



# NewsLetter

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### **Rev. Dustin P. Dought Named Secretariat 12th Executive Director; Rev. Andrew Menke, Silvina Cerezo Complete Terms**

Rev. Michael J.K. Fuller, USCCB General Secretary, announced on June 2, 2023 that Rev. Andrew Menke, Executive Director of the Secretariat of Divine Worship since January 2017, would conclude his term on June 30. To succeed him effective July 1, Fr. Fuller appointed Rev. Dustin P. Dought, a priest of the Diocese of Lafayette in Louisiana and current Secretariat Associate Director since February 2021. He will serve alongside Matthew Godbey and David Ringwald, Administrative Assistants.

Ordained to the priesthood in 2013, Fr. Dought served in the Diocese of Lafayette as a parochial vicar, pastor, and high school chaplain, as well as director of the diocesan office of worship and liturgy. He holds a licentiate in sacred theology in the area of liturgical studies from The Catholic University of America and is presently working toward a doctorate in the same area from CUA.

Fr. Menke came to the USCCB in May 2015, serving first as Secretariat Associate Director and then as Executive Director. During his six-and-a-half-year tenure as Executive Director, he assisted the Committee in the approval and publication of numerous liturgical books, some of which include the *Misal Romano*, *Order of the Dedication of a Church and Altar*, *Order of Baptism of Children*, and *Order of Penance*. He has stewarded a significant portion of the new English translation of the *Liturgy of the Hours, Second Edition*, including the approval and publication of *The Abbey Psalms and Canticles* and most recently *The Divine Office Hymnal*.

Finally, Mrs. Silvina Cerezo completed her term as the Secretariat's Multicultural Specialist on May 26. She has transferred offices to the USCCB Secretariat of Child and Youth Protection, serving as its Coordinator of Communications and Resources.

### **Bishop Douglas J. Lucia Appointed to Committee**

Bishop Steven J. Lopes, Committee Chairman, has appointed a new member to the Committee on Divine Worship: Bishop Douglas J. Lucia of Syracuse. He replaces Bishop Timothy C. Senior, then-Auxiliary Bishop of Philadelphia, who stepped down from the Committee earlier this year.

Bishop Lucia was ordained a priest of the Diocese of Ogdensburg in 1989 and served in many pastoral and chancery assignments, most notably as director and episcopal vicar for worship for many years. He was ordained the 11th Bishop of Syracuse in 2019. The Committee now welcomes him to join in the liturgical work of the country.

## DDWDS Confirms Three Liturgical Texts for Use in the United States

Over the course of the spring, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed three texts for liturgical use in the dioceses of the United States of America: the ritual book *Holy Communion and Worship of the Eucharistic Mystery outside Mass*, an expanded Mass formulary for the Memorial of St. Kateri Tekakwitha, and proper texts in honor of Pope St. Paul VI and Our Lady of Loreto.

### ***Holy Communion and Worship of the Eucharistic Mystery outside Mass***

By a decree issued March 7, 2023 and received by the USCCB the following month, the Dicastery confirmed the new English translation of *Holy Communion and Worship of the Eucharistic Mystery outside Mass*. After completing its customary editorial review, the Secretariat of Divine Worship will recommend a timeline for implementation to Archbishop Timothy P. Broglio, USCCB President, who will later issue a promulgation decree.

The Dicastery approved several U.S. adaptations to the ritual edition, with most of them found in the Order of Eucharistic Exposition and Benediction in chapter III. The goal of the adaptations is to harmonize the book with existing customs for Eucharistic Adoration in this country. For example, in no. 92, a rubric was added to officially permit the priest or deacon to wear a white cope for Exposition. For Exposition and Benediction, the lyrics of the traditional hymns *O salutaris Hostia* and *Tantum ergo Sacramentum* were added to nos. 93 and 97, both in Latin and a new official English translation, matching the version found in the hymns of the *Liturgy of the Hours, Second Edition*. (The provision for other Eucharistic hymns being permitted remains in force.) In no. 96, new instructions have been provided for praying the Divine Office during Adoration; for example, if Morning Prayer and Evening Prayer are said but concluded a while before Benediction, the conclusion “May the Lord bless us...” will now be used, even by a priest or deacon.

The Dicastery’s 2021 decree *Postquam Summus Pontifex* now requires its decrees of confirmation to be printed in the original Latin within liturgical books (as was recently done in the *Order of Penance*); an unofficial English translation of the confirmation for this latest book is printed for the benefit of our readers:

### DICASTERY FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 99/22

#### UNITED STATES OF AMERICA

At the request of His Excellency the Most Reverend José Horacio Gomez, Archbishop of Los Angeles in California, then-President of the Conference of Bishops of the United States of America, in a letter dated January 31, 2022, and by virtue of the faculty granted to this Dicastery by the Supreme Pontiff FRANCIS, we gladly approve and confirm the text of the English translation, with recognized legitimate adaptations, of the part of the Roman Ritual entitled *De sacra communione et de cultu mysterii eucharistici extra Missam*, approved on November 17, 2021 by the same Conference of Bishops according to the norm of law, as found in the attached copy.

In printed editions, this decree must be inserted in its entirety, by which the Apostolic See has granted the requested *confirmatio* and *recognitio*.

Moreover, two copies of the printed text should be forwarded to this Dicastery.

All things to the contrary notwithstanding.

From the offices of the Dicastery for Divine Worship and the Discipline of the Sacraments, March 7, 2023, the Memorial of Saints Perpetua and Felicity, Martyrs.

Arthur Card. Roche  
Prefect

✠ Vittorio Francesco Viola, O.F.M.  
Archbishop Secretary

## Expanded Mass Formulary of St. Kateri Tekakwitha

On May 26, 2023, the Dicastery confirmed an expanded Mass formulary for the Memorial of Saint Kateri Tekakwitha, celebrated yearly on July 14 (decree Prot. n. 425/17). This formulary was approved in English and Spanish at the November 2016 USCCB plenary meeting.

Regarding its elements, 1) the Entrance and Communion Antiphons were selected from among the options given in the Common of Virgins, 2) the Collect prayer in both languages was slightly revised, in part to highlight St. Kateri's importance in both the United States and Canada, and 3) the Prayer over the Offerings and Prayer after Communion are newly-composed.

The formularies in both languages have been made available for free PDF download at [USCCB.org/prayer-worship/liturgical-year/saint-kateri-tekakwitha](https://USCCB.org/prayer-worship/liturgical-year/saint-kateri-tekakwitha), and are also reprinted here:

### *English*

#### Entrance Antiphon

How beautiful you are, O virgin of Christ,  
who were worthy to receive the Lord's crown,  
the crown of perpetual virginity.

#### Collect (Changes from the current Collect in **bold**)

O God, who **willed** the Virgin Saint  
Kateri Tekakwitha  
to flower **in a life of innocence**  
among **the Native peoples of North America**  
grant, through her intercession,  
that **all gathered in** your Church  
from every nation, tribe and tongue,  
may **glorify** you in a single canticle of praise.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity  
of the Holy Spirit,  
God, for ever and ever.

#### Prayer over the Offerings

Graciously accept, O Lord,  
this offering of your holy people,  
honoring Saint Kateri,  
through whose intercession we ask the grace  
to do always what is pleasing to you.  
Through Christ our Lord.

#### Communion Antiphon

Behold, the Bridegroom is coming;  
come out to meet Christ the Lord.

#### Prayer after Communion

Refreshed by the heavenly food  
of the Body and Blood of your beloved Son,  
we humbly beseech you, O Lord,  
that following the example of Saint Kateri  
we may live the mystery we celebrate.  
Through Christ our Lord.

### *Spanish*

#### Antífona de entrada

Que hermosa eres, virgen de Cristo,  
porque fuiste digna de recibir del Señor  
la corona de la virginidad perpetua.

#### Oración colecta (Changes from the current Collect in **bold**)

Oh Dios,  
**tú** quisiste que santa Kateri Tekakwitha, virgen,  
floreciera entre **los pueblos nativos de Norteamérica**  
por una vida inocente,  
concédenos, por su intercesión,  
que los pueblos de todas las tribus, lenguas y naciones,  
congregados en tu Iglesia,  
te glorifiquen con un **único** canto de alabanza.  
Por nuestro Señor Jesucristo, tu Hijo,  
que vive y reina contigo en la unidad  
del Espíritu Santo  
y es Dios por los siglos de los siglos.

#### Oración sobre las ofrendas

Acepta, Señor, en tu bondad,  
esta ofrenda de tu pueblo santo  
en honor de santa Kateri,  
por cuya intercesión te pedimos la gracia  
de hacer siempre lo que te agrada.  
Por Jesucristo, nuestro Señor.

#### Antífona de la Comunión

Ya viene el esposo;  
salgan al encuentro de Cristo, el Señor.

#### Oración después de la Comunión

Fortalecidos con el alimento celestial  
del Cuerpo y la Sangre de tu Hijo amado,  
humildemente te suplicamos, Señor,  
que, siguiendo el ejemplo de santa Kateri,  
podamos vivir el misterio que celebramos.  
Por Jesucristo, nuestro Señor.

Cf. Mt 25:6

Cfr. Mt 25, 6

### **Liturgical Texts for St. Paul VI and Our Lady of Loreto**

Finally, by a decree dated May 29, 2023 (Prot. n. 333/23), the Dicastery confirmed the proper liturgical texts in honor of Pope Saint Paul VI and Our Lady of Loreto. These texts – each consisting of a Collect prayer, Lectionary readings, biography and Second Reading for the Office of Readings in the *Liturgy of the Hours*, and *Roman Martyrology* entry – were approved by the USCCB at their November 2022 plenary meeting. The Optional Memorial of St. Paul VI is on May 29, and the Optional Memorial of Our Lady of Loreto is on December 10.

St. Paul VI's texts may be found at [USCCB.org/prayer-worship/liturgical-year/saint-paul-vi](https://www.usccb.org/prayer-worship/liturgical-year/saint-paul-vi), and those for Our Lady of Loreto are available at [USCCB.org/prayer-worship/liturgical-year/our-lady-of-loreto](https://www.usccb.org/prayer-worship/liturgical-year/our-lady-of-loreto).

### **DDWDS Issues Suggested Lectionary Readings for Mass “For Chastity”**

On March 20, 2023, the Dicastery for Divine Worship and the Discipline of the Sacraments promulgated a set of suggested readings in the *Ordo lectionum Missæ* for the Mass “For Chastity,” found in no. 39 of the Masses and Prayers for Various Needs and Occasions in the *Roman Missal*. The Mass formulary was inserted into the Missal beginning with the *editio typica tertia* in 2002 but there were no corresponding suggestions for Lectionary readings until the present. The Dicastery's decree was publicly announced on June 22. More information on this Mass, citations of the suggested readings, and free PDF downloads in English and Spanish, are available at [USCCB.org/prayer-worship/the-mass/votive-masses-and-various-needs/mass-for-chastity-readings](https://www.usccb.org/prayer-worship/the-mass/votive-masses-and-various-needs/mass-for-chastity-readings).

### **USCCB Approves Three Liturgical Texts at June 2023 Plenary Meeting**

During the June 2023 USCCB plenary meeting, the nation's Latin Church bishops approved three liturgical texts presented by the Committee on Divine Worship: the proper texts for the Optional Memorial of Saint Faustina Kowalska and the Ordinary section of the *Liturgy of the Hours, Second Edition*, both prepared by the International Commission on English in the Liturgy (ICEL); and a fascicle prepared by the Secretariat of Divine Worship of the proper texts for U.S. saints and blessed found in the Divine Office.

Work on the new breviary continues with two texts. By a vote of 165-3 with two abstentions, the bishops approved the translation of rubrics and fixed texts known as the Ordinary, found toward the middle of each volume of the *Liturgy of the Hours*. Three notable features of the approved text include the text of the *Gloria Patri*, which ICEL translated using the standard form known to all in the Rosary and other devotions: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.” Second, the titles of each hour are: the Office of Readings, Lauds, Terce, Sext, None, Vespers, and Compline. Finally, the Ordinary includes both English and Latin texts for the Gospel Canticles, the *Te Deum*, and the Marian antiphons.

The bishops also approved 168-1 with one abstention a collection of liturgical texts – mostly Second Readings in the Office of Readings – for the saints and blessed found in the U.S. proper calendar. The Committee on Divine Worship worked with the Holy See, postulators, and religious communities in order to determine approved or appropriate texts, especially for those celebrations on the Proper Calendar that currently lack a Second Reading.

Finally, by a vote of 165-0 with two abstentions, the bishops approved the ICEL Gray Book translation of the Collect, Lectionary, *Liturgy of the Hours*, and *Roman Martyrology* texts in honor of Saint Faustina Kowalska, whose Optional Memorial is celebrated on October 5. Spanish texts of this celebration, along with other recently inscribed feasts, are anticipated once a Spanish-speaking Conference of Bishops has approved them.

The Gray Book for St. Faustina will be sent in the near future to the Dicastery for Divine Worship and the Discipline of the Sacraments for the requisite confirmation, while the other two texts will be forwarded with the rest of the *Liturgy of the Hours, Second Edition* when that project has reached its completion in 2024.

## June 2023 Meeting of the Committee on Divine Worship

The Committee on Divine Worship met on June 13, 2023, prior to the USCCB plenary meeting in Orlando, Florida. This was the first meeting led by Bishop Steven J. Lopes, Committee Chairman.

Members approved final translations (“Gray Books”), prepared by the International Commission on English in the Liturgy, of three liturgical rites: the *Order of Blessing of an Abbot or an Abbess*, *Order of Consecration of Virgins*, and *Order of Religious Profession*. The Committee also approved a series of U.S. adaptations and editorial decisions for the *Liturgy of the Hours, Second Edition*. All four items will be submitted to the Administrative Committee to be included at the November 2023 USCCB plenary meeting for a canonical vote. Discussions were held on the publication policy for future Pontifical rites – until last year, these were published exclusively by USCCB Communications, the former publishing office – and on the use of technology in the liturgy. Finally, the Committee recommended approval of an applicant church in Texas for the designation of National Shrine status. The USCCB Administrative Committee will make a final determination at its September 2023 meeting.

The Committee on Divine Worship’s next meeting is scheduled for November 12, 2023 in Baltimore, Maryland.

### ***The Divine Office Hymnal: Available for Purchase and Optional Liturgical Use***

*The Divine Office Hymnal* has been introduced through a series of *Newsletter* articles this past February through April, focusing on the nature of hymnody in the *Liturgy of the Hours* and the approval and publication process, hymns for Compline (Night Prayer), and hymns in the Proper of Saints. Now concluding the series, the Secretariat of Divine Worship joyfully announces the publication of *The Divine Office Hymnal* and its availability for optional liturgical use in the United States.

GIA Publications, Inc. is the exclusive publisher of the full hymnal, now available for purchase at [GIAMusic.com/divineoffice](http://GIAMusic.com/divineoffice). The pew edition costs \$25, while the accompaniment book for piano and organ costs \$100. Several indices are included, and it is organized to follow the structure of the *Liturgy of the Hours*; these features help facilitate the use of the hymnal in a variety of circumstances.

The USCCB decree of promulgation of *The Divine Office Hymnal* is printed for the benefit of our readers:

#### UNITED STATES CONFERENCE OF CATHOLIC BISHOPS DECREE OF PROMULGATION

In accord with the norms established by the Holy See, this collection of English translations of the hymns found in the Liturgy of the Hours, titled *The Divine Office Hymnal*, is promulgated by authority of the United States Conference of Catholic Bishops.

The translation of hymns in this edition was canonically approved by the United States Conference of Catholic Bishops on November 12, 2019, and was subsequently confirmed by the Apostolic See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on May 14, 2020 (Prot. n. 6/20).

*The Divine Office Hymnal* may be used in the Sacred Liturgy in the dioceses of the United States of America upon publication.

Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, DC, on September 3, 2022, the Memorial of Saint Gregory the Great, Pope and Doctor of the Church.

✠ José H. Gomez  
Archbishop of Los Angeles  
President, United States Conference of Catholic Bishops

Rev. Michael J.K. Fuller  
General Secretary



## Copyright Permissions on *The Divine Office Hymnal*

The International Commission on English in the Liturgy (ICEL) holds the copyright to many of the liturgical texts used in the Roman Rite in the United States. Publications produced for sale that make use of these texts are typically subject to a royalty or flat fee. In addition, it is the policy of ICEL that publications using their texts in this country must also be approved by the USCCB Secretariat of Divine Worship. This helps ensure the accuracy and appropriate use of the material, and also affirms the principle that a Conference of Bishops should have oversight of the Church's liturgical texts in its territory. The English translations of the hymns found in *The Divine Office Hymnal* – which will also appear in the forthcoming *Liturgy of the Hours, Second Edition* – are among those liturgical texts owned by ICEL.

In arranging for the publication of these hymns in the United States, two factors were particularly important in the planning of the Secretariat, undertaken with the support of the Committee on Divine Worship. First, since these new hymn translations will not be familiar to users of the new edition of the *Liturgy of the Hours* when it is published in a few years, the Secretariat was of the mind that the entire corpus of hymns with musical settings needs to be available to the Church in the metrical and plainsong versions prepared by ICEL. The Secretariat was certainly aware that few communities will ever make use of all this material. For example, the Office of Readings is probably prayed in common rather infrequently. Or as another example, it is quite possible that many communities will choose to use only the metrical or only the plainsong settings. Nevertheless, as a matter of principle, the Secretariat wanted to have every hymn of the forthcoming *Liturgy of the Hours* available with both styles of musical settings.

Second, most of the hymns of the Divine Office are in a regular meter, which means that they can be set to any number of existing or newly composed melodies, in either a metrical or plainsong style. While this opens the door to creativity on the part of musicians and composers, it might also create a challenge in finding a common “musical language” to use when people begin to pray with the new edition of the *Liturgy of the Hours*. The Secretariat believed, therefore, that establishing a sort of common repertoire, using the melodies proposed by ICEL, in the period immediately before and after the publication of the new *Liturgy of the Hours* would help encourage unity among those who pray the Divine Office and thus make its adoption easier.

Since the USCCB has ceased its own internal publishing operations, GIA Publications, Inc. has been entrusted with this project. To facilitate the two factors just described – making the entire body of hymns available in both metrical and plainsong versions, and encouraging a common musical repertoire for these hymns – and considering the investment required to prepare a hymnal of this nature, the Secretariat negotiated a “limited exclusivity” with GIA for the use of this material. In other words, the USCCB will not permit other publications of ICEL's copyrighted hymn translations in its territory except as follows:

- Before the *Liturgy of the Hours, Second Edition* is published and for one year after its use becomes mandatory, at the discretion of the USCCB it will be possible for other publishers to publish up to ten of the hymns with the same melodies as found in *The Divine Office Hymnal*, or up to twenty of the hymns using other melodies.
- Beginning one year after the new edition of the *Liturgy of the Hours* becomes mandatory, the USCCB has the discretion to permit other publishers to use up to fifty of the hymns with the same melodies found in *The Divine Office Hymnal*, and any number of the hymns using other melodies.
- Five years after the mandatory use date of the new breviary, GIA Publications' period of exclusivity will end.

GIA is not only producing the complete pew version of the hymnal but is also offering an accompaniment version, using musical settings prepared by ICEL. The hymns will also be available to communities via OneLicense, which should prove to be very useful in the preparation of worship aids for special events.

Note that this exclusivity only pertains to hymn texts with musical settings. Subject to the usual permissions of ICEL and the USCCB, there is a possibility for hymn texts without music to be published. Furthermore, as a

general rule, ICEL does not assess a royalty and permission is not required for non-commercial publications created for specific events; see the ICEL website ([ICELweb.org/copyright.htm](http://ICELweb.org/copyright.htm)) for more information.

As individuals and communities, musicians and composers all gain experience with these new hymn translations and settings during the coming years, it is to be expected that there will be other ideas for ways to publish this material. For example, it may become evident that there is a market for a hymnal that focuses on Sundays and Solemnities, or for a hymnal that uses only plainsong melodies. Perhaps composers will prepare new tunes to accompany these texts, or editors will wish to use other melodies than those suggested by ICEL. Publishers and composers are welcome to contact the Secretariat to discuss possible projects, considering the conditions described above.



### **Bishop Christopher J. Coyne Appointed Coadjutor Archbishop of Hartford**

On June 26, 2023, Pope Francis appointed Burlington Bishop Christopher J. Coyne as Coadjutor Archbishop of Hartford, who will succeed current Hartford Archbishop Leonard P. Blair in the future. Archbishop Coyne has been a member of the Committee on Divine Worship since 2016, and Archbishop Blair was its Chairman from 2019-2022, and is a current consultant.

From his ordination as a priest of the Archdiocese of Boston in 1986, Bishop Coyne served in many pastoral and chancery roles, including in the liturgical field. He was ordained a bishop in 2011, serving first in the Archdiocese of Indianapolis before being appointed Bishop of Burlington in 2014. Archbishop Coyne will begin his service as Coadjutor Archbishop of Hartford on October 9.

The Committee on Divine Worship congratulates Archbishop Coyne on his new ministry for the future.

## The Transforming Power of the Liturgy: Mission

Throughout his pontificate, Pope Francis has frequently emphasized the missionary option or impulse: “I dream of a ‘missionary option’, that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation” (*Evangelii gaudium*, no. 27). This impulse is a fruit of the Sacred Liturgy. In this series on the Transforming Power of the Liturgy, we reflect upon the liturgy’s power to make us missionaries, to transform us into people who go forth and proclaim the Gospel to those on the margins and peripheries of society.

### Theology

Jesus Christ is the One sent by the Father to proclaim the Gospel of the Kingdom, calling all to repentance and faith (cf. Jn 6:29, Mk 1:14-15); indeed, he has come not to call the righteous but sinners (cf. Lk 5:32). He eats and drinks with tax collectors and sinners, draws near to lepers, the sick, and the disabled, and encounters those on the peripheries of first century Jewish society, such as women and Gentiles. Christ exercises this mission to all with great gentleness, fulfilling the prophecy of Isaiah: “Not crying out, not shouting... A bruised reed he shall not break, and a smoldering wick he shall not quench” (Is 42:2-3; cf. Mt 12:19-10). Christ not only proposes the invitation to fullness of life and but also helps men and women to receive it.

From the very beginning of his earthly ministry, Christ shares his mission with his disciples: “Whoever receives you receives me, and whoever receives me receives the one who sent me” (Mt 10:40). From the disciples, he chooses twelve men whom he also names apostles (cf. Lk 6:13), a name which means “one who is sent.” After his resurrection, Christ emphasizes that his identity and mission – the One sent – is to become the identity and mission of those who follow him: “As the Father has sent me, so I send you” (Jn 20:21). Immediately before he ascends into heaven, Christ commissions the disciples to go to all the nations, “baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19-20). The Acts of the Apostles shows the Church carrying out this mission.

### Liturgy

In his Post-Synodal Apostolic Exhortation *Sacramentum caritatis*, Pope Benedict XVI proposed that the Dismissal at Mass serves as a starting point for understanding the missionary nature of the Church (no. 51; cf. *Catechism of the Catholic Church*, no. 1332). The four texts for this ritual action are: “Go forth, the Mass is ended,” “Go and announce the Gospel of the Lord,” “Go in peace, glorifying the Lord by your life,” and “Go in peace.” Notably, each text begins with the imperative, “Go,” highlighting the dynamism of the Sacred Liturgy which sends forth those who have celebrated. This command also recalls moments in salvation history when the Lord called men and women to “go.” For example, forms of that verb are repeated throughout the final chapter of St. Matthew’s Gospel: “Go quickly and tell his disciples” (28:7); “Go tell my brothers to go to Galilee” (v. 10); and “Go and make disciples” (v. 19). As Pope Francis recalled recently, “There is no Christian if not on the move; no Christian if the Christian does not go out of themselves in order to set out on the journey and bear the proclamation” (General Audience, April 12, 2023).

Among its Masses and Prayers for Various Needs and Occasions, the Roman Missal contains two Masses that are especially connected to the theme of mission: “For the Evangelization of Peoples” and “For Persecuted Christians.” The first may be used on the Sundays of Ordinary Time when there are special celebrations for the work of the missions, for example, World Mission Sunday on the penultimate Sunday of October. The second formulary is appropriate when praying for missionaries suffering for the sake of the Gospel. Additionally, the third Eucharistic Prayer for Use in Masses for Various Needs, “Jesus, the Way to the Father,” is appropriately used with both formularies.

### Action

One way to live the missionary impulse which the liturgy generates is for communities to ask: “Who is not here? For whom have we not made space?” That may be the elderly or the young, the disabled or the poor, or certain races or ethnicities. As Christ did not break the bruised reed, communities are called to make space in inviting, unimposing ways. One example is the National Eucharistic Revival’s “Invite One Back” initiative. During the Parish Year of the Revival which began this June, Catholics are invited to reach out to others with the Gospel of Christ. For more information on this initiative and upcoming resources, visit [EucharisticRevival.org/lead](https://www.eucharisticrevival.org/lead).