



NewsLetter

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June 2016 Meeting of the Committee on Divine Worship

The Committee on Divine Worship met in Huntington Beach, California on June 12, 2016. The meeting was the first for the Committee Chairman-Elect, Archbishop Wilton D. Gregory of Atlanta, who will assume the Chairmanship after the November 2016 USCCB plenary meeting.

Misal Romano, Tercera Edición and Other Liturgical Books

The Committee reviewed the list of liturgical texts – including the *Misal Romano, Tercera Edición* – that are likely to be ready for publication in the near future. As a general rule, those that have a wide dissemination will be released to multiple publishers to produce, while those with more limited distribution will be reserved to USCCB Communications as sole publisher.

ICEL Gray and Green Books

Members of the Committee reviewed three draft “Green Book” translations produced by the International Commission on English in the Liturgy (ICEL): the *Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism* and two fascicles from the ongoing *Liturgy of the Hours, Second Edition* project (Lent-Easter and Ordinary Time). The Committee approved several proposed modifications for ICEL’s consideration in producing the final “Gray Book” translations. Individual bishops are submitting their own proposals this summer as well.

The Gray Book of Advent-Christmas from the *Liturgy of the Hours, Second Edition* was also reviewed. In light of the number of fascicles to be produced by ICEL within the next three years, and to maintain a certain consistency in the review of translations, the Committee voted to forward fascicles to the USCCB plenary meetings in a “block” format (seasonal fascicles, fascicles from the Ordinary and Psalter, and Proper/ Commons/other fascicles), the result being that groups of fascicles will be reviewed at the same time, rather than individually. The body of Bishops should vote on the first block of Gray Books for the *Liturgy of the Hours* in November 2017 or June 2018.

Other Matters

The Committee recommended the approval of a National Shrine application, which will be sent to the September 2016 USCCB Administrative Committee meeting for final action. For the advancement of the USCCB liturgical Bible project, members agreed to petition the Board of Control for the *New American Bible* in order to begin a limited liturgical review of the *New American Bible Revised Edition* Old Testament. Finally, the Committee approved the Spanish text of an expanded Mass formulary for the Memorial of Saint Kateri Tekakwitha; the English text was approved in November 2015. Both texts will be voted on at the November 2016 USCCB plenary meeting. The Committee’s next meeting is November 13, 2016 in Baltimore, Maryland.

USCCB President Promotes “Day of Prayer for Peace in Our Communities” for Sept. 9

In light of recent incidents of violence and racial tension in communities across the United States, Archbishop Joseph E. Kurtz, USCCB President, has asked each bishop to establish this coming September 9, 2016 as a Day of Prayer for Peace in Our Communities. He has also appointed a special task force, chaired by Archbishop Wilton D. Gregory of Atlanta, to support the body of Bishops in marking that Day of Prayer, and more broadly, in promoting peace and healing during this time of great strain on civil society.

Days of Prayer

Since the Second Vatican Council, the Ember and Rogation Days have been better known as Days of Prayer. These are occasions in which the national or local Church focuses its prayers and works toward a specific intention. “Days or periods of prayer for the fruits of the earth, prayer for human rights and equality, prayer for world justice and peace, and penitential observances outside Lent are to be observed in the Dioceses of the United States of America at times to be designated by the Diocesan Bishop” (*General Instruction of the Roman Missal* [GIRM], no. 373). Only one Day of Prayer has been established nationally: the Day of Prayer for the Legal Protection of Unborn Children, on January 22.



After the terrorist attacks on September 11, 2001, the body of Bishops voted to declare January 1, 2002 as a National Day of Prayer for Peace in order to combat fear and focus the Church in the United States on the need to pray and work for peace, both at home and around the world. Archbishop Kurtz’s proposal is a similar one: the recent gun violence and discord among communities present an urgent situation calling for fervent prayers for peace and action to improve the “integral ecology,” as mentioned by Pope Francis in his encyclical, *Laudato Si’*.

In light of the body of Bishops not being able to vote on the proposal before September 9, individual Diocesan Bishops have been exhorted by the USCCB President to decree the Day of Prayer for Peace in Our Communities for their respective dioceses.

Liturgical and Devotional Resources

The task force chaired by Archbishop Gregory is providing additional resources for the proposed Day of Prayer in the near future through the USCCB website at www.USCCB.org/racism. Nonetheless, a general overview at the purpose of the Day of Prayer and its existing liturgical context may provide help for bishops and their diocesan offices of worship. Friday, September 9, 2016 is the Obligatory Memorial of Saint Peter Claver in the United States. Archbishop Kurtz likely selected the date to highlight the heroic and virtuous example of St. Peter, the “slave to the slaves” who zealously ministered to enslaved Africans arriving in the New World, an exemplar for defense of human rights. In ordinary circumstances, the Mass and Office of the day would be that of the saint; the Collect asks God to help us “love our neighbor in deeds and in truth” through St. Peter Claver’s intercession.

The Diocesan Bishop, however, may permit or require the celebration of one or more special Masses for Various Needs and Occasions, even on Obligatory Memorials (see GIRM, nos. 374, 376). The choice of the formulary or formularies is left to his discretion, taking into account the circumstances prevailing in his diocese; several options may be appropriate from the *Roman Missal*, Masses and Prayers for Various Needs and Occasions: For Promoting Harmony (no. 15), For the Nation or State (no. 21), For the Progress of Peoples (no. 29), For the Preservation of Peace and Justice (no. 30), In Time of War or Civil Disturbance (no. 31), For Charity (no. 40), and For Giving Thanks to God for the Gift of Human Life (no. 48/1, especially formulary B). In the *Liturgy of the Hours*, particularly at celebrations of Morning or Evening Prayer with the faithful, the theme of peace might be emphasized through options that are permitted, such as replacing the short reading with some appropriate Scripture passage from the Office of Readings or the *Lectionary for Mass*, by supplementing the intercessions with one or more petitions for peace in the local community and in the nation, and by using the Collect of the Mass recommended by the bishop as the concluding prayer.

Devotions on the Day of Prayer could be centered on the Rosary (particularly the Sorrowful Mysteries) and on Divine Mercy; parishes may consider holding a Stations of the Cross service, perhaps with added emphasis on the injustices endured by men, women, and whole communities. In all that is planned for the coming Day of Prayer, may we all fervently pray that God might “be pleased to banish violence swiftly from our midst and to wipe away all tears, so that we may all truly deserve to be called [his] children” (Collect in Time of War or Civil Disturbance).

For the benefit of our readers, the Prayer for Peace in Our Communities approved by the task force is reprinted below; prayer cards in English and Spanish can also be downloaded at no cost at the above-mentioned webpage.

*O Lord our God, in your mercy and kindness,
no thought of ours is left unnoticed, no desire or
concern ignored.*

*You have proven that blessings abound
when we fall on our knees in prayer,
and so we turn to you in our hour of need.*

*Surrounded by violence and cries for justice,
we hear your voice telling us what is required:
“Only to do justice and to love goodness,
and to walk humbly with your God” (Mi 6:8).*

*Fill us with your mercy so that we, in turn, may be
merciful to others.
Strip away pride, suspicion, and racism
so that we may seek peace and justice in our
communities.*

*Strengthen our hearts so that they beat only to
the rhythm of your holy will.*

*Flood our path with your light as we walk
humbly toward a future
filled with encounter and unity.*

*Be with us, O Lord, in our efforts, for only by the
prompting of your grace
can we progress toward virtue.*

*We ask this through Jesus Christ our Lord.
Amen.*

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The Celebration of Matrimony Involving Catechumens

“The Church has a special care for catechumens; while it invites them to lead a life of the Gospel and introduces them to the celebration of sacred rites, it already grants them various prerogatives which are proper to Christians” (Code of Canon Law, canon 206 §2). In light of the forthcoming publication of the *Order of Celebrating Matrimony, Second Edition* (OCM), a recent question to the Secretariat of Divine Worship was raised concerning the proper liturgical rite to be used (if any) when two catechumens wish to marry, or when a catechumen seeks to marry a non-Christian.

No answer is found within the ritual book of the OCM itself. Two other texts, however, shed light on the situation and provide a ready answer. The *Rite of Christian Initiation of Adults*, no. 47, states: “When two catechumens marry or when a catechumen marries an unbaptized person, the appropriate rite is to be used (see *Rite of Marriage*, nos. 55-66).” The cited ritual now corresponds with the OCM, nos. 118-143: Chapter III – “The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian.”

The *National Statutes for the Catechumenate* for the United States confirms this to be the case: “The marriages of catechumens, whether with other catechumens or with baptized Christians or even non-Christians, should be celebrated at a Liturgy of the Word and never at the Eucharistic liturgy. Chapter III of the [OCM] is to be followed, but the Nuptial Blessing in Chapter I, [nos. 73-74], may be used, all references to Eucharistic sharing being omitted” (no. 10).

Thus, in all Matrimony celebrations involving a catechumen, Chapter III of the OCM is the proper ritual to be used. Before the marriage takes place, of course, all catechetical and canonical steps required by the diocese are to be observed.

Ritual Editions of *Order of Celebrating Matrimony, Second Edition* from Five Publishers

The Secretariat of Divine Worship has worked in recent months with five liturgical publishers that are producing ritual editions of the *Order of Celebrating Matrimony, Second Edition*, along with other publishers issuing participation aids and catechetical texts. Beginning August 25, 2016, several ritual editions of the Matrimony rite will be available for purchase:

- **Catholic Book Publishing Co.** (CatholicBookPublishing.com, 877-228-2665)
Hardcover (\$27.95) and Bonded Leather (\$34.95); both 7¼" x 10¼"
- **Liturgical Press** (LitPress.org, 800-858-5450)
English-only Hardcover (\$34.95) and Bilingual Hardcover (\$44.95); both 7¼" x 10½"
- **Magnificat** (Magnificat.com, 970-416-6670)
Semi-Leather (\$39.95); 6½" x 9"
- **USCCB Communications** (store.USCCB.org, 800-235-8722)
Hardcover (\$39.95); 7¼" x 10½"
- **Ave Maria Press** (AveMariaPress.com, 800-282-1865, ext. 1)
Box of Ritual Cards (\$55.95) and Binder plus Ritual Cards (\$74.95); cards are 6" x 9"; binder plus cards are 7½" x 10"

As a reminder, the text may be used in the liturgy as early as September 8, 2016, the Feast of the Nativity of the Blessed Virgin Mary, and its use is obligatory as of the Feast of the Holy Family, December 30, 2016. The blessing of ritual books is recommended, using the Order for the Blessing of Articles for Liturgical Use (*Book of Blessings*, nos. 1341-1359)

2018 Liturgical Calendar Available for Purchase

The 2018 edition of the *Liturgical Calendar for the Dioceses of the United States of America* is available for purchase from the USCCB Secretariat of Divine Worship. The calendar lists each day's celebration, rank, liturgical color, Lectionary citations, and Psalter cycle.

Calendars are on sale for \$10.00 each, and are available either in 8½ × 11" paperback or e-mailed in Microsoft Word or PDF format. Checks are to be made out to the Committee on Divine Worship and mailed to the Secretariat at 3211 Fourth Street, NE, Washington, DC 20017, ATTN: 2018 Liturgical Calendar.

Conference of Roman Catholic Cathedral Musicians Sponsors Composition Contest

The Conference of Roman Catholic Cathedral Musicians (CRCCM) announces a competition for an unpublished, newly composed setting of the proper texts of the Entrance and Communion Antiphons with their psalm verses from the *Roman Missal, Third Edition* for the Ritual Mass for the Ordination of Priests. A single prize of \$2,000 will be awarded to the composer of the winning settings. Submissions may have been previously performed, but must be unpublished and cannot have won a prize in any other competition.

The ordination of priests is usually celebrated in a festive setting in the cathedral church. Composers should bear in mind that a lengthy procession at the entrance rite usually occurs to facilitate a large number of concelebrating clergy with the bishop, thus, creative extensions are welcome. Because of the festive nature of an ordination, additional instruments would commonly be added and include brass, timpani and woodwinds. Less common would be a string orchestra, though solo string players would not be uncommon.

Full contest rules, texts of the antiphons and psalms to be set, and submission details are available at www.CRCCM.org/about-us/contest; the deadline is October 30, 2016.