



# NewsLetter

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## **Text of the *Roman Missal, Third Edition* Released to Publishers**

The Secretariat of Divine Worship, in collaboration with the International Commission on English in the Liturgy, has completed an exhaustive review of the final text of the *Roman Missal, Third Edition* to prepare the texts for publication. This final review and copy-editing assured the accuracy and proper formatting of the text files before turning them over to publishers of ritual editions of the *Missal* as well as participation aids and catechetical resources. In addition, during this time the final arranging of the chants for various texts of the *Missal* was completed.

On January 3, 2011, the text and music files were transmitted to the seven liturgical publishers who will be releasing ritual editions of the *Roman Missal*:

- Catholic Book Publishing Corporation
- Liturgical Press
- Liturgy Training Publications
- Magnificat
- Midwest Theological Forum
- USCCB Communications
- World Library Publications

Publishers can begin marketing, promotion, and pre-orders for the *Roman Missal* on February 1. Shipment and delivery of the ritual editions will begin on October 1.

The Committee on Divine Worship presented extensive guidelines for publishers to follow in bringing the ritual text to print. Because of the number of publishers participating, the Committee is striving to assure consistency among the various editions. Each publisher must follow the ordering and arrangement of the content of the book as presented by the Conference of Bishops. In particular, the arrangement of the Order of Mass, especially the Eucharistic Prayers, must be followed as presented, in order to maintain sense-line format page breaks as they have been designed.

At its November 2010 meeting, the Committee on Divine Worship reviewed preliminary plans for artwork for the various editions of the *Missal*. Among the seven publishers, there will be a great variety of styles of artwork for the *Missal*. Some editions will be 2-color and others will be 4-color. The Congregation for Divine Worship and the Discipline of the Sacraments indicated at the time of the transmittal of the final text of the *Missal* that illustrative art in the *Missal* has “a liturgical function,” and that it ought to be representative of the subject matter rather than abstract. It is left to the discretion of the Conference of Bishops to determine the appropriateness of particular plans.

## ***The Revised Grail Psalms Published By Conception Abbey/GIA Publications***

The Congregation for Divine Worship and the Discipline of the Sacraments issued its *recognitio* for *The Revised Grail Psalms* for use in the liturgy in the United States on March 19, 2010 (Prot. n. 172/09/L). On January 3, 2011, the text of these Psalms was published in two versions (for study and for singing) by GIA Publications. The reasons for the revision of the well-known and much appreciated *Grail Psalms* (1963) are presented here, as well as an example of the old and new versions of Psalm 63 (62):2-9, which appears both as a Responsorial Psalm in the Lectionary and in the Liturgy of the Hours (Morning Prayer of Sunday, Week I and Solemnities/Feasts).



The *Grail Psalms* was an excellent translation for introducing Catholics to the rich prayer forms of the Psalter at the time when the Church was moving into the vernacular liturgy after the Second Vatican Council. They provided a pastorally sensitive and enlightening way for Catholics to begin to appreciate the treasures found in the Book of Psalms. Their sprung rhythm was highly suitable for chanting, singing, or reciting the Psalms in the context of worship. As with so many things, the need to renew these texts arose in light of subsequent scholarship. At the same time, the text has remained unchanged in many places, as a comparison below of the two versions of Psalm 63 (62) shows.

Why was there a need for a revision of the *Grail Psalms*? When the *Grail Psalms* were first translated in the 1950s and early 1960s, the desire to retain strict rhythmic patterns similar to those found in their original Hebrew setting was a primary principle for the translators. In attempting to adhere to these rhythmic patterns, they would often abbreviate or paraphrase a text in preference to a more literal translation. By doing so, some instances of the rich biblical imagery of the Psalter were lost. Furthermore, in later decades, significant progress was made in the understanding of Hebrew rhetoric and how to incorporate the Hebraic style in English translation. Finally, there also arose a desire to return to a more elevated sacred language, in contrast to the informal and colloquial approach of the 1950s and 1960s.

Psalm 63 (62):2-9 provides a good example to consider how the revision of the *Grail Psalms* will serve both the Church's understanding of the Psalter and its use in the liturgy. The two columns provide the earlier setting of this Psalm and its more recent revision, followed by a commentary on some selected verses:

<b>GRAIL PSALMS (1963)</b>	<b>REVISED GRAIL PSALMS (2010)</b>
<sup>2</sup> O God, you are my God, for you I long; for you my soul is thirsting. My body pines for you like a dry, weary land without water. <sup>3</sup> So I gaze on you in the sanctuary to see your strength and your glory. <sup>4</sup> For your love is better than life, my lips will speak your praise. <sup>5</sup> So I will bless you all my life, in your name I will lift up my hands. <sup>6</sup> My soul shall be filled as with a banquet, my mouth shall praise you with joy. <sup>7</sup> On my bed I remember you. On you I muse through the night <sup>8</sup> for you have been my help; in the shadow of your wings I rejoice. <sup>9</sup> My soul clings to you; your right hand holds me fast.	<sup>2</sup> O God, you are my God; at dawn I seek you; for you my soul is thirsting. For you my flesh is pining, like a dry, weary land without water. <sup>3</sup> I have come before you in the sanctuary, to behold your strength and your glory. <sup>4</sup> Your loving mercy is better than life; my lips will speak your praise. <sup>5</sup> I will bless you all my life; in your name I will lift up my hands. <sup>6</sup> My soul shall be filled as with a banquet; with joyful lips, my mouth shall praise you. <sup>7</sup> When I remember you upon my bed, I muse on you through the watches of the night. <sup>8</sup> For you have been my strength; in the shadow of your wings I rejoice. <sup>9</sup> My soul clings fast to you; your right hand upholds me.

**Verse 2** – In Hebrew, the noun *shachar* means “dawn.” Here the Psalmist uses its verbal form to describe looking to God as the new day begins at dawn. The Psalmist acknowledges that the first thing of the day is to look with longing to God, the source of all blessing. From our earliest Christian sources, Psalm 63 (62) came to be known as “The Morning Psalm” with its opening line making reference to seeking God at dawn. Then in verse 2c, notice the more literal rendering of the Hebrew *basar* as “flesh,” rather than the more generic “body.” In the Liturgy of the Hours, Psalm 63 (62) is given a place of primacy on Sunday morning, and also used at Morning Prayer on feasts through the year.

**Verse 4** – This verse translates the important Hebrew word *hesed* as “love.” So often, this word in the Psalms is a reference to the covenantal love of God toward his people, a love expressed in fidelity, loyalty, and faithfulness. In its transmission from Hebrew into the Greek of the Septuagint (*LXX*), *hesed* was rendered *eleos*, most often rendered “mercy, compassion.” St. Jerome, certainly influenced by the *LXX*, rendered *hesed* in the *Vulgate* as *misericordia*, which in English is often expressed as “mercy.” In *The Revised Grail Psalms*, *hesed* is translated in three different ways: mercy, loving mercy, and merciful love, depending on its context.

**Verse 7** – The expression “the watches of the night” refers to the two or three divisions of the night which marked the rounds of guard duty for the city or temple, during which the night hours were heralded. The verbal image painted here shows the Psalmist as one who, even as the progressive watches are announced through the night, remains awake reflecting on the wondrous ways in which God has protected and cared for him.

**Verse 8** – The “shadow of your wings” is a reference to the wings of the creatures on the Ark of the Covenant. It is an expression of divine protection, security, and presence. To be before God brings the assurance of divine assistance, as the Psalmist speaks of “those who seek to destroy [his] life” (verse 10).

Printed copies of *The Revised Grail Psalms* can be purchased from The Printery House of Conception Abbey ([www.PrinteryHouse.org](http://www.PrinteryHouse.org)) or GIA Publications ([www.GIAMusic.com/RGP](http://www.GIAMusic.com/RGP)). The GIA website also features an electronic version available for viewing, as well as licensing guidelines, and an expanded history of this new Psalter.

## Changes and Corrections to the 2012 *Liturgical Calendar*

Following the reception of the final texts of the *Roman Missal, Third Edition* from the Holy See, a number of changes are necessary in the 2012 edition of the *Liturgical Calendar for the Dioceses of the United States of America*, mostly involving various liturgical titles. In addition, Thanksgiving Day was mistakenly placed on Thursday, November 29 instead of its proper day, Thursday, November 22. For the benefit of liturgical publishers and our readers, the changes and corrections to the calendar are presented here:

### DECEMBER 2011

**8 Thu The Immaculate Conception of the Blessed Virgin Mary, Patronal Feastday of the United States of America** white  
*solemnity* [holy day of obligation]  
Gn 3:9-15, 20/Eph 1:3-6, 11-12/Lk 1:26-38 (689) Pss Prop

### JANUARY

**23 Mon Day of Prayer for the Legal Protection of Unborn Children** green/red/Mass: white/violet  
*[Saint Vincent, Deacon and Martyr]*  
2 Sm 5:1-7, 10/Mk 3:22-30 (317) or, for the Day of Prayer, any of the following readings: Gen 1:1—2:2 (41) or 2 Mac 7:1, 20-31 (499) or Is 49:1-6 (587) or Rom 11:33-36 (121) or Eph 1:3-14 (104) or Eph 3:14-21 (476) or Col 1:12-20 (162) or 1 Jn 3:11-21 (208)/Mt 18:1-5, 10, 12-14 (414) or Mk 9:30-37 (134) or Lk 1:39-56 (622) or Lk 17:11-19 (144) or Lk 23:35-43 (162) or Jn 1:1-5, 9-14, 16-18 (755) or Jn 6:24-35 (113), or the *Lectionary for Ritual Masses* (vol. IV), the Mass “For Peace and Justice,” nos. 887-891

## APRIL

**15 SUN SECOND SUNDAY OF EASTER (OR SUNDAY OF DIVINE MERCY)** white  
*solemnity*  
Acts 4:32-35/1 Jn 5:1-6/Jn 20:19-31 (44) Pss Prop

## MAY

**10 Thu Easter Weekday** white/white  
*[Saint Damien de Veuster, Priest]*  
Acts 15:7-21/Jn 15:9-11 (288)

## JULY

**4 Wed Weekday** green/white  
*[Independence Day]*  
Am 5:14-15, 21-24/Mt 8:28-34 (379) or, for Independence Day, any readings from the *Lectionary for Ritual Masses* (vol. IV), the Mass “For Public Needs,” nos. 882-886, or “For Peace and Justice,” nos. 887-891.

**5 Thu Weekday** green/white/white  
*[Saint Anthony Zaccaria, Priest; Saint Elizabeth of Portugal]*  
Am 7:10-17/Mt 9:1-8 (380)

## AUGUST

**14 Tue Saint Maximilian Kolbe, Priest and Martyr** red  
*memorial*  
Ez 2:8—3:4/Mt 18:1-5, 10, 12-14 (414)

## NOVEMBER

**22 Thu Saint Cecilia, Virgin and Martyr** red/white  
*[For pastoral advantage, the proper Mass of Thanksgiving Day may be used. Readings are of the day (no. 500), or may be taken from the Lectionary for Ritual Masses (vol. IV), the Mass “In Thanksgiving to God,” nos. 943-947 (see esp. Sir 50:22-24 [943.2]/1 Cor 1:3-9 [944.1]/Lk 17:11-19 [947.6])]*  
*memorial*  
Rv 5:1-10/Lk 19:41-44 (500)

**29 Thu Weekday** green  
Rv 18:1-2, 21-23; 19:1-3, 9a/Lk 21:20-28 (506)

## DECEMBER

**8 Sat The Immaculate Conception of the Blessed Virgin Mary,  
Patronal Feastday of the United States of America** white  
*solemnity* [holy day of obligation]  
Gn 3:9-15, 20/Eph 1:3-6, 11-12/Lk 1:26-38 (689) Pss Prop