



NewsLetter

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USCCB Approves First Segment of Revised *Liturgy of the Hours*, Supplemental Texts for New Calendar Additions

The Latin Church bishops of the USCCB approved two liturgical texts at the June 2018 plenary meeting in Fort Lauderdale, Florida: the first being a collection of several segments of the *Liturgy of the Hours, Second Edition*, and the second comprising a short supplement of texts added to the *Roman Missal* and *Liturgy of the Hours* since 2014. Both texts will be sent to the Congregation for Divine Worship and the Discipline of the Sacraments for the requisite confirmation.

The texts for the *Liturgy of the Hours* were approved by a vote of 175-6 with two abstentions. The vote concerned antiphons and intercessions for the Proper of Time section, namely, for Advent and Christmas, for Lent and Easter, and for Ordinary Time. While the original edition of the *Liturgia Horarum* provided just one antiphon at each hour for the Gospel Canticles of Zechariah and Mary at Evening Prayer I, Morning Prayer, and Evening Prayer II on Sundays and Solemnities, the second edition, released in 1985, typically provides three antiphons in each hour, corresponding to the three-year cycle of the Sunday Gospel readings at Mass. Those antiphons were translated by the International Commission on English in the Liturgy (ICEL), along with the series of intercessions for Morning Prayer and Evening Prayer throughout the seasons of the liturgical year.

Future portions of the *Liturgy of the Hours* scheduled for consideration in the next three to four years will include translations of the Latin hymns, parts of the Ordinary and Psalter, additional intercessions and antiphons, and other texts. ICEL is undertaking the work of a common translation for these elements, while each Conference of Bishops that chooses to prepare a new edition of the breviary will select its preferred translation of the Scriptural portions of the book.

By a vote of 177-4 with two abstentions, the bishops approved the ICEL translation of the proper Collects and *Liturgy of the Hours* texts for the Optional Memorials of St. John XXIII and St. John Paul II, and the Preface for the Feast of Saint Mary Magdalene. The former two memorials were inscribed in the General Roman Calendar in 2014, and the latter celebration was elevated to the rank of Feast in 2016. (The texts for St. John Paul II were originally released by the Holy See as an interim translation at the time of his beatification in 2011; the definitive translation has now been approved for future implementation.) Once these texts have received the *confirmatio* of the Holy See, the Secretariat will arrange for them to become available for liturgical use.

June 2018 Meeting of the Committee on Divine Worship

The Committee on Divine Worship met in Fort Lauderdale, Florida on June 12, 2018, and devoted much of its attention to the progress of future liturgical books for the United States. Members also reviewed proposed modifications to the Committee's two action items before the USCCB plenary meeting: the final translations (Gray Books) of the *Liturgy of the Hours: Proper of Time* and of the *Roman Missal–Liturgy of the Hours 2014-2016 Supplement*, both prepared by the International Commission on English in the Liturgy (ICEL).

Upcoming ICEL Projects

Members of the Committee approved the ICEL Gray Book of *Ordination of a Bishop, of Priests, and of Deacons* for canonical vote of the Latin Church bishops of the USCCB at the November 2018 plenary meeting. This retranslation of the Ordination rites seeks to unify disparate translations currently in use throughout the English-speaking world. Although the United States has used a newer translation since 2003, done in accord with the principles of *Liturgiam authenticam*, many other countries have not updated their texts from the first edition. Further, editions of the Ordination rites – both the 2003 USCCB version and the 2012 *Roman Pontifical* – have gone out of print, and the retranslated Gray Book offers an opportunity to provide new liturgical books for the many bishops, offices of worship, and seminaries that need them.

Also approved by the Committee was ICEL's translation of approximately half of the Latin hymnody for the *Liturgy of the Hours, Second Edition*. The *Liturgia Horarum* contains 291 hymns, many of which have never appeared in an official English translation. The hymns to be put forward for canonical vote in November 2018 include those from the Proper of Time and the four-week Psalter. While the current plan for a new edition of the breviary foresees the inclusion of only the English translations of the Latin hymns, the members of the Committee also directed the Secretariat of Divine Worship to begin drafting a list of additional English-language hymns that could potentially be included in an appendix of the Divine Office.

Finally, the draft translation (Green Book) of the *Order of Penance* was approved for transmission to the body of bishops. The USCCB's Latin Church bishops will have the opportunity to submit comments and proposed modifications that ICEL will consider as it drafts a Gray Book next year.

Other Matters

In light of the recent arrival of the ICEL Gray Book of the *Order of Christian Initiation of Adults*, the Committee directed the Secretariat to begin drafting proposals for the arrangement of the material, U.S. ritual and textual adaptations, and a revised edition of the *National Statutes for the Catechumenate*. Votes on these texts may take place in 2019 or 2020.

Members reviewed a draft of the liturgical sections of the future *Program for Priestly Formation, Sixth Edition*, prepared by the Committee on Clergy, Consecrated Life and Vocations; they also authorized the Secretariat to prepare a revision of the *Guidelines for the Publication of Liturgical Books* for future approval.

The next meeting of the Committee is scheduled for Sunday, November 11, 2018 in Baltimore, Maryland.

Reprint Editions of the *Order of Christian Funerals*

Liturgical publishers, working with the Secretariat of Divine Worship, have been preparing updated reprints of the *Order of Christian Funerals*, incorporating the newer translation of prayers that are also found in the *Roman Missal, Third Edition*, and likewise incorporating the revised capitalization standards of the Missal. As a matter of clarification, the Secretariat wishes to observe that there have been no changes whatsoever to any of the funeral rites, and that the updated reprint editions are not mandated for use. Currently existing versions remain perfectly acceptable for liturgical use in the United States. The International Commission on English in the Liturgy has no current plans to prepare a new translation of the *Order of Christian Funerals*.

The “Heart” of the Church: Pope Francis’ Catechesis on the Holy Mass – The Liturgy of the Eucharist and Concluding Rites

Pope Francis offered a fifteen-part catechesis on the Mass from November 2017 to April 2018, during his weekly General Audience at the Vatican. His purpose was “to rediscover...the beauty that is hidden in the Eucharistic celebration and that, once revealed, gives full meaning to each person’s life” (Nov. 8, 2017). In his catechesis, the Holy Father drew on a variety of sources: Sacred Scripture, liturgical texts, the documents of the Second Vatican Council, the *General Instruction of the Roman Missal* (GIRM), the *Catechism of the Catholic Church*, and the Church Fathers. Covered in this two-part series, however, are the Pope’s personal insights about the Mass: Part I – found in the May 2018 *Newsletter* – focused on the Introductory Rites and Liturgy of the Word, while this final Part II treats his reflections on the Liturgy of the Eucharist and, by means of the Concluding Rites, the mission to which the Eucharist commits the People of God.

Liturgy of the Eucharist – February 28–March 21, 2018

In his catechesis on the Liturgy of the Eucharist, Pope Francis emphasizes that “through its holy signs, the Sacrifice of the new covenant sealed by Jesus on the altar of the Cross is made continually present by the Church (cf. Second Vatican Ecumenical Council, Constitution *Sacrosanctum Concilium*, 47). The Cross was the first Christian altar, and when we approach the altar to celebrate Mass, our memory turns to the altar of the Cross where the first sacrifice was made” (Feb. 28, 2018).

When the bread and wine are brought up, “we present to him the offering of our life so that it may be transformed by the Holy Spirit in the Sacrifice of Christ and become with him a single spiritual offering pleasing to the Father... May the *spirituality of self-giving* that this moment of Mass teaches us illuminate our days, our relationships with others, the things we do, the suffering we encounter, helping us to build up the earthly city in the light of the Gospel” (Feb. 28). Then, “in the *prayer over the offerings*... the priest asks God to accept the gifts offered by the Church, invoking the fruit of the extraordinary exchange between our poverty and his richness” (Feb. 28).

Turning to the *Eucharistic Prayer*, the Holy Father explains its constituent parts, and then concludes, “No one and nothing is forgotten in the Eucharistic Prayer, but every thing is attributed to God, as is recalled by the doxology which concludes it. No one is forgotten” (Mar. 7). This prayer teaches us “to cultivate three attitudes that should never be lacking in Jesus’ disciples. The three attitudes: first, learn ‘to give thanks, always and everywhere,’ and not only on certain occasions, when all is going well; second, to make of our life a gift of love, freely given; third, to build concrete communion, in the Church and with everyone. Thus, this central Prayer of the Mass teaches us, little by little, to make of our whole life a ‘Eucharist,’ that is, an act of thanksgiving” (Mar. 7).

Pope Francis begins his catechesis on the *Communion Rite* by posing a question from the *Our Father*: “when you say ‘Father,’ do you feel that he is Father, your Father, the Father of mankind, the Father of Jesus Christ? Do you have a relationship with this Father? When we pray the ‘Our Father,’ we connect with the Father who loves us, but it is the Spirit who gives us this connection, this feeling of being God’s children” (Mar. 14). The *Rite of Peace* similarly challenges us, for “Christ’s peace cannot take root in a heart incapable of experiencing fraternity and of restoring it after it has been wounded. Peace is granted by the Lord: he grants us the grace to forgive those who have offended us” (Mar. 14). Next, the *Fraction of Bread*, which the Pope recalls as “the revelatory gesture that allowed the disciples to recognize him after his Resurrection... In the Eucharistic Bread, broken for the life of the world, the prayerful assembly recognizes the true Lamb of God, namely, Christ the Redeemer, and implores him: ‘Have mercy on us... grant us peace’” (Mar. 14).

In his catechesis on *Holy Communion*, the Pope emphasizes that it is a transformative encounter. “Can I say that when I receive communion during Mass, the Lord encounters my frailty? Yes! We can say so because this is true! The Lord encounters our frailty so as to lead us back to our first call: that of being in the image and likeness of God. This is the environment of the Eucharist. This is prayer” (Nov. 15, 2017). He continues along this theme:

Although we are the ones who stand in procession to receive Communion... in reality it is Christ who comes towards us to assimilate us in him. There is an encounter with Jesus! To nourish oneself of the Eucharist means to allow oneself to be changed by what we receive. Saint Augustine helps us understand this when he talks about the light he received when he heard Christ say to him: 'I am the food of strong men; grow, and you shall feed upon me; nor shall you convert me, like the food of your flesh, into you, but you shall be converted into me' (*Confessions* VII, 10, 16: PL 32, 742). Each time we receive Communion, we resemble Jesus more; we transform ourselves more fully into Jesus. (Mar. 21, 2018)

When we receive the Body and Blood of Christ, our reply of "Amen" implies a commitment. "You reply 'Amen' to the priest who distributes the Eucharist saying 'the Body of Christ'; that is, you recognize the grace and the commitment involved in becoming the Body of Christ. Because when you receive the Eucharist, you become the Body of Christ" (Mar. 21). This, says the Pope, is another place for silence. "After Communion, silence, silent prayer helps us treasure in our hearts the gift which we have received. To slightly extend that moment of silence, speaking to Jesus in our hearts, helps us a great deal, as does singing a psalm or a hymn of praise (cf. GIRM, 88) that can help us be with the Lord" (Mar. 21).

Concluding Rites – April 4, 2018

The Holy Father concludes by highlighting the transformative power of the Mass, beginning with the *Prayer After Communion*: "On behalf of everyone, with that prayer the priest turns to God to thank him for having shared the banquet and to ask that what was received may transform our lives. The Eucharist makes us strong in order to produce fruit in good works to live as Christians" (Mar. 21). He adds, "We must not forget that we celebrate the Eucharist in order to become *Eucharistic men and women*. What does this mean? It means allowing Christ to act within our deeds: that his thoughts may be our thoughts, his feelings our own, his choices our choices too. And this is holiness: doing as Christ did is Christian holiness" (Apr. 4). What, then, is the power of the Eucharist in the life of the believer? In the life of the Church? "Every time I leave Mass, I must exit better than how I entered, with more life, with more strength, with more willingness to bear Christian witness" (Apr. 4).

"Without Christ we are condemned to be dominated by everyday weariness, with its worries, and by fear of the future. The Sunday encounter with the Lord gives us the strength to experience the present with confidence and courage, and to go forth with hope. For this reason we Christians go to encounter the Lord on Sunday, in the Eucharistic celebration" (Dec. 13, 2017). Finally, the Mass lifts our gaze from the daily path we trod to the glory that awaits us in heaven. "Carrying in earthen vessels the treasure of the union with Christ (cf. 2 Cor 4:7), we constantly need to return to the holy altar, until in heaven, we will fully taste the beatitude of the marriage supper of the Lamb (cf. Rev 19:9)" (Apr. 4, 2018).

Pope Francis sees the Mass as "a loving encounter" (Nov. 15), "a privileged moment" (Nov. 15), "a wondrous event" (Nov. 8), "Jesus' triumph" (Nov. 22). May his catechesis lead the People of God to a more loving and faith-filled encounter with the Lord in the Eucharist.

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Update of the USCCB Privacy Policy

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