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Address of Bishop Serratelli to the 2009 National Meeting of Diocesan Liturgical Commissions

The 2009 National Meeting of Diocesan Liturgical Commissions took place in Plymouth, Michigan from October 6-9. 160 Diocesan liturgists, representing 97 Dioceses in the United States of America, considered the topic Liturgical Formation with Patience and Zeal with the assistance of major presentations by Daniel Cardinal DiNardo, Archbishop Daniel Pilarczyk, and Sr. Katarina Schuth, OSF. At the meeting, co-sponsored by the USCCB Committee on Divine Worship and the Federation of Diocesan Liturgical Commissions, the members heard an address by Bishop Arthur Serratelli, Chairman on the Committee on Divine Worship. Bishop Serratelli's address is presented here for the benefit of our readers:

Broadway, Hollywood, Carnegie Hall, and the New York Philharmonic: all were thrilled by the art of Leonard Bernstein. He captured the ear and the heart of 20th Century America, influencing music with his exuberant and dramatic style. Leonard Bernstein had always been intrigued and awed by the Catholic Mass. He found it mysterious, moving, and eminently theatrical.

When Jackie Kennedy Onassis asked him to compose a Mass for the opening of the Kennedy Center in Washington in 1971, he gladly accepted. His composition bears the full title "MASS: A Theatre Piece for Singers, Players, and Dancers." The title makes clear that his *opus* is theatre. And, when his work opened at the Kennedy Center, Bernstein's Mass was *good* theatre. The actors performed their part in earnest. They knew what they were supposed to do and they did it well. Their visible, tangible actions of words and gestures caught the audience's attention and brought them into the performance. Good theatre.

The word "theatre" derives from *theatron* (*θέατρον*), meaning "the seeing place." But good theatre does not simply make the audience spectators. Until the late 19th Century, when auditoriums were first darkened, audiences participated in theatre more actively than today. They were highly responsive. They demonstrated disapproval as well as approval and they did so loudly. More than most arts, good theatre has always depended upon audience participation.

Here is a common element of theatre and liturgy: like theatre, liturgy involves active participation. Those who perform the more active roles are to do so to foster the active participation of all present. Certainly, liturgy is never to be celebrated as theatre. As Pope Benedict XVI remarked, "If the various eternal actions... become the essential in

the liturgy, if the liturgy degenerates into general activity, then we have radically misunderstood the ‘theo-drama’ of the liturgy and lapsed almost into parody.”¹

The fundamental difference that distinguishes liturgy from theatre is this: in liturgy, we are drawn up into the action of Christ. The visible, tangible side of this mystery confronts us with the very mystery of our salvation. It is not what we do, but what God does. Nonetheless, there is a connection between how good theatre takes place and how liturgy is celebrated. In liturgy, there is word, song, gesture, silence, symbols, and action. “The body has a place within the divine worship of the Word made flesh.” The gestures that are ritualized in liturgy “have developed out of the liturgy’s inner demands... [they] make the essence of the liturgy, as it were, bodily visible.”²

One of the most important recoveries of the Second Vatican Council has been its emphasis on the *participatio actuosa*, the active participation, of everyone in the liturgy. All are to participate. All are to be drawn into the action. Bodily. Visibly. On any Sunday in any parish, the participation of the laity is clearly visible in the celebration of the Mass.

To begin, we can note certain societal changes that have facilitated a more active role of the laity in liturgy since Vatican II. After all, the Church, as a human institution, does not escape sociological analysis. The impact of the 60s and the reassessment of the role of authority, the demand for equal rights for minority groups, the influence of feminism and women’s liberation have no doubt contributed to the change in the celebration of liturgy from the time when the priest did almost everything and the faithful participated from their pews. These cultural factors have created the context in which the way we historically celebrate liturgy has changed. But these cultural factors are not enough to explain the present role of the laity in liturgy.

The Church is a theological reality. Therefore, we must look to the basic data of revelation to understand the role of the faithful in the liturgy.

¹ Joseph Cardinal Ratzinger, *The Spirit of the Liturgy*, Translated by John Saward, San Francisco: Ignatius Press, 2000, pg. 175.

² *Ibid.*, pgs. 176-177.

Their role comes from within the very mystery of the Church, not from sociological pressures from without. The Church has been called into being by God himself. The Church has a mission that goes beyond the human. “The Church in this world is the sacrament of salvation, the sign and the instrument of the communion of God and men.”³

To accomplish her mission as Church, God has made all his people who form the Church into a holy priesthood. We are “a chosen race, a royal priesthood, a holy nation, a people of his own” (1Pt 2:9). This priesthood is the one priesthood of Jesus himself. All the baptized share in the one priesthood of Christ. But it is not shared in the same way by all the baptized.

As the human body is not the sum of identical parts, so also the Church is not the assembly of members all with the same roles. From its very birth, the Church has enjoyed a differentiation of roles and ministries within a unity that binds all together. On the first pages of Acts of the Apostles, we see the Church as a *koinonia* of believers who find their unity in the Apostles themselves. “They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers” (Acts 2:42). In a word, the Apostles presided over the life of the community.

The New Testament witnesses to the distinctive ministry of the original Twelve. The Apostles were called by Christ. They were not commissioned by the body of believers. The ministerial priesthood takes its origins in this gift of Apostolic Succession.⁴ In the prayer of consecration during the ordination of priests, the bishop prays: “And now we beseech you, Lord, in our weakness, to grant us these helpers that we need to exercise the priesthood that comes from the apostles.”

Those who are ordained as priest, a priesthood going back to the original Twelve, have responsibilities and authority which differ from those of the laity. The ordained are ordained for the service of all God’s people. Their special gifts, given by the

³ *Catechism of the Catholic Church*, 780.

⁴ cf. John Macquarrie, “The Church and the Ministry,” *The Expository Times*, vol. 37: January 1976, pgs. 114-115.

imposition of hands and the Holy Spirit, are at the service of the common priesthood.⁵

The Church's liturgy reflects this very mystery of the Church herself, a one priesthood shared by all. As the Second Vatican Council teaches, "Liturgical services are not private functions, but are celebrations of the Church, which is the 'sacrament of unity,' namely, the holy people united and ordered under their bishops."⁶ This unity is manifest in diversity.

Thus, when the Church gathers for liturgy, she comes together as the assembly of the faithful, each with their own distinctive role "according to their differing rank, office, and actual participation."⁷ In the words of John Paul II to American bishops, the liturgy "is intended to be hierarchical and polyphonic, respecting the different roles assigned by Christ and allowing all the different voices to blend in one great hymn of praise."⁸

To understand the liturgy, the Pope's image of music works. For, as Clifford Howell once remarked, liturgy cannot be an opera where the protagonist sings everybody else's parts. One of the clearest principles of liturgical celebration is the diversity of roles. The lector reads. The cantor leads song. The musicians provide music. The deacons serve. The acolytes assist; and, the presider presides.⁹

In fact, the idea of collaboration is already contained in the very word liturgy: the work of the people. Liturgy: the work of the people. The word was used in the city-states of ancient Greece. *Leitourgia* (*λειτουργία*) meant "public work." A wealthy person would build a bridge, pay for the singers at theatre, or provide a warship for the state. Liturgy was some public good which wealthy citizens arranged at their own expense and these wealthy benefactors were called "liturgists." But, after some time, "liturgy" came to be used with religious action, and it kept the idea that those for whom the public work was

⁵ cf. *Catechism of the Catholic Church*, 1547.

⁶ *Sacrosanctum Concilium*, 26.

⁷ cf. *ibid.*

⁸ Pope John Paul II, *Ad Limina Address to the Bishops of Washington, Oregon, Idaho, Montana and Alaska*, October 9, 1998, 3.

⁹ cf. Robert W. Hovda, *There are different ministries*, Washington, DC: The Liturgical Conference, 2005, pgs. 2-4.

provided needed to collaborate if they were to receive a benefit.

Certainly, the greatest public work ever done, the greatest liturgy, Christ himself did. Through the Paschal Mystery, he saved us. He sanctified us. He gave us a share in God's life. As Eternal Word made flesh, he accomplished this work of our salvation at a particular time and place in history. And he did so through his physical body that he took of the Virgin Mary. This work of Christ the Redeemer done in his mortal body continues "without intermission down the ages in His Mystical Body which is the Church."¹⁰

In the Sacred Liturgy, the Church prolongs in time the priestly activity of the Incarnate Word. As the Second Vatican Council teaches: "Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy, the sanctification of man is signified [and effected] by signs perceptible to the senses... In the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree."¹¹

The Liturgy, then, is an action of Christ the Head and *the members*. Thus, what Jesus did for others even today requires the collaboration of those others in order to achieve its purpose. As the Second Vatican Council reminded us, there is need for the full, conscious, active participation of all the faithful in liturgy.¹² I would like to briefly comment on what is meant by this full, conscious and active participation.

First, full participation. This means that every member of the community has a share in the liturgy. No one is excluded. There are different ministerial roles that some exercise in liturgy and these belong to the very nature of liturgical action. But we are not to confuse the actual involvement of some of the

¹⁰ Pope Pius XII, *Mediator Dei*, 2; cf. Clifford Howell, *The Work of our Redemption*, Stonyhurst College, October 1953, chapter 5 of Part Two.

¹¹ *Sacrosanctum Concilium*, 7.

¹² cf. *Sacrosanctum Concilium*, 14.

faithful in the liturgical ministries with conscious and active participation of all the faithful in the liturgy. No one is a mere spectator.

Second, active participation. Active participation is both external and internal. First, there is external participation. We worship God as we are; and, we are not disembodied spirits. We are body and soul. We express what we think and feel and believe with the senses of our body, most especially with our words.

Our liturgy is the Liturgy of the Eternal Word made flesh. He speaks to us with a human voice and we answer with ours. The very structure of word and response in the liturgy follows the order of divine revelation. God addresses us. We answer in faith. With word, song and gesture, all the members of the community take part in the act of worship, which is anything but inert or passive.

Furthermore, we take part not simply as individuals. We are one with the entire People of God, for liturgy is the action of the whole Body of Christ. Thus, we are joined to others in our worship. When all are seated listening to the readings or standing for prayer or kneeling during the Canon, the community is bound in visible unity in its act of worship and manifests the unity of the Mystical Body.¹³

With the implementation of the revised translation of the *Roman Missal*, one particular area where we can foster more active participation is singing. Since the Second Vatican Council, there has been a universal awareness of the integral part of song in the liturgy both for the faithful and the celebrant. The fact: not all our people join in singing at Mass. There are many who prefer to listen to the professionals sing at Mass. Perhaps, some are reticent to sing because they do not have a trained voice. Others may simply succumb to listening to someone else sing as if they are listening to a performance. We should encourage our people to be one voice in praise of God. We can do this by the choice of songs and by the repeated use of some songs that then become familiar and make our people more comfortable in singing.

In good liturgy, there is word and song and something more. As Pope Benedict XVI once said, “We respond, by singing and praying, to the God

who addresses us,” but never forgetting that “the greater mystery... summons us to silence.”¹⁴ Active participation that includes gesture, word, and song also includes silence.

This brings us to the second aspect of active participation. It is internal. We are matter and *spirit*, body and *soul*. And so, active participation includes our thoughts, our feelings, and our decisions. It includes the full attention of our mind and the adherence of our will. In fact, without internal participation, worship ceases to be authentic. It loses its meaning and content and becomes formalism.

Liturgy follows the rhythm of ritual that alternates not only between invitation and response, but between word and silence. In our culture of constant contact, cell phones, iPods, and Twitter, there is an urgent need to develop the art of silence. The structure of the liturgy provides moments for silence, e.g. when the priest prays, when the Scriptures are read, when the distribution of Holy Communion has ended. One theologically rich moment for silence is the consecration when the priest elevates the Body and then the Blood of Christ. The look of faith, the silent gaze of love, can draw us deeply into the very mystery of the Eucharist.

Silence at liturgy is not passive. Silence is not just empty spaces between the action, the hyphens to catch our breath. It is listening to the Scriptures, listening to the prayers, reflecting and appropriating the Word. It is soaking in the mystery, basking in the divine presence. Silence is essential to liturgy.

For a moment, I would like to speak about what I consider to be the source of true silence at the liturgy and therefore an essential characteristic of that internal active participation necessary for authentic worship. It is reverence. The Second Vatican Council powerfully describes the liturgy as being “above all... the worship of the divine majesty.”¹⁵

In the liturgy, we come into the presence of the thrice holy God whom angels never cease to laud. Repeatedly the Psalms remind us of this. “Serve the LORD with fear; with trembling bow down in homage” (Ps 2:11). “Bow down to the LORD, splendid in holiness. Tremble before God, all the

¹³ cf. Pius XII, *Mediator Dei*, 23.

¹⁴ Ratzinger, *The Spirit of the Liturgy*, pg. 209.

¹⁵ *Sacrosanctum Concilium*, 33.

earth” (Ps 96:9). “I can enter your house because of your great love. I can worship in your holy temple because of my reverence for you, LORD” (Ps 5:8).

Reverence is the fundamental manifestation of the mind and heart at liturgy. In fact, one of the pressing needs in our times of relaxed social conventions is a recovery of reverence. God is transcendent. And it is from an awareness of this otherness, an awareness of being in the presence of the majesty of Almighty God, that there flows the disposition required for those who worship: the attitude of reverence and awe.

“Did not God Himself wish to express this when he commanded Moses to remove his sandals in the presence of the burning bush? Was it not because of this same realization that Moses and Elijah did not dare gaze on God *facie in faciem*.”¹⁶ Profound reverence and awe is the very first approach to God.

During liturgy, this sense of reverence manifests itself in calm attention on the part of all to what is taking place. Where there is reverence, there is no distractive movement, no clumsy handling of the objects used in the liturgy such as the books, the chalice, the cross, the ciborium. There are no actions that assert the importance of the individual minister. Where God is revered as present, any effort to make the people feel at ease is done so that the attention is on the reality that all are being drawn into the very action of Christ himself.

Furthermore, a sense of reverence requires a deliberate attention to the ritual formulas provided by the liturgy. Nothing breaks the reverent mode of the Eucharist as quickly as a celebrant who freely and frequently improvises the prayers. In such a case, the congregation is invited to focus too much on the celebrant’s creativity and theological expertise, or lamentably, at times, the lack thereof.

The liturgy does not belong to a particular community as if it were its own possession. It is the liturgy of the whole Church. Nor even less is the liturgy the property of the priest who presides. The liturgy certainly depends upon what the worshippers bring to it. But the liturgy, “because it is an action of Christ the priest and of His Body which is the

¹⁶ Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy: Principles and Guidelines*, 2001, 3.

Church, is a sacred action surpassing all others.”¹⁷ The liturgy transcends the actions of those present as the priestly act of Christ himself. Ultimately, Christ associates us with his self-offering, but this self-offering does not depend upon us.

This is one reason why it is so important that liturgical law be respected. “The priest, who is the servant of the liturgy, not its inventor or producer, has a particular responsibility in this regard, lest he empty liturgy of its true meaning or obscure its sacred character.”¹⁸

Commenting on this thought, Cardinal Ratzinger, now Pope Benedict XVI, said: “The greatness of the liturgy depends—we shall have to repeat this frequently—on its unspontaneity (*Unbeliebigkeit*)... Only respect for the Liturgy’s fundamental unspontaneity and pre-existing identity can give us what we hope for: the feast in which the great reality comes to us that we ourselves do not manufacture but receive as a gift.”¹⁹ Since the Liturgy is a gift and not something of our own creation, it takes great humility to celebrate the liturgy properly and reverently. Without this proper reverence, the liturgical action becomes formal ritualism.

To sum up: active participation in the liturgy involves both mind and body. It is both internal and external. Since we consist of soul and body, activities of the soul tend naturally to express themselves externally. Thus, when we are just bursting with happiness, we are more readily to break forth into song. But the converse also holds true. External activities tend to engender the corresponding internal dispositions. Thus, when we feel discouraged or down, joining in an uplifting hymn can lift us up.

Third and finally, conscious participation. Full, active participation in the liturgy must also be conscious. This calls for all the faithful to understand the action of the liturgy. Without the proper understanding of the meaning of what is done at liturgy, liturgy becomes a form of ritualism. In this regard, there is the constant need for continual catechesis on the very nature of the liturgy itself.

¹⁷ *Sacrosanctum Concilium*, 7.

¹⁸ Pope John Paul II, *Address to the Bishops of Washington, Oregon, Idaho, Montana and Alaska*, October 9, 1998, 2.

¹⁹ Ratzinger, *The Spirit of the Liturgy*, pgs. 166, 168.

With the introduction of the new liturgical texts, we have at hand a great opportunity for catechesis. Our experience of liturgical renewal after the Second Vatican Council has shown that not all changes are always and everywhere accompanied by the necessary explanation and catechesis. As a result, in some cases, there is a misunderstanding of the very nature of the liturgy, leading to abuses, polarization, and sometimes even grave scandal. We have ample time to prepare for the changes in the liturgy and avoid some of the difficulties of the past.

The faithful need to understand what the Church does when she gathers to celebrate the Eucharist. We can offer proper catechesis to the faithful on the liturgy, not only through the religious education of those preparing to receive the Sacraments, but also through talks, worships, and liturgical aids. Sometimes, even within the liturgy, a brief remark or introduction can lead the people into a better understanding of the liturgy. But the liturgy is not a classroom or a lecture hall. Instruction interspersed throughout the liturgy should always be minimal. We do not gather simply to be instructed by the Word, but to worship God.

As we await the publication and implementation of the third edition of the *Roman Missal*, we have the time not simply to get ready for the changes in the prayers we say, but even more importantly to develop a richer understanding of liturgy itself and to sink our roots deeper into the mystery of our faith. The core of our Christian worship is the Paschal Mystery. Christ, who offers himself in sacrifice to the Father, makes us one with his self-offering to the Father and, by work of the Holy Spirit, sanctifies us through the liturgical signs.

We need to be trained, therefore, to look at liturgy not simply with the eyes of the body, but with the eye of faith. Since that obedience of Jesus on the Cross is one with the eternal “Yes” of the Son to the Father, the Cross is beyond time and place. It is the eternal worship of the Lamb once slain who dies no more. And so, as we gather for the Eucharist, Christ, through his priest, joins us to himself and makes present among us his perfect worship of God. In so doing, he draws us out of time into the eternal worship of the saints in heaven.

In conclusion: “The real ‘action’ in the liturgy in which we are all supposed to participate [with full, active and conscious participation] is the action of

God himself. This is what is new and distinctive about the Christian liturgy: God himself acts and [God] does what is essential.”²⁰

Position Statements of the 2009 National Meeting of Diocesan Liturgical Commissions

Delegates at the 2009 National Meeting of Diocesan Liturgical Commissions in Plymouth, Michigan adopted two Position Statements, with their Executive Committee adding a Resolution as well. Two of the three statements are reprinted below (Position Statement 2009/B dealt with an internal FDLC issue):

Position Statement 2009/A

It is the position of the delegates to the 2009 National Meeting of Diocesan Liturgical Commissions that the membership of the FDLC affirms mystagogy, the reflection on what God has done and is doing in our lives, as foundational and essential to sacramental catechesis, celebration and Christian living. We commit ourselves as individual members and as an organization to apply this methodology in all our liturgical/catechetical work. In the planning for future work of the FDLC we ask the National Board to ensure that this methodology is implemented in our study days, workshops, resources as appropriate and in particular in the Roman Missal Project. We request that a time-line and procedure for implementation of this resolution be set by the FDLC Board of Directors by 31 January 2010.

Executive Committee Resolution 2009/01

It is the position of the delegates to the 2009 National Meeting of Diocesan Liturgical Commissions that the FDLC and the Secretariat of the BCDW establish an Ad-Hoc committee to develop evaluation instruments and processes which measure the effectiveness of the preparatory and implementation materials and the overall implementation and the reception of the Roman Missal. We request that a timeline for the implementation of this resolution and the appointment of the ad-hoc committee be set by the FDLC Board of Directors by 31 January 2010.

²⁰ Ratzinger, *The Spirit of the Liturgy*, p. 173.

August 2009 Meeting of the *Vox Clara* Committee

The *Vox Clara* Committee met for the seventeenth time from August 25-27, 2009 at the Pontifical North American College in Rome. This Committee of senior Bishops from Episcopal Conferences throughout the English-speaking world was formed by the Congregation for Divine Worship and the Discipline of the Sacraments on July 19, 2001 in order to provide advice to the Holy See concerning English-language liturgical books and to strengthen effective cooperation with the Conferences of Bishops in this regard.

The *Vox Clara* Committee is chaired by Cardinal George Pell, Sydney (Australia). The participants in the meeting were Archbishop Oscar Lipscomb, Emeritus Mobile (USA), who serves as First Vice-Chairman; Cardinal Cormac Murphy-O'Connor, Emeritus Westminster (England), who serves as Secretary; Cardinal Justin Rigali, Philadelphia (USA), who serves as Treasurer; Cardinal Francis George, O.M.I., Chicago (USA); Archbishop Alfred Hughes, Emeritus New Orleans (USA); Archbishop Terrence Prendergast, S.J., Ottawa (Canada); Archbishop Peter Kwasi Sarpong, Emeritus Kumasi (Ghana); Archbishop Kelvin Felix, Emeritus Castries (Saint Lucia), and Bishop Philip Boyce, O.C.D., Raphoe (Ireland). Also a member of the Committee, though not present at this meeting, is Cardinal Oswald Gracias, Bombay (India), who serves as Second Vice-Chairman.

The members were assisted in their work by the following advisors: Reverend Jeremy Driscoll, O.S.B. (USA), Reverend Dennis McManus (USA), and Monsignor James P. Moroney (USA), Executive Secretary. Monsignor Robert K. Johnson (USA) provided technical support. Two other advisors, Monsignor Gerard McKay and Abbot Cuthbert Johnson, O.S.B. (England), were unable to attend. The customary assistance of officials of the Congregation, led by Reverend Anthony Ward, S.M., Undersecretary, was also appreciated.

The Committee began by exploring means by which it might provide effective support to the Congregation as it seeks to achieve an expeditious confirmation of the *Roman Missal*. Certain technical and editorial processes were developed by which amendments submitted by the Conferences of Bishops, the counsel of the *Vox Clara* Committee, and the internal deliberations of the Congregation might be effectively utilized by the Congregation in its final editing of the final text of the *Roman Missal*.

The greater part of the time was spent in a final review of four White Book translations of the *Missale Romanum, editio typica tertia*, as produced by the International Commission on English in the Liturgy and recently approved by several Conferences of Bishops. Following their discussion of the ICEL renderings of *Masses for Various Needs and Intentions, Ritual Masses, Votive Masses and Masses for the Dead*, and the *Order of Mass II*, the Committee submitted its recommendations to the Congregation concerning the definitive confirmation of these texts.

Archbishop J. Augustine Di Noia, O.P., who had recently been appointed Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, was welcomed and briefed by the Committee on the last day of its work. Archbishop Di Noia thanked the Committee for its work in applying “the critical distinction between translating a text and translating a sacred text in the vernacular.” He also expressed his thanks for the proposal for additional assistance to the Congregation, noting, in particular, the need for assuring the technical quality and internal consistency of the new *Missal*.

The Committee will meet again in January 2010 in Rome.



September 2009 Meeting of the Subcommittee on Hispanics and the Liturgy

The Subcommittee on Hispanics and the Liturgy met at the headquarters of the USCCB in Washington, DC on September 17-19, 2009. A large portion of the meeting was devoted to the translation into Spanish of the *Missale Romanum, editio typica tertia* for use in the dioceses of the United States.

Text of the U.S. *Misal Romano*

The Subcommittee evaluated two different texts in Spanish to determine which more closely reflects the Latin *editio typica tertia* and would be most appropriate for use in the dioceses of the United States. Sections of the *Missal* in use in the dioceses of Ecuador and Colombia, which has already received the *recognitio* from the Congregation for Divine Worship and the Discipline of the Sacraments, and the draft translation of these same texts prepared by the Comisión de Pastoral Litúrgica de la Conferencia del Episcopado Mexicano (Commission on Pastoral Liturgy of the Mexican Episcopal Conference) were studied. After further consultation, the Subcommittee will select a translation to be used as the basis for the preparation of a text in Spanish for use in the dioceses of the United States. Texts of the proper prayers of the patronal feasts of the various Latin American countries are to be included in an appendix.

Spanish *Roman Missal* Website

The Subcommittee reviewed the *Roman Missal* website in English in preparation for expanding the already existing website in Spanish, found at www.USCCB.org/romanmissal/espanol.shtml. Bishop Octavio Cisneros, Chairman of the Subcommittee, prepared and filmed a video message of introduction to appear on the Spanish page. In addition, the Subcommittee began the process of drafting and identifying additional materials which will appear on the website in the future.

Catechetical Materials for the *Misal Romano*

As the time for reception of the *Missale Romanum, editio typica tertia* in Spanish for use in the dioceses of the United States draws closer, ideas for the creation of formation and catechetical materials were discussed. This ongoing spiritual and informational process will enable the Hispanic community to better understand the Mass and the reasons for the changes that will appear in the new translation. The Subcommittee discussed future projects to be considered, then listed priorities for new or continuing projects following the completion of the translation into Spanish of the *Missale Romanum, editio typica tertia*.

Other Business

Finally, the remaining portions of the Spanish text of the *Ratio Translationis* for the United States were translated. A review of the entire text will be undertaken at the next Subcommittee meeting so that the *Ratio* may be submitted to the USCCB Committee on Divine Worship and then to the full body of Bishops for approval. The Subcommittee will next meet in January 2010.

Subscription Renewals for 2010 *Newsletter*

Renewal forms for 2010 issues of the *Newsletter* will be mailed to current subscribers in November. Subscribers are asked to return the completed renewal form with their payment by January 29, 2010 to ensure continuing service. Please note that the six-digit account number assigned to each subscription should be used for any inquiries regarding the subscription. Anyone who has not received a renewal notice by December 1 should contact Sr. Clelia Cecchetti at (202) 541-3060.

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