



NewsLetter

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Holy See Confirms Blessing of Oils Ritual, Implementation Date Set for Ash Wednesday 2019

The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the English translation of the *Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism* for use in the United States, in a decree dated November 18, 2018 (Prot. n. 547/17). Daniel Cardinal DiNardo, USCCB President, issued a decree of publication fixing the implementation date for Ash Wednesday, March 6, 2019. Publication details will be announced once finalized.

There are no ritual changes to the Blessing of Oils, though the text is now translated in accord with the principles articulated in *Liturgiam authenticam*. Because the Latin Church Bishops of the USCCB adopted several minor textual amendments, as permitted by the *motu proprio Magnum principium*, the printed liturgical book in the United States will be restricted to use in this country only. The Blessing of Oils text will also include musical settings, should the bishop wish to chant the blessing and consecration prayers.

As a reminder, the Spanish edition of the Blessing of Oils is found in Appendix VIII of the *Misal Romano*, and enters into force with the rest of the *Misal* on December 2, 2018. For the benefit of our readers, the Holy See and USCCB decrees for the English edition are reprinted on the next page.

Archbishop Leonard P. Blair Elected Next Committee Chairman, Change in FDLC Consultant to the Committee

During the November 2018 USCCB plenary meeting, Archbishop Leonard P. Blair of Hartford was elected the 22nd Chairman of the Committee on Divine Worship, for a term that runs from November 14, 2019 to November 17, 2022. He was elected by a vote of 132-113 over the other candidate, Bishop David L. Ricken of Green Bay. Archbishop Blair, now joining the Committee as Chairman-Elect, previously served as a Committee member from 2013 to 2016, and currently assists the International Commission on English in the Liturgy as a member of its Editorial Committee.

There is also one change among the Committee's consultants. Rev. James W. Bessert of the Diocese of Saginaw was recently elected the new Chairman of the Federation of Diocesan Liturgical Commissions (FDLC), during the organization's National Meeting held this past October in Atlanta. He succeeds Rev. Thomas C. Ranzino of the Diocese of Baton Rouge. As both the Chairman and Executive Director of the FDLC traditionally serve as consultants to the Committee on Divine Worship, Fr. Bessert will now also succeed Fr. Ranzino as a consultant.

CDWDS and USCCB Decrees for the Blessing of Oils Ritual

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 547/17

UNITED STATES OF AMERICA

At the request of His Eminence Daniel Cardinal DiNardo, Archbishop of Galveston-Houston, President of the Conference of Bishops of the United States of America, in a letter dated November 21, 2017, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff FRANCIS, we gladly confirm the English-language translation of the part of the Roman Pontifical entitled *Ordo bendicendi oleum catechumenorum et infirmorum et conficiendi chrisma*, as found in the attached copy.

In printed editions, this decree, by which the Apostolic See has granted the requested confirmation, must be inserted in its entirety.

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, November 18, 2018, the Dedication of the Basilicas of Saints Peter and Paul, Apostles.

Robert Card. Sarah
Prefect

✠ Arthur Roche
Archbishop Secretary

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS DECREE OF PUBLICATION

In accord with the norms established by the Holy See, this edition of the *Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism* is declared to be the definitive approved English translation of the *Ordo bendicendi oleum catechumenorum et infirmorum et conficiendi chrisma, editio typica* (1970), and is published by authority of the United States Conference of Catholic Bishops.

The *Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism* was canonically approved for use by the United States Conference of Catholic Bishops on June 15, 2017, and was subsequently confirmed by the Apostolic See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on November 18, 2018 (Prot. n. 547/17).

This rite enters into use as of Ash Wednesday, March 6, 2019. From that date forward, no other English translation of the rite 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 December 12, 2018, the Feast of Our Lady of Guadalupe.

Daniel N. Cardinal DiNardo
Archbishop of Galveston-Houston
President, United States Conference of Catholic Bishops

Rev. Msgr. J. Brian Bransfield
General Secretary

Bishop Daniel E. Garcia Appointed 5th Bishop of Monterey

On November 27, 2018, Pope Francis has appointed Bishop Daniel E. Garcia, Auxiliary Bishop of Austin, as the fifth Bishop of Monterey. He succeeds the late Bishop Richard J. Garcia (no relation), who passed away July 11, 2018.

Bishop Daniel Garcia has served as a member of the Committee on Divine Worship since 2016, as well as Chairman of the Subcommittee on Divine Worship in Spanish. He will be installed as Bishop of Monterey on January 29, 2019. The Committee on Divine Worship and the staff of the Secretariat of Divine Worship congratulate Bishop Garcia on his new episcopal ministry and wish him every prayer and blessing as he undertakes his responsibilities.

Open Wide Our Hearts: The Enduring Call to Love

On November 14, 2018, the body of bishops approved a pastoral letter against racism, entitled *Open Wide Our Hearts: The Enduring Call to Love*. The pastoral letter reflects on the dignity of every human person and establishes the Church's moral imperative to combat racism as a life issue. Drawing lessons from current and historical experiences of several groups, the bishops implore Catholics to work against racism and to support institutional policies and community relationships that will eliminate racial injustices and prejudices.

Resources to learn more about the pastoral letter and to help combat racism are available for both educational and parish settings at USCCB.org/racism. A paperback edition of *Open Wide Our Hearts: The Enduring Call to Love* (\$6.95, 32 pages) is available for sale from USCCB Communications at store.USCCB.org/open-wide-our-hearts-p/7-606.htm.

Notes on the 2019 Liturgical Year

The Secretariat of Divine Worship calls to mind various noteworthy celebrations of the upcoming liturgical year, for the benefit of diocesan liturgy offices, pastors, and other liturgical ministers. Among other highlights, particular attention is drawn to the last week of June 2019, when four solemnities are celebrated, two each back-to-back.

It is appropriate for the diocesan bishop, either personally or through his liturgy office, to issue an *ordo* (or other memorandum) of the proper celebrations and other liturgical idiosyncrasies of the year, including his judgment on which feast is to be celebrated when some follow consecutively, especially if he wishes to depart from the suggested Mass and Office guidelines presented here.

Holydays of Obligation – In the 2018-2019 liturgical year, all six feasts of precept (holydays of obligation) approved for the United States will be observed: Immaculate Conception and Nativity of the Lord (2018); Mary, the Holy Mother of God; Ascension of the Lord (for dioceses in the ecclesiastical provinces of Boston, Hartford, New York, Newark, Omaha, and Philadelphia); Assumption of the Blessed Virgin Mary; and All Saints.

June 10 – As a reminder, the newly-instituted memorial of the Blessed Virgin Mary, Mother of the Church is celebrated on the day after Pentecost Sunday. In the *Roman Missal* and *Misal Romano*, the Mass formulary is found in no. 10B of the Votive Masses, and proper Lectionary readings in English and Spanish are available at USCCB.org/motherofthechurch.

June 23-24 – The solemnity of the Most Holy Body and Blood of Christ on Sunday, June 23 is followed the next day by the solemnity of the Nativity of Saint John the Baptist. Sunday evening Masses and Evening Prayer are

that of *Corpus Christi*, and the vigil Mass and readings of the Nativity of Saint John the Baptist are not used in 2019.

June 28-30 – Two more solemnities are celebrated consecutively: the Most Sacred Heart of Jesus on Friday, June 28, followed by Saints Peter and Paul, Apostles, on June 29. The two solemnities overlap on Friday evening, but Sacred Heart takes precedence for evening Masses and for Evening Prayer (see *Universal Norms for the Liturgical Year and the Calendar*, no. 61). Sunday, June 30 is the Thirteenth Sunday in Ordinary Time; even though the solemnity of Saints Peter and Paul has a higher rank than a Sunday in Ordinary Time, the fact that Sunday's celebration is a day of precept means that Masses on Saturday evening, June 29, should be anticipated Masses for Sunday (see the May-June 2016 *Newsletter* for more explanation). As regards the *Liturgy of the Hours*, there is freedom that evening to choose whether to pray Evening Prayer II of Saints Peter and Paul or Evening Prayer I of the Sunday.

July 22 – As a reminder, Saint Mary Magdalene has been celebrated as a feast since 2016. The Mass is in the Proper of Saints of the *Roman Missal* and *Misal Romano*, except that the *Gloria* is now added. Readings are proper and are found at no. 603 of the *Lectionary for Mass*. (The new Preface for the feast was approved by the USCCB in June 2018 and is awaiting confirmation by the Holy See before it can be implemented.)

December 8-9 – Eight days into the 2019-2020 liturgical year, Sunday, December 8 is the Second Sunday of Advent, and the solemnity of the Immaculate Conception of the Blessed Virgin Mary, patronal feast of the United States, is transferred to the following day. The obligation to attend Mass, however, does not transfer. Because of the transfer, the optional memorial of Saint Juan Diego Cuauhtlatoatzin on December 9 is omitted in 2019. It would not be difficult to mention him, however, in the homily or the petitions on the Immaculate Conception, as he was a faithful servant of Mary in spreading her message from Tepeyac Hill in Mexico City.

Subscription Renewals for 2019 *Newsletter*

Renewal forms for the 2019 *Newsletter* will be mailed to current subscribers in January. Subscribers are asked to return the completed renewal form with their payment by March 29, 2019 to ensure continuing service. Please note that the six-digit account number assigned to each subscription should be used for any inquiries regarding the subscription. Anyone who has not received a renewal notice by February 19 should contact David Ringwald at (202) 541-3060 or by e-mail at dringwald@usccb.org.

Anyone wishing to subscribe to the *Newsletter* (available in hard-copy or e-mailed in Word or PDF formats) may contact the Secretariat of Divine Worship at 3211 Fourth Street, NE, Washington, DC 20017, ATTN: Newsletter Subscriptions. The cost of an individual subscription is \$15 per year. Back issues of the *Newsletter* from 2014 to 2018 are available at \$1 per issue. Special bulk order prices are available for orders of 20 copies or more.

Praying in Communion with *Los santos del Misal Romano*

The *Misal Romano* approved for Mexico was probably the most commonly used edition in the United States for many years, and was chosen as the base text for the U.S. edition of the *Misal Romano, Tercera Edición*. The Mexican book includes short biographies of the saints in the Proper of Saints. Similar in style to what is found in the *Liturgy of the Hours*, these hagiographical sketches could perhaps be useful to a priest preparing to offer Mass, insofar as they provide a convenient reminder of the relevant dates and notable details concerning the lives of the saints found in the liturgical calendar.

In preparing the arrangement of the U.S. *Misal Romano*, the Congregation for Divine Worship and the Discipline of the Sacraments suggested that, as far as possible, the liturgical book should mirror the English editions of the *Roman Missal, Third Edition* approved for the United States. Since many priests offer Mass in both languages,

having similar books would help avoid confusion. Therefore, since these biographies are not found in the English *Roman Missal* – nor in the Latin *editio typica* or in other Spanish editions – they were not carried over into the U.S. *Misal Romano*.

Since some priests might have become accustomed to relying on these texts, the Committee on Divine Worship authorized its Secretariat to prepare a small book in Spanish with entries for the celebrations in the U.S. liturgical calendar. Entitled *Los santos del Misal Romano (The Saints of the Roman Missal)*, this book will be published by USCCB Communications in January 2019. It will be a handy reference to keep in the sacristy or chapel where a priest prepares for Mass, and could also be useful to anyone who wishes to know more about the saints in the calendar.

One unique feature in this book is its regular reference to the *Catechism of the Catholic Church*. Many of the saints in the calendar are actually cited in the *Catechism*, and it can be inspiring to see the way they articulated various aspects of the faith. Furthermore, every saint provides a living example of the virtues described in the *Catechism* and is a model of a life founded on adherence to the tenets of the faith.

The book is only available in Spanish and will cost \$14.95. It can be preordered at store.USCCB.org/los-santos-p/7-908.htm. For the benefit of our readers, two sample pages from *Los santos del Misal Romano* are reprinted below.

<p style="text-align: center;">ABRIL</p> <p style="text-align: center;">21 DE ABRIL</p> <p style="text-align: center;">San Anselmo, obispo y doctor de la Iglesia (1033–1109)</p> <p style="text-align: center;"><i>Memoria opcional</i></p> <p>Su padre, un noble italiano, se opuso a su vocación religiosa, por lo cual Anselmo escapó a Francia e ingresó en un monasterio benedictino. Nombrado abad, continuó con la predicación y fue reformador de la vida monástica y es considerado uno de los padres del monasticismo. Fue nombrado obispo de Canterbury y escribió muchas obras teológicas, pero entró en grave conflicto con el rey Guillermo II de Inglaterra a causa del tema de las investiduras laicas y de la negativa del rey a reconocer al Papa Urbano II. El rey lo exilió, pero, después de un breve tiempo en el exilio, pudo regresar a su sede episcopal.</p> <p>Toda su vida fue una búsqueda de Dios desde el corazón. El <i>Catecismo</i> cita a Anselmo: “La fe trata de comprender” y luego continúa: “un conocimiento más penetrante suscitará a su vez una fe mayor, cada vez más encendida de amor” (no. 158).</p> <p style="text-align: center;">23 DE ABRIL</p> <p style="text-align: center;">San Jorge, mártir (+303)</p> <p style="text-align: center;"><i>Memoria opcional</i></p> <p>Fue educado por su madre en la fe cristiana. Se enroló en el ejército y llegó a ser parte de la guardia personal del</p> <hr/> <p>* San Anselmo de Canterbury, <i>Proslogion</i>, <i>proem</i>: PL 153, 225*.</p> <p style="text-align: center;">50</p>	<p style="text-align: center;">ABRIL</p> <p>emperador Diocleciano, pero dejó las armas y se enfrentó a él a causa del trato injusto y la persecución que se estaba haciendo a los cristianos. Entonces fue encarcelado y sufrió el martirio. Existen muchas leyendas sobre Jorge, de sus enfrentamientos con figuras mitológicas. Lo cierto y lo más importante, es que defendió su fe a riesgo de su propia vida. Es patrón de soldados y de diversos lugares de Europa.</p> <p>Su defensa de la fe lo llevó al supremo sacrificio del que habla el <i>Catecismo</i>: “El único sacrificio perfecto es el que ofreció Cristo en la cruz en ofrenda total al amor del Padre y por nuestra salvación. Uniéndonos a su sacrificio, podemos hacer de nuestra vida un sacrificio para Dios” (no. 2100).</p> <p style="text-align: center;">(EL MISMO DÍA)</p> <p style="text-align: center;">Adalberto, obispo (956–1039)</p> <p style="text-align: center;"><i>Memoria opcional</i></p> <p>De una familia noble de Bohemia, sentía fuertemente la llamada al trabajo misionero y a la reforma del clero. Fue el segundo obispo de Praga. Sufrió mucho a causa de los conflictos con los poderes políticos y fue exiliado dos veces. Toda su familia fue exterminada y el Papa Gregorio XII lo excusó de sus deberes como obispo. El duque de Polonia lo envió a evangelizar en Hungría y luego en el Báltico. Adalberto y su compañero de viaje fueron martirizados por sacerdotes paganos.</p> <p>La vida de Adalberto habla poderosamente sobre la perseverancia que no cede ante ningún acontecimiento por muy doloroso o difícil que parezca. Demostró la fortaleza de la que habla el <i>Catecismo</i>: “La fortaleza es la virtud moral</p> <p style="text-align: center;">51</p>
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From Liturgical Apostolate to Divine Worship: *La Liturgia Hispana en los Estados Unidos*

Although the Hispanic presence in what today constitutes the United States of America dates back centuries, the modern effort to provide “Hispanic ministry” originated in San Antonio, Texas in 1945 with the establishment of the Office for the Spanish Speaking, under the auspices of the National Catholic Welfare Council (precursor of the National Conference of Catholic Bishops [NCCB] and now the USCCB). Several other offices promoting the Hispanic apostolate opened in dioceses through the south and west of the country, and in 1969 the NCCB established its own office for Hispanic affairs. But pastoral attention did not turn specifically to liturgical issues until after the Second Vatican Council, when the widespread effort to implement the reforms suggested by the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, began to take hold.

Years before the establishment of the current Subcommittee on Divine Worship in Spanish, various publishing houses, along with several ministry associations created soon after the First *Encuentro* in 1972, began producing resources for Hispanic liturgy, convoking music competitions, and organizing conferences. The recently-created Mexican American Cultural Center (today the Mexican American Catholic College, or MACC) was recognized by the U.S. bishops as a research center for liturgical matters, and in its early years it created a series of liturgical resources and studies on Hispanic religiosity.

The translation of ritual books from Latin was a new aspect of the life of the Church after the Council, and, since the U.S. bishops were not directly involved in the creation of Spanish editions of liturgical books, Hispanic communities in the United States had to find books that were approved by other Conferences, as authorized by the 1964 NCCB decree *Ut universi Christi*. This led to a diversity of translations and customs in this country, which sometimes caused confusion for people who were often on the move and who therefore attended Mass in various places. Priests would even find themselves using different Missals from different countries when they ministered in multiple parishes.

In 1971 there was a meeting of bishops on the topic of liturgy for Spanish-speaking Catholics. This could be considered the origin not only of the current Subcommittee but of all the official efforts of the Conference to respond to the liturgical needs of Hispanics. Over time, the Bishops’ Committee on the Liturgy (BCL) continued to work in close collaboration with various organizations providing liturgical research, formation, and resources in Spanish. Notable among them were the *Instituto Nacional Hispano de Liturgia* (founded in January 1979), the Southwest Liturgical Conference, and the Federation of Diocesan Liturgical Commissions.

Even with these initiatives already in place, seeing an ever-growing Hispanic/Latino Catholic population, the BCL deemed it necessary to organize a subcommittee to give more attention to Spanish liturgical issues. The Subcommittee on Hispanics and the Liturgy was thus formed in May 1982, with several mandates: to foster the use of common translations of liturgical books in Spanish, to research and promote proper liturgical inculturation, and to study the relationship between the sacred liturgy and popular piety. The Subcommittee was renamed “Divine Worship in Spanish” in 2011, to more closely mirror the renamed Committee on Divine Worship in 2007.

At the level of the Secretariat for the Liturgy (now Divine Worship), the bishops were for many years assisted simply by an Executive Director, together with the Associate Director(s) and administrative staff. In the year 2000, however, a new position was created: a staff advisor with the title Multicultural Specialist. Sister Doris M. Turek, SSND was the first such specialist, serving from 2002 to 2013. She was succeeded first by Ms. Sylvia L. Sánchez from 2013 to 2015, then by Ms. Carmen F. Aguinaco from 2016 to the present.

Many Spanish-language rites and blessings have been prepared by the Subcommittee on Divine Worship in Spanish over the years, among them the *Cuidado Pastoral de los Enfermos: Ritos de la Unción y del Viático*, *Rito de la Iniciación Cristiana de Adultos*, *Ritual de Exequias Cristianas*, *Bendicional*, *Ritual para el Bautismo de los Niños*, *Ritual del Matrimonio*, and the *Bendición al Cumplir Quince Años (Quinceañera)*. The stories of two of the most important ritual books in the Catholic liturgy, however, show the great determination of the Subcommittee to foster the Spanish liturgical life in the United States.

Leccionario

After the Subcommittee was established, one of the first needs identified was a unified Spanish Lectionary for the United States. An early attempt to remedy the situation took place in 1974, when then-Auxiliary Bishop René H. Gracida of Miami proposed a text based on the *Biblia Latinoamericana* translation. It was used by diverse Spanish-speaking communities (Mexican, Cuban, Puerto Rican, etc.) for ten weeks, and observations were collected and studied. A similar effort was later undertaken by the MACC, using the *Nueva Biblia Española* translation from Spain. In 1982 and 1988, the North East Pastoral Center (NEPC) in New York published two volumes of the *Leccionario Hispanoamericano*, for the most part using the *Biblia Latinoamericana* translation. Following approval of volume one by the NCCB Administrative Committee in September 1983, this version saw extensive use in some parts of the country, and is still used in some places. However, financial difficulties and questions relating to its final approval prevented the planned third volume from being published.

When the *Leccionario Hispanoamericano* project was permanently suspended, a new effort towards a U.S. Spanish Lectionary was undertaken. Since many parishes had adopted the *Leccionario* from Mexico, this was chosen as a base text for the Scripture readings, with the psalter taken from the translation approved for Spain. This arrangement was approved at the November 2000 NCCB plenary meeting as the basis for all future Spanish-language liturgical books for use in the United States. This U.S. *Leccionario* was approved in 2009 and confirmed by the Holy See in 2011, but unfortunately, the text was later discovered to have serious technical deficiencies, and was forced to be abandoned.

The long wait for a U.S. Spanish Lectionary continues, but the project continues with renewed hope. The USCCB collaborated with several Latin American Conferences of Bishops to produce a new Spanish translation of the Bible, the *Biblia de la Iglesia en América* (BIA). Recently completed, it will soon be reviewed for suitability in the sacred liturgy, with the intent that within the next decade, the Spanish-speaking Church in the United States will have access to a worthy liturgical Bible (as mandated by the 2001 Holy See instruction *Liturgiam authenticam*, nos. 34-36) and a *Leccionario* that corresponds perfectly to it.

Misal Romano

A second major goal of the Subcommittee from its inception was the creation of a Spanish edition of the *Missale Romanum*, with a common text for the United States. The first step was the approval and implementation in 1989 of a unified text (*texto único*) of the Order of Mass, done by the joint efforts of national liturgical committees around the Spanish-speaking world. To complete the rest of the *Misal Romano* (then known as the *Sacramentario*), a consultation as to which Spanish version of the text would be appropriate for this country was undertaken. Translations from Mexico, Spain, Ecuador, and Argentina were studied. The initial consensus of the bishops concluded that the version from Mexico would provide the language and style familiar to largest group of Hispanic immigrants in the U.S. The survey would be repeated later with the same results. For various reasons, including changes in the Holy See's approach to liturgical translation, the project stalled for a number of years.

The preparation of a new English translation of the *Missale Romanum*, *editio typica tertia* in the mid- to late-2000s became the impetus for a new attempt of a Spanish *Misal Romano* for the United States. Translations of U.S. proper texts and adaptations were drafted, and Mass formularies of patronal feasts for the various Spanish-speaking countries began to be compiled. This material was approved by the USCCB between 2009 and 2013 and submitted to the Holy See, with the request that it be joined to the existing *Misal Romano* approved for Mexico. July 1, 2016 marked a joyous moment for the Church in the United States, as the *Misal Romano* was confirmed by the Congregation for Divine Worship and the Discipline of the Sacraments. The Congregation also instructed that, for the pastoral benefit of priests, the liturgical book be arranged to closely approximate the English *Roman Missal, Third Edition*. Ritual editions were published in early 2018, all of which include chant settings that mirror the *Roman Missal*, Latin American patronal feasts, as well as the Blessing of Oils rite. The appearance of the *Misal Romano, Tercera Edición*, a liturgical book that includes all the celebrations in this country's calendar, marks an important milestone for the Church in the United States.

The Subcommittee on Divine Worship in Spanish has made important strides toward fulfilling its mandate. Pastoral needs will evolve, and new liturgical books will be needed. But, as is the case with every other language and cultural group of the Church in the United States, the need for regular formation and catechesis continues to be a pressing need for the body of bishops. In the years ahead, this is perhaps the one of the greatest challenges facing the USCCB and all who assist in the mandate to labor for the salvation of souls.

Timeline of the Committee on Divine Worship, 1980-1990

In this third part of the sixtieth anniversary timeline, highlights of the Committee on Divine Worship during the 1980s are presented here. As the post-Conciliar liturgical reforms took hold, the Bishops' Committee on the Liturgy (BCL) paid greater attention to the cultural and linguistic diversity of the Church in the United States.

May 1982	Establishment of the BCL Subcommittee on Hispanics and the Liturgy
1982	BCL issues statement <i>Liturgical Music Today</i> , as a companion text to <i>Music in Catholic Worship</i> (1972)
1983-1984	Extraordinary Jubilee Year of the Redemption, commemorating the 1950th anniversary of the redemption of humanity by Christ's Paschal Mystery and the birth of the Church
April 7-10, 1983	First National Conference on Hispanic Liturgy
November 17, 1983	NCCB issues statement <i>The Church at Prayer: A Holy Temple of the Lord</i> , commemorating the twentieth anniversary of the Constitution on the Sacred Liturgy
November 19, 1983	Navajo approved as a liturgical language
November 27, 1983	Implementation of the revised edition of <i>Pastoral Care of the Sick: Rites of Anointing and Viaticum</i> , as well as the new Code of Canon Law
September 9, 1984	Black bishops of the U.S. issue <i>What We Have Seen and Heard</i> , a pastoral letter on evangelization, including liturgical observations
October 1, 1984	Choctaw approved as a liturgical language
November 1984	Publication of joint U.S.-Mexican edition of <i>Cuidado Pastoral de los Enfermos: Ritos de la Unción y del Viático</i>
November 11, 1984	Establishment of the BCL Subcommittee on Black Liturgy
January 19, 1985	Spanish approved as a liturgical language
March 1, 1985	Publication of the revised <i>Sacramentary</i> (second edition of the <i>Missale Romanum</i>)
October 16, 1987	Pima-Papago approved as a liturgical language; Holy See confirms Spanish common text of the <i>Bendicional</i> for U.S. use
September 1, 1988	Implementation of the revised edition of the <i>Rite of Christian Initiation of Adults</i>
September 1988	BCL issues statement <i>God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching</i>
November 2, 1989	Implementation of the revised edition of the <i>Order of Christian Funerals</i>
December 3, 1989	Implementation of the <i>Book of Blessings</i> , with 46 U.S. proper blessings and prayers
December 12, 1989	Lakota approved as a liturgical language