



NewsLetter

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Principles of Translating the *Missale Romanum*, Part 4

Concluding the series on the translation of the *Missale Romanum*, *editio typica tertia*, we turn to the issue of competencies, the process of consultation, and the obtaining of the *recognitio*.

With respect to translation, it is important to recall that it was the mind of the Second Vatican Council that the Conferences of Bishops should play a central role. The competency of the Conferences of Bishops was referred to in *Sacrosanctum Concilium* (SC), no. 22 §2, where it notes that “in virtue of power conceded by law, the regulation of the liturgy within certain defined limits belongs also to various kinds of bishops’ conferences, legitimately established, with competence in given territories.” SC no. 36 indicates that it is the responsibility of the conferences to approve translations.

In the 1983 revision of the Code of Canon Law, it is clearly stated in canon 838 §3: “It pertains to the conference of bishops to prepare and publish, after the prior review of the Holy See, translations of liturgical books in vernacular languages, adapted appropriately within the limits defined.”

More specific reference is made to the role of the Conference of Bishops in the *General Instruction of the Roman Missal* (GIRM). Paragraph 389, referring to canon 838 §3, explains that it is within the competence of Conferences of Bishops to propose and approve a complete edition of the *Roman Missal* in the vernacular language and to submit it for the recognition of the Apostolic See.

Paragraph 392 of the GIRM gets even more specific. The translation of other liturgical texts must be executed “in such a way that, even though the character of each language is respected, the meaning of the original Latin text is fully and faithfully rendered.” In pointing this out, however, it is important to note the different literary genres which are employed in the Missal, such as the presidential orations, the antiphons, acclamations, responses, and the litanies of supplication. While underlying the necessity to keep in mind the proclaimability dimension of such texts, it is also noted that the language should be accommodated to the faithful, but it should also “be noble and marked by literary quality.”

This issue is further clarified by *Liturgiam authenticam* (LA) in no. 114, which indicates that the right of translating liturgical books “remains uniquely that of the Conference of Bishops, with due regard, however, to the right of *recognitio* and the proprietary rights of the Apostolic See, also set forth in this Instruction.”

Frequently, the Secretariat of Divine Worship receives letters from interested parties who plead with the Chairman of the Committee on Divine Worship or the President of the United States Conference of Catholic Bishops to stop or forward some particular part of a translation. It is clear from what has been noted that while each and every bishop has a contribution to make, this always is done in collaboration with the entire Conference of Bishops who must vote on the particular translation. A two-thirds vote of the Latin Rite Bishops of the Conference is required before a translation is forwarded to the Holy See. Each Conference of Bishops is independent, but in reality a consultation is going on in the entire English-speaking world. Thus from the outset, it is clear that no one small group alone is addressing the question of translation, but it is an international endeavor as well.

When a final translation has been agreed upon by a Conference of Bishops, LA indicates the procedure that must be followed to obtain the *recognitio* by the Apostolic See. LA no. 80 reminds us that “it is not possible to publish, for the use of celebrants, or for the general public, any liturgical text that has been translated or recently composed, as long as the *recognitio* is lacking.”

International Commission on English in the Liturgy

For the USCCB to fulfill its mandate with regard to translation, it uses the services of a “mixed commission” whose statutes are approved by the Holy See. The “mixed commission,” called the International Commission on English in the Liturgy (ICEL) has bishops as its members. Each country elects a bishop to represent it; Bishop Arthur Serratelli of Paterson, New Jersey currently represents the United States. Presently there are eleven Conferences of Bishops that are full members of ICEL: Australia, Canada, England and Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, South Africa, and the United States of America. Other Conferences of Bishops in whose countries English is used in the Liturgy may, on request, be admitted to associate membership in ICEL. At present these are: the Antilles, Bangladesh, the Episcopal Conference of the Pacific (CEPAC), Gambia–Liberia–Sierra Leone, Ghana, Kenya, Malaysia–Singapore, Malawi, Nigeria, Papua New Guinea and the Solomon Islands, Sri Lanka, Tanzania, Uganda, Zambia, and Zimbabwe.

This body of bishops is assisted by a professional staff located in Washington, DC. The staff coordinates the work of specialists located throughout the English-speaking world in the development of translations.

The Process from Start to Finish

The Latin text of the *Missale Romanum, editio typica tertia* is divided up and given to experts who provide an initial text. This text is then given to outside critics and consultants to be reviewed. At this stage there is ample opportunity for extensive revision when necessary. Different translators and consultants are engaged for texts in prayer form, for antiphons, for prose readings, and for secondary material such as introductions and rubrics.

At the completion of this stage, the material is submitted to the Roman Missal Editorial Committee, which is a standing committee of ICEL, and has bishop-experts as its members that carefully review all the material. Having then submitted its review to the full Episcopal Board of ICEL, the “Green Book” version of that part of the translation is produced. The colors Green and Gray simply refer to the book covers of the material that is submitted. The Green Book goes to all the participating Conferences of Bishops, and through them, or directly, to national and diocesan liturgical commissions, to general ICEL consultants, ICEL correspondents, and to editors and publishers. The very purpose of such a document is to ask for critique and suggestions. The Congregation for Divine Worship and the Discipline of the Sacraments as well the *Vox Clara* Committee are also involved.

We may consider, as an example, the Green Book for the Proper of Seasons. The critique was quite extensive; from the United States alone some 538 particular suggestions were submitted from individual bishops. The then-Committee on the Liturgy reviewed these comments and formulated its own comments. All of these were sent to ICEL. Among the concerns expressed were the form of English-language conclusions, the use of certain arcane words and phrases, and the difficulties for proclamation and memorability which result from the translation of single-sentence Latin prayers. The consultation from the entire English-speaking world was then reviewed by the ICEL Roman Missal Editorial Committee as it prepared the “Gray Book” for review by the entire ICEL Episcopal Board.

Finally, the Gray Book is submitted by ICEL to the Conferences of Bishops. For ICEL, this is the final version of the text, and each conference must vote on this text. After a two-thirds vote of the Latin Rite bishops, the approved text is then submitted to the Holy See.

Together with the text that is submitted to Rome, the minutes of the USCCB meeting referring to the particular text are required. The names of the Bishops who attended the meeting as well as the outcome of the formal vote must also be submitted. A list of all those who worked on the text is submitted and an explanation given for any changes that were made to the text. Only after the Apostolic See has reviewed the text and formally issued the *recognitio* may the text be published.

Congregation for Divine Worship and the Discipline of the Sacraments and the *Vox Clara* Committee

The Congregation for Divine Worship and the Discipline of the Sacraments is responsible for providing the approval of the Holy See at the end of the process. The technical term for this process is the *recognitio*. To help the Congregation in the immense task of reviewing the work, an advisory committee called *Vox Clara* was formed. Bishops from the English-speaking countries of the world serve as members of this committee. It is chaired by His Eminence George Cardinal Pell, Archbishop of Sydney, Australia. The First Vice-Chairman is the Archbishop Emeritus of Mobile, Alabama, Archbishop Oscar Lipscomb. The secretary is Archbishop Alfred Hughes of New Orleans, and the treasurer is His Eminence Justin Cardinal Rigali, Archbishop of Philadelphia. This committee helps the Congregation, particularly when there might be need for resolution of different translations submitted by the Conferences of Bishops.

The End Product

Never before in the Roman Church has there been so much consultation on a ritual text. One of the lessons that has been learned is that no matter how hard people try, not everyone will be pleased with one or another aspect of the translation. Some may not agree with the principles of translation provided by *Liturgiam authenticam*. It will be for another generation to revisit this translation after it has been used for a number of years.

What is most important is that the Church in the English-speaking part of the world be ready to receive the final text with open and generous hearts. Bishops will have to rely on their priests to be ready and willing to prepare these texts carefully so that they can be proclaimed in the most effective way possible. There is much in the new translation that will be spiritually enriching, and that should be highlighted for the members of the community. Receiving the new translation with open hearts can provide an opportunity for spiritual growth and development for the whole Church.

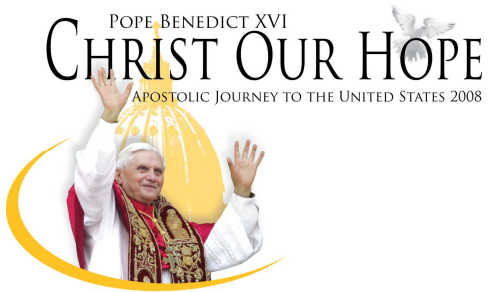
Mass Times

The website of the Committee on Divine Worship provides a link to Mass Times, at www.MassTimes.org. This is a not-for-profit organization that provides internet services to help Catholics find Mass times and locations when they are traveling.

Mass Times Trust was started in 1993 by Robert A. Hummel, and has grown over the years. In 2004, Mass Times began sharing information on 93,000 churches around the globe in 196 countries and territories. The key to Mass Times Trust's success has been the relationship with dioceses and, through them, with parish offices. As dioceses have promoted Mass Times in their media, and as more parishes have included Mass Times in their bulletins, there has been much more traffic to the website. There are now over four million visitors and 14 million church lookups per year.

Mass Times is presently exploring even more international contact. A favorite option on Mass Times is a map of a city or diocese showing all the church locations. In our day and age of the new evangelization, dioceses are encouraged to support Mass Times as a way to communicate through the digital media opportunities throughout the world for liturgical celebration.

Review of Papal Liturgies During the Apostolic Journey to the United States



Pope Benedict XVI's recent visit to the United States placed the Catholic Church in the media spotlight. News coverage of events, commentaries, and background stories on the Church and its people accompanied headlines about the state of religion and faith in the United States. Critics wanted to focus once again on scandal and the pain of abuse. The most powerful images of the events of the papal visit, however, were often liturgical: people of faith witnessing through prayer and worship.

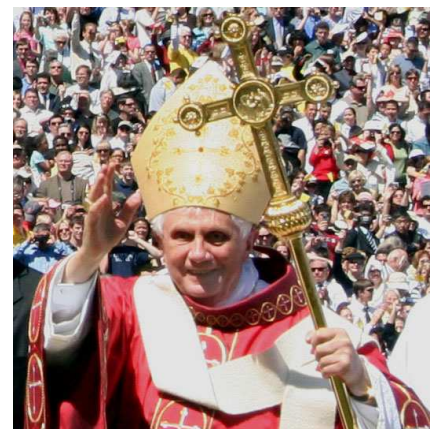
The centerpiece events in Washington, DC and New York were the celebrations of the Eucharist in Nationals Park and Yankee Stadium. Both of those celebrations of the Mass, as well as the other liturgical celebrations that took place during the Holy Father's visit, revealed in symbol and ritual the rich heritage of the Church, and demonstrated the truth of the axiom, *lex orandi, lex credendi*. The papal liturgies articulated the faith of the Church: the Holy Father preached "Christ Our Hope," the gathering of the Body of Christ witnessed to what we believe about the nature and order of the Church (in the gathering of the Church: the pope and bishops; the bishops and their priests; shepherds and their flock), and the celebration of the Eucharist demonstrated the Church's devotion and love of the Lord present in the Blessed Sacrament.

One particularly moving moment in the liturgy occurred in the Profession of Faith at the Mass at Nationals Park in Washington, DC. The Holy Father's visit intended to confirm the people of the United States in their faith. After the homily, Washington Archbishop Donald Wuerl addressed the gathered assembly:

*Dear brothers and sisters,
through the paschal mystery
we have been buried with Christ in baptism,
so that we may rise to a new life.
Now, after hearing the Word of God,
and in the presence of the Successor of Peter,
who has come to confirm us in our faith, hope, and love,
let us renew the profession of faith
made at our baptism
and recommit ourselves
to love and serve faithfully God
and our brothers and sisters in his holy Church.*

Then the Holy Father questioned the gathered assembly, "Do you believe...?" The enthusiastic response of the faithful indicated the profound experience of responding directly to the prompting of the Successor of Peter, who himself responded to the Lord's question, "Simon, Son of John, do you love me?" (John 21:17).

Vestments for the Holy Father were custom-made for each of the venues. Chasubles and complementary miters were given to the Holy Father. Last-minute alterations to the chasubles (made on-site at each venue) included modifications to accommodate the unique form of the Holy Father's pallium. Even the media took note of the Holy Father's pastoral staff, which he only recently changed. The "new" pastoral staff is actually a century-old staff first used by Blessed Pope Pius IX, which, according to Msgr. Guido Marini, the Master of Papal Liturgical Celebrations, is now the customary staff for Papal liturgies. It is taking the place of the staff with the rugged crucifix on top that was created by Italian artist Lello Scorzelli for Pope Paul VI in the mid-1960s, which was used consistently until earlier this year. Prior to the Scorzelli pastoral staff, the staff of the pope was traditionally topped with a cross without a corpus, as the Pius IX staff is. Although quite tall, it is deceptively lightweight.





The Archdiocese of Washington commissioned Baker Liturgical Art to design not only the principal chalice used by the Holy Father, but several complementary chalices and ciboria, as well as the ciboria which were used for the distribution of Holy Communion to the approximately 50,000 faithful in attendance. The principal chalice, handcrafted in Spain, was a sterling silver “Carlo Magno” design with a two-tone gold finish. It contains cloisonné fire enameled medallions of the coats of arms of Pope Benedict XVI and Archbishop Donald Wuerl as well as the cross from the Archdiocesan seal (that cross comes from the coats of arms of the Crossland and Calvert families of Maryland).

The most recent issue of *Pastoral Music*, the magazine of the National Association of Pastoral Musicians, presented a detailed outline of all the music that was used for the Masses at Nationals Park and Yankee Stadium as well as at St. Patrick’s Cathedral in New York. The music used for the Sacred Liturgy during the Holy Father’s visit was drawn both from the historic treasury and the cultural breadth and depth of the Church’s sacred music. Along with Gregorian Chant and works by Palestrina, da Victoria, Mozart, Shubert, Brahms, and others, the gathered assemblies prayed and sang music of contemporary composers such as John Rutter, Lucien Deiss, Leon Roberts, Ricky Manalo, Jaime Cortez, to name just a few. Musicians were drawn together at each venue from throughout the Washington and New York areas. It is interesting to note that in Washington, the Papal Mass Choir was joined by a Children’s Choir, a Gospel Choir, and an Intercultural Choir.

Throughout the visit, commentators and the faithful alike observed Pope Benedict’s peaceful and joyful demeanor, and the response of those gathered around him. As the Church in the United States celebrated and prayed with the Successor of Peter, all were drawn into praise for God’s gifts, wonder at his grace, and were renewed in our commitment to, in the words of the Psalmist, “serve the Lord with gladness, [to] come before him singing for joy” (Psalm 100).



Pope Benedict XVI greets the Sister-Sacristans of the Basilica of the National Shrine of the Immaculate Conception. Note the silk damask mozzetta which the Holy Father wore during the Easter Season.



Mr. Thomas Stehle, director of music for the Papal Mass at Nationals Park in Washington, DC, rehearses with the Papal Mass Choir of the Archdiocese of Washington. Photo courtesy of *The Catholic Standard*.

Pope Benedict XVI on Prayer and the Sacred Liturgy

During his address to youth and seminarians at St. Joseph Seminary in Yonkers, New York on April 19, 2008, Pope Benedict XVI reflected on personal prayer, silence, and the Sacred Liturgy. His remarks are excerpted here for the benefit of our readers:

Dear friends, the example of the saints invites us... to consider four essential aspects of the treasure of our faith: personal prayer and silence, liturgical prayer, charity in action, and vocations.

What matters most is that you develop your personal relationship with God. That relationship is expressed in prayer. God by his very nature speaks, hears, and replies. Indeed, Saint Paul reminds us: we can and should “pray constantly” (1 Thess 5:17). Far from turning in on ourselves or withdrawing from the ups and downs of life, by praying we turn towards God and through him to each other, including the marginalized and those following ways other than God’s path (cf. *Spe Salvi*, 33). As the saints teach us so vividly, prayer becomes hope in action. Christ was their constant companion, with whom they conversed at every step of their journey for others.

There is another aspect of prayer which we need to remember: silent contemplation. Saint John, for example, tells us that to embrace God’s revelation we must first listen, then respond by proclaiming what we have heard and seen (cf. 1 Jn 1:2-3; *Dei Verbum*, 1). Have we perhaps lost something of the art of listening? Do you leave space to hear God’s whisper, calling you forth into goodness? Friends, do not be afraid of silence or stillness, listen to God, adore him in the Eucharist. Let his word shape your journey as an unfolding of holiness.

In the liturgy we find the whole Church at prayer. The word liturgy means the participation of God’s people in “the work of Christ the Priest and of His Body which is the Church” (*Sacrosanctum Concilium*, 7). What is that work? First of all it refers to Christ’s Passion, his Death and Resurrection, and his Ascension – what we call the Paschal Mystery. It also refers to the celebration of the liturgy itself. The two meanings are in fact inseparably linked because this “work of Jesus” is the real content of the liturgy. Through the liturgy, the “work of Jesus” is continually brought into contact with history; with our lives in order to shape them. Here we can catch another glimpse of the grandeur of our Christian faith. Whenever you gather for Mass, when you go to Confession, whenever you celebrate any of the sacraments, Jesus is at work. Through the Holy Spirit, he draws you to himself, into his sacrificial love of the Father which becomes love for all. We see then that the Church’s liturgy is a ministry of hope for humanity. Your faithful participation is an active hope which helps to keep the world – saints and sinners alike – open to God; this is the truly human hope we offer everyone (cf. *Spe Salvi*, 34).

***Summorum Pontificum* Formally Published With Minor Changes**

Pope Benedict’s Apostolic Letter on the Extraordinary Form of the Roman Rite, *Summorum Pontificum*, was formally published in the Holy See’s authoritative record, the *Acta Apostolicæ Sedis*, on September 7, 2007. Compared with the text that was initially released on July 7, 2007, the following five changes were made in the final version:

- The document has received a subtitle: “De usu extraordinario antiquæ formæ Ritus Romani” (“On the Extraordinary Use of the Old Form of the Roman Rite”);
- The word “conditiones” in Article 1 was corrected to the word “condiciones”;
- Article 3’s phrase “vel *plerumque* vel permanenter” was changed to “vel *habitualiter* vel permanenter” (both phrases mean “whether *habitually* or permanently”);
- “*stabiliter* existit” (“exists stably”) has been confirmed as the phrase in Article 5 §1, rather than “*continenter* existit”; and
- Article 7’s phrase “providere non *potest*” (“cannot provide for”) was changed to “providere non *vult*” (“does not wish to provide for”)

Resources for the Pauline Year

In preparation for the Year of Saint Paul beginning June 28, 2008, the Secretariat of Divine Worship has prepared a number of resources to better celebrate and honor the Apostle to the Gentiles. Available in English and Spanish on the Secretariat's website at www.USCCB.org/liturgy, resources can be found in the following categories:



Holy See Documents and Papal Homilies

During the Pauline Year, the Apostolic Penitentiary has permitted the plenary indulgence to be bestowed on the faithful who participate in pilgrimages and special works related to Saint Paul. Under the usual conditions (sacramental confession, Holy Communion, prayer for the intentions of the Holy Father, and a total detachment from all sin), the plenary indulgence may generally be received in three ways: 1) a pilgrimage to the Papal Basilica of Saint Paul Outside the Walls in Rome, 2) participation in solemn activities related to Saint Paul, or during the opening or closing of the Pauline Year, or on other days designated by the diocesan Bishop, at churches and other sites dedicated to Saint Paul, or at other places designated by the diocesan Bishop, or 3) for the elderly or other faithful prevented by illness or another legitimate and important cause, taking part spiritually in a Jubilee celebration of Saint Paul, provided they intend to complete the usual conditions as soon as possible.

In addition to the Apostolic Penitentiary's decree, the resource page also has several homilies given by Pope Benedict XVI on the Feast of the Conversion of Saint Paul (occurring at the end of the Week of Prayer for Christian Unity, these homilies touch on ecumenical themes) and the Solemnity of Saints Peter and Paul. These words of the Holy Father may help to guide reflection on various Pauline themes.

Liturgical Observances

There are three principal celebrations during the Pauline Year: the Solemnity of Saints Peter and Paul on June 29, 2008 and June 29, 2009, and the Feast of the Conversion of Saint Paul on January 25, 2009. In honor of the bi-millennium of Saint Paul's birth, the Congregation for Divine Worship and the Discipline of the Sacraments is allowing the Mass formulary and Lectionary readings for the Conversion of Saint Paul to be used on January 25, 2009, the Third Sunday in Ordinary Time. The Congregation's decree is found on the resource page, and more details on the decree may be found on page 24 in this *Newsletter*.

Votive Masses

One way to honor Saint Paul in the Eucharist is by means of a Votive Mass. On weekdays and optional memorials in Ordinary Time, priest celebrants may select the Votive Mass of Saint Paul for use in a Eucharistic celebration (*General Instruction of the Roman Missal*, no. 375). Its use is more restricted or otherwise prohibited during other times of the year. A primer on the use of this Votive Mass is available.

Holy Hours

Finally, the resource page offers three Holy Hours dedicated to Saint Paul and the theme of evangelization for which he was particularly lauded. These Holy Hours take place during Exposition of the Blessed Sacrament. In particular, the "Holy Hour in Honor of Saint Paul the Apostle" considers the saint's powerful preaching of the Gospel.

Throughout the Pauline Year, the Secretariat will periodically review and update the resource page as new resources become available. Readers who wish to suggest resources may do so by e-mailing the Secretariat at bcl@usccb.org.

Liturgical Calendar Advisories – All Saints/All Souls, Immaculate Conception, Saint Paul

Solemnity of All Saints/Commemoration of All the Faithful Departed (November 1-2, 2008)

In 2008, the Solemnity of All Saints on November 1 will fall on Saturday. In accord with the USCCB decision of November 1991, confirmed by the Holy See in July 1992, the precept to attend Mass on this day is abrogated. Since the obligation to attend Mass is abrogated, the funeral Mass may be celebrated on this day (*General Instruction of the Roman Missal* [GIRM], no. 380). November 1, however, remains a Solemnity and ritual Masses are forbidden on this day (GIRM, no. 372). Since most marriages in the United States are celebrated on Saturdays, pastors should take care in scheduling weddings on this date. While the ritual Mass for marriage is forbidden on the Solemnity of All Saints, the Mass of the day with the nuptial blessing may be celebrated; however, no readings may be changed (*Ceremonial of Bishops*, no. 603). The Rite of Marriage outside Mass may also be celebrated.

The Solemnity of All Saints begins with Evening Prayer I on Friday, October 31, and concludes with the celebration of Evening Prayer II of the Solemnity on November 1. The Liturgy of the Hours on Sunday, November 2, 2008, All Souls Day, is that of the Thirty-First Sunday in Ordinary Time. When Morning and Evening Prayer are celebrated with the people, however, these Hours may be taken from the Office for the Dead. If the Eucharist is celebrated on the evening of Friday, October 31, the Mass is that of the Solemnity of All Saints. If the Eucharist is celebrated on Saturday evening, November 1, the Mass is that of All Souls Day and is taken from the Proper of Saints section in the Sacramentary. The following chart may be helpful in this regard:

Date	Evening Mass	Liturgy of the Hours
Friday, October 31, 2008	All Saints	Evening Prayer I of All Saints
Saturday, November 1, 2008	All Souls	Morning & Evening Prayer II of All Saints
Sunday, November 2, 2008	All Souls	<i>Individual recitation:</i> 31st Sunday in Ordinary Time <i>Celebrated with the people:</i> Office of the Dead

Solemnity of the Immaculate Conception (December 8, 2008)

December 8, the Solemnity of the Immaculate Conception, will fall on a Monday this year. In accord with the USCCB decision of November 1991, confirmed by the Holy See in July 1992, the precept to attend Mass on this Solemnity is maintained, even when it falls on a Saturday or Monday. Therefore, Monday, December 8, 2008, will be a holy day of obligation for the faithful in the United States.

The Solemnity of the Immaculate Conception begins with Morning Prayer on Monday, December 8, and concludes with the celebration of Evening Prayer II of the Solemnity on December 8. In light of the fact, however, that Sunday evening Masses are a common occurrence in many parts of the United States, the Mass celebrated on the evening of Sunday, December 7, may be either the Mass of the Second Sunday of Advent or of the Solemnity of the Immaculate Conception, provided that this is made clear to the faithful in advance.

Conversion of Saint Paul (January 25, 2009)

As a result of the Pauline Year celebrating the 2000th anniversary of the birth of Saint Paul, the Congregation for Divine Worship and the Discipline of the Sacraments issued a decree on May 30, 2008 authorizing the use of the Mass formulary and Lectionary readings for the Conversion of Saint Paul for Mass on Sunday, January 25, 2009. The date, however, remains the Third Sunday in Ordinary Time. Regarding the Lectionary readings, as there is no Second Reading for the Feast of the Conversion of Saint Paul, the Second Reading is taken from the Third Sunday in Ordinary Time, namely 1 Corinthians 7:29-31. In addition, the Creed is said, as is customary for a Sunday Mass.

