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## Volume XLI

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### November, 2005 Plenary Meeting of the USCCB

The United States Conference of Catholic Bishops met in plenary session in Washington D.C. from November 14-17, 2005. Two items from the Committee on the Liturgy were on the agenda for this meeting: approval of a revised edition of the Lectionary for Masses with Children and A Panel Discussion on the Latest ICEL Translation of the Order of Mass.

#### Approval of a Revised Edition of the Lectionary for Masses with Children

In response to the call of the Fathers of the Second Vatican Council, that attention be paid to "the age and condition" of those who participate in the Liturgy and to their corresponding need for liturgical instruction (Sacrosanctum concilium, no. 19), the Sacred Congregation for Divine Worship initiated a consultation of the world's Bishops in 1971, seeking ideas and direction on the question of the celebration of Masses with children.

On November 1, 1973, the Congregation published a Directory for Masses with Children, under the title *Pueros baptizatos*. The Directory encouraged Conferences of Bishops to establish lectionaries for Mass specifically for use with children at the Liturgy of the Word (*Pueros baptizatos*, no. 43).

Between 1982 and 1991, the Committee on the Liturgy, in collaboration with the Federation of Diocesan Liturgical Commissions, developed a Lectionary for Masses with Children. The Lectionary was based on the Translation for Early Youth of the American Bible Society, later known as the Contemporary English Version (CEV). In addition to the use of a translation developed specifically for children who had not yet reached the age of preadolescence, the Lectionary was characterized by extensive alterations in the cursus of the scriptural readings. An original introduction described the circumstances for the use of the Lectionary and provided helpful suggestions for those preparing for Masses with pre-adolescents.

The Lectionary for Masses with Children was approved by the BCL in June, 1991. Following the granting of the imprimatur to the Contemporary English Version of the Bible by the Administrative Committee on September 11, 1991, the National Conference of Catholic Bishops approved the Lectionary for Masses with Children on November 13, 1991.

On May 27, 1992, Archbishop Antonio Maria Javierre Ortas, Pro-Prefect, Congregation for Divine Worship and the Discipline of the Sacraments, granted permission for experimental use of the Lectionary for Masses with Children (Prot. N. 1259/91), requesting a full report on the experiment be delivered to the Congregation at the end of three-year period for definitive action by the Holy See. An effective use date for the Lectionary for Masses with Children by dioceses in the United States of America was set for November 28, 1993.

On March 24, 2000, in response to a letter from Bishop Joseph Fiorenza, NCCB President, Cardinal Jorge Arturo Medina Estevez, Prefect of the Congregation, further extended the permission for use of the Lectionary for Masses with Children, pending the completion of the requested evaluation. Following an intensive study of the Lectionary in the following months, the Latin members of the NCCB passed a motion on November 13, 2000 endorsing “the concept of a Lectionary for Masses with Children” and resolving “to complete a revision of the present liturgical book, including a response to the concerns of the Holy See, within a period of two years.” The results of this vote, along with the intention of the Committee on the Liturgy to embark on a complete revision of the Lectionary for Masses with Children were subsequently conveyed to the Holy See by the Conference President in the course of his regular meetings with the dicasteries of the Holy See.

On March 30, 2001, Archbishop Oscar Lipscomb, Chairman of the BCL, constituted a Task Group on Children and the Liturgy under the chairmanship of Bishop Blase J. Cupich, Bishop of Rapid City. Bishop Cupich was assisted by Bishop Richard J. Sklba, Auxiliary Bishop of Milwaukee; Bishop Arthur J. Serratelli, Bishop of Paterson; Reverend John Talesfore, Director of Worship for the Archdiocese of San Francisco; Sr. Janet Baxendale, Director of Worship for the Archdiocese of New York; and Dr. Gerald Baumbach, of the University of Notre Dame in Indiana. Monsignor James P. Moroney provided staff support to the group.

The Committee on the Liturgy remained regularly involved in the work of the Task Group as it developed a revised Lectionary for Masses with Children, based upon the New American Bible translation of the scriptures as used in the approved and confirmed Lectionary for Mass for use in the Dioceses of the United States of America. The Committee’s adaptation of this text is described in the new introduction to the revised Lectionary for Masses with Children:

18. In the preparation of this Lectionary, readings from the Lectionary for Mass which were judged beyond the understanding of children or too lengthy were adapted in the following ways:

- a) Pericopes have been shortened when the complex subject matter would challenge a child’s limited attention span. In exceptional circumstances an entire reading has been omitted. Stories, however, have usually been left intact. For some more important texts the value of proclaiming the integral text was seen as more important than making a host of small alterations or omissions for the sake of comprehension.
- b) Because meaning is so often conveyed by context, this revision has concentrated on the abridgement of texts, rather than the systematic replacement of individual words. When a word was judged to be a great impediment to a child’s understanding, however, it was replaced in such a way “that the meaning of the text or the intent and, as it were, style of the Scriptures were not distorted.”<sup>1</sup>
- c) Responsorial Psalms have usually been shortened to three verses in consideration of a child’s limited attention span.<sup>2</sup>

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1 Directory for Masses with Children, no. 43. A list of all words changed in accord with the principles of the Directory for Masses with Children are found in Appendix I.

2 Directory for Masses with Children, no. 46.

In November, 2000, the members of the United States Conference of Catholic Bishops approved the need for a Lectionary for Masses with Children and called for its revision. On November 15, 2005, the Latin Church members of the USCCB approved the revised edition of the Lectionary for Masses with Children for use in the dioceses of the United States of America. This volume will now be submitted for the review of the Congregation for Divine Worship and the Discipline of the Sacraments in consideration of the granting of a decree of confirmation.

### Panel Discussion on the Order of Mass

A Panel Discussion of the revised ICEL translation of the Ordo Missae was presented to the plenary assembly of the USCCB on November 14, 2005. The panel was led by Bishop Donald Trautman, chairman of the Committee on the Liturgy. Also taking part were Cardinal Francis George, who presented a summary of the role of the International Commission on English in the Liturgy [ICEL], and Archbishop Oscar Lipscomb, who discussed the work of the Vox Clara Committee. Also taking part were Bishop Blase Cupich and Bishop Emil Wcela, who discussed the role of the Committee on the Liturgy.

In the course of the panel discussion, Bishop Trautman presented a summary of the results of a consultation of the Bishop members of the USCCB on the revised ICEL translation of the Order of Mass which was conducted in the Spring and Summer of 2005. One hundred and seven Bishops participated in the consultation.

A diversity of views on the quality of the ICEL rendering were expressed by the respondents:

1. I have reviewed the latest ICEL translation of the Ordo Missae. Overall, I find the translation to be:

Excellent	12%
Good	40%
Fair	40%
Poor	7%

2. Overall, what I appreciate the most about this translation is:

Fidelity to the Latin Text	42%
Improvement over prior efforts	22%
Quality of the language employed	22%
Fidelity to Liturgiam Authenticam	4%
Biblical Basis	3%
Other	7%

3. Overall, what I regret the most about this translation is:

Style of the Language	51%
Changing Peoples' parts	21%
Doesn't read smoothly	7%
Too British	6%
Original Latin is too wordy	6%
ICEL is inconsistent	4%
Why Change at All?	4%

4. Overall, is this translation, following adjustments based on this consultation, ready for a vote by the full body of Bishops sometime next year?

Yes 66%  
No 34%

A similar result was reflected in a survey of the Bishop members present for the panel discussion. In a written instrument, the Bishops were asked:

1. Should Et cum spiritu tuo be rendered as And also with you (1970 text) or as And with your spirit (revised ICEL)? Fifty eight percent of the Bishops voted to retain the 1970 text, while forty two percent recommended adoption of the latest ICEL rendering.

2. Should the Gloria be rendered as in the 1970 text or as in the revised ICEL translation? Fifty eight percent of the Bishops voted to retain the 1970 text, while forty two percent recommended adoption of the latest ICEL rendering.

3. Should the Domine, non sum dignus (Lord, I am not worthy) be rendered as in the 1970 text or as in the revised ICEL translation? Fifty five percent of the Bishops voted to retain the 1970 text, while forty five percent recommended adoption of the latest ICEL rendering.

In his report on the results of this survey, Bishop Donald Trautman, Chairman of the Committee on the Liturgy, observed that body of bishops were "deeply divided" on the draft ICEL translation.

Bishop Trautman continued:

These divisions were substantiated by the survey instrument you completed during yesterday's panel presentation. A remarkably similar response to all three questions indicated that while approximately 57% of the body prefers to retain the 1970 text for the three "peoples' parts" listed in the survey, 43% wish to adopt the new ICEL translation for these same texts.

It is an unalterable fact that we need to adopt a translation of the Roman Missal which is in accordance with the principles of Liturgiam authenticam: at once accurate, memorable, proclaimable, comprehensible, and pastorally responsible. We need two-thirds of the body to effectively approve such a translation.

The Committee on the Liturgy will continue to study this matter. Where we find the ICEL text superior to the present translation, we will support the revision. Where we see an inaccuracy or lack of memorability, proclaimability, or comprehensibility in an ICEL translation, we will point this out to the mixed commission. Where we judge that this body does not wish to change the peoples' parts, we will likewise so indicate.

In the meantime, I ask for your prayers, as we together handle a very important and complex issue that has significant pastoral consequences for our people. My God grant us the grace to hear his voice and follow his call.

## Petition for Extension of an Indult on the Purification of Sacred Vessels

In the course of the November meeting of the USCCB, Bishop Donald Trautman, Chairman of the Committee on the Liturgy, reported on continuing initiatives to secure extension of an indult by which Bishops might allow extraordinary ministers of Holy Communion to purify sacred vessels after the distribution of Holy Communion at Mass.

The original indult was granted March 22, 2002 (Prot. no. 1382/01/L) for a period of three years by Cardinal Jorge Medina Estevez, then Prefect of the Congregation for Divine Worship and the Discipline on the Sacraments. In February, 2005, Bishop Trautman surveyed all Latin Church members of the USCCB on their pastoral experience of this indult. Two questions were asked of the Bishops: "Has this indult been helpful in your diocese?" and "Should the indult be made permanent?" Of the one hundred and nineteen Bishops who responded to this survey, 97% (115) responded positively to both questions. The experience of the Bishops was subsequently reported to Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments.

In a recent letter to Bishop William Skylstad, President of the United States Conference of Catholic Bishops, Cardinal Francis Arinze expressed the willingness of the Congregation to continue to explore ways in which this pastoral situation might be effectively addressed. At the same time, Cardinal Arinze addressed the question of the proper authority for the extension of the indult. In the course of their meeting, the Bishops directed the USCCB President to resolve these questions and bring this important pastoral matter to a conclusion as soon as possible.

### October, 2005 National Meeting of Diocesan Liturgical Commissions

From October 11-15, 2005, 147 delegates from 91 dioceses gathered in Buffalo, New York for the annual National Meeting of Diocesan Liturgical Commissions. The meeting, jointly sponsored by the Federation of Liturgical Commissions (FDLC) and the USCCB Committee on the Liturgy (BCL), focused its theme on All Time and Seasons Belong to Christ. In the course of the meeting the Federation presented its annual Frederick R. McManus Award for pastoral liturgy to liturgical designer and consultant, Robert Rambusch, whose work in the liturgical arts spans over sixty years.

During the meeting the diocesan delegates adopted the following position statements that had been formulated during FDLC regional meetings earlier this year. The delegates also passed a resolution formed during the meeting and presented to the floor by the FDLC Executive Committee.

**POSITION STATEMENT NUMBER 1: Resources to assist in the clustering or closing of parishes (passed by**

97%): Whereas, the Eucharist is central to who we are as Church;

Whereas, the celebration of the Eucharist requires an ordained presbyter;

Whereas, there is a growing shortage of priest pastors;

Whereas, recent studies confirm that this trend will continue;

Whereas, many dioceses are addressing this shortage by closing or clustering parishes;

Whereas, both rural and urban communities have been impacted by this practice;

Whereas, current crises have dictated immediate responses and inconsistent methods;

Whereas, pastoral care for those affected by the closure of a parish may include the need to give liturgical expression to grief, reconciliation, transition, and welcome;

Whereas, merging cultural traditions sometimes impacts liturgical praxis;

Whereas, the closure or merging of parishes may result in the use of a single or multiple worship space(s);

Whereas, one presbyter may be asked to serve several communities in distinct locations;

Whereas, the music ministry may often be called upon to serve several communities;

Whereas all liturgical ministers in each parish community must be well-formed according to diocesan guidelines;

It is the position of the delegates of the 2005 National Meeting of Diocesan Liturgical Commissions, that pastoral tools, strategies, and resources be identified and developed to assist bishops, diocesan offices of worship, priests, parish staffs, and parish worship commissions in dealing with ministerial and liturgical issues that result from clusterings, mergings, and closures of parishes or even loss through natural disasters in order to provide a pastoral

response to the needs of our assemblies and an authentic respect for the Church's liturgical traditions. We request that these be prepared jointly by the BCL Secretariat and the Eucharist and Liturgical Year Committee of the Board of Directors of the FDLC in the most timely way possible.

**POSITION STATEMENT NUMBER 2: To encourage the distribution and reception of Holy Communion under both kinds (passed by 97%):**

Whereas, the command at the Last Supper was given to “take and eat, take and drink”;  
Whereas, from the first days of the Church's celebration of the Eucharist, Holy Communion consisted of the reception of both species in fulfillment of the Lord's command to “take and eat ... take and drink.”  
Whereas, Jesus said, “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink” (Jn 6:54-55);  
Whereas, Holy Communion has a fuller form as a sign when it is distributed under both kinds;  
Whereas, in keeping with the Lord's command, his Body and Blood should be received by the faithful who are properly disposed as spiritual food;  
Whereas, in a preeminent way the Eucharistic Liturgy uses the signs of bread and wine in obedience to the Lord's command and, after their transformation, gives them to us as the Body and Blood of Christ in the act of Communion;  
Whereas, the consummation of the Mass is found in Holy Communion, whereby the people purchased for the Father by his beloved Son eat and drink the Body and Blood of Christ;  
Whereas, sharing in both eucharistic species reflects more fully the sacred realities that the Liturgy signifies, the Church in her wisdom has made provisions in recent years so that more frequent eucharistic participation from both the sacred host and the chalice of salvation might be made possible for the laity in the Latin Church;  
Whereas, in recent decades the custom of the distribution under both kinds to the faithful has been restored and repeatedly encouraged in the liturgical books;  
Whereas, permission for this practice was extended in GIRM 2002;  
Whereas, the faithful have embraced and received great spiritual solace from receiving this full expression of the Eucharist, and  
Whereas the directives of some current and future documents/statements could discourage and, indeed, render obsolete the offering of the Precious Blood to the lay faithful;

It is the position of the delegates to the 2005 National Meeting of Diocesan Liturgical Commissions that we fully support the Distribution of Holy Communion under kinds and recommend that the Bishops' Committee on the Liturgy invite and actively promote the full implementation of the lay faithful sharing in the fullness of Communion through the reception of the Precious Blood.

**POSITION STATEMENT NUMBER 3: Question and answer tool through the BCL to encourage Holy Communion under both kinds (passed by 92%):**

Whereas Sacred Scripture quotes Jesus as saying: “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life within you” (Jn 6:53).; and “Take, eat ... Then he took a cup and ... gave it to them, saying: Drink from it, all of you” (Mt 26:26, 27); and “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink.” (Jn 6:54-55); and St. Paul states: “As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.” (1 Cor 11:26);  
Whereas the 2002 General Instruction for the Roman Missal states: [281] “Holy Communion has a fuller form as a sign when it is distributed under both kinds. For in this form the sign of the eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the relationship between the Eucharistic banquet and the eschatological banquet in the Father's Kingdom.”;  
Whereas Redemptionis Sacramentum (4-23-04) states: [100] “So that the fullness of the sign may be made more clearly evident to the faithful in the course of the Eucharistic banquet, lay members of Christ's faithful, too, are admitted to Communion under both kinds, in the cases set forth in the liturgical books, preceded and continually accompanied by proper catechesis regarding the dogmatic principles on this matter laid down by the Ecumenical Council of Trent.”;  
Whereas the Norms for the Distribution and Reception of Holy Communion (USCCB – 6/14/01) state: [16] “At the same time an appreciation for reception of ‘the whole Christ’ through one species should not diminish in any way the fuller sign value of reception of Holy Communion under both kinds. For just as Christ offered his whole self, body and blood, as a sacrifice for our sins, so too is our reception of his Body and Blood under both kinds an especially fitting participation in his memorial of eternal life. And further: [14] ...the Council thus gave permission for the reception of Communion under both kinds on some occasions, because this clearer form of the sacramental sign offers a particular opportunity of deepening the understanding of the mystery in which the faithful take part; and again: [17] From the first days of the Church's celebration of the Eucharist, Holy Communion consisted of the reception of both species in fulfillment of the Lord's command to “take and eat...take and drink.” The distribution of Holy Communion of the faithful under both kinds was thus the norm for more than a millennium of Catholic liturgical practice. ([283] In all that pertains to Communion under both kinds, the Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America are to be followed (see nos. 27-54, GIRM-2002);  
Whereas in Pope John Paul's instituting the Year of the Eucharist he states in *Mane nobiscum Domine* : [15] “There is no doubt that the most evident dimension of the Eucharist is that it is a meal. The Eucharist was born, on the evening of Holy Thursday, in the setting of the Passover meal. Being a meal is part of its very structure. “Take, eat” ... Then he took a cup and ... gave it to them, saying: “Drink

from it, all of you" (Mt 26:26, 27). As such, it expresses the fellowship which God wishes to establish with us and which we ourselves must build with one another."

Whereas in *Ecclesia de Eucharistia* (4/17/03) Pope John Paul II stated: [16] "The saving efficacy of the sacrifice is fully realized when the Lord's body and blood are received in communion. The Eucharistic Sacrifice is intrinsically directed to the inward union of the faithful with Christ through communion; we receive the very One who offered himself for us, we receive his body which he gave up for us on the Cross and his blood which he "poured out for many for the forgiveness of sins" (Mt 26:28).

Whereas Eucharistic Prayer III states: "Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ."

Whereas the fuller sign of the Eucharist in the reception of the Body and Blood of Christ is not being offered in many parishes, which seems contrary to GIRM 352, "The priest, therefore, in planning the celebration of Mass, should have in mind the common spiritual good of the people of God, rather than his own inclinations."

It is the position of the delegates to the 2005 National Meeting of Diocesan Liturgical Commissions that we recommend that the BCL dedicate a Newsletter with a Question/Answer tool to assist bishops, priests, deacons, seminarians and liturgists in educating the laity, pastors and pastoral leaders on the importance and practice of Communion from the Cup in order that Holy Communion from the Cup be offered to the Assembly at all regularly scheduled Masses.

**EXECUTIVE COMMITTEE RESOLUTION: Communion for those Suffering from Celiac Sprue Disease (passed by 75%):** The Federation of Diocesan Liturgical Commissions strongly urges the Bishops' Committee on the Liturgy to continue to explore with the Congregation for Divine Worship and Discipline of the Sacraments and the Congregation for the Doctrine of the Faith alternate pastoral approaches regarding reception of Holy Communion for those people suffering from Celiac Sprue disease who are totally gluten intolerant.

## Resignation of the Secretary of the Congregation for Divine Worship

On November 19, 2005, it was announced that Pope Benedict XVI has appointed Archbishop Domenico Sorrentino as the new Bishop of Assisi. Archbishop Sorrentino had served as Archbishop Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments since February 17, 2001. Cardinal Francis Arinze serves as prefect of the Congregation, while Monsignor Mario Marini is the under-secretary.

## November Meeting of the Vox Clara Committee

The Vox Clara Committee met for the eighth time from November 8-10, 2005 in the offices of the Congregation for Divine Worship and the Discipline of the Sacraments in Rome.

Established by the Congregation on July 19, 2001, this Committee of senior Bishops from Episcopal Conferences throughout the English-speaking world was formed to give advice to the Congregation regarding the translation of Latin liturgical texts into the English-language, 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, Mobile (USA), who serves as First Vice-Chairman; Archbishop Oswald Gracias, Agra (India), who serves as Second Vice-Chairman; Cardinal Justin Rigali, Philadelphia (USA), who serves as Treasurer; Archbishop Peter Kwasi Sarpong, Kumasi (Ghana); Archbishop Kelvin Felix, Castries (Saint Lucia), and Bishop Philip Boyce, O.C.D., Raphoe (Ireland). Other members of the Committee, though not present at the meeting, are Cardinal Cormac Murphy-O'Connor, Westminster (England), who serves as Secretary; Cardinal Francis George, O.M.I., Chicago (USA); Archbishop Alfred Hughes, New Orleans (USA); Archbishop Terrence Prendergast, S.J., Halifax (Canada); and Bishop Rolando Tria Tirona, O.C.D., Prelate of Infanta (Philippines). The work of the Committee was supported by the following Advisors: Monsignor Gerard McKay (Rome), Abbot Cuthbert Johnson, O.S.B. (England), Reverend Jeremy Driscoll, O.S.B. (USA), Reverend Dennis McManus (USA), and Monsignor James P. Moroney (USA).

On the first day of its meeting, the Committee welcomed the opportunity to meet with Bishop Arthur Roche, Bishop of Leeds and Chairman of the International Commission on English in the Liturgy and Monsignor Bruce Harbert, Executive Director of the ICEL Secretariat. The members were particularly gratified by the preparation of a projected schedule for the completion of the ICEL translations of the various parts of the Roman Missal over the next twenty-three months.

Consequently, the Committee looked closely at its own processes and schedules in order to facilitate an effective coordination between the production of ICEL "Green Books," (preliminary drafts for the consideration of Bishops'

Conferences) of the various parts of the Roman Missal and the review of each of these segments by the Vox Clara Committee.

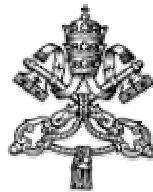
The major work of the Committee consisted of a review of the draft ICEL translation of the Proper of Seasons. The indispensable role of the Ratio Translationis of the English Language in the continuing work of translating the Roman Missal was also discussed, as were plans for the completion of various supplementary materials to the Ratio Translationis.

Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments met with the members and advisors on the last day of the meeting. The Cardinal Prefect read to the Committee a letter he had received from Pope Benedict XVI concerning the work of the Vox Clara Committee. In that letter, dated November 9, 2005, the Holy Father expressed his gratitude to the members and advisors of the Committee, noting his confidence that, as a result of this work, "the translation of the Missale Romanum into English will succeed in transmitting the treasures of the faith and the liturgical tradition in the specific context of a devout and reverent Eucharistic celebration."

The Holy Father also wrote: "To this gratitude I add the hope that the translation into English of the latest edition of the Missale Romanum may soon be completed, so that the faithful throughout the English-speaking world may benefit from the use of liturgical texts accurately rendered in accordance with the norms of the Instruction Liturgiam Authenticam."

The members of the Committee expressed their gratitude for the encouraging words of the Holy Father and thanked the Cardinal Prefect for his consistent and generous support of the work of the Vox Clara Committee.

The next meeting of the Vox Clara Committee is scheduled for May, 2006.



To my Venerable Brother  
Cardinal Francis Arinze  
Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

With fraternal affection, I offer you cordial greetings in the Lord, and I ask you to convey my good wishes also the members and advisors of the Vox Clara Committee, established in order to assist the Congregation for Divine Worship and the Discipline of the Sacraments in fulfilling its responsibilities with regard to the English translations of liturgical texts.

I greatly appreciate the contribution of the Vox Clara Committee to this task, and I am confident that, in consequence, the translation of the Missale Romanum into English will succeed in transmitting the treasures of the faith and the liturgical tradition in the specific context of a devout and reverent Eucharistic celebration.

As my beloved predecessor, Pope John Paul II noted on the occasion of the establishment of the Vox Clara Committee on 20 April, 2002, it reflects the international character of the English language by drawing upon the pastoral experience of senior English-speaking Bishops from territories of divergent cultures in five Continents. For the personal sacrifices of the Members and advisors of the Committee and for their prayerful and faith-filled commitment to their labors I express my sincere thanks.

To this gratitude I add the hope that the translation into English of the latest edition of the Missale Romanum may soon be completed, so that the faithful throughout the English-speaking world may benefit from the use of liturgical texts accurately rendered in accordance with the norms of the Instruction Liturgiam Authenticam. Trusting in the assistance of the Holy Spirit in this great ecclesial enterprise, and invoking the intercession of Mary, Mother of the Church, I gladly impart my Apostolic Blessing to you and to all those involved in this important work.

From the Vatican, 9 November 2005.

Pope Benedict XVI