



NewsLetter

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2011 National Meeting of Diocesan Liturgical Commissions

127 delegates from 77 dioceses gathered in Portland, Oregon, October 11-14, 2011, for the annual National Meeting of Diocesan Liturgical Commissions. Jointly sponsored by the Federation of Diocesan Liturgical Commissions (FDLC) and the USCCB Committee on Divine Worship, diocesan directors of worship and members of diocesan liturgical commissions assembled to identify national and regional priorities in the area of worship. The meeting also provided an opportunity for the exchange of ideas among participants and for prayerful celebrations of the liturgy.

Within the week's program was a Study Day, the theme of which was *Strangers No Longer in the Household of God*. Rita Thiron, director of worship of the Diocese of Lansing, facilitated discussion following presentations that focused on liturgy and spirituality from four cultures and through four different lenses. Sister Kateri Mitchell, SSA looked at Native American spirituality and liturgy from an experiential perspective. Rev. Ricky Manalo, CSP explored Asian Pacific liturgy and spirituality from an academic perspective. Rev. Allan F. Deck, SJ presented a magisterial understanding of Hispanic liturgy and spirituality, while Sister Eva Marie Lumas, SSS approached the question from the African American pastoral ministry perspective.

In his annual report, Monsignor John H. Burton, FDLC Chairman, announced that the Board of the USCCB Commission on Certification and Accreditation (USCCB/CCA) had granted approval of the national certification standards and procedures that had been prepared by the Alliance for the Certification of Lay Ecclesial Ministers (ACLEM), of which the FDLC is a partnering member. The approval is for a period of seven years. During the annual banquet, the FDLC bestowed its highest honor, the McManus Award, on Rev. Anscar Chupungco, OSB for his contributions to pastoral liturgy by way of his research and writings on inculturation, liturgy, and theology.

During the meeting the delegates adopted three Position Statements and one Executive Committee Resolution. Except for Position Statement 2011/02, which dealt with a matter of FDLC governance, the statements and resolution are presented here:

Position Statement 2011/01 – Chant Notation in the Body of the Text of the *Misal Romano, Tercera Edición*

It is the position of the delegates to the 2011 National Meeting of Diocesan Liturgical Commissions that the FDLC Executive Committee work with the USCCB Committee on Divine Worship to ensure the inclusion of music/chant notation for the Order of Mass and Propers of the Mass in the body of the text of the anticipated *Misal Romano, tercera edición*.

Position Statement 2011/03 – Consultation on the Rite of Marriage

It is the position of the delegates to the 2011 National Meeting of Diocesan Liturgical Commissions that the FDLC board of directors facilitate a consultation among Federation members to be completed by June 2012 regarding possible adaptations to the Rite of Marriage for the United States to be shared with the BCDW for their consideration in preparing the revised rite and for its thorough catechesis.

Executive Committee Resolution 2011-1

It is the position of the delegates to the 2011 National Meeting of Diocesan Liturgical Commissions that:

1. we, the FDLC membership, recommit ourselves to “fully support the distribution of Holy Communion under both kinds” (cf. PS 2005b) in our own Arch/Dioceses;
2. The FDLC Board of Directors affirm the U.S. adaptations for the distribution and reception of Holy Communion under both kinds through the website and newsletter, e.g., promoting existing materials on this liturgical practice;
3. the USCCB Committee on Divine Worship seek to clarify the norms for reception and distribution of Holy Communion under both kinds, e.g., reprinting the seven Q & A on this liturgical practice from the Volume XLII October 2006 Committee on the Liturgy Newsletter and the six further Q & A from Volume XLV, January 2009 (cf., PS 2005c).

Attending his first meeting as Committee Chairman, Archbishop Gregory M. Aymond addressed the delegates on October 11. The primary topics of his address were the post-implementation period of the *Roman Missal, Third Edition*, the New Evangelization and its relationship to the Liturgy, the Church’s commitment to cultural diversity, and an affirmation of the work of lay ministry.

The process of implementing the *Roman Missal, Third Edition* has been an opportunity for education and formation of priests and faithful alike. Although it will take some time for the faithful to learn the new responses and priests a few months to become comfortable with their proper texts, true implementation will occur when the spirituality of the new translation is implanted in people’s hearts. To encourage this deeper mystagogy, he suggested that 2012 should be a year of renewal in the Church. Both the Committee on Divine Worship and the FDLC have recommended mystagogical catechesis as essential to a successful implementation of the *Roman Missal*.

First spearheaded by Blessed John Paul II, the New Evangelization has taken a greater priority in recent years by both the Holy See and the local Churches. The Liturgy forms a part of the New Evangelization and can vivify it. Attendance at Mass has been declining in recent years, as a plethora of activities compete for attention on Sunday mornings. Archbishop Aymond exhorted the delegates to reach out with the worthy celebration of the Liturgy as a way to re-evangelize the faithful. He also reminded them to search diligently for God as they take part in the New Evangelization.

The changing cultural landscape of the Church is evident in all areas of its life: catechesis, advocacy and outreach, evangelization, pastoral care, and, in a most poignant way, in the Liturgy. Today, worship in a culturally diverse Church is not merely a matter of language, although that is important. The Archbishop remarked that the Church’s cultural diversity is a great gift from God, and priests should respond to that gift by being sensitive to a variety of cultural backgrounds and tailor their pastoral ministry accordingly.

Finally, Archbishop Aymond affirmed the value of the FDLC’s membership with the Alliance for the Certification of Lay Ecclesial Ministers, whose certification standards and procedures for lay ministers was recently approved by the USCCB Commission on Certification and Accreditation. The good will of lay ministers is to be commended, even as they are well-formed in their duties. The four pillars for priestly formation – human, spiritual, intellectual, and pastoral – are equally essential for the formation of lay ministers, and it is these pillars which are embraced by the new standards and procedures.

In his conclusion, the Archbishop provided a brief update on the latest resources for the *Roman Missal, Third Edition*, and expressed his thanks for all the hard work of the members of the FDLC.

Exploring the Biblical Allusions in the Order of Mass: Nicene Creed

The Creed is a Symbol, a representation or a summary of the whole Bible, and indeed of our whole faith. The number of scriptural allusions presented here could have been greatly expanded, but this provides a glimpse of the scriptural foundations of the faith. This Symbol is professed near the end of the Liturgy of the Word in order to stand forth as the summary or interpretive key for understanding the Bible. It is placed before the Liturgy of the Eucharist, because it is the Symbol of Faith, and so it is the criterion for Communion. Before we can claim to be in communion with the Church, we need to be in communion with the Symbol of the Church's faith. This is the reason, then, why the catechumens are dismissed from the Eucharist before the profession of faith in the Creed: because they are still on their way to full Communion with the Church.

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the
Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.
For our sake he was crucified under Pontius
Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and
glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic
Church.
I confess one Baptism for the forgiveness of
sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.

“In the beginning, when God created the heavens and the earth” (Gen 1:1). “Our Father” (Mt 6:9). “The visible and the invisible” (Col 1:16). *See also Ex 6:3, Dt 6:4, Rom 10:10, Eph 4:6, and 1 Jn 4:15.*

“For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish, but might have eternal life” (Jn 3:16). “The LORD is my light and my salvation” (Ps 27:1). *See also Mt 14:33, 16:16, and 17:2, Jn 1:2, 8:12, and 17:1-5, Acts 11:17, and Rom 10:9.* “The Father and I are one” (Jn 10:30). “[God] spoke to us through a son... through whom he created the universe” (Heb 1:2).

“For the bread of God is that which comes down from heaven and gives life to the world” (Jn 6:33). *See also 1 Tim 2:4.* “The Holy Spirit will come upon you, and the power of the Most High will overshadow you” (Lk 1:35). “And the Word became flesh and made his dwelling among us” (Jn 1:14). “Then Pilate handed him over to them to be crucified” (Jn 19:16). “Jesus gave a loud cry and breathed his last” (Mk 15:37). *See also Mk 8:31, Mk 15:25, Lk 23:53, 1 Cor 15:3.* “He was buried... he was raised on the third day in accordance with the scriptures” (1 Cor 15:4). “You will see ‘the Son of Man seated at the right hand of the Power’ and ‘coming on the clouds of heaven’” (Mt 26:64). *See also Dan 7:13, Mk 16:19, and Acts 7:55.* “He is the one appointed by God as judge of the living and the dead” (Acts 10:42). *See also 2 Tim 4:1.*

“Now the Lord is the Spirit” (2 Cor 3:17). “But the Spirit gives life” (2 Cor 3:6). *See also Jn 14:26.* “When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father” (Jn 15:26). “Human beings moved by the Holy Spirit spoke under the influence of God” (2 Pt 1:21). *See also 1 Cor 3:18.*

“You are Peter, and upon this rock I will build my church” (Mt 16:18). *See also Mk 16:15, Acts 2:38, Eph 4:5, and 1 Pt 2:5, 9.* “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins” (Acts 2:38). “I know he will rise in the resurrection on the last day” (Jn 11:24). “Amen! Come Lord Jesus!” (Rev 22:20). *See also Mk 10:29-30, 1 Cor 15:12-49, and Eph 4:5.*

Rev. Richard Hilgartner Named Chaplain of His Holiness

Pope Benedict XVI has named Rev. Richard Hilgartner, Executive Director of the Secretariat of Divine Worship, as a Chaplain of His Holiness with the title of Monsignor. Msgr. Hilgartner has served in the Secretariat since September 2007, and as Executive Director since February 2011. The Chairman and members of the Committee, and the staff of the Secretariat, congratulate Msgr. Hilgartner on this great honor.

In Memoriam: Sister Jocelyn Brenner, SSSF

Sr. Jocelyn (Josie) Brenner, SSSF, a former advisor to the then-Committee on the Liturgy, passed away on Monday, October 10, 2011. She was the founding director of the worship office in the Archdiocese of Omaha and also served the wider U.S. Church as a board member of the Federation of Diocesan Liturgical Commissions. Sr. Josie also shared her experience and expertise with those who would follow in her footsteps, serving for many years on the summer faculty at Saint Joseph's College in Rensselaer, Indiana. May the choirs of angels welcome her as we pray for her rest:

*Grant, we pray, almighty God,
that the soul of your servant Jocelyn,
who for love of Christ walked the way of perfect charity,
may rejoice in the coming of your glory
and together with her sisters
may delight in the everlasting happiness of your Kingdom.
Through Christ our Lord. Amen.*

New Resources for the Roman Missal, Third Edition



Eucharistic Prayers for Masses with Children

The text of the three Eucharistic Prayers for Masses with Children, adapted for use with the Roman Missal, Third Edition, may be used as of the First Sunday of Advent. These prayers will help children to participate more fully in the Mass. Accompanied by an introduction explaining their use, these Eucharistic Prayers include the revised translations of the Preface dialogue, Sanctus, words of institution, memorial acclamations, and concluding doxology.

Paperback, No. 7-233, 24 pp., 8" x 10.5", \$4.95



Concelebration Cards for Eucharistic Prayers

Three Eucharistic Prayers from the new Roman Missal, Third Edition, are now available in single "concelebration cards" for use by priests during large Masses. Featuring large black and red type, these easy-to-read the 8 ½" x 11" vanilla-colored cards will be useful wherever a large group of priests gathers to celebrate Mass—in cathedrals, shrines, seminaries, colleges, and parishes.

Eucharistic Prayer I, Pub. No. 7-269, 4 pp.

Eucharistic Prayer II, Pub. No. 7-270, 2 pp.

Eucharistic Prayer III, Pub. No. 7-271, 2 pp.

\$19.95 per package (25 cards/package)

Also available at
usccbpublishing.org

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- 2 Reconciliation
Eucharistic Prayers
- 4 Various Needs
Eucharistic Prayers



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