



# NewsLetter

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## **Pope Francis Inscribes Mary, Mother of the Church on Calendar**

Fulfilling a request of Pope Francis, the Congregation for Divine Worship and the Discipline of the Sacraments issued a decree dated February 11, 2018 (Prot. n. 10/18) that inscribes a new Obligatory Memorial of the Blessed Virgin Mary, Mother of the Church, in the General Roman Calendar. The new celebration will be observed yearly on the Monday after Pentecost Sunday. The Congregation issued an additional notification on March 24, 2018 (Prot. n. 138/18) that clarified various aspects of the new memorial.

First taught by Saint Ambrose in the fourth century, the title of “Mother of the Church” for the Virgin Mary was proclaimed by Blessed Paul VI on November 21, 1964, at the conclusion of the Second Vatican Council’s third session. Since that time a devotional memorial to Mary has appeared on a number of proper religious, diocesan, and national calendars. To better focus the Church’s attention on the maternal care of the Blessed Mother for the disciples of Christ throughout the ages, Pope Francis has chosen to inscribe this memorial for the universal Church.

Robert Cardinal Sarah, Prefect of the Congregation, provided some spiritual reflections in a commentary accompanying the decree: “The water and blood which flowed from the heart of Christ on the Cross as a sign of the totality of his redemptive offering, continue to give life to the Church sacramentally through Baptism and the Eucharist. In this wonderful communion between the Redeemer and the redeemed, which always needs to be nourished, Blessed Mary has her maternal mission to carry out.” He also recounted the existing liturgical history of the celebration of Mary, Mother of the Church. In preparation for the Jubilee Year of 1975, her Votive Mass was approved in 1973 and inserted into the *Missale Romanum, editio typica altera*. Saint John Paul II added “Mother of the Church” to the Litany of Loreto in 1980, and during the Marian Year of 1987, a new *Collection of Masses of the Blessed Virgin Mary* was issued, including two additional formularies for the Virgin Mary as “Image and Mother of the Church.” Cardinal Sarah’s commentary reminds the followers of Christ that “if we want to grow and to be filled with the love of God, it is necessary to plant our life firmly on three great realities: the Cross, the Eucharist, and the Mother of God. These are three mysteries that God gave to the world in order to structure, fructify, and sanctify our interior life and lead us to Jesus.”

## **Liturgical Texts**

Enclosed with the Congregation’s decree was a set of liturgical texts in Latin: Mass rubrics, Lectionary citations, a new entry for the *Roman Martyrology*, and texts for the Liturgy of the Hours (biographical note, second reading for the Office of Readings,

and Gospel canticle antiphons for Morning and Evening Prayer). The International Commission on English in the Liturgy will produce a base translation of these texts according to its usual procedures, and after canonical vote by the USCCB they will be submitted to the Holy See for confirmation. Thus, it will be some time before a definitive English text will be available in print. (The same process applies for Spanish translations, which the USCCB usually obtains from the Conference of the Mexican Episcopate or the Spanish Episcopal Conference.) Since the Holy See has indicated that the new celebration is to be observed already this year, the Secretariat of Divine Worship offers the following interim guidance on the celebration of this memorial:

*Mass* – The Mass formulary is taken from the *Roman Missal*, Votive Masses, no. 10B (“Our Lady, Mother of the Church”). It includes a Collect, Prayer over the Offerings, Preface, Prayer after Communion, and Entrance and Communion Antiphons. White vestments are worn.

*Lectionary* – Readings have been assigned for the new memorial; the Congregation stated in its March 24 notification that these readings are proper. The readings are: Genesis 3:9-15, 20 or Acts 1:12-14; Psalm 87:1-2, 3 and 5, 6-7; and John 19:25-34. These texts (and the Gospel acclamation) are very close to those assigned for the Votive Mass of the same name (*Lectionary*, no. 1002-I), but there are some slight differences. Therefore, the Secretariat has prepared a free PDF download of the readings, available at [USCCB.org/motherofthechurch](http://USCCB.org/motherofthechurch).

*Liturgy of the Hours* – The psalmody of the day is used. For the time being, the other elements are taken from either the Psalter of the day or the Common of the Blessed Virgin Mary, and the concluding prayer at the Office of Readings, Morning Prayer, and Evening Prayer is the same as the Collect prayer from the *Roman Missal*:

O God, Father of mercies,  
 whose Only Begotten Son, as he hung upon the Cross,  
 chose the Blessed Virgin Mary, his Mother,  
 to be our Mother also,  
 grant, we pray, that with her loving help  
 your Church may be more fruitful day by day  
 and, exulting in the holiness of her children,  
 may draw to her embrace all the families of the peoples.  
 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.

*Liturgical Calendar* – The Congregation’s notification letter directed that the Memorial of the Blessed Virgin Mary, Mother of the Church, be given preference when it coincides with another Obligatory Memorial (as it will in 2020 and 2028). In addition, there is no change to the post-Pentecost rubric in the *Roman Missal*, whereby the Pentecost Sunday Mass or a Votive Mass of the Holy Spirit may be said on the Monday or Tuesday after Pentecost if the faithful are obliged or accustomed to attend Mass. (No such obligation exists in the U.S. proper calendar, as it does on some other national calendars.) Although there is permission to celebrate a Votive Mass on Obligatory Memorials if “some real necessity or pastoral advantage calls for it” (*General Instruction of the Roman Missal*, no. 376), it is preferred that the Mother of the Church celebration take place on its proper day.

Finally, the 2018 and 2019 editions of the *Liturgical Calendar for the Dioceses of the United States of America* are emended as follows:

<u>May 2018</u>			<u>June 2019</u>				
<b>21</b>	<b>Mon</b>	<b>The Blessed Virgin Mary, Mother of the Church (Seventh Week in Ordinary Time)</b>	white	<b>10</b>	<b>Mon</b>	<b>The Blessed Virgin Mary, Mother of the Church (Tenth Week in Ordinary Time)</b>	white
<i>Memorial</i>				<i>Memorial</i>			
Gn 3:9-15, 20 or Acts 1:12-14/Jn 19:25-34				Gn 3:9-15, 20 or Acts 1:12-14/Jn 19:25-34			
(572A, see <a href="http://USCCB.org/motherofthechurch">USCCB.org/motherofthechurch</a> ) Pss III				(572A, see <a href="http://USCCB.org/motherofthechurch">USCCB.org/motherofthechurch</a> ) Pss II			

## Dedication of the New Cathedrals of Raleigh and Knoxville

The Diocese of Raleigh dedicated the Holy Name of Jesus Cathedral on July 26, 2017, and on March 3, 2018, the Diocese of Knoxville dedicated the Cathedral of the Most Sacred Heart of Jesus—two new cathedrals in the space of eight months. These two historic events are an opportunity to reflect on the ontology of the cathedral church.

The Second Vatican Council taught that one of the names of the Church of God is the holy temple which, “symbolized in places of worship built out of stone, is praised by the Holy Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem” (*Lumen Gentium*, no. 6). The distinctive nature of the cathedral is described in the *Ceremonial of Bishops* (CB), which explains that it is both site and sign: “the site of the bishop’s cathedra or chair, the sign of his teaching office and pastoral power in the particular Church,” and “a sign also of the unity of believers in the faith that the bishop proclaims as shepherd of the Lord’s flock” (CB, no. 42). Furthermore,

The diocesan cathedral “in the majesty of its building is a symbol of the spiritual temple that is built up in souls and is resplendent with the glory of divine grace. As Saint Paul says: ‘We are the temple of the living God’ (2 Corinthians 6:16). The cathedral, furthermore, should be regarded as the express image of Christ’s visible Church, praying, singing, and worshipping on earth. The cathedral should be regarded as the image of Christ’s Mystical Body, whose members are joined together in an organism of charity that is sustained by the outpouring of God’s gifts” (Paul VI, Apostolic Constitution *Mirificus eventus*). (CB, no. 43)

These descriptions reveal the polyvalent nature of the church building in general and the cathedral church in particular: a sign of the heavenly Jerusalem, a symbol of the spiritual temple, image of the visible Church, and an image of Christ’s Mystical Body, a sign of the bishop’s teaching office and pastoral power, and a sign of the unity of believers.

Both new cathedrals are built in a traditional cruciform plan. Other recently-built cathedrals have a more modern design, recalling an important truth from the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (SC):

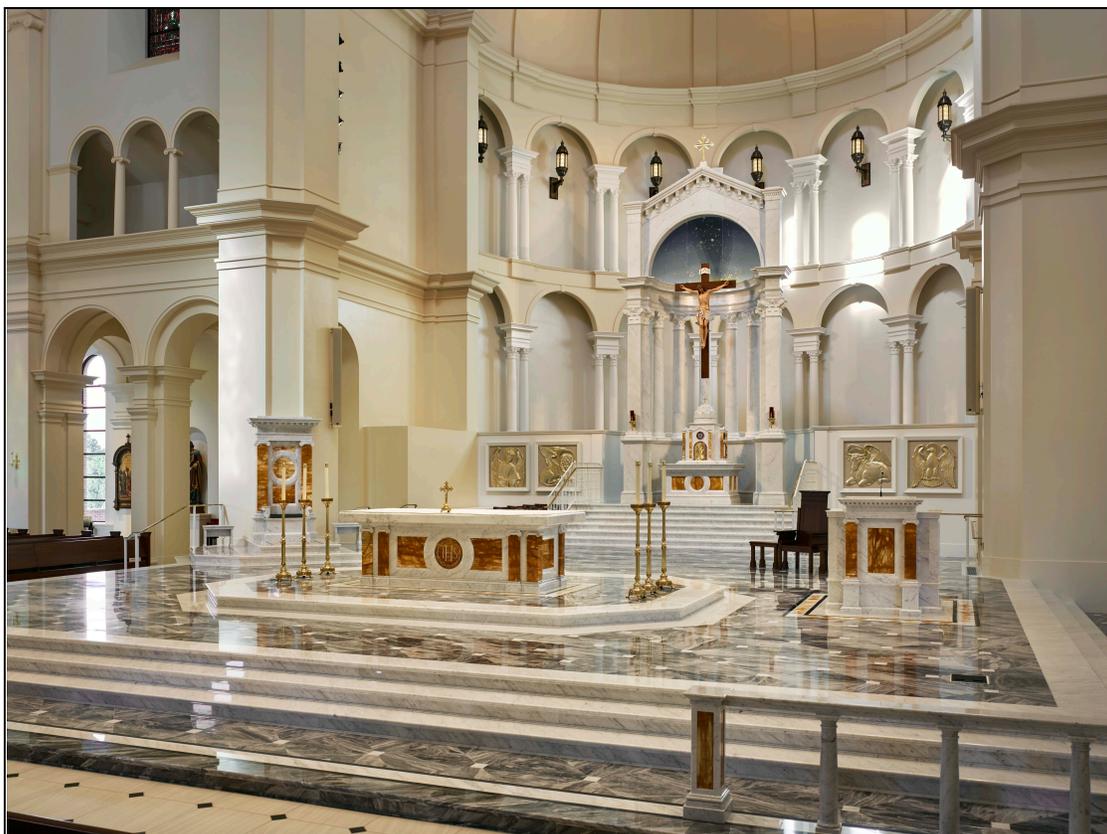
The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the natural talents and circumstances of peoples, and the needs of the various rites. Thus, in the course of the centuries, she has brought into being a treasury of art which must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor; thereby it is enabled to contribute its own voice to that wonderful chorus of praise in honor of the Catholic faith sung by great men in times gone by. (no. 123)

The Church’s essential concern, then, is not for a particular style or period, but rather that “all things set apart for use in divine worship should be truly worthy, becoming, and beautiful, signs and symbols of the supernatural world” and so able to turn the human spirit “devoutly toward God” (SC, no. 122).

“With good reason, then, the cathedral church should be regarded as the center of the liturgical life of the diocese” (CB, no. 44). It is here that the bishop presides on the more solemn liturgical days, here “he consecrates the sacred chrism and confers the sacrament of holy orders” (CB, no. 42). It is desirable “to instill esteem and reverence for the cathedral church in the hearts of the faithful” through, for example, the solemn celebration of the anniversary of the dedication and pilgrimages “in which the faithful... visit the cathedral in a spirit of devotion” (CB, no. 45). For here, in a unique way, heaven and earth are joined and the faithful are encouraged and strengthened in their journey toward their heavenly homeland.

For the benefit of our readers, we reprint two photos from the new cathedrals of the Dioceses of Raleigh and Knoxville, with captions taken from the Prayer of Dedication of a Church (see *Order of the Dedication of a Church and an Altar*, II, no. 62):

*Blessed is the Church,  
God's dwelling-place with the human race,  
a holy temple built of living stones,  
standing upon the foundation of the Apostles  
with Christ Jesus its chief cornerstone.*



*Here may your faithful, gathered around the table of the altar,  
celebrate the memorial of the Paschal Mystery  
and be refreshed by the banquet of Christ's Word and his Body.*

Top photo: Interior dome of the Cathedral of the Most Sacred Heart of Jesus (Diocese of Knoxville); Bottom photo: Sanctuary of the Most Holy Name of Jesus Cathedral, Raleigh (Photo: Alan Karchmer | O'Brien & Keene, architect)