly different are the first two examples from the *Missal*. Both Ash Wednesday and Palm Sunday foresee, where possible, a solemn procession from a separate place to the church of celebration. The Ash Wednesday (and Lenten) procession calls for a Litany of the Saints to be chanted, which normally includes a *Kyrie* chant. While the Palm Sunday procession does not require the same Litany, it does prescribe “suitable chants in honor of Christ the King.” It seems, then, that the *Kyrie* becomes optional in these circumstances because of a solemn procession that would normally include a *Kyrie* or related chant. The papal Mass for the Feast of the Presentation of the Lord in 2014 supports this reasoning. The rubrics for the feast day do not explicitly state that the Penitential Act is omitted, but otherwise imply that it is, following the logic mentioned above that when something additional takes place at the beginning of Mass, the Penitential Act is omitted. Neither do the rubrics mention anything about the *Kyrie*, but the papal Mass, having omitted the Penitential Act, included a *Kyrie* (again, following the logic that a solemn procession may be concluded with a *Kyrie*).

The example of the Pentecost Vigil Mass has the same rubrics given for the combination of Mass with Morning or Evening Prayer: “After the Psalmody, omitting the Penitential Act, and if appropriate, the *Kyrie*...” (Pentecost Vigil Mass, no. 2; cf. *General Instruction of the Liturgy of the Hours*, nos. 94-95). The Psalms have traditionally been understood in a spiritual sense to prefigure the suffering of Christ and thus they fittingly take the place of the

Penitential Act. In this case, the *Kyrie* serves, optionally, as a fitting conclusion to the Psalmody, similar to how the “Christ, hear us” chant sometimes concludes the Litany of the Saints in a Christological key.

### **Omitting Both the Penitential Act and the *Kyrie***

The clearest example for the omission of both the Penitential Act and the *Kyrie* is when the *Rite for the Blessing and Sprinkling of Water* is used in place of the Penitential Act at the beginning of Mass. Following the sprinkling and absolution prayer, the rubrics immediately prescribe the *Gloria*. In describing a solemn Mass of the Bishop in his Cathedral, the *Ceremonial of Bishops* is even clearer: “After the Penitential Act, the *Kyrie* is said, but not when the sprinkling of holy water has been carried out or the third form of the Penitential Act has been used or the rubrics direct otherwise” (no. 134). The blessing and sprinkling of water is always used at the beginning of the dedication of a church and/or an altar, which explains why the Penitential Act and *Kyrie* are both omitted in those rites. A modified form of the sprinkling rite is used at a funeral Mass when the reception of the body takes place, and again, both the Penitential Act and the *Kyrie* are omitted.

Another example of this is found when Baptism takes place during Sunday Mass. The *Rite of Baptism for Children* states, “If Baptism takes place during Sunday Mass... the Greeting and Penitential Act are omitted” (no. 29.1). This rubric was corrected and clarified in the *Roman Missal, Third Edition*’s Mass “For the Conferral of Baptism,” where the rubrics make no mention of omitting the greeting, but state explicitly that both the Penitential Act and the *Kyrie* are omitted.

### **Omitting the Penitential Act, but Unclear Rubrics Regarding the *Kyrie***

Finally, there are two instances where the rubrics are somewhat ambiguous. In the *Blessing on the Occasion of the Installation of a New Episcopal or Presidential Chair* and in the *Order of Celebrating Matrimony*, the rubrics state simply that the Penitential Act is omitted with no reference about the *Kyrie*. In this case, the funeral Mass and the *Rite of Blessing and Sprinkling of Water* (*Roman Missal*, Appendix II) can be a guide, as well as the *Rite of Baptism for Children* (as clarified in the *Missal*). Neither service makes mention of the *Kyrie*, but it is clear from their rubrics (and, in the case of the sprinkling rite from no. 134 of the *Ceremonial of Bishops*) that the *Kyrie* is also omitted. Such an omission, especially in the rite of Marriage, may strike one as a bit awkward—at least in the normal experience—to go from the Sign of the Cross and greeting directly to the *Gloria*, but the *Order of Celebrating Matrimony, Second Edition* does include two sample introductions prior to the singing of the *Gloria*. These introductory texts ease the transition from the procession and welcome of the couple. Adding a simple phrase such as, “And so let us sing our joy in the *Gloria*” or something similar would facilitate this even further.

After surveying multiple examples, including no. 134 of the *Ceremonial of Bishops* (“After the Penitential Act, the *Kyrie* is said...”), it seems clear that, while the *Kyrie* is a separate piece from the Penitential Act, the two are normally tied together in the Ordinary Form of the Roman Rite. Any exceptions to the rule are usually noted, as in CB no. 134, which states that the *Kyrie* does not follow “when the sprinkling of holy water has been carried out or the third form of the Penitential Act has been used or the rubrics direct otherwise.”

### **Conclusion**

The following principles may be gleaned from this brief survey of the Penitential Act and *Kyrie*:

- Normally, when something additional takes place at the beginning of Mass, then the Penitential Act is omitted, including the *Kyrie*, unless the rubrics provide otherwise;
- the *Kyrie* may be used without the Penitential Act in some circumstances, such as the conclusion of a solemn procession (normally only when a *Kyrie* was not included in the processional chant itself);
- Psalmody in the Mass may be concluded by a *Kyrie*; and
- when the *Rite for the Blessing and Sprinkling of Water* is used in place of the Penitential Act at the beginning of Mass, the *Kyrie* is always omitted.

For a thorough history of the *Kyrie*, the article “The Meanings and Functions of *Kyrie eleison*” by Dr. Peter Jeffery is most informative (found in *The Place of Christ in Liturgical Prayer: Trinity, Christology, and Liturgical Theology*, edited by Bryan D. Spinks [Collegeville: Liturgical Press, 2008], pages 127-194).

## Respecting Judaism and Jewish Traditions during Lent and the Paschal Triduum

Particularly during Lent, when the Church proclaims the Passion accounts from one of the synoptic Gospels on Palm Sunday and from the Gospel of John on Good Friday, questions often arise regarding the teaching of the Church regarding the Jewish people, their covenant, and their relationship with Christians. Beginning with the Second Vatican Council's document *Nostra Aetate*, the Church has consistently engaged in a peaceful and constructive dialogue with representatives of the Jewish faith, and many assert that relations between the Catholic Church and Jews are the best they have been since the first century after Christ.

In 1988, the then-Committee on the Liturgy published its own statement on how to understand and preach regarding the role of the Jews in salvation history entitled, *God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching* (GMEF). Catechesis on these questions, however, is never ending and, especially with the upcoming visit of Pope Francis to Israel, Jordan, and the West Bank on May 24-26, 2014, the Secretariat of Divine Worship reproduces here for the benefit of our readers a recent article (posted on the USCCB website) on some key questions for Catholic-Jewish relations of a liturgical, theological, and pastoral nature.

### What does the Church say about Christians celebrating a Jewish Seder?

Many Christians are given the opportunity to participate in a Passover Seder during Holy Week. "This practice can have educational and spiritual value. It is wrong, however, to 'baptize' the Seder by ending it with New Testament readings about the Last Supper or, worse, turn it into a prologue to the Eucharist. Such mergings distort both traditions" (GMEF, no. 28). Ideally, then, Christians who wish to attend a Passover Seder should do so at the invitation of Jewish friends, families or synagogues that often welcome guests to this important meal. This allows Christians to experience the Seder as a Jewish family liturgy, still deeply meaningful to Jews everywhere. However, in the event that Christians celebrate the Seder alone, the following advice should prove useful:

[W]hen Christians celebrate this sacred feast among themselves, the rites of the *haggadah* for the Seder should be respected in all their integrity. The seder... should be celebrated in a dignified manner and with sensitivity to those to whom the seder truly belongs. The primary reason why Christians may celebrate the festival of Passover should be to acknowledge common roots in the history of salvation. Any sense of "re-staging" the Last Supper of the Lord Jesus should be avoided... The rites of the Triduum are the [Church's] annual memorial of the events of Jesus' dying and rising. (BCL Newsletter, March 1980; see GMEF, no. 28)

### What does the Church say about the Jewish Covenant and the place of the Jewish people in the economy of salvation?

Some have argued that the New Covenant "abrogated" or "superseded" the Old Covenant, and that the Covenant made at Sinai was discarded by God and replaced with another made by Jesus. The Second Vatican Council, in *Dei Verbum* and *Nostra Aetate*, rejected these ideas. In a major address in 1980, Blessed John Paul II linked the renewed understanding of Scripture with the Church's own understanding of her relationship with the Jewish people, stating that the dialogue, as "the meeting between the people of God of the Old Covenant, never revoked by God (cf. Rom 11:29), and that of the New Covenant is at the same time a dialogue within our Church, that is to say, between the first and the second part of her Bible" (Meeting with the representatives of the Jewish community, November 17, 1980, no. 3). (See also GMEF, no. 6.)

In short, the Church believes that the Jewish Covenant is still valid and that Jews are still called to fidelity to that Covenant. Further, the Church teaches that the Jewish people belong, in some mysterious way, to the community of the Church. We also believe that the Jewish Covenant finds its fullest expression (fulfillment) in the Covenant of Jesus. "While the biblical prophecies of an age of universal shalom are 'fulfilled' (i.e., irreversibly inaugurated) in Christ's coming, that fulfillment is not yet completely worked out in each person's life or perfected in the world at large. It is the mission of the Church, as also that of the Jewish people, to proclaim and to work to prepare the world for the full flowering of God's Reign, which is, but is 'not yet.' Both the Christian 'Our Father' and the Jewish Kaddish exemplify this message. Thus, both Christianity and Judaism seal their worship with a common hope: 'Thy kingdom come!'" (GMEF, no. 11; see 1974 "Guidelines and Suggestions for Implementing the Conciliar Declaration *Nostra Aetate*, no. 4").

### **Are the Jewish people guilty of killing Christ?**

“Another misunderstanding rejected by the Second Vatican Council was the notion of collective guilt, which charged the Jewish people as a whole with responsibility for Jesus’ death. From the theory of collective guilt, it followed for some that Jewish suffering over the ages reflected divine retribution on the Jews for an alleged ‘deicide.’ While both rabbinic Judaism and early Christianity saw in the destruction of the Jerusalem Temple in A.D. 70 a sense of divine punishment (see Lk 19:42-44), the theory of collective guilt went well beyond Jesus’ poignant expression of his love as a Jew for Jerusalem and the destruction it would face at the hands of imperial Rome. Collective guilt implied that because ‘the Jews’ had rejected Jesus, God had rejected them. With direct reference to Luke 19:44, the Second Vatican Council reminded Catholics that ‘nevertheless, now as before, God holds the Jews most dear for the sake of their fathers; he does not repent of the gifts he makes or of the calls he issues,’ and established as an overriding hermeneutical principle for homilists dealing with such passages that ‘the Jews should not be represented as rejected by God or accursed, as if this followed from Holy Scripture’ (*Nostra Aetate*, no. 4; cf. 1985 Notes, VI:33)” (GMEF, no. 7).

### **How does the Church understand groups mentioned in the Gospel such as “the Jews,” “the Pharisees,” and “the Chief Priests, Scribes, and Elders?”**

*The Jews:* This is a designation unique to the Gospel of John and is often used to refer to certain members of Jesus’ own people, who rejected him. To some extent, it may reflect the “bitterness felt by John’s own community after its ‘parting of the ways’ with the Jewish community, and the martyrdom of St. Stephen illustrates that verbal disputes could, at times, lead to violence by Jews against fellow Jews who believed in Jesus” (GMEF, no. 24). Nevertheless, this designation can never be understood as referring to the Jewish people as a whole at the time of Jesus, much less to the Jewish people of today.

*The Pharisees:* “Jesus was perhaps closer to the Pharisees in his religious vision than to any other group of his time. The 1985 Notes suggest that this affinity with Pharisaism may be a reason for many of his apparent controversies with them (see no. 27). Jesus shared with the Pharisees a number of distinctive doctrines: the resurrection of the body; forms of piety such as almsgiving, daily prayer, and fasting; the liturgical practice of addressing God as Father; and the priority of the love commandment (see no. 25). Many scholars are of the view that Jesus was not so much arguing against ‘the Pharisees’ as a group, as he was condemning excesses of some Pharisees, excesses of a sort that can be found among some Christians as well” (GMEF, no. 19).

“An explicit rejection should be made of the historically inaccurate notion that Judaism of that time, especially that of Pharisaism, was a decadent formalism and hypocrisy. Scholars are increasingly aware of the closeness on many central doctrines between Jesus’ teaching and that of the Pharisees” (*Guidelines for Catholic-Jewish Relations*, no. 10e). Indeed, the New Testament names many Pharisees as disciples of the risen Christ (Acts 15:5).

*The Chief Priests, Scribes, and Elders:* These names refer to a part of the Jewish religious leadership at the time of Jesus. They were responsible for the Temple worship and, apart from the court of Herod and the Roman authorities, effectively constituted the ruling elite of the Jewish people, especially in Jerusalem. While there was growing hostility toward Jesus on the part of some Pharisees, it was some of the chief priests, scribes, and elders who played a more direct role in the events leading to his death.

## **Bishop Serratelli Appoints New Consultant to Committee on Divine Worship**

Bishop Arthur Serratelli, Committee Chairman, has appointed an additional consultant to the Committee on Divine Worship. Francis Cardinal George, O.M.I., Archbishop of Chicago, was appointed in order to allow for a member of the body of Bishops to advise the Committee as necessary. Cardinal George has served in the past as a member of the Committee and so is familiar with the work currently being undertaken. He is also a member of the *Vox Clara* Committee, the group that advises the Congregation for Divine Worship and the Discipline of the Sacraments regarding English translations of the liturgy. His appointment is effective immediately.

## Praying for the Synod of Bishops on the Pastoral Challenges to the Family

With the announcement by Pope Francis of an Extraordinary Synod of Bishops on the Pastoral Challenges to the Family in October 2014, and his call to pray now for the deliberations and work that will be accomplished, the Secretariat of Divine Worship has received inquiries whether a particular prayer has been designated for the Synod. This has not been done, but pastors and all priest celebrants may be referred to the *Roman Missal*, Masses and Prayers for Various Needs and Occasions, no. 5: “For a Council or a Synod.” This Mass may be used on weekdays in Easter Time and Ordinary Time that do not have an obligatory memorial. In addition, all the faithful could intercede with God on behalf of the upcoming Synod by offering, in their personal prayers outside the liturgy, one of the two Collects provided for this Mass:

**O God, who care for your peoples with gentleness and rule them in love, endow with a spirit of wisdom those to whom you have handed on authority to govern, that your people may be led to know the truth more fully and to grow in holiness according to your will. Through Christ our Lord. Amen.**

*Or:*

**O Lord, ruler and guardian of your Church, pour out, we pray, upon your servants a spirit of truth, understanding and peace, that they may strive with all their heart to know what is pleasing to you and then pursue it with all their strength. Through Christ our Lord. Amen.**

## Liturgical Considerations for All Saints Day and All Souls’ Day 2014

In 2014, the Solemnity of All Saints on November 1 falls on a Saturday, with the Commemoration of All the Faithful Departed (All Souls’ Day) taking place on the following Sunday, November 2. The Secretariat of Divine Worship wishes to clarify the situation regarding the correct Mass and Office to be used during November 1–2.

Both All Saints Day and All Souls’ Day are ranked at no. 3 on the Table of Liturgical Days. Thus, on Friday evening, October 31, Evening Prayer I of All Saints is celebrated. On Saturday, November 1, both Morning and Evening Prayer II of All Saints Day are celebrated, though for pastoral reasons where it is the custom, Evening Prayer II may be followed by Evening Prayer for the Dead. For Sunday, November 2, the Office for the 31st Sunday in Ordinary Time is said, especially in individual recitation; the Office of the Dead may be used, however, if Morning or Evening Prayer is celebrated with the people (see *Liturgy of the Hours*, vol. IV, November 2).

On Friday evening, Masses are that of the Solemnity of All Saints. On Saturday evening, any normally scheduled anticipated Masses should be for All Souls’ Day. (If desired for pastoral reasons, a Mass of All Saints Day outside the usual Mass schedule may be celebrated on Saturday evening.) The following chart may be helpful in this regard:

<b>Date</b>	<b>Evening Mass</b>	<b>Liturgy of the Hours</b>
Saturday, November 1, 2014	All Souls (anticipated)	Morning & Evening Prayer II of All Saints (EP of the Dead optional after EP II of All Saints)
Sunday, November 2, 2014	All Souls	<i>Individual recitation:</i> Morning & Evening Prayer II of 31st Sunday in Ordinary Time <i>Celebrated with the people:</i> Office of the Dead

Since Saturday is a common day for the celebration of Marriage in the United States, it should also be noted that Ritual Masses are forbidden on All Saints Day (*General Instruction of the Roman Missal* [GIRM], no. 372). While the Ritual Mass for the Celebration of Marriage is forbidden, the Mass of the day with the ritual itself and the nuptial blessing could be celebrated. Alternatively, the Rite of Marriage outside Mass could also be used if the celebration of Marriage is to take place on this day. (Ritual Masses are also forbidden on All Souls’ Day.) As a reminder, All Saints Day is not a holy day of obligation this year, owing to the 1992 decision of the USCCB abrogating the precept to attend Mass when November 1 falls on a Saturday or Monday. Therefore, funeral Masses may be celebrated on this day (see GIRM, no. 380).