



NewsLetter

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Volume XLIV

August 2008

Order of Mass I Receives Holy See's Recognitio

On June 23, 2008, the Congregation for Divine Worship and the Discipline of the Sacraments confirmed the text of the *Order of Mass I*, passed by the USCCB at their June 2006 plenary assembly in Los Angeles.

In the letter to Francis Cardinal George, O.M.I., USCCB President, which accompanied the decree, the Prefect of the Congregation, Francis Cardinal Arinze, discussed the *recognitio* and the necessity of catechesis regarding the new translation (For the benefit of our readers, the letter is reproduced on page 30). The *recognitio* has been granted at this time so that formational materials can be prepared for both clergy and the faithful, and that musical settings of the revised texts of the acclamations and other texts meant to be sung can be composed. The text of the *Ordo Missae* is available now for these purposes, but the text has not yet been promulgated for liturgical use and cannot be used at this time for the celebration of the Mass.

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Letter to Bishops' Conferences on "The Name of God"

The Congregation for Divine Worship and the Discipline of the Sacraments issued a letter on June 29, 2008 which included a number of directives on the translation and the pronunciation of the Divine Name as signified in the sacred *tetragrammaton* in the Liturgy. The letter explains that the Divine Name as revealed in the Old Testament, יהוה (YHWH), has been held as unpronounceable as an expression of reverence for the greatness of God. Historically the Divine Name was rendered in Hebrew as *Adonai*, in Greek as *Kyrios*, and in Latin as *Dominus*. The Directives indicate that the name of God in the form of the *tetragrammaton* is neither to be used nor pronounced in the Liturgy, and that the translation of the Divine Name, in accord with *Liturgiam authenticam*, no. 41, is to be rendered by the equivalent of *Adonai/Kyrios*, in English, "LORD."

In a letter to the Bishops of the United States, Bishop Arthur Serratelli, Chairman of the Committee on Divine Worship, stated "While the directives contained here do not force any changes to official liturgical texts, including our continuing work of the translation of the *Missale Romanum, editio typica tertia*, which already follow the spirit of the directives, there may be some impact on the use of particular pieces of liturgical music in our country as well as in the composition of variable texts such as the General Intercessions for the celebration of the Mass and the other sacraments. This instruction from the Congregation provides also an opportunity to offer catechesis for the faithful as an encouragement to show reverence for the Name of God in daily life, emphasizing the power of language as an act of devotion and worship." The full text of the letter has been posted on the Committee on Divine Worship's website.



CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. n. 1464/06/L

23 June 2008

Your Eminence,

This Congregation for Divine Worship and the Discipline of the Sacraments is pleased to enclose the decree by which it has granted *recognitio* for the territory of your Conference of Bishops for the new English-language translation of significant parts of the *Ordo Missae* as found in the *Missale Romanum, editio typica tertia*, including most of those texts used in every celebration of Holy Mass.

This Dicastery has no little satisfaction in arriving at this juncture. Nevertheless, the Congregation does not intend that these texts should be put into liturgical use immediately. Instead, the granting now of the *recognitio* to this crucial segment of the Roman Missal will provide time for the pastoral preparation of priests, deacons and for appropriate catechesis of the lay faithful. It will likewise facilitate the devising of musical settings for the parts of the Mass, bearing in mind the criteria set forth in the Instruction *Liturgiam Authenticam*, n. 60, which requires that the musical settings of liturgical texts use only the actual approved texts and never be paraphrased.

As regards the text enclosed, this Dicastery wishes to draw attention to the following points:

1. The attached text is to be considered binding. For its part, this Congregation is confident that the universal use of these texts will greatly contribute to the building up of the Faith throughout the broad and diverse English-speaking world.
2. It is to be borne in mind that use of this text is restricted by copyright. Therefore, all pertinent copyright legislation in civil law is to be observed in accordance with the statutes which this Congregation approved for the Mixed Commission known as the International Commission on English in the Liturgy.
3. Although the Mixed Commission took the initiative of distributing, along with these *Parts of the Order of Mass*, an adapted text of Eucharistic Prayer IV, Higher Authority has determined that as regards to either modification of the typical edition or the manner of translating it: *non expedire*.
4. Likewise, the Holy Father has decided that, in response to a recommendation of the Eleventh Ordinary General Assembly of the Synod of Bishops (October 2-23, 2005), a selection of additional formulae of dismissal for the faithful should be introduced in n. 144 of the *Missale Romanum* and consequently these are included in the attached text.

With every prayerful good wish, I remain

Devotedly yours in Christ,
✠ Francis Card. Arinze
Prefect

✠ Albert Malcolm Ranjith
Secretary

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Adaptations to the *Order of Mass* I have yet to be decided by the Congregation. Among others, these adaptations include the addition of *Christ has died, Christ is risen, Christ will come again* as an option for the Mystery of Faith, additional texts for the priest's use in the Act of Penitence, the introduction to the Lord's Prayer, and dismissal of the people, and the insertion of texts for the Rite of Blessing and Sprinkling with Holy Water, customarily found in an Appendix of the *Roman Missal*, in the Introductory Rites of the *Order of Mass*.

What most people, both clergy and the faithful alike, will notice first in the revised texts is the heightened style of language, which results from a more literal translation of the original Latin text. The *Ratio Translationis* explains:

The unique style of the Roman Rite should be maintained in translation. By "style" is meant here the distinctive way in which the prayers of the Roman Rite are expressed. The principal elements of such a style include a certain conciseness in addressing, praising and entreating God, as well as distinctive syntactical patterns, a noble tone, a variety of less complex rhetorical devices, concreteness of images, repetition, parallelism and rhythm as measured through the *cursus*, or ancient standards for stressing syllables of Latin words in prose or poetry. (no. 112)

The texts of the revised translation of the Roman Missal are marked by precise vocabulary and a grammatical structure that is based on the Latin text. In addition, many biblical and poetic images, such as "Lord, I am not worthy that you should enter under my roof" (Communion Rite) and "from the rising of the sun to its setting" (Eucharistic Prayer III) have been restored.

The new definitive text is the product of a great deal of consultation between the International Commission on English in the Liturgy (ICEL) and the bishops of the member Conferences as well as input and final revisions by the Congregation for Divine Worship, with support from the *Vox Clara* Committee. When the Bishops of the United States approved the *Order of Mass* in June 2006, the text contained 24 U.S. amendments to the ICEL Gray Book text (a chart listing those modifications was included in the May-June 2006 issue of the *Newsletter*). Of those twenty-four amendments, 14 of them were at least partially accepted (more than 50%). Among the modifications which were accepted by the Holy See and are now part of the official text are:

	ICEL Gray Book	Amendment by USCCB	Final Text
Deacon before the Gospel	Pray, Father, your blessing.	May I have your blessing, Father.	<i>accepted</i>
Preparation of the Gifts	Blessed are you, Lord God of all creation, for we have received from your abundance ...	Blessed are you, Lord God of all creation, for we have received from your generosity ...	Blessed are you, Lord God of all creation, for through your goodness we have received ...
<i>Orate fratres</i>	Pray, brothers and sisters, that the sacrifice which is mine and yours may be acceptable...	Pray, brothers and sisters, that this sacrifice, mine and yours , may be acceptable...	Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable...
Eucharistic Prayer I	...that you accept and bless ✠ these gifts, these offerings, these holy and undefiled sacrifices,	...that you accept and bless ✠ these gifts, these offerings, these holy and unblemished sacrifices,	<i>accepted</i>
Eucharistic Prayer I	We pray, O God: be pleased to bless... that it become for us the Body and Blood...	We pray, O God: be pleased to bless... that it may become for us the Body and Blood...	Be pleased, O God, we pray, to bless... so that it may become for us...
Eucharistic Prayer II	All the saints from every age who have pleased you	All the Saints, who have pleased you throughout the ages.	<i>accepted</i>
Eucharistic Prayer IV	Only-begotten	Only Begotten Son	<i>accepted</i>
Eucharistic Prayer IV	To the poor he proclaimed the good news of salvation, to prisoners freedom, and joy to the sorrowful of heart.	To the poor he proclaimed the good news of salvation, to prisoners freedom, and to the sorrowful of heart, joy.	<i>accepted</i>
Eucharistic Prayer IV	...So that, continuing his work in the world, he might sanctify creation to the full.	...So that, bringing to perfection his work in the world, he might fulfill the sanctification of all creation.	...So that, bringing to perfection his work in the world, he might sanctify creation to the full.

Secretariat Establishes Resource Website for *Roman Missal* Catechesis

The Secretariat of Divine Worship has established a resource website for ongoing catechesis regarding the eventual implementation of the revised translation of the *Roman Missal*. The launch of this section of the Committee on Divine Worship's website corresponds to the USCCB's receipt of the *recognitio* for the text of the *Order of Mass*. In a letter introducing the website to the public, Bishop Arthur Serratelli, Chairman of the Committee on Divine Worship, wrote that it is the hope of the Committee on Divine Worship to provide for the clergy and the faithful "a single place to look to obtain an orientation for themselves and others who are interested in preparing to receive the final translation of the third edition of the *Roman Missal*." The website, located at www.USCCB.org/liturgy/missalformation, went live on August 4, 2008.

Initially, the website contains the letter of introduction from Bishop Serratelli and the full text of the *Order of Mass* (as a downloadable PDF file). Additional materials include a copy of the letter from Francis Cardinal Arinze communicating the *recognitio* and a link to the text of *Liturgiam Authenticam: On the Use of Vernacular Languages in the Roman Liturgy*, which contains the guiding principles for this process of translation. It should be noted that the text of the *Order of Mass* is provided now for study and formation only, and will only be promulgated for use in the celebration of the Mass upon the approval of the full revised text of the *Roman Missal*. Users will note that a watermark image on each page of the text reads "Study Text Only."

The first addition to the site will include an overview of the formational materials being developed (as well as periodic updates on the progress of the work), responses to frequently asked questions, a collection of articles from past issues of the *Newsletter* of the Committee on Divine Worship which explain the process of translation, tables highlighting the changes in the texts, and links to other helpful sources. Eventually the site will also contain information and background materials on the translation based on the extensive footnotes provided by the International Commission on English in the Liturgy in each of the "Green Book" draft texts. Thus, this site is seen as something that will be constantly growing as more material is developed.

It has been the desire of the Bishops to provide materials and a process of formation and catechesis to prepare for the implementation of the revised texts of the *Roman Missal*. Several efforts are already underway. The "Leeds Group" (a group of scholars from the United States, England, and Australia) are preparing a series of white papers which will form the foundation of catechetical materials which can be used for programs by Conferences of Bishops of English-speaking countries. It is hoped that the first materials of that project will be available in late 2008. Here in the United States, the Federation of Diocesan Liturgical Commissions is preparing additional study papers and other materials that will be made available through diocesan liturgy offices and liturgical commissions. All are encouraged to check the site regularly for up-to-date information on new developments in the process of translation and approval of the *Missale Romanum, editio typica tertia*.

Eternal rest grant unto him, O Lord...



Rev. Joseph Gelineau, SJ

Rev. Joseph Gelineau, a well-known composer of liturgical music and a consultant at the Second Vatican Council, passed away on Friday, August 8, 2008, in Sallanches, France at age 87. He was a member of the Society of Jesus (Jesuits) for 67 years, devoting his life to liturgical scholarship, especially liturgical chant. In the years following the Second Vatican Council, Fr. Gelineau served as a consultant to the *Consilium*, serving as a member of several key study groups, including the group assigned to study the Order of Mass. His settings of the Psalms, originally in French, then for the Grail Psalter, and later arranged for the *Lectionary for Mass*, continue to be used widely. He also composed music for the Taizé Community. We remember well Fr. Gelineau's famous setting of Psalm 23, sung at many funerals over the years, which is now our hopeful prayer for him:

*"Only goodness and kindness shall follow me, all the days of my life.
In the Lord's own house shall I dwell, for ever and ever."*