



NewsLetter

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The Liturgical Legacy of Pope Benedict XVI

On February 11, 2013, Pope Benedict XVI announced his resignation at the conclusion of an Ordinary Public Consistory for the canonization of several Blessed. His resignation becomes effective on Thursday, February 28 at 2:00 PM Eastern time in the United States. Surprise and sadness upon hearing the news have given way to prayers of thanksgiving for Pope Benedict's witness of courage and humility. As the Church prepares for the election of a new Pope, it is also appropriate to reflect on the contributions of Pope Benedict XVI's eight-year pontificate in order to give thanks for his teaching and his leadership as Chief Shepherd and Pastor of the Church.

Prior to his election to the papacy on April 19, 2005, Joseph Cardinal Ratzinger had already written on the subject of the Liturgy, particularly in his famous text *The Spirit of the Liturgy* (2000), the title of which he chose to echo the pivotal work of the same title, at the early part of the Liturgical Movement, by Romano Guardini in 1918.

Among the many developments in the Liturgy during Pope Benedict's pontificate, certainly the approval and introduction of the *Roman Missal, Third Edition*, for the English-speaking world stands out as significant. There are many particular contributions and influences he has made to Divine Worship, including his own devoted attention to the faithful celebration of the Liturgy. Three documents also stand out as especially noteworthy: the Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* (2007), the Apostolic Letter *Summorum Pontificum* (2007), and the Apostolic Constitution *Anglicanorum Coetibus* (2009).

In *Sacramentum Caritatis*, Pope Benedict reminded the Church that participation in the Liturgy is, above all, an interior action of heart. All external forms of participation manifest and encourage this more essential participation in the work of Christ (see nos. 52-55). In addition, suggesting that more emphasis needs to be given to the relationship between the celebration of the Eucharist and living an authentic life in Christ, the Pope authorized the addition of new forms of the dismissal at Mass (see no. 51). In 2008, two new forms of the dismissal were added to the *Missale Romanum, editio typica tertia*, which are rendered in the *Roman Missal* as, "Go in peace, glorifying the Lord by your life" and "Go and announce the Gospel of the Lord."

Summorum Pontificum opened the use of the Tridentine form of the Mass of the Roman Rite, via the 1962 *Missale Romanum*, naming it the "Extraordinary Form" of the Roman Rite. Not only did Pope Benedict give permission for its expanded use, but he also suggested that the Extraordinary Form could be open to further development, suggesting that it was not merely an historical form, but rather part of the living

liturgical practice to which new elements, such as new observances from the General Roman Calendar or additional Prefaces to the Eucharistic Prayer, could be added.

The Apostolic Constitution *Anglicanorum Coetibus*, which provided a way for former Anglican and Episcopalian communities to enter into the full communion of the Catholic Church, led to the creation of the Personal Ordinariate of the Chair of St. Peter in the United States and Canada, in which is celebrated an adapted form of the Roman Rite to accommodate former Anglican communities. It provides yet another example of the breadth and depth of the Roman Rite, and the Holy Father's desire to work for the unity of the Church.

These documents form a significant part of the liturgical legacy, which Pope Benedict XVI leaves to the Church—a legacy not only of luminous teaching, but of juridical import, creative thinking in confronting obstacles, and of personal holiness in his priestly ministry and care for the Church.

January 2013 Meeting of the Subcommittee on Divine Worship in Spanish

The Subcommittee on Divine Worship in Spanish met at the Courtyard Marriott in Coral Gables, Florida from January 29-31, 2013. A report concerning the work of the Instituto Nacional Hispano de Liturgia (which met that weekend) was given. The Instituto plans to cooperate with the Subcommittee concerning catechesis for the *Misal Romano, Tercera Edición* and have done some work on multicultural guidelines for Masses.

Bishop Octavio Cisneros, Subcommittee Chairman, announced that the Spanish translation of the *Misal Romano* from Mexico received the *recognitio* of the Holy See just prior to the meeting. The Subcommittee recommended using the Mexican version with U.S. adaptations for use in the dioceses of the United States. The U.S. version will differ primarily in four ways: the Mexican calendar will be replaced by the proper calendar for the United States; 20 Latin American patronal feasts will be added; the Spanish translation of the “Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America” will be included; and the U.S. adaptations for the *General Instruction of the Roman Missal* will be added.

A Spanish translation of the liturgical propers for Blessed Francis Xavier Seelos was made and approved. In addition, a translation of the Announcement of the Nativity of our Lord Jesus Christ was reviewed and revised.

Although the full text of Spanish-language U.S. propers for the *Bendicional* was not approved by the Congregation for Divine Worship and the Discipline of the Sacraments (as discussed in the May-June 2012 *Newsletter*), the Congregation did agree to grant approval for a select number of blessings considered most important. Eleven blessings were chosen for this publication.

The Guidelines for Multilingual Masses – prepared by the Federation of Diocesan Liturgical Commissions and published in the June-July 1986 issue of the *Newsletter* – were reviewed and revised. The status of the *Leccionario* was also reviewed, and finally future work for the Subcommittee was considered, including a possible bilingual edition of the *Order of Confirmation*, an updated Spanish version of *Sunday Celebrations in the Absence of a Priest*, and the subject of music, both in the *Misal Romano* and in collections of hymns.

The Subcommittee is next scheduled to meet on September 12-13, 2013.

Solemnity of the Immaculate Conception in 2013

In this year of 2013, December 8—normally the Solemnity of the Immaculate Conception—falls on the Second Sunday of Advent. In accordance with no. 5 of the *Universal Norms on the Liturgical Year and the Calendar*, the observance of the Solemnity is transferred to Monday, December 9. Such a transfer is seen as a pastoral concession to the desire of the faithful to observe a beloved Feast even though it is impeded liturgically by a higher observance. The obligation of the faithful to attend Mass remains attached to the day itself (December 8), however, and so it does not transfer with the liturgical observance.

50 Years of *Sacrosanctum Concilium*: Restoration and Promotion of the Sacred Liturgy

Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people” (1 Pt 2:9; cf. 2:4-5), is their right and duty by reason of their Baptism.

In the restoration and promotion of the sacred liturgy, **this full and active participation by all the people is the aim to be considered before all else**; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit, and therefore, pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

- *Sacrosanctum Concilium*, no. 14
(emphasis added)

The first chapter of the Constitution on the Sacred Liturgy lays out the nature and importance of the liturgy for the life of the Church as well as some principles for the restoration and promotion of the sacred liturgy.

Paragraphs 5–10 unfold a compelling vision of the theological and scriptural heart of Divine Worship as “an exercise of the priestly office of Jesus Christ,” carried out by his Mystical Body, Head and members (no. 7). The reality of the liturgy as belonging to Christ is further emphasized in the statement of the five presences of Christ in the liturgy: in the minister, in the species *par excellence*, in the sacraments, in the proclamation of scripture, and in the prayer and song of the Church. What Christ accomplished in himself in his Paschal Mystery, he now accomplishes in the Church through the sacred liturgy. Although the sacred liturgy “does not exhaust the entire activity of the Church” (no. 9), it is esteemed as “the summit toward which the activity of the Church is directed” and “the fount from which all her power flows” (no. 10). There is more to the Church than the liturgy, even if the liturgy should imbue and animate her every action.

Paragraphs 15–19 prescribe a program for instruction in the “theological, historical, spiritual, pastoral, and juridical aspects”

of the sacred liturgy for liturgy professors, priests, religious and seminarians, who, in turn, should show “zeal and patience” in the liturgical instruction and participation of the faithful. At the same time, the constitution avoids turning the liturgy into a catechetical session: “the sacred liturgy is above all things the worship of the divine Majesty” even though it also “contains much instruction for the faithful” (no. 33). Catechetical instruction, however, is not done within the liturgy (apart from the homily or other circumscribed moments). Liturgy remains, in the first place, an act of worship. Such an act was envisioned by the Council Fathers as both internal and external (see no. 19), and both are necessary. The Church desires neither empty activism nor disengaged passivity.

As a guide to the appropriate “restoration, progress, and adaptation of the sacred liturgy” (no. 24), the constitution demanded as “essential” the promotion of a “warm and living love for scripture” since “the prayers, collects, and liturgical songs are scriptural in their inspiration and their force, and it is from the scriptures that actions and signs derive their meaning” (no. 24). Any serious participant in the liturgy, let alone any student thereof, must cultivate a familiarity with scripture. Liturgy is the Bible in ritual form.

Beginning with paragraph 21, the constitution begins to lay out the preliminary work necessary for liturgical reform, including genuine scholarship, regard for sound tradition and the importance that reforms “in some way grow organically from forms already existing” (no. 23). A guiding principle for this reform was given in no. 34: “The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people’s powers of comprehension, and normally should not require much explanation.”

Finally, paragraphs 37–46 discuss the possibility of cultural adaptations, as well as the importance for every diocese to have commissions on sacred liturgy, music, and art. As the Church reflects on the success of the liturgical reform, the work of such commissions enabled the diocesan bishops to initiate programs of liturgical catechesis and enable the orderly carrying out of particular reforms. Even today diocesan liturgical commissions continue to carry out that work, as evidenced by the recent catechetical efforts in preparation for the implementation of the *Roman Missal, Third Edition*.

February 2013 Meeting of National Liturgy Secretaries



Standing left to right:
Rev. Genaro O. Diwa (Philippines), Rev. Andrew McKenzie (Scotland), Rev. Ayres Fernandes (India), Rev. Daniel Merz (U.S.A.), Rev. Paul Gunter, O.S.B. (England and Wales), Rev. Bradley Sweet (ICEL), Ms. Louise Campbell (New Zealand), and Msgr. Andrew Wadsworth (ICEL).
Seated left to right:
Rev. Paddy Jones (Ireland), Dr. Paul Taylor (Australia), Rev. William Burke (Canada), Sr. Jordana Maher (South Africa), and Msgr. Rick Hilgartner (U.S.A.).

From February 5-7, 2013, the International Commission on English in the Liturgy (ICEL) hosted a gathering in Washington, DC of the National Liturgy Secretaries from its member Conferences of Bishops. Ten of the eleven Secretariats were represented. The last such gathering took place in October 2007. Bishop Arthur J. Serratelli, ICEL Chairman, joined the discussions on the second day. Chief among the topics discussed was possible approaches regarding digital versions of liturgical texts. Each secretary also reported on how the *Roman Missal, Third Edition* has been received within their respective country, including an evaluation of the process of preparing for its implementation. The work of ICEL was commended, especially in developing music for inclusion in the *Missal*. Msgr. Andrew Wadsworth, ICEL Executive Director, elaborated on current and upcoming translation projects of the Commission.

USCCB Secretariat of Divine Worship Seeks Staff Advisor

As was reported in the last issue of the *Newsletter*, Sr. Doris M. Turek, SSND, completed her service to the Secretariat as Staff Advisor (Multicultural Specialist) on February 1, 2013. The Secretariat is currently accepting applications to fill the position of Staff Advisor. Within the Secretariat, the Advisor's work is focused on matters of culture and worship, particularly in regard to the development, approval, publication, and use of vernacular editions of liturgical books for particular language groups in the dioceses of the United States, particularly Spanish. The Advisor also serves as the primary staff liaison to the Subcommittee on Divine Worship in Spanish. Candidates should possess a Master's degree or equivalent in Liturgical Studies, pastoral experience in ministry in culturally diverse settings, fluency in Spanish, and working knowledge of Latin.

For more information about the position and the application process, further details are available at www.USCCB.org/about/employment. Clergy/religious candidates must request written approval from their diocesan bishop or religious superior before an application can be considered. Diocesan lay employees must also request approval from the local bishop.