



# NewsLetter

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## Happy 50<sup>th</sup> Anniversary to the *Newsletter!*

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**NEWSLETTER**

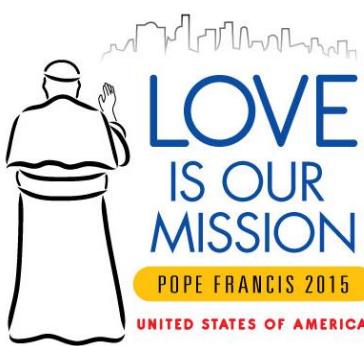
1991  
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**NewsLetter**  
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The banner at the top of this *Newsletter* has changed over the last 50 years, but the essential purpose of this publication has not altered: it aims to provide timely news and information regarding the Sacred Liturgy to the Bishops of the United States and to their liturgical commissions, and to anyone who shares an interest in this subject. We are grateful to our many readers for their encouragement and support over the years, and we look forward to a future of continued growth in love and appreciation for the Church's liturgy.

## Overview of Papal Liturgies during the 2015 Apostolic Journey to the United States



On Tuesday, September 22, 2015 the Catholic Church and the American people as a whole joyfully and enthusiastically received the Successor of Peter, Pope Francis, during his first-ever visit to the United States. In the course of his six-day pastoral journey, the Holy Father visited Washington DC, New York, and Philadelphia. While in the United States, the Pope presided at six public liturgies, two in each of the three cities visited.

The Pope's liturgies were the end result of several months of planning on the part of the three archdioceses which he visited, enhanced by review and recommendations from the Holy See's Office for the Liturgical Celebrations of the Supreme Pontiff, under the direction of Msgr. Guido Marini.

Soon after the announcement of the Pope's intention to visit the United States, the Papal Master of Ceremonies provided documents containing general guidelines for liturgies during a papal journey abroad, covering such topics as sacristy facilities required, dimensions for outdoor sanctuary construction, and descriptions of the sacred vessels required, just to name a few things.

The Secretariat of Divine Worship acted on behalf of the USCCB as liaison between the Papal Master of Ceremonies and the liturgical offices of the three archdioceses the Pope would visit, while the various archdiocesan planning committees and offices of worship tended to the details of planning the six liturgies. Having forwarded the archdioceses' proposals to Msgr. Marini's office, Secretariat staff attended a meeting at Msgr. Marini's office in June 2015, at which time he offered a detailed review of all of the liturgy submissions, along with some recommendations for alterations, which were then communicated to the three archdioceses. Other refinements were made in late August when Msgr. Marini and his staff made site visits to all the venues designated for papal liturgies.

The Holy Father's much anticipated series of liturgical celebrations in the U.S. began with a celebration of Midday Prayer at Washington's Cathedral of St. Matthew the Apostle on Wednesday, September 23. Following a

performance of choral and organ prelude music featuring such composers as Francis Poulenc and Dietrich Buxtehude, the Holy Father presided with the bishops of the United States in attendance. The only vestment worn by the pope was a red stole over his usual white garments, reflecting the simplicity of the liturgical hour.



Noble simplicity was a constant feature of the Holy Father's liturgical celebrations during his visit to the United States.  
(Photo: Rev. Michael J. Flynn)

Later that day, tens of thousands of faithful gathered outdoors on the campus of The Catholic University of America on the Mall outside the Basilica of the National Shrine of the Immaculate Conception's East Portico for Mass, featuring the canonization of Blessed Junípero Serra, which occurred at the beginning of the liturgy.

Notably, the first reading at the Mass, Isaiah 52:7-10, was proclaimed in the Choctaw language, which is similar to Native American languages that existed in California when St. Junípero evangelized the region, and

for which only a few speakers survive. Because Chochenyo is not an approved liturgical language in the United States, a one-time permission for its use – limited to that reading only – was obtained from the Congregation for Divine Worship and the Discipline of the Sacraments by the Archbishop of Washington, Donald Cardinal Wuerl.

Pope Francis opened his visit to New York City with a celebration of Evening Prayer at St. Patrick's Cathedral on Thursday, September 24. The Holy Father presided wearing a green stole and cope. The newly renovated cathedral served as a worthy setting for this liturgy, which was preceded by choral and organ classics, including compositions by Johann Sebastian Bach, César Franck, and Marcel Dupré, to name a few. The Holy Father's arrival was greeted by the thunderous setting of "*Tu es Petrus*" by Charles-Marie Widor. Evening Prayer itself was celebrated with elements in Spanish, English, and Latin.

The center of liturgical gravity shifted to Madison Square Garden on the evening of Friday, September 25, where the Pope celebrated the Mass for the Preservation of Peace and Justice to a full and enthusiastic arena. Although most of this Mass was celebrated in English, as a reflection of the cultural diversity of the Church both in New York and in the entire country, the first reading (Isaiah 9:1-3, 5-6) was proclaimed in Spanish. Because the Papal Master of Ceremonies instructed that the Eucharistic Prayer was to be prayed in Latin for liturgies celebrated in English, this Mass saw the use of Eucharistic Prayer II in Latin.

On the following day, Saturday, September 26, Pope Francis began his pastoral visit to Philadelphia with the celebration of a Votive Mass for the Blessed Virgin Mary ("Our Lady, Mother of the Church") at the Cathedral Basilica of Saints Peter and Paul. This liturgy marked the Holy Father's only celebration of the Mass inside a church building on this pastoral journey to the United States.

As was the case with the Madison Square Garden liturgy, the Mass formulary was prayed in English, while the first reading was proclaimed in Spanish. At the Universal Prayer, petitions were offered in English, Spanish, and Vietnamese, and Eucharistic Prayer I was prayed in Latin.

Throughout the planning process which led to all the liturgies celebrated by the Holy Father, great care was taken not to overshadow the final Mass celebrated at the Benjamin Franklin Parkway on Sunday, September 27, as the festive conclusion of the World Meeting on Families that Philadelphia hosted. This massive outdoor liturgy was attended by hundreds of thousands, with crowds stretching down the Parkway as far as the eye could see. The Mass formulary and readings were those designated for the Twenty-Sixth Sunday in Ordinary Time.

Again reflecting the diversity of the Church in the United States, along with the ancient traditions of the Roman Rite, much of this liturgy was celebrated in English, but with the first reading proclaimed in Spanish, the second in Vietnamese, and the Ordinary of the Mass (the Gloria, Credo, etc.) chanted in Latin. Eucharistic Prayer III was also prayed in Latin.

Although Pope Francis was present at a number of important non-liturgical events on his recent journey, such as his historic address to the United States Congress and his visit to a Philadelphia prison, the liturgies he celebrated will no doubt stand in our memories as moments when the sacred liturgy gathered us together as one Church built on the rock of Peter.



Pope Francis made use of the Scorzelli ferula, first used by Blessed Paul VI in 1965. (Photo: Rev. Michael J. Flynn)

## **USCCB Approves Revised Translation of Canticles for the *Liturgy of the Hours***

During the June 2015 USCCB plenary meeting, the body of Bishops voted on a revised translation of the canticles for future use in the *Liturgy of the Hours, Second Edition*, including the Gospel Canticles of Zechariah (*Benedictus*), of Mary (*Magnificat*), and of Simeon (*Nunc Dimitis*). Since the attendance of the Latin Church Bishops fell short of the requisite two-thirds majority for approval of the translation, mail ballots were sent to absent Bishops afterward.

After completion of the mail balloting, the final vote by the Latin Church Bishops was 223-7, with 4 abstentions. The revised text will now be prepared for submission to the Congregation for Divine Worship and the Discipline of the Sacraments for confirmation. As mentioned in the March 2015 *Newsletter*, given the size and complexity of the project, the new *Liturgy of the Hours* will most likely not be implemented until sometime after 2020.

The revised canticles were prepared by Conception Abbey in Missouri, and were previously confirmed by the Congregation for liturgical use in the Kenyan edition of the *Liturgy of the Hours*. The new translation is marked by an improved use of “sprung rhythm” – as in the *Revised Grail Psalter* – and fidelity to the original languages, as well as to the Latin *Nova Vulgata*.

## **September 2015 Meeting of the Subcommittee on Divine Worship in Spanish**

The Subcommittee on Divine Worship in Spanish met in Seattle, Washington on September 1-2, 2015 for its second meeting this year. Discussions took place concerning the *Misal Romano, Tercera Edición, Leccionario de la Misa, Bendicional*, and the *Ritual de la Iniciación Cristiana de Adultos*.

Bishop Octavio Cisneros, Subcommittee Chairman, presented a detailed summary on the ongoing efforts on the part of the Hispanic bishops of the United States to publish the *Misal Romano, Tercera Edición*, still awaiting the confirmation of the Congregation for Divine Worship and the Discipline of the Sacraments. In addition, a proposal and budget for *Misal Romano* catechesis was discussed; this catechesis will include three video presentations.

Members devoted attention toward the resumption of the *Leccionario de la Misa* project. Numerous difficulties discovered in the confirmed text – many of which involved the translation of the psalms – resulted in a halt to the implementation of the *Leccionario*. Three viable options to proceed with its publication were discussed: 1) continue attempts to obtain the latest version of the Psalter from the Spanish Episcopal Conference; 2) proceed with the psalms translation as found in the current *Leccionario* approved for Mexico; or 3) postpone the entire project until the completion of the *Biblia de la Iglesia en América* (BIA), at which time a definitive text of the *Leccionario* can be developed and approved.

The Subcommittee also approved the contents for a new “Sexta Parte” (Part VI) to be added to the *Bendicional, texto único*. This section would include most of the proper blessings for the United States which are found in the current English-language *Book of Blessings*. It is hoped that the Subcommittee can recommend approval of the final text in January 2016, with final approval by the body of Bishops in November 2016.

Ms. Sylvia Sánchez, Multicultural Specialist, announced that the fifth edition of *El Misterio de Fe (The Mystery of Faith)*, was published by the Federation of Diocesan Liturgical Commissions (FDLC) in collaboration with the *Instituto Nacional Hispano de Liturgia*, and will be available for purchase at the upcoming 2015 National Meeting of Diocesan Liturgical Commissions in Dallas, Texas. Finally, preliminary discussions began concerning the Spanish-language base text of a new edition of the *Ritual de la Iniciación Cristiana de Adultos*, since the English text will be revised in the next couple of years.

The Subcommittee’s next scheduled meeting is January 27-28, 2016 in Miami, Florida.

## **Secretariat Confirms Fourth Source for Low-Gluten Hosts in the United States**

The October 2012 *Newsletter* presented a thorough treatment on the issue of gluten and alcohol intolerance and the response of the Church through low-gluten hosts and mustum; the article also provided a consolidated list of suppliers of those products. In early 2015, a fourth U.S. distributor came forward that offers low-gluten Communion hosts for persons living with celiac-sprue disease: the Cavanagh Company of Greenville, Rhode Island. Their low-gluten hosts contain 4.2 parts-per-million (ppm), or 0.00042%, of gluten, and have been confirmed as valid matter for the Eucharist by the Secretariat of Divine Worship.

According to the U.S. Food and Drug Administration, products containing less than 20 ppm may be labeled as “gluten free.” An article in the magazine *Gluten-Free Living* states that the equivalent of 27,000 ppm (10 milligrams) per day is usually safe, though this number may well vary from person to person. The low-gluten hosts provided by the four suppliers approved by the USCCB contain 4.2 ppm, 20 ppm, 100 ppm, and 162 ppm—all far below the recommended safe allowance. In any event, the hosts contain sufficient amounts of gluten to be used as valid matter for the Eucharist.

Individuals seeking to purchase these hosts should do so through their parishes. Parishes and dioceses may use the following contact information:

Cavanagh Company  
610 Putnam Pike  
Greenville, RI 02828

Phone (toll-free): (800) 635-0568  
Web: [www.CavanaghCo.com](http://www.CavanaghCo.com)

Updated information on distributors of low-gluten hosts and mustum may be found on the USCCB website at [www.USCCB.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-eucharist/celiac-disease-and-alcohol-intolerance.cfm](http://www.USCCB.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-eucharist/celiac-disease-and-alcohol-intolerance.cfm). U.S.-based distributors of low-gluten hosts from Europe or other places are kindly reminded to notify the Secretariat of Divine Worship so that the consolidated list of approved distributors may be kept updated.

## **Staff Assistant Hannah Dell Promoted to General Secretariat Position; David Ringwald Succeeds Her as Staff Assistant**

After almost three years of service to the Secretariat of Divine Worship, Ms. Hannah Dell, Staff Assistant, has been promoted to the position of Membership Services Specialist in the USCCB Office of the General Secretariat. Dell began work in the Secretariat in September 2012. In addition to usual secretarial duties, she participated in the review of liturgical participation aids, musical settings, and other manuscripts, and administered the subscriptions for the *Newsletter* and yearly *Liturgical Calendar*.

On August 31, 2015, Dell was succeeded by Mr. David K. Ringwald. He received his bachelor’s degree in Classical Greek from the University of Dallas and comes to the Secretariat after two years teaching Latin at Cristo Rey Brooklyn High School. The Committee members and Secretariat staff congratulate Ms. Dell on her promotion and wish her continued success in her service to the Bishops of the United States, and welcome Mr. Ringwald to the USCCB.

### **Liturgical Resources for Extraordinary Jubilee Year of Mercy**

The Pontifical Council for the Promotion of the New Evangelization has produced eight resource books for the Holy Year of Mercy, all of which are available through Our Sunday Visitor. One of these, *Celebrating Mercy: Pastoral Resources for Living the Jubilee*, includes suggestions for special celebrations during this Jubilee. An excerpt from that book – the *Rite of Opening the Holy Door in Local Churches* – will be of special interest to Bishops and diocesan liturgy directors, and is available as a free download at [www.OSV.com/HolyDoor](http://www.OSV.com/HolyDoor).

## Liturgical Resources during Current Events

A number of tragic events in 2015 have drawn the minds and hearts of the Church to prayer. Wars and strife in the Middle East and in Africa have caused much destruction and untold suffering, affecting both Christian communities and the general populace. The resulting migration of displaced peoples and other refugees now affects the European continent. These tragedies also call to mind similar events in Mexico and Central America in recent years, where many people have sought asylum and a better life in the United States of America.

With increased awareness of the need for a more integral ecology, Pope Francis has led the Church toward a more active participation in caring for the environment. On August 6, 2015, he established the World Day of Prayer for the Care of Creation; this day of prayer, which has been celebrated by Orthodox Churches for some time, will take place every year on September 1. There is always the need to pray also for favorable weather conditions, both in the regular planting and harvesting of crops and during emergencies (i.e., drought, fires, floods, storms, earthquakes, etc.).

The Church never ceases to pray for the poor and for God's creation, and it is useful to recall in these times the various liturgical resources already at the disposal of priests, worship offices, and other liturgical ministers. In particular, the section of Masses and Prayers for Various Needs and Occasions in the *Roman Missal* can be very helpful.

### General Considerations

"Masses for Various Needs and Occasions are used in certain situations either as occasion arises or at fixed times" (*General Instruction of the Roman Missal* [GIRM], no. 373). Such Masses are appropriate on weekdays in Ordinary Time, and may also be used on obligatory or optional memorials for a good cause or pastoral advantage. They may not be used on "Solemnities, the Sundays of Advent, Lent, and Easter, days within the Octave of Easter, the Commemoration of All the Faithful Departed (All Souls' Day), Ash Wednesday, and the days of Holy Week" (GIRM, no. 374). Within the limits of liturgical law and the calendar, the diocesan bishop may direct that an appropriate Mass be said for a special occasion or grant permission for a broader use. More detailed instructions are given in the GIRM, nos. 368-377.

The Scripture readings in these Masses can be taken from either the usual weekday Lectionary (to preserve the *lectio continua*) or from the selection of readings for the particular special Mass (to draw the faithful deeper into the purpose for which the Mass is chosen), found in volume IV of the *Lectionary for Mass*.

The *Liturgy of the Hours* does not have texts specifically created to be votive Offices, but it provides for the various Offices to be used in that way "for a public cause or out of devotion" (see *General Instruction of the Liturgy of the Hours* [GILH], nos. 245, 252; *Liturgy of the Hours*, appendix III). It is also possible to use the existing Office of the day, but supplemented with an alternate reading drawn from appropriate selections in volume IV of the *Lectionary for Mass* (see GILH, no. 46), and perhaps adding particular intentions for the specific occasion (see GILH, no. 188). To conclude a votive Office, a prayer from appendix III of the *Liturgy of the Hours* could be used; note that those prayers have new translations in the *Roman Missal* which are found among the Prayers for Various Needs. Other options for "customizing" an Office in particular circumstances are found in the GILH, nos. 246-252.

### Christian Persecution

*"Love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father"* (Mt 5:44-45).

Violence and destruction wrought by the so-called "Islamic State" militants, along with associated terrorist acts in Africa, have resulted in the death of many Christians and the dispossession of their property. In addition, ongoing difficulties in the Holy Land have led to the dispersion of the Christian community there.

For any given celebration, the most appropriate Mass formulary is to be chosen with an eye toward the specific intention the gathered community wishes to pray for. The Mass “For Persecuted Christians” (no. 19) can be used in general circumstances involving Christian persecution. Other choices include:

- Praying for an end to war and strife – the Mass “For the Preservation of Peace and Justice” (no. 30) or the Mass “In Time of War or Civil Disturbance” (no. 31)
- Praying for enemies and those who persecute the innocent – the Mass “For Our Oppressors” (no. 42)
- Praying for those held prisoner/hostage by terrorist or enemy forces – the Mass “For Those Held in Captivity” (no. 43) or the Mass “For Those Held in Prison” (no. 44)

### **Migrants and Refugees**

*“You shall not violate the rights of the alien or of the orphan... remember, you were once slaves in Egypt, and the LORD, your God, ransomed you from there” (Dt 24:17-18).*

Throughout 2015, the continent of Europe has received large numbers of migrants and refugees as a result of Middle Eastern and African conflicts. In addition, the migration of persons into the United States from Mexico and Central America is ongoing, in some cases due to violence in Latin America, and in others due to the search for economic opportunities in the U.S.

The Mass “For Refugees and Exiles” (no. 32) is most appropriate for general use in these circumstances. Other possibilities include:

- Praying for improved conditions in the homelands of refugees – the Mass “For the Progress of Peoples” (no. 29) or the Mass “For the Preservation of Peace and Justice” (no. 30)
- Praying for those refugees who seek humanitarian assistance, especially with food, water, etc. – the Mass “In Time of Famine or for Those Suffering Hunger” (no. 33; formulary A is most appropriate)

### **Care of Creation**

*“Bless the Lord, all you works of the Lord, praise and exalt him above all forever” (Dn 3:57).*

The terrible effects of damage to the environment have been known for some time, and the Holy Father has now renewed the Church’s attention toward reversing that damage and working for an integral ecology. Likewise, there are any number of calamities – local, national, and global – caused by weather and geologic forces. Prayer is always a key component in addressing these issues, along with humanitarian assistance and other actions of social justice.

Although the *Missal* does not provide any specific Mass formularies focusing on the environment, the most appropriate one that can be used might be the Mass “For the Sanctification of Human Labor” (no. 26; see especially the second Collect of formulary A). This formulary requires the use of Preface V of the Sundays in Ordinary Time, entitled simply “Creation.” The preface speaks eloquently of God’s creation of the world, and the need of humanity to praise God by caring for that creation. Other formularies are:

- Praying during the planting and harvesting of crops – the Mass “At Seedtime” (no. 27) or the Mass “After the Harvest” (no. 28)
- Praying for overall good weather – the Mass “For Fine Weather” (no. 36)
- Praying for divine assistance during an emergency – the Mass “In Time of Earthquake” (no. 34), the Mass “For Rain” (no. 35), or the Mass “For an End to Storms” (no. 37)

(A Collect only is provided for the last four suggested formularies; other antiphons and prayers may be drawn either from the Mass “In Any Need” [no. 48] or the usual Mass of the day.)

### **Conclusion**

“The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ” (*Gaudium et Spes*, no. 1). Since the liturgy is a privileged place to entreat God for his mercy and his assistance in caring for the earth, for the stranger in our midst, and for those who seek to harm us, more frequent use of the Church’s special prayers can only help all concerned to work more fervently for a world of justice and of peace.

## Facing Reality and Seeking Mercy in the Anointing of the Sick

Jorge Cardinal Medina Estévez provides sound pastoral and theological wisdom in his booklet, *Anointing of the Sick*, regarding a sacrament that can sometimes seem intimidating. Sickness and death are things that we tend to avoid thinking about, and, in our fear, we distract ourselves and do all we can to avoid facing them. We require constant reminders that sickness and death are part of reality and that our Christian faith insists that God has something better in store for us in his heavenly Kingdom: “Disease is a sign of the precariousness of our earthly existence. If it is considered with a spirit of faith, it is not an unbearable misfortune but a message from God to remind us that earthly life is not our final destiny” (pg. 5).

The faithful who are baptized and who have reached the age of reason are eligible to receive Anointing if they are faced with a serious illness that puts them in danger of death – even if death is not strictly imminent. His Eminence notes wisely that we do not need to consult with doctors to determine eligibility in this regard; common sense and prudence are sufficient for determining if an illness is serious enough to warrant the sacrament. Mental illness and old age can present gray areas, but pastors ought to be ready and generous in their administration of Anointing in cases of doubt.

One of the pastoral challenges with regard to Anointing that has perhaps diminished somewhat is the fear of the sacrament. Catechesis in earlier times – and indeed its earlier name, “Extreme Unction” – tended to emphasize the role of this sacrament in the final moments of life, and this had a way of leading people to put off requesting it, as if it were a sign of giving up. Not infrequently, the approach of a priest with his oils would put terror in the hearts of the sick and the elderly. How many pastors have experienced this kind of reaction to their arrival at some point in their ministry? Fortunately, a post-Conciliar change in the name of the sacrament and a new emphasis on the aspect of healing has lessened this misunderstanding of the Anointing of the Sick.

A newer pastoral challenge, though, and one that needs to be vigorously opposed through preaching and catechesis, is indifference. While modern men and women might be attracted to the physical healing the sacrament can provide, the urgency to request it tends to disappear when there is little sense of the necessity for spiritual healing. If there is no appreciation of the danger of sin and there is little fear of hell, what need is there of Anointing in the face of serious illness? On the contrary, “it is a sign of true Christian love to do everything possible to ensure that the priest arrives in time and is able to administer to the sick, in the best possible conditions, those aids that the Lord Jesus Christ established for sustaining him or her during the trial he or she is going through” (pg. 9).

In spite of the sad and difficult circumstances that generally surround the giving of this sacrament, for the believer there should nevertheless be a certain happiness in this moment. When there is confidence in the effects the Anointing brings, there is joy. Insofar as is possible, it is best to celebrate the sacrament when the recipient is fully conscious, as this can permit the reception likewise of Penance and Holy Communion, and it gives the recipient the opportunity to pray and participate in the rite. Even if the person is unconscious, however, the sacrament carries its power, and the ritual can also bring spiritual benefits to others who are present.

The Gospels’ testimony to the love of Jesus and his concern for the sick, and the powerful words of St. James in his epistle (5:13-15), ought to motivate us to encourage a more energetic catechesis on the blessings to be gained in the Anointing of the Sick. This booklet by Cardinal Medina is indeed a helpful resource in these efforts.



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*The Sacrament Series, written from a pastoral perspective by Jorge Cardinal Medina Estévez, provides the reader with a jumping-off point for reflection and prayerful study, and is aimed toward families and those interested in increasing their knowledge of the faith. The entire seven-booklet series – or each individual booklet – is available from USCCB Communications at [store.USCCB.org/product-p/7-505.htm](http://store.USCCB.org/product-p/7-505.htm).*