



NewsLetter

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USCCB Receives Text of the *Roman Missal, Third Edition*; Implementation Date Set for November 27, 2011

In early August 2010, the United States Conference of Catholic Bishops received the final text of the third edition of the *Roman Missal* from the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS), along with approved adaptations and the proper texts and calendar for the dioceses of the United States of America. After consulting with the Committee on Divine Worship, Francis Cardinal George, O.M.I., USCCB President, announced the implementation date of the new *Roman Missal* as the First Sunday of Advent, November 27, 2011. The announcement was made on August 20, along with a major update of the USCCB *Roman Missal* website, www.USCCB.org/romanmissal.

The CDWDS provided a CD-ROM containing over 20 Microsoft Word documents, and also sent a hard copy of the U.S. adaptations, proper texts, and calendar. At this stage, the USCCB Secretariat of Divine Worship is collaborating with the Secretariat of the International Commission on English in the Liturgy (ICEL) to make the final preparation of the master text that will be sent to liturgical publishers. This exhaustive process is expected to be completed in late October 2010.

In the Order of Mass, the CDWDS has made four changes of note when compared to the version they originally confirmed in June 2008:

- The Priest's absolution at the end of the Penitential Act has returned to the words currently used in the *Sacramentary*;
- "I believe" was added three times in the Nicene Creed for better proclaimability;
- Minor word changes were made in the Eucharistic Prayers; and
- The Doxology at the end of the Eucharistic Prayer was altered to now read: "Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever."

Catechetical Resources

The final text of the Order of Mass has been posted on the *Roman Missal* website for download and study by priests and lay faithful alike. It is hoped that when the date for implementation arrives on November 27, 2011, all will be ready to confidently use the new texts in the Sacred Liturgy. The USCCB has actively worked with its collaborators – ICEL, the Federation of Diocesan Liturgical Commissions (FDLC), and various liturgical and catechetical publishers – in order to facilitate the catechetical process at all levels. For example, three resources can be ordered from USCCB Communications to assist in liturgical catechesis: the *Parish Guide for Implementing*

the Roman Missal, Third Edition, the FDLC book of study papers entitled *With One Voice: Translation and Implementation of the Third Edition of the Roman Missal*, and *Become One Body, One Spirit in Christ*, an interactive DVD-ROM resource produced by ICEL. In addition, the FDLC and other publishers have put forward a vast array of resources for use in individual or parish study, including bulletin inserts, workshop materials, books, audio recordings, and DVDs.

Music

ICEL has updated its chant settings for the Order of Mass to conform to the final text of the *Roman Missal*. They have been made available for public study at www.ICELweb.org/musicfolder/openmusic.php, and audio recordings of the settings are available from the National Association of Pastoral Musicians at www.NPM.org. In June 2009, the Committee on Divine Worship decided to accept the ICEL chant settings for use in the *Roman Missal, Third Edition*, with the exception of the Our Father. For the Lord's Prayer, the setting by Robert J. Snow will continue to be used, as it has been of great pastoral value in the United States. (The ICEL setting of the Our Father will still be available in an appendix of the *Roman Missal*.)

Since the release of the first approved version of the Order of Mass in 2008, composers of liturgical music have diligently prepared a wide variety of new and revised musical settings that can easily be sung by congregations. Many liturgical music publishers are making final corrections at this time so that all settings conform to the final version of the Order of Mass.

Publishing the Ritual Book

Throughout the past couple of years, regular contact has been maintained with liturgical publishers, keeping them informed as to the state of the texts that will constitute the final translation. As noted above, the Secretariat of Divine Worship is collaborating with ICEL to review the documents received from the Holy See and ensure that there is one consistent text of the *Roman Missal*, free of any errors in spelling, grammar, and typography. After that process is complete, ICEL will produce the electronic copy of the master text. To enable publishers to produce the final ritual book of the *Roman Missal* more quickly, the Adobe InDesign desktop publishing software will be used to create the electronic master file.

In confirming the text of the *Roman Missal*, the CDWDS also sent a document entitled *Observations Regarding Publication of the New English-Language Missal*. This text contains forty-seven directives which affect various aspects of publishing the ritual book: layout, music, the introductory material of the *Roman Missal*, titles of various celebrations, prayer texts, Biblical texts, antiphons and hymns, and proper texts. Based on the *Observations*, publishers will be required to exercise great care in the months ahead, as befits the preparation of such an important liturgical book.

The forty-seven directives provide some insight into the great task that will be undertaken in the next year. First, “[i]t should be borne in mind that under no circumstances will the Congregation authorize the publication of a ritual edition of the Missal in more than one volume” (*Observations*, no. 18). The *Roman Missal, Third Edition* will only be published in one volume, so publishers will work to ensure that the ritual book's size and weight is appropriate for the needs of parishes and chapels across the United States. Number 22 of the *Observations* shows the concern of the Congregation for priest celebrants: “When a text in the Missal is reproduced with musical notation, it should also be printed in a convenient place without musical notation, since reciting without singing a text included in a block of musical notation is arduous and can lead to embarrassing mistakes.” Fidelity to this directive will no doubt be of great help to celebrants, who will have much greater freedom to proclaim the texts in song. Finally, the Secretariat is seeking to ensure consistency in pagination among all the ritual editions of the *Roman Missal*, so that page numbers will be the same, no matter which version is used by priests and parishes.

Since the Congregation has prohibited posting the entire *Roman Missal* on the Internet (*Observations*, no 47), the Secretariat will carefully choose a number of small excerpts in the coming weeks and months to post on the *Roman Missal* website for study and catechesis. Patience will be required of all, so that the great work of publishing and implementing the *Roman Missal, Third Edition* may contribute to the building up of the Church in the United States of America.

Six Questions on the Translation of *Pro Multis* as “For Many”

Of all the changes in the translation of the Roman Missal, the translation of pro multis as “for many” may require the most significant explanation and sensitive pastoral catechesis. In 2006, when the Congregation for Divine Worship and the Discipline of the Sacraments announced the change, the Secretariat of Divine Worship (then the Secretariat for the Liturgy) offered Six Questions on the Translation of Pro Multis in the November 2006 Newsletter. We offer these updated questions and answers to assist in offering appropriate rationale for the change.

1. What does the decision regarding the translation of *pro multis* mean?

After having consulted with Conferences of Bishops throughout the world, Pope Benedict XVI determined that the translation of *qui pro vobis et pro multis effundetur in remissionem peccatorum*, presently translated “which will be shed for you and **for all** so that sins may be given,” will be changed in the new edition of the *Roman Missal* to “which will be poured out for you and **for many** for the forgiveness of sins” (See circular letter from Francis Cardinal Arinze to Presidents of Conferences of Bishops, dated October 17, 2006 [Prot. no. 467/05/L]).

2. Why did the Holy Father choose to translate *pro multis* as “for many” and not as “for all?”

“For many” is a more accurate translation of the Latin phrase *pro multis* than the present translation. This is also the wording used in the Biblical narrative account of the Last Supper found in the Gospels of Matthew and Mark:

Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins” (Matthew 26:28).

Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, “This is my blood of the covenant, which will be shed for many” (Mark 14:24).

3. Does this mean that Christ did not die for everyone?

No. It is a dogmatic teaching of the Church that Christ died on the Cross for all men and women (cf. John 11:52; 2 Corinthians 5:14-15; Titus 2:11; 1 John 2:2). The expression “for many,” while remaining open to the inclusion of each human person, is reflective also of the fact that this salvation is not brought about in some mechanistic way, without one’s own willing or participation; rather, the believer is invited to accept in faith the gift that is being offered and to receive the supernatural life that is given to those who participate in this mystery, living it out in their lives as well so as to be numbered among the “many” to whom the text refers.

4. What is the significance of “for many” in this context and in the context of the Gospel?

With these words, Jesus identifies his mission to bring salvation through his Passion and Death, his offering of himself for others. In a particular way he identifies himself with the Suffering Servant of the Prophet Isaiah, who suffers to “take away the sins of many” (Is 53:12).

5. What will this mean for the celebration of the Sacred Liturgy when the *Roman Missal, Third Edition*, is introduced?

When the change is first introduced with the *Roman Missal* in Advent 2011, the shift from “for all” to “for many” could be misunderstood as some sort of narrowing of the scope of Jesus’ salvific action. It will be important to keep in mind the context of the narrative both in the Gospel and in the liturgical action. In the context of the Last Supper, Jesus was speaking to the Twelve, extending the reach of his sacrifice beyond the boundary of his closest disciples. In the context of the celebration of the Eucharist, the phrase “for you and for many” connects the particular gathered assembly with the larger sense of the Church in every time and place, as if to say “not only you gathered here, but many more as well.” In this regard, “for many” has an eschatological meaning beyond some particular limited number.

6. What is happening to this text in other languages?

The 2006 circular letter was addressed not only to the United States or to the English-speaking world, but to all Conferences of Bishops and all language groups. For example, in Spanish, what had been translated as “por todos” will now be translated as “por muchos.” That change will be implemented when the Spanish translation of the *Roman Missal* is approved and published for the dioceses of the United States of America.

CDWDS and USCCB Decrees for the Third Edition of the *Roman Missal*

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot n. 1464/06/L

UNITED STATES OF AMERICA

At the request of His Eminence Francis Eugene Cardinal George, Archbishop of Chicago, President of the Conference of Bishops of the United States of America, in a letter dated December 7, 2009, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff BENEDICT XVI, we gladly approve and confirm the text of the English-language translation of the Roman Missal, according to the third typical edition, as found in the attached copy.

In printed editions, mention must be made of the approval and confirmation which this Congregation has conceded. Moreover, two copies of the printed text should be forwarded to this Congregation.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, March 26, 2010.

✠ Antonio Card. Cañizares Llovera
Prefect

✠ Joseph Augustine Di Noia, OP
Archbishop-Secretary

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS DECREE OF PUBLICATION

In accord with the norms established by decree of the Sacred Congregation of Rites in *Cum, nostra aetate* (January 27, 1966) and of the Congregation for Divine Worship and the Discipline of the Sacraments in *Liturgiam authenticam* (March 28, 2001), this third edition of the *Roman Missal* is declared to be the vernacular typical edition of the *Missale Romanum, editio typica tertia*, and is published by authority of the United States Conference of Catholic Bishops.

The various sections of the third edition of the *Roman Missal* were canonically approved for use by the United States Conference of Catholic Bishops on June 15, 2006, November 11, 2008, July 17, 2009, and November 17, 2009, and were subsequently confirmed by the Apostolic See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on March 26, 2010 (Prot. n. 1464/06/L). The proper calendar, texts, and adaptations for the dioceses of the United States of America were confirmed by the Apostolic See by decrees of the same Congregation on July 24, 2010 (Prot. n. 577/10/L, 578/10/L, and 579/10/L).

The third edition of the *Roman Missal* enters into use in the dioceses of the United States of America as of the First Sunday of Advent, November 27, 2011. From that date forward, no other English edition of the *Roman Missal* may be used in the dioceses of the United States of America.

Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, DC, on August 15, 2010, the Solemnity of the Assumption of the Blessed Virgin Mary.

✠ Francis Cardinal George, O.M.I.
Archbishop of Chicago
President
United States Conference of Catholic Bishops

Reverend Monsignor David J. Malloy
General Secretary

Approved U.S. Adaptations to the Revised *Roman Missal*

In addition to the texts of the *Roman Missal* common to the English-speaking world, the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS) has also approved several adaptations requested by the United States Conference of Catholic Bishops (Prot. n. 577/10/L). A summary of those adaptations follow:

General Instruction of the Roman Missal (GIRM) and Proper Calendar for the United States

- *Mass For Giving Thanks to God for the Gift of Human Life* – The Congregation has confirmed the Mass in Thanksgiving for the Gift of Human Life, now renamed the Mass For Giving Thanks to God for the Gift of Human Life, which may be used on occasions to celebrate the dignity of human life. GIRM no. 373 has been altered to allow this Mass to be said also on January 22 (or January 23, when January 22 falls on a Sunday), the day of penance for abortion. The relevant change reads: “The liturgical celebrations for this day may be the Mass ‘For Giving Thanks to God for the Gift of Human Life’ (no. 48/1 of the Masses and Prayers for Various Needs and Occasions), celebrated with white vestments, or the Mass ‘For the Preservation of Peace and Justice’ (no. 30 of the Masses and Prayers for Various Needs and Occasions), celebrated with violet vestments.”
- *Continuation of Other GIRM Adaptations* – The U.S. adaptations to the GIRM, previously confirmed in 2003, remain in force. Minor word changes have been made to a couple of the adaptations for clarity. Also, GIRM no. 160 was altered to reinforce an individual’s right to kneel for the reception of Holy Communion (see *Redemptionis Sacramentum*, no. 91), while maintaining the established norm that Holy Communion is received standing in the United States.
- *Adjustments to U.S. Proper Calendar* – Three changes of note were made to the Proper Calendar (CDWDS, Prot. n. 578/10/L). January 22 has been formally named as the “Day of Prayer for the Legal Protection of Unborn Children” and the optional memorial of St. Vincent has been transferred to January 23. The optional memorial of St. Damien Joseph de Veuster of Moloka’i (May 10) has been renamed simply as St. Damien de Veuster. Finally, to better enable the celebration of Independence Day on July 4, the optional memorial of St. Elizabeth of Portugal has been transferred to July 5.

Proper of Time (also known as Proper of Seasons)

- *Veiling of Crosses and Images* – “In the Dioceses of the United States, the practice of covering crosses and images throughout the Church from [the Fifth Sunday of Lent] may be observed. Crosses remain covered until the end of the celebration of the Lord’s Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil.”
- *Additional Good Friday Celebration* – “In the United States, if the size or nature of a parish or other community indicates the pastoral need for an additional [Commemoration of the Lord’s Passion], the Diocesan Bishop may permit the service to be repeated later. This liturgy by its very nature may not, however, be celebrated in the absence of a priest.”
- *Easter Sunday Renewal of Baptismal Promises* – “The Creed is said. However, in Easter Sunday Masses which are celebrated with a congregation, the rite of the renewal of baptismal promises may take place after the homily, according to the text used at the Easter Vigil... In that case the Creed is omitted.”

Order of Mass

- *Penitential Act, Form C* – Seven additional sets of invocations were approved for Form C of the Penitential Act and will be included in a new Appendix VI (other words, however, may still be used):

Lord Jesus, you came to gather the nations into the peace of God’s kingdom:

Lord Jesus, you come in word and sacrament to strengthen us in holiness:

Lord Jesus, you will come in glory with salvation for your people:

Lord Jesus, you are mighty God and Prince of peace:

Lord Jesus, you are the Son of God and Son of Mary:

Lord Jesus, you are Word made flesh and splendor of the Father:

Lord Jesus, you came to reconcile us to one another and to the Father:

Lord Jesus, you heal the wounds of sin and division:

Lord Jesus, you intercede for us with your Father:

Lord Jesus, you raise the dead to life in the Spirit:

Lord Jesus, you bring pardon and peace to the sinner:

Lord Jesus, you bring light to those in darkness:

Lord Jesus, you raise us to new life:

Lord Jesus, you forgive us our sins:

Lord Jesus, you feed us with your body and blood:

Lord Jesus, you have shown us the way to the Father:

Lord Jesus, you have given us the consolation of the truth:

Lord Jesus, you are the Good Shepherd, leading us into everlasting life:

Lord Jesus, you healed the sick:

Lord Jesus, you forgave sinners:

Lord Jesus, you gave yourself to heal us and bring us strength:

Proper of Saints

- *U.S. Proper Saints and Blesseds* – The Mass texts for twelve saints and blessed who are honored in the U.S. proper calendar were inserted at the appropriate dates in the Proper of Saints (CDWDS, Prot. n. 579/10/L). These are: St. Elizabeth Ann Seton (Jan. 4), St. John Neumann (Jan. 5), Bl. André Bessette (Jan. 6; Bl. André’s canonization in October 2010 will be reflected in the printed *Roman Missal*), St. Katharine Drexel (Mar. 3), St. Damien de Veuster (May 10), St. Isidore (May 15), Bl. Junípero Serra (July 1), Bl. Kateri Tekakwitha (July 14), Bl. Marie Rose Durocher (Oct. 6), St. Frances Xavier Cabrini (Nov. 13), St. Rose Philippine Duchesne (Nov. 18), and Bl. Miguel Agustín Pro (Nov. 23).
- *Independence Day and Thanksgiving Day* – The Congregation has also approved Mass formularies for Independence Day (July 4) and Thanksgiving Day (the fourth Thursday in November), which were thoroughly revised by the USCCB.

Masses and Prayers for Various Needs and Occasions

- *Mass For Giving Thanks to God for the Gift of Human Life* – As stated above, the Mass For Giving Thanks to God for the Gift of Human Life may be used on January 22 (or 23), the Day of Prayer for the Legal Protection of Unborn Children, or on other occasions to celebrate the dignity of human life. Two Mass formularies are provided at number 48/1 of the Masses and Prayers for Various Needs and Occasions. This Mass will not be available for use until the publication and implementation of the *Roman Missal, Third Edition*.

Appendices

- *Christmas Proclamation* – The CDWDS was open to the possibility of including the Proclamation of the Birth of Christ (from the *Roman Martyrology*) in an appendix of the U.S. edition of the *Roman Missal*, but required a new translation according to the norms of *Liturgiam authenticam*. At this time, the CDWDS is collaborating with the USCCB and ICEL to produce a new translation so that this proclamation may be added to the *Roman Missal*.
- *Epiphany Proclamation* – The Announcement of Easter and the Movable Feasts, recited or sung during the Mass of the Epiphany, was added to the *Missale Romanum, editio typica tertia* in an appendix, and so will appear in the English-language *Roman Missal* as well.

There were a number of U.S. adaptations which the Congregation did not confirm. One prominent adaptation not accepted was the Memorial Acclamation “**Christ has died, Christ is risen, Christ will come again.**” In explaining its decision, the CDWDS wrote, “The proposed addition to the Memorial Acclamations, though part of the vernacular ICEL text for some time, introduces an acclamation not foreseen by the *editio typica*, which is to be avoided. As is also clear, the text is not consistent with the style and signification of the other Memorial Acclamations. Its origins are also obscure. For these reasons, the proposal cannot be accepted.”

Liturgical Calendar Advisories: December 25-26, 2010 and January 1-2, 2011

The Secretariat of Divine Worship has recently received many inquiries regarding variations in the liturgical celebrations during the Season of Christmas. We offer the following clarifications regarding particular celebrations:

Christmas and Holy Family (Dec. 25-26, 2010)

This year, the Solemnity of the Nativity of the Lord (Christmas) falls on a Saturday. Because Christmas is a Solemnity, ranked at number 2 on the Table of Liturgical Days, Mass on Saturday evening, December 25, is that of the Nativity, and Evening Prayer II of the Nativity is prayed. The Feast of the Holy Family of Jesus, Mary, and Joseph follows on Sunday, December 26; Evening Prayer I of the Holy Family is not prayed, and any Mass celebrated on the evening of December 25 is the Mass of Christmas, not the Holy Family.

As a practical matter, the Secretariat observes that pastors and other priests should not feel obliged to schedule a Mass with the people on Christmas evening, even if a Saturday evening Mass is usually on the parish schedule. On a night when families (and many priests themselves) gather at homes for Christmas dinner, a Christmas Mass on Saturday evening would likely not be attended by many people. Moreover, it would be difficult to find sufficient liturgical ministers (altar servers, musicians, lectors, etc.).

Mary, Mother of God and Epiphany (Jan. 1-2, 2011)

Saturday, January 1, 2011 marks the Solemnity of Mary, Mother of God, which in 2011 is not a holy day of obligation because it falls on a Saturday. The Solemnity of the Epiphany of the Lord follows on Sunday, January 2. Although both are ranked at number 3 in the Table of Liturgical Days, as a Solemnity of the Lord, the Epiphany outranks the Solemnity of Mary, Mother of God (a Solemnity of the Blessed Virgin Mary). Just as the Mother of God points the way and leads us to her Son, her Solemnity gives way to the Epiphany. Therefore, Mass on the evening of January 1 is the Vigil of the Epiphany, and Evening Prayer I of the Epiphany is prayed.

Sr. Clelia Cecchetti Retires from USCCB After 11 Years of Service; Tess Stumme Succeeds Her as New Staff Assistant

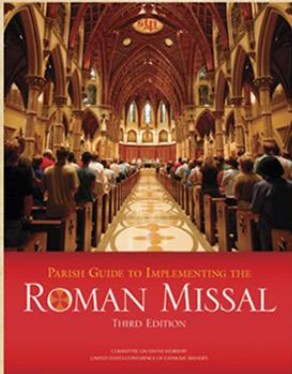
Sister Clelia Cecchetti, SP has left the USCCB Secretariat of Divine Worship after serving for almost eleven years as Administrative Secretary. Her final day of work was August 31, 2010, one day after a farewell reception was held in her honor at the USCCB.

One of the longest serving staff members in the Secretariat's history, Sr. Clelia came to the Conference in October 1999 from the Basilica of the National Shrine of the Immaculate Conception. In addition to her usual secretarial and reception duties, she administered the subscriptions and distribution of the *Newsletter* and the *Liturgical Calendar for the Dioceses of the United States of America*, and also provided musical accompaniment at the Conference's annual Advent wreath and Christmas tree blessings.

After analyzing the current and future needs of the Secretariat, Monsignor Anthony Sherman, Executive Director, upgraded the position to Staff Assistant. Sr. Clelia's successor, Ms. Tess Stumme, began work on September 27, 2010, and will serve alongside Msgr. Sherman, Associate Director Fr. Richard Hilgartner, Multicultural Specialist Sr. Doris Turek, SSND, and Staff Assistant Mr. Matthew Godbey.

ROMAN MISSAL RESOURCES

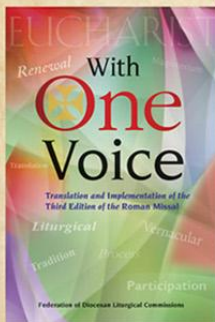
from USCCB Communications



Parish Guide to Implementing the Roman Missal, Third Edition

Includes practical resources to create the parish implementation plan. This resource will help leaders—priests, liturgists, musicians, DREs, principals, teachers, youth ministers, and volunteers—bring this new translation to life in the parish.

No. 7-093, 88 pp., \$9.95



With One Voice *Translation and Implementation of the Third Edition of the Roman Missal*

This collection of essays, commissioned by the Federation of Diocesan Liturgical Commissions (FDLC), provides a foundation

to help prepare for the reception and implementation of the third edition of the Roman Missal, and a perspective on embracing the changes within the context of the liturgical history of the Church.

No. 7-119, 118 pp., \$12.95



Become One Body, One Spirit in Christ (DVD-ROM)

The liturgical text of the Roman Missal is discussed in this interactive DVD-ROM from the International Commission on English in the Liturgy (ICEL).

This resource uses video, text,

graphics, and music to help the user enrich their understanding and deepen their appreciation of the Eucharist. It is designed as a catechetical resource for a range of audiences—bishops, priests, deacons and other ministers, catechists and educators, parish communities, faith formation groups, families, and the entire Catholic community.

No. 88907, \$19.95



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