



# NewsLetter

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## **CDWDS Confirms St. Marianne Cope for U.S. Proper Calendar**

The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the inscription of St. Marianne Cope into the Proper Calendar for the Dioceses of the United States (Prot. n. 653/12/L, July 10, 2013), as well as the English and Spanish liturgical texts that accompany her Optional Memorial on January 23 (Prot. n. 654/12/L, July 11, 2013). The texts are reprinted for the benefit of our readers:

### ***Roman Missal and Misal Romano***

From the Common of Virgins: For One Virgin, or from the Common of Holy Men and Women: For Those Who Practiced Works of Mercy.

### Collect in English

O God, who called us to serve your Son  
in the least of our brothers and sisters,  
grant, we pray, that by the example and intercession  
of the Virgin Saint Marianne Cope,  
we may burn with love for you and for those who suffer.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

### Oración colecta en español

Oh Dios, que nos llamaste a servir a tu Hijo  
en el más pequeño de nuestros hermanos,  
concédenos, te rogamos,  
que por el ejemplo e intercesión de la santa Mariana Cope, virgen,  
ardamos en amor por ti y por aquellos que sufren.  
Por nuestro Señor Jesucristo, tu Hijo,  
que vive y reina contigo en la unidad del Espíritu Santo  
y es Dios por los siglos de los siglos.

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Virgins or the Common of Holy Men and Women: For Those Who Worked for the Underprivileged may be used for St. Marianne Cope.

### ***Liturgy of the Hours and Liturgia de las Horas***

#### Biography in English

Marianne Cope was born on January 23, 1838, in Darmstadt, Germany. In 1862, she entered the Sisters of Saint Francis in Syracuse, New York, after having postponed her

entrance nine years in order to fulfill family obligations. She was instrumental in the founding of several schools and hospitals for immigrants. In 1883, she led a group of sisters to the Hawaiian Islands to care for the poor, especially those suffering from leprosy. In 1888 she went to Kalaupapa, Moloka'i, where she set up a home for girls with leprosy. After the death of Saint Damien de Veuster, she also took over the home he built for boys. She died on August 9, 1918.

From the Common of Virgins, or of Holy Women: For Those Who Worked for the Underprivileged.

Office of Readings – Second Reading

From an address of Pope Benedict XVI

(May 16, 2005: *Insegnamenti di Benedetto XVI*, I [2005], 111-112)

*Witness to sacrificial love*

It is with great joy that I welcome you to Rome, dear brothers and sisters, for the Beatification of Mother Marianne Cope. I know that your participation in Saturday's solemn liturgy, so significant for the universal Church, will have been a source of renewed grace and commitment to the exercise of charity which marks the life of every Christian.

Marianne Cope's life was one of profound faith and love which bore fruit in a missionary spirit of immense hope and trust. In 1862 she entered the Congregation of the Franciscan Sisters of Syracuse where she imbibed the particular spirituality of St. Francis of Assisi, dedicating herself wholeheartedly to spiritual and corporal works of mercy. Her own experience of consecrated life saw an extraordinary apostolate unfold, adorned with heroic virtue.

As is well known, while Mother Marianne was Superior General of her Congregation, the then-Bishop of Honolulu invited the Order to come to Hawaii and work among the lepers. Leprosy was spreading rapidly and causing unspeakable suffering and misery among the afflicted. Fifty other Congregations received the same plea for assistance, but only Mother Marianne, in the name of her Sisters, responded positively.

True to the charism of the Order and in imitation of St. Francis, who had embraced lepers, Mother Marianne volunteered herself for the mission with a trusting, "Yes!" And for 35 years, until her death in 1918, our new Blessed dedicated her life to the love and service of lepers on the islands of Maui and Molokai.

Undoubtedly the generosity of Mother Marianne was, humanly speaking, exemplary. Good intentions and selflessness alone, however, do not adequately explain her vocation. It is only the perspective of faith which enables us to understand her witness—as a Christian and as a Religious—to that sacrificial love which reaches its fullness in Jesus Christ. All that she achieved was inspired by her personal love of the Lord, which she in turn expressed through her love of those abandoned and rejected by society in a most wretched way.

Dear brothers and sisters, let us today be inspired by Bl. Marianne Cope to renew our commitment to walk the path of holiness.

May the Virgin Mary obtain for us the gift of continual fidelity to the Gospel. May she help us to follow the example of the new Blesseds and to strive tirelessly towards holiness.

RESPONSORY

Matthew 25:35-36, 40; John 15:12

I was hungry and you gave me food, I was thirsty and you gave me drink,  
a stranger and you welcomed me, naked and you clothed me,  
ill and you cared for me.

—Amen, I say to you: whatever you did for one of the least of my brethren, you did it for me.

This is my commandment: love one another as I love you.

—Amen, I say to you: whatever you did for one of the least of my brethren, you did it for me.

Concluding Prayer: *as above*

### Biografía en español

Mariana Cope nació el 23 de enero de 1838 en Darmstadt. En 1862 ingresó en las Hermanas Franciscanas de Siracusa, Nueva York, después de haber retrasado tal entrada por nueve años para poder cumplir ciertas obligaciones familiares. Su presencia fue vital para la fundación de varias escuelas y hospitales para inmigrantes. En 1883 condujo a un grupo de hermanas a las islas hawaianas para cuidar allí de los pobres, y especialmente de las víctimas de lepra. En 1888, fue a Kalaupapa, Molokai, donde estableció un hogar para niñas con lepra. Después de la muerte de san Damián de Veuster, también se hizo cargo del hogar que él había construido para jóvenes. Murió el 9 de agosto de 1918.

Del Común de vírgenes, o de santas mujeres: para las que se distinguieron por el ejercicio de las obras de misericordia.

### Oficio de Lectura – Segunda lectura

De un Discurso del Papa Benedicto XVI

(16 de mayo de 2005: *Insegnamenti di Benedetto XVI*, I [2005], 111-112)

#### *Testimonio del amor sacrificial*

Con gran alegría os doy la bienvenida a Roma, queridos hermanos y hermanas, con ocasión de la beatificación de la madre Mariana Cope. Sé que vuestra participación en la solemne liturgia del sábado, tan significativa para la Iglesia universal, será una fuente de gracia y de compromiso renovados con vistas al ejercicio de la caridad, que caracteriza la vida de todo cristiano.

Mariana Cope vivió una vida de profunda fe y amor, que dio fruto en un espíritu misionero de inmensa esperanza y confianza. En 1862 ingresó en la Congregación de las Religiosas Franciscanas de Syracuse, donde se impregnó de la particular espiritualidad de san Francisco de Asís, consagrándose sin reservas a las obras de misericordia espirituales y corporales. Con su experiencia de vida consagrada desarrolló un extraordinario apostolado, adornado con virtudes heroicas.

Como es bien sabido, mientras la madre Mariana era superiora general de su congregación, el entonces obispo de Honolulu invitó a la orden a ir a Hawai para trabajar entre los leprosos. La lepra estaba extendiéndose rápidamente y causaba sufrimientos y miseria indecibles entre los afectados. Otras cincuenta congregaciones habían recibido antes la misma petición, pero sólo la madre Mariana, en nombre de sus hermanas, respondió positivamente. Fiel al carisma de la orden, y a imitación de san Francisco, que abrazó a los leprosos, la madre Mariana se ofreció para la misión con un “sí” confiado. Durante treinta y cinco años, hasta su muerte en 1918, nuestra nueva beata dedicó su vida a amar y servir a los leprosos en las islas de Maui y Molokai.

Indudablemente, la generosidad de la madre Mariana, humanamente hablando, fue ejemplar. Pero las buenas intenciones y el altruismo por sí solos no bastan para explicar su vocación. Sólo la perspectiva de la fe nos permite comprender su testimonio, como cristiana y como religiosa, del amor sacrificial que alcanza su plenitud en Jesucristo. Todo lo que realizó estaba inspirado por su amor personal al Señor, que expresaba a su vez a través de su amor a las personas abandonadas y rechazadas por la sociedad de un modo lamentable.

Queridos hermanos y hermanas, inspirémonos hoy en la beata Mariana Cope para renovar nuestro compromiso de caminar por la senda de la santidad.

La Virgen María nos obtenga el don de una fidelidad constante al Evangelio. Nos ayude a seguir el ejemplo de las nuevas beatas y a tender incansablemente a la santidad.

### RESPONSORIO

Mt 25, 35-36. 40; Jn 15, 12

R. Estuve hambriento y me dieron de comer; sediento y me dieron de beber; era forastero y me hospedaron, estuve desnudo y me vistieron, enfermo y me visitaron. \* Yo les aseguro que, cuando lo hicieron con el más insignificante de mis hermanos, conmigo lo hicieron.

V. Éste es mi mandamiento: que se amen los unos a los otros como yo los he amado.

R. Yo les aseguro que, cuando lo hicieron con el más insignificante de mis hermanos, conmigo lo hicieron.

Oración conclusiva: véase *supra*

Finally, as a result of this new Optional Memorial, the 2014 edition of the *Liturgical Calendar for the Dioceses of the United States of America* requires one change. The new entry for Thursday, January 23, 2014 reads:

**23 Thu Weekday**

green/red/white

[*Saint Vincent, Deacon and Martyr; Saint Marianne Cope, Virgin*]

1 Sm 18:6-9; 19:1-7/Mk 3:7-12 (314)

### **CDWDS Amends the Rite for Baptism of Children**

A decree dated February 22, 2013 of the Congregation for Divine Worship and the Discipline of the Sacraments and approved by then-Pope Benedict XVI was recently published in *Notitiae* 49 (2013), pgs. 54-56. The decree effects a change in paragraphs 41, 79, 111, 136, and 170 of the *Ordo Baptismi Parvulorum, editio typica altera*. In these five paragraphs, the phrase “*communitas christiana*” is changed to “*Ecclesia Dei*.” An excerpt from the decree reads:

Since Baptism stands at the threshold of life and the Kingdom, it is the sacrament of faith by which men and women are incorporated into Christ’s one Church, which subsists in the Catholic Church, governed by the Successor of Peter and the Bishops in communion with him. Therefore, it seemed to the Congregation that a certain variation in the *editio typica altera* of the *Rite of Baptism for Children* should be introduced, so that the teaching handed on in this rite, concerning the duty and office of the Church as Mother, may be placed in a clearer light in the celebration of the Sacrament.

The Latin text of the *Ordo Baptismi Parvulorum* was altered as of March 31, 2013. It has been left to the Conferences of Bishops, however, to determine the implementation date in particular vernacular languages. Since the International Commission on English in the Liturgy (ICEL) has already begun work on a revised translation of the *Rite of Baptism for Children*, it has been judged prudent to wait until a new text is approved to mandate the implementation of the change from “Christian community” to “Church of God” in the dioceses of the United States.

### **USCCB Administrative Committee Authorizes Statement on *Sacrosanctum Concilium***

On September 10, 2013, the Administrative Committee of the USCCB authorized the publication of a statement by the Committee on Divine Worship concerning the 50th anniversary of *Sacrosanctum Concilium*, the Second Vatican Council’s Constitution on the Sacred Liturgy. The members of the Committee desired to offer a reflection on the state of the liturgy, to reflect on and give thanks for what has taken place in the years of liturgical reform. In drafting the statement, entitled “Stewards of the Tradition—Fifty Years after *Sacrosanctum Concilium*,” the Committee had three aims: to acknowledge the success of the reform of the liturgy in the years following the Second Vatican Council; to affirm the work of those engaged in the liturgical apostolate; and to offer encouragement, guidance, and direction for the future.

Celebrating the first document issued by the Second Vatican Council on December 4, 1963, the statement offers reflections in five areas: 1) liturgical reform and the renewal of the Church; 2) rereading *Sacrosanctum Concilium* in its historical context; 3) fundamental and foundational principles; 4) liturgy as an art and a craft; and 5) living what we celebrate. The last two sections provide an opportunity to look at concerns for the ongoing renewal of the celebration of the Sacred Liturgy. These might frame discussions in dioceses and parishes looking to assess and improve upon their liturgical practices.

According to USCCB policy, the Administrative Committee must give final authorization for the publication of a statement by a standing Committee. Now that this has taken place, the complete text of “Stewards of the Tradition—Fifty Years after *Sacrosanctum Concilium*” has been posted online at [www.USCCB.org/about/divine-worship/stewards-of-the-tradition.cfm](http://www.USCCB.org/about/divine-worship/stewards-of-the-tradition.cfm). The statement will also be printed in full in the November-December 2013 issue of the *Newsletter*.

## Holy See Confirms Spanish-Language *Leccionario* for the United States

The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the *Leccionario* for the dioceses of the United States, in a decree issued June 12, 2013 (Prot. n. 69/10/L). The *Leccionario* was approved by the Latin Church members of the USCCB at the June 2009 plenary meeting. The text makes use of the Spanish translation of the Scripture readings as found in the *Leccionario* of Mexico, but with the translation of Responsorial Psalms taken from the *Leccionario* of Spain. Texts for the observances contained in the Proper Calendar for the Dioceses of the United States are also included.

The most unique feature of the U.S. *Leccionario* is the arrangement and ordering of the readings, which follows the same four-volume format of the English-language *Lectionary for Mass*:

- Volume I: Sundays, Solemnities, and Feasts of the Lord
- Volume II: Weekdays (Cycle 1), Proper of Saints, and Commons
- Volume III: Weekdays (Cycle 2), Proper of Saints, and Commons
- Volume IV: Commons, Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, and Masses for the Dead

Particularly noteworthy is the inclusion of the full texts of the readings in each occurrence in Volume IV, which maintains consistency with the English edition and makes finding specific passages much easier.

Once final arrangements for the publication of the *Leccionario* have been made, a date for implementation of the *Leccionario*, most likely with a *vacatio legis* (*i.e.*, a period of time during which the new text can be used but its use is not yet obligatory) will be announced.

For the benefit of our readers, we present a Spanish translation of the *recognitio* decree from the Holy See:

### CONGREGACIÓN PARA EL CULTO DIVINO Y LA DISCIPLINA DE LOS SACRAMENTOS

Prot. n. 69/10/L

#### ESTADOS UNIDOS DE AMÉRICA

A la petición de Su Eminencia el Cardenal Francis George, Arzobispo de Chicago y entonces Presidente de la Conferencia de Obispos de los Estados Unidos de América, en una carta fechada el 26 de enero de 2010, y en virtud de la facultad concedida a esta Congregación por el Sumo Pontífice FRANCISCO, estaremos encantados de aprobar y confirmar la traducción en lengua española del *Leccionario de la Misa*, para el uso en las diócesis de la misma Conferencia de Obispos, como se encuentra en la copia adjunta.

En las ediciones impresas, se debe incluir *ex integro* este decreto, por el cual la Sede Apostólica ha concedido su confirmación de la petición.

Además, dos copias del texto impreso deberán enviarse a esta Congregación.

Sin que obste nada en contrario.

Desde la sede de la Congregación para el Culto Divino y la Disciplina de los Sacramentos, el 12 de junio de 2013.

Antonio Card. Cañizares Llovera  
Prefecto

✠ Arthur Roche  
Arzobispo-Secretario

## September 2013 Meeting of the Subcommittee on Divine Worship in Spanish

The Subcommittee on Divine Worship in Spanish met in Washington, DC on September 12-13, 2013. Much of the discussion focused on the work of preparation for the *Misal Romano, Tercera Edición* and its implementation for use in the United States. The text will be sent to the Holy See for the *recognitio* following the vote of the U.S. Bishops at the upcoming November 2013 plenary meeting.

Some of the U.S. adaptations for the *Misal* were reviewed, and the importance of having appropriate artwork was discussed. Subcommittee members emphasized that the *Misal Romano* should provide equally as much music as the *Roman Missal, Third Edition* offers to the English-speaking faithful. The Secretariat of Divine Worship will work in the coming months to ensure that the *Misal* will have quality artwork and sufficient music. The Subcommittee also voiced a strong desire that the publication of the *Misal Romano, Tercera Edición* be seized as an opportunity for catechesis on the Mass in particular and the liturgy in general. Spanish resources that are currently available on the USCCB website were reviewed and suggestions made for improvements. Bishop Octavio Cisneros, Subcommittee Chairman, videotaped a brief reflection on the impending publication of the *Leccionario* and the coming of the new *Misal Romano* as important moments for the Church in the United States.

Having received the *recognitio* for the U.S. *Leccionario*, the USCCB will soon be able to provide the Spanish Lectionary readings on its website alongside the popular English Lectionary readings. The Subcommittee discussed possible timelines for the publication of the *Leccionario* and the *Misal Romano*.

In other matters, the Mexican liturgical publisher Buena Prensa has produced a Spanish translation of the USCCB document *Built of Living Stones: Art, Architecture, and Worship* and has requested permission to publish it. This was welcomed by the Subcommittee, and some aspects of their translation were reviewed. The Newsletter will alert our readers when it is published and available for purchase. Finally, the Subcommittee reviewed an English translation of the previously-confirmed U.S. adaptations to the *Ritual del Matrimonio* (the blessing and exchange of *arras*, and the blessing and placing of the *lazo*/veil), as well as a Spanish translation of U.S. adaptations to the *Order of Celebrating Marriage, Second Edition*, to be voted on at the November 2013 USCCB plenary meeting.

The work of the Subcommittee continues to grow as the needs of the Spanish-speaking faithful in the United States continue to grow, and Bishop Cisneros voiced his gratitude to the hard work of the Subcommittee, the Secretariat, and to all who minister in the Church to the Spanish-speaking faithful.

### Secretariat Welcomes Ms. Sylvia Sánchez as Multicultural Specialist



Ms. Sylvia L. Sánchez joins the staff of the Secretariat of Divine Worship as Multicultural Specialist beginning September 30, 2013. In preparation for assuming her duties, she was a guest at the recent meeting of the Subcommittee on Divine Worship in Spanish.

Sánchez has over twenty-five years of experience in lay ecclesial ministry through liturgy, religious education, leadership formation, migrant support, youth ministry, and community social work. She holds a B.A. in Business Administration and a Master's degree in Philology from the University of León in Spain. For the last three years, she has been Director of Development and Institutional Advancement for Instituto Fe y Vida, a Catholic non-profit organization, whose mission is among Latino young adults. Nationally, she is former Vice

President of the National Hispanic Institute of Liturgy and serves on its Advisory Board. Sánchez is co-author of *Don y Promesa* (OCP), and co-hosted the Gabriel award-winning program, "*Tu Compañero Católico*," a Catholic radio show syndicated to over 75 stations across the United States and, via digital distribution, throughout Latin America. She has also provided translation services for a number of major U.S. Catholic institutions.

In the Diocese of St. Petersburg, Sánchez served as a member of the Diocesan Liturgical Commission for over ten years, and was a faculty member and advisory board member of the Lay Pastoral Ministry Institute. At a parish in Tampa, she was Director of Faith Formation and RCIA. Sánchez is a native of Cuba and has lived in Tampa, Florida since childhood.

## 50 Years of *Sacrosanctum Concilium*: Sacred Music

The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, **whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs.**

– *Sacrosanctum Concilium*, no. 114  
(emphasis added)

Some of the most significant developments that have taken place during the reform of the liturgy in response to *Sacrosanctum Concilium* have been in the area of music in the Sacred Liturgy. The constitution acknowledges the affect of music upon the liturgy, preeminent among other forms of art (see no. 112), stating, “Liturgical worship is given a more noble form when the divine offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people” (no. 113). Clearly one of the most engaging forms of the faithful’s external participation in the liturgy in the years since its reform has been through singing.

In the years since *Sacrosanctum Concilium*, the affect of music on the celebration of the Sacred Liturgy has been extensive. The Church’s understanding of the nature and function of music within the liturgy has led to a better understanding of the way in which music is part of the ritual action itself. In the dioceses of the United States, the repertory of music has grown significantly to include a variety of styles and forms of musical settings of not only hymnody and other songs, but settings of the various parts of the liturgy: psalms, dialogues, acclamations, litanies, antiphons, and even orations and the other parts of the Mass assigned to the priest.

Paragraphs 112-121 of the Constitution on the Sacred Liturgy provide the foundation for other documents dealing with sacred music which would follow, especially the Sacred Congregation of Rites’ instruction *Musicam Sacram* (1964), and in the United States, *Music in Catholic Worship* (1972) and *Liturgical Music Today* (1982) (both issued by the then–Committee on the Liturgy), and *Sing to the Lord: Music in Divine Worship* (2007) (approved by the USCCB). These documents emphasize the importance of music within the liturgical action and have provided helpful guiding principles for pastors, pastoral musicians, and all those engaged in liturgical preparation and planning.

Dialogue and discussion about the nature, style, and form of music for the Sacred Liturgy has not been without tension at times. In recent years, more attention has rightfully been paid to questions of what should be sung at various parts of the liturgy. The constitution, while admitting a variety of musical forms and the people’s “religious singing” (see no. 118), still stressed the importance of the texts to be sung: “The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy Scripture and from liturgical sources” (no. 121). For example, with the publication of the revised *General Instruction of the Roman Missal* for the dioceses of the United States in 2003 came a renewed interest in the particular options prescribed in nos. 48 and 87 for singing at the Entrance and Communion processions. In both cases, the choices are drawn from the *Missale Romanum*, *Graduale Romanum*, *Graduale Simplex*, an approved collection of psalms and antiphons, or another approved appropriate song/chant. This range of options expands what was indicated in the *Missale Romanum* of 1970 (the option to sing the antiphons included in the *Missal* was not included in the earlier edition). Officially approved English translations of the *Graduale Romanum* and the *Graduale Simplex* have not been produced, but recent efforts by a number of composers and publishers have made a wider range of options available for use in the liturgy.

The constitution also maintained the importance and the central place of Gregorian chant, and subsequent documents preserved the use of Latin. *Inter Œcumenici*, no 59, stated that the Christian faithful should “know how to recite or sing together in Latin, mainly in simple melodies, the parts of the Ordinary of the Mass proper to them.” At the same time, however, the constitution also recognized that music was a means of inculturation of the liturgy. Paragraphs 118 and 119 safeguarded the place of “[r]eligious singing by the people” and the “traditional music” of the faithful. In the end, the full and conscious participation of the faithful is a priority, so that no matter what form music for the liturgy takes, “the voices of the faithful may ring out” in song, not only in sacred devotions and other services but within the liturgy itself.

## New Video Explains What Happens in the Rite of Marriage

A new video, "Saying I Do: What Happens at a Catholic Wedding," introduces viewers to the Rite of Marriage and answers frequently asked questions about Catholic marriage. The video is intended for engaged couples, their families and people involved in marriage preparation, and anyone with questions about Catholic weddings.

Produced by the Secretariat of Laity, Marriage, Family Life and Youth in collaboration with the Secretariat of Divine Worship and the Department of Communications, "Saying I Do" includes a brief overview of the Sacrament of Matrimony and an explanation of the three forms of the Rite of Marriage. It answers basic questions such as when and where Catholic weddings can be held and how non-Catholic clergy can participate in the ceremony.

The 22-minute video is available on the homepage of the USCCB's For Your Marriage website: [ForYourMarriage.org](http://ForYourMarriage.org).

## Ritual and Funeral Masses on Immaculate Conception 2013

With the upcoming Solemnity of the Immaculate Conception of the Blessed Virgin Mary, transferred this year to Monday, December 9, a number of questions have been asked of the Secretariat of Divine Worship concerning the permissibility of Ritual Masses (such as weddings) and funerals.

According to the *General Instruction of the Roman Missal* (GIRM), no. 372, Ritual Masses are not permitted on Sundays of Advent, Lent, and Easter, as well as on Solemnities, days within the Easter Octave, All Souls' Day, Ash Wednesday, and Holy Week. Therefore, Ritual Masses, including the celebration of Matrimony within Mass, are not permitted on December 9, 2013, although a wedding outside of Mass is allowed.

GIRM no. 380 prohibits Funeral Masses on the Sundays of Advent, Lent, and Easter, Thursday of Holy Week and the Paschal Triduum, and Solemnities that are Holydays of Obligation. Although the Solemnity of the Immaculate Conception is transferred this year, the obligation to attend Mass is not; therefore, Funeral Masses may be held on December 9.

## USCCB Roman Missal REVISIONS to Eucharistic Prayers II, III, and IV

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St. Joseph into the Texts

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