



# NewsLetter

## COMMITTEE ON DIVINE WORSHIP

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### **Committee Changes Name from “Liturgy” to “Divine Worship”**

With the close of the November 2007 USCCB plenary meeting, the Committee on the Liturgy has officially changed its name to the Committee on Divine Worship. This change was developed by the Plans and Priorities Committee of the USCCB and was approved by the Bishops at their plenary session in November 2007. In accordance with this change the Secretariat is now referred to as the Secretariat of Divine Worship.

In addition to its former name, the Committee also bade farewell to Erie Bishop Donald Trautman (Chairman), Cincinnati Archbishop Daniel Pilarczyk, Bishops Edward Braxton of Belleville, Blase Cupich of Rapid City, and Ricardo Ramírez, CSB, of Las Cruces, and former Auxiliary Bishop of Rockville Centre, Emil Wcela.

Also departing were three Consultants: the Archbishop of Chicago, Francis Cardinal George, OMI, and Auxiliary Bishops Thomas Curry of Los Angeles and Edward Grosz of Buffalo. Finally, Father Thomas Krosnicki, SVD, completed his service as an Advisor to the Committee.

### **Bishop Arthur Serratelli Assumes Committee Chairmanship**

The new Chairman of the Committee on Divine Worship is Bishop Arthur J. Serratelli of Paterson. In his first act of business, Bishop Serratelli appointed seven members to the Committee. Four Archbishops were named: Daniel Buechlein, OSB, of Indianapolis, Charles Chaput, OFM Cap., of Denver, Wilton Gregory of Atlanta, and George Niederauer of San Francisco. Bishops Kevin Farrell of Dallas and Ronald Herzog of Alexandria, Louisiana join the Committee, as does the Auxiliary Bishop of Brooklyn Octavio Cisneros. Remaining on the Committee is Justin Cardinal Rigali, Archbishop of Philadelphia.

With his election as USCCB President, Francis Cardinal George, OMI, Archbishop of Chicago, was replaced as a Consultant to the Committee by Archbishop John G. Vlazny of Portland, Oregon. The Committee's other Consultant is Roger Cardinal Mahony of Los Angeles.

In addition, Bishop Serratelli appointed Sister Julia A. Upton, RSM, Provost of St. John's University in Queens, New York, as an Advisor to the Committee. She joins fellow Advisors Sister Janet Baxendale, SC, Monsignors John Burton and Kevin Irwin, Father Juan Sosa, and Mrs. Lisa Tarker.

## **Monsignor Moroney Completes His Term as Executive Director**

On November 15, 2007, at the conclusion of the plenary meeting of the USCCB, Monsignor James P. Moroney concluded his term as Executive Director of the USCCB Secretariat for the Liturgy. A Priest of the Diocese of Worcester, Monsignor Moroney was appointed Associate Director of the Secretariat on February 1, 1986 and became Executive Director on September 9, 1996.

During his more than eleven years of service, Monsignor Moroney staffed the Hispanic Liturgy and Music Subcommittees, the ad-hoc Committee on Adaptation of the Marriage Rite, the ad-hoc Committee for the Revision of the *Lectionary for Masses with Children*, and the ad-hoc Committee on Shrines.

From 1996-1998 he staffed the Task Group for the Final Revisions of the *Lectionary for Mass*, and subsequently served as editor of the *Lectionary for Mass*. Throughout the years he has also served as editor for the *Book of the Gospels*, *Rites of Ordination of a Bishop, of Priests, and of Deacons*, the *Lectionary for Masses with Children*, Adaptations to the *General Instruction of the Roman Missal* and the *Order of Mass*, the Cremation Appendix to the *Order of Christian Funerals*, the *Guidelines for the Publication of Participation Aids*, *Guidelines for the Concelebration of the Eucharist*, *Sing to the Lord: Music in Divine Worship* and numerous publications of the Conference and Secretariat.

On March 10, 1999, Pope John Paul II appointed him as only the fourth American to serve as a consultant to the Congregation for Divine Worship and the Discipline of the Sacraments since the Second Vatican Council. On March 12, 2005, he was reappointed for a second five-year term. Since 2001, he has served as an advisor to the Vox Clara Committee of that same congregation.

Following a three-month sabbatical, Monsignor Moroney will return to the Diocese of Worcester for assignment. He will remain as an advisor to the Vox Clara Committee.

In brief words of thanks to the members of the Secretariat, Monsignor Moroney recently recalled the insistence of the Council Fathers that the Liturgy should move the faithful to be “one in holiness”<sup>1</sup> so that “they may hold fast in their lives to what they have grasped by their faith.”<sup>2</sup> To the extent we have failed to foster such a noble vision, I apologize for my own narrowness or selfishness. If, however, this Secretariat has been able, even in a small way, to open hearts to be one with Christ’s great sacrifice of praise, then we have been blessed to take part in a holy work. I give thanks for that grace, as I give thanks for all who have made these last eleven years such a wondrous joy.”

## **Monsignor Sherman Becomes Secretariat’s Eighth Executive Director**

On November 15, 2007, Monsignor Anthony F. Sherman began his service as Executive Director of the Secretariat for Divine Worship. Monsignor Sherman is the eighth Executive Director of the Secretariat, and previously served as Associate Director since February 4, 2002. He is assisted in the work of the Secretariat by Father Richard Hilgartner, Associate Director, Sister Doris Mary Turek, SSND, Multicultural Specialist, Sister Clelia Cecchetti, SP, Administrative Secretary, and Mr. Matthew M. Godbey, Staff Assistant.

Addressing the Secretariat staff, Monsignor Sherman said, “Let us commit ourselves to supporting the mission of the USCCB, with its emphasis on evangelization. The Committee on Divine Worship fulfills part of this mission by assisting the Latin Church Bishops, especially with the translation of liturgical texts, development of guidelines for celebrating Mass and the sacraments, and worship issues in culturally diverse communities. Our goal as a Secretariat is to facilitate as much as possible, in a collaborative way, the work of our Committee.”

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<sup>1</sup> *Roman Missal*, Prayer After Communion, Easter Vigil.

<sup>2</sup> *Roman Missal*, Collect, Easter Monday.

## November 2007 Meeting of the USCCB Committee on the Liturgy

The USCCB Committee on the Liturgy held its final meeting on Sunday, November 11, 2007, in Baltimore, Maryland, on the eve of the USCCB plenary assembly. Topics under discussion included a review of the modifications to the Committee's four action items at the assembly: *Sing to the Lord: Music in Divine Worship*, *Weekday Celebrations of the Liturgy of the Word*, and its Spanish companion, *Celebraciones de la Palabra en Día de Semana*, and readings from the *Lectionary for Mass* for the Sundays of Lent. In addition, the Committee discussed the "Gray Book" for the Proper of Seasons, prepared by the International Commission on English in the Liturgy (ICEL).

The Committee considered close to four hundred modifications for *Sing to the Lord: Music in Divine Worship*. This document had undergone quite an extensive review and consultation as it developed. The bishops realized the importance it would have as a successor to *Music in Catholic Worship* (1972) and *Liturgical Music Today* (1982). After serious consideration by the Committee it was decided that *Sing to the Lord* would be presented to the assembly as a statement made by the entire Conference of Bishops. *Weekday Celebrations of the Liturgy of the Word* and *Celebraciones de la Palabra en Día de Semana* were also reviewed by the Committee for modifications. These are documents that have been requested by some Dioceses in the United States to be more in concert with *Sunday Celebrations in the Absence of a Priest*. Both documents would require a two-thirds vote by the USCCB and subsequent confirmation by the Holy See. In addition, modifications to the *Lectionary* readings for the Sundays of Lent were considered.

Finally, the "Gray Book" for the Proper of Seasons was discussed. This book forms part of the English translation of the *Missale Romanum, editio typica tertia*, currently in progress. The Committee decided to postpone a decision on the Gray Book and allow the new Committee on Divine Worship to review the book's contents and make a final decision on how to proceed. The book will, therefore, be taken up at the Committee's first meeting in January 2008.

### Highlights from the November 2007 USCCB Plenary Assembly

The Committee on the Liturgy presented four action items to the plenary assembly of the USCCB. The first was *Sing to the Lord: Music in Divine Worship*, a series of guidelines on music in the Liturgy. After the extensive modification process, amendments were voted upon, and the document received a vote of 88% of the Conference of Bishops. After editing, the text was posted on the Committee's website. Subsequently, it is the intention of the Committee to publish the text.

The Bishops also voted on *Weekday Celebrations of the Liturgy of the Word*, and its Spanish companion, *Celebraciones de la Palabra en Día Entre Semana*. There was much discussion on this issue and concern was expressed that the importance of the celebration of Mass not be negated in any way. The Bishops passed this by a vote of 90.1%. One of the important amendments to the text reads: "This official liturgical book, therefore, may be used only with the express permission of the diocesan bishop, respecting the integrity of the rite." Both the Spanish and English versions will be submitted to the Holy See for *recognitio*.

The final action item was *Sunday Readings for Lent*. This is the second major section of the revision of the *Lectionary* that the bishops reviewed, having completed the Sundays of Advent, at their November meeting in 2006. 94.8% of the Bishops approved this revision. The next major section to be reviewed will be the weekdays of Lent. The review process for the *Lectionary* is extensive. In 2003, the *Lectionary for Mass* was reviewed by the Bishops in fulfillment of the five year review mandated by the USCCB in 1997 and 1999. To address questions such as suitability for liturgical proclamation, poetic expression, grammar and vocabulary, texts are submitted to two speech experts. After receiving comments from bishops, the experts make suggestions. Their suggestions were then reviewed by a Committee of two bishops and two pastoral and liturgical experts. Two scripture experts were then asked to review the comments to insure that scriptural integrity was preserved. Finally, having reviewed the suggestions, the BCL submitted the changes for a vote by the entire USCCB.

## April 2008 Itinerary for Papal Journey to Washington and New York

Pope Benedict XVI will make an Apostolic Journey to the United States and the United Nations on April 15-20, 2008. The basic itinerary of the journey is included here for the benefit of our readers:

- Tuesday, April 15 – Arrival in Washington
- Wednesday, April 16 (The Holy Father’s 81<sup>st</sup> Birthday) – Official Welcome at the White House; Evening Prayer and Address to the Bishops of the United States at the Basilica of the National Shrine of the Immaculate Conception
- Thursday, April 17 – Mass at Nationals Park; Meeting with Catholic educators at The Catholic University of America; Interreligious Meeting at the Pope John Paul II Cultural Center
- Friday, April 18 – Arrival in New York City; Address to the United Nations General Assembly; Ecumenical Service at a Manhattan parish
- Saturday, April 19 (Third Anniversary of the Holy Father’s Election) – Mass at St. Patrick’s Cathedral with Priests, Deacons, and Religious; Rally with Youth and Seminarians at St. Joseph’s Seminary
- Sunday, April 20 – Visit to World Trade Center Site; Mass at Yankee Stadium; Return to Rome

## New Papal Encyclical on Christian Hope References Liturgy

On November 30, 2007, Pope Benedict XVI’s second Encyclical, *Spe Salvi*, which is dedicated to the theme of Christian hope, was published. In the course of the Encyclical, the Pope identifies four “settings” for learning and practicing hope. Two of these settings have liturgical implications.

One of these settings is that of “prayer as a school of hope.” The Holy Father points out that when we engage in true prayer, then we are of necessity challenged to open up ourselves to God and also to our fellow brothers and sisters. This draws us into a purification process which purifies our desires and our hopes.

For prayer to unleash its power of purification, the Pope writes, “it must be on the one hand something very personal, an encounter between my intimate self and God, the living God. On the other hand it must be constantly guided and enlightened by the great prayer of the Church and of the saints, by liturgical prayer, in which the Lord teaches us again and again how to pray properly” (34). The Holy Father recounts the experience of Cardinal Nguyễn Văn Thuận, who indicates that there were long periods in his life when he simply held fast to the Our Father, the Hail Mary, and the prayers of the Liturgy.

It is important always to keep in mind the necessity of both public and private prayer. “Praying must always involve this intermingling of public and personal prayer. This is how we speak to God and God speaks to us. In this way we undergo these purifications by which we become open to God and are prepared for the service of our fellow human beings” (34).

The final “setting” the Pope offers for learning and practicing hope is that of the Last Judgment. The Catechism of the Catholic Church indicates: “From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic Sacrifice, so that, thus purified, they may attain the beatific vision” (1032). Some pastors today observe that this important awareness and practice of the Church is being lost. The Holy Father reminds us that “the souls of the departed can, however, receive ‘solace and refreshment’ through the Eucharist, prayer and almsgiving” (*Spe Salvi* 48). In a day and age when individualism is so strong and we are tempted to live only for ourselves, the Pope boldly proclaims: “No one lives alone. No

one sins alone. No one is saved alone. The lives of others continually spill over into mine: in what I think, say, do and achieve. And conversely, my life spills over into that of others: for better and for worse.” In reflecting on prayers offered for the dead, the Pope notes: “It is never too late to touch the heart of another, nor is it ever in vain... Our hope is always essentially also hope for others; only thus is it true hope for me too” (48).

## ***Catholic Household Blessings and Prayers: Questions and Answers***

Since the publication of the revised edition of *Catholic Household Blessings and Prayers*, the Secretariat for Divine Worship has received questions and comments about this new resource for families and other prayer leaders. Here are answers to some of the more common questions:

### **What makes *Catholic Household Blessings and Prayers* different from other prayer books?**

A typical Catholic prayer book contains standard personal prayers and devotions for individual use. *Catholic Household Blessings and Prayers* takes prayer and blessing into the heart by relating prayer to daily life. Catholic families can enrich their daily prayer by celebrating a domestic version of the Liturgy of the Hours together. There are prayers and blessings for moving, pregnancy, school, grieving, and discernment. One major section delivers selections from Scripture in times of need, including anger, loneliness, trouble, crisis, and conflict. Blessings for birthdays, Confirmation, and first Communion mark important milestones. *Catholic Household Blessings and Prayers* provides a setting to celebrate, offer thanksgiving, and seek mercy for a variety of life situations.

### **What’s new in *Catholic Household Blessings and Prayers*?**

With more than 70% new text, the revised edition provides a broader selection of traditional prayers, as well as a section of Scriptural excerpts appropriate for various situations. To assist those using the book, *Catholic Household Blessings and Prayers* includes a detailed Table of Contents, a Scriptural index, and an index of first lines and prayer titles.

A home version of the Liturgy of the Hours has been added, along with select readings for specific times of need, like grief, anger, and depression. These new selections will impress upon families the breadth and diversity that prayer offers. *Catholic Household Blessings and Prayers* is traditional in the original sense of the word—it *hands down*, as a gift, every quality of prayer we experience in church, which includes singing and listening to the proclamation of God’s word.

### **How does *Catholic Household Blessings and Prayers* build on Catholic tradition?**

*Catholic Household Blessings and Prayers* fulfills the mandate of *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy promulgated by Vatican II, by providing a model for domestic prayer. Since the height of the liturgical movement, parish leaders have searched for ways to enrich their liturgical celebration. Many positive steps were taken in the era of Vatican II. Liturgy is now celebrated in the vernacular, lay participation continues to increase, and people competently exercise important liturgical ministries. Though the parish continues to serve as the center of Catholic community life, leaders seek ways to integrate Christ and his Church into parishioners’ homes. *Catholic Household Blessings and Prayers* accomplishes this by bringing the spirit and structure of parish prayer into people’s homes.

## **Will people feel comfortable using *Catholic Household Blessings and Prayers* without a priest?**

In the process of development, the Committee on the Liturgy sought to maintain a distinction between parish liturgy and prayer at home. They deliberately used the word “leader” instead of “minister” in each section, which both promotes the dignity of domestic prayer and reserves the fullness of Catholic worship for the parish.

The fullness of the Church’s prayer occurs in the parish, with all the orders represented, ideally including bishop, priest, deacon, and laity, so the book intentionally uses ‘leader’ instead of ‘minister’ to make families feel comfortable and not think that a priest had to be present to pray. While nothing can replace the parish celebration, all the entries in *Catholic Household Blessings and Prayers* are structured in such a way that they capture the essence and spirit of parish prayer and enrich people’s lives. *Catholic Household Blessings and Prayers* shows that the Church’s prayer is not limited to parish gatherings. The Church has authorized lay people to lead prayer, an acknowledgment of the dignity of the royal priesthood and the importance of prayer in changing contexts.

## **Who can use the book, and how can it be used as a gift?**

Families can use *Catholic Household Blessings and Prayers* for almost any occasion. Family meals, national holidays, wedding anniversaries, moving, difficult decisions, grief, and preparation for major events can all be commemorated with *Catholic Household Blessings and Prayers*. Study and prayer groups have numerous prayer options, such as prayers to begin a school year or a prayer for students. Prayers, readings, and blessings are provided for all holy seasons of the Church’s liturgical year. College students can bring the Church into their dorms by using the Liturgy of the Hours or preparing for Holy Week with select readings. Visitors and newcomers can make new friends through the familiarity of saying universal Catholic prayers. *Catholic Household Blessings and Prayers* is a suitable gift for families, newlyweds, engaged couples, people moving into new communities, catechumens, students, and anyone traveling overseas.

## **Why should families buy *Catholic Household Blessings and Prayers*?**

*Catholic Household Blessings and Prayers* provides families with opportunities to spend quality time together in prayer. All families and people living in community settings can benefit from this book. Today, many time constraints pose challenges to family life. Meaningful time spent together in the home is at a premium today. *Catholic Household Blessings and Prayers* helps families create unique “together” time for prayer and celebration. Families can experience a full liturgical celebration like the Liturgy of the Hours in a domestic setting. The contents include a wide range of traditional and contemporary prayers, from beloved favorites like the “Hail Mary” to blessings for special occasions. People will be delighted to find prayers, blessings, readings, and hymns they know from their church experience. *Catholic Household Blessings and Prayers* weaves the rich expression of parish worship into the family setting, making one’s home a “virtual parish.”

One of the bishops’ priorities is faith formation based on sacramental practice. As much as is accomplished at the parish level, home is where the heart is. So with *Catholic Household Blessings and Prayers*, the parish’s prayer can literally be brought into the home, with some modifications. Every parishioner has a right to access the rich tradition of the Church’s prayer in their home.

## **How can *Catholic Household Blessings and Prayers* be purchased?**

To order copies of *Catholic Household Blessings and Prayers*, visit [www.USCCBpublishing.org](http://www.USCCBpublishing.org), or call toll-free at 1-800-235-8722.

## December 2007 Meeting of the Vox Clara Committee

The Vox Clara Committee met for the fifteenth time from November 30-December 5, 2007 in the offices of the Congregation for Divine Worship and the Discipline of the Sacraments in Rome. This Committee of senior Bishops from Episcopal Conferences throughout the English-speaking world was formed by the Congregation 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, Mobile (USA), who serves as First Vice-Chairman; Cardinal Oswald Gracias, Bombay (India), who serves as Second Vice-Chairman; Cardinal Justin Rigali, Philadelphia (USA), who serves as Treasurer; Archbishop Alfred Hughes, New Orleans (USA); Archbishop Terrence Prendergast, S.J., Ottawa (Canada); Archbishop Peter Kwasi Sarpong, Kumasi (Ghana); Archbishop Kelvin Felix, Castries (Saint Lucia) and Bishop Philip Boyce, O.C.D., Raphoe (Ireland). Bishop David McGough was present as a pro-tempore representative of Cardinal Cormac Murphy-O'Connor, Westminster (England), who serves as Secretary. Also a member of the Committee, though not present at the meeting, is Cardinal Francis George, O.M.I., Chicago (USA).

The members were assisted in their work by the following Advisors: Abbot Cuthbert Johnson, O.S.B. (England), Monsignor Gerard McKay (Rome), Reverend Dennis McManus (USA), and Monsignor James P. Moroney (USA). Also an advisor to the Committee, but not present was Reverend Jeremy Driscoll, O.S.B. (USA). The customary support and assistance of officials of the Congregation was once again gratefully noted.

A major part of the work was devoted to a review of ICEL Green Book (draft) translations for Masses for the Dead, Votive Masses, Proper of Saints II, and the Antiphons of the *Roman Missal*. The members found the texts to be of a high quality, while providing the Congregation with a number of recommendations. Extensive studies of a number of terms were completed, including the use of *mereor* throughout the *Roman Missal*.

Considerable time was also devoted to a careful review of the ICEL Gray Book for the Proper of Seasons in the light of those recommendations provided to the mixed commission by the Congregation following Vox Clara's review of the ICEL Green Book for this segment last year. This review was conducted in preparation for the submission of White Book translations following the canonical approval of these texts by the English-language Episcopal conferences in the coming months and the subsequent and concluding review by the Congregation in preparation for the granting of the *recognitio*.

Several other items were placed before the members by the Congregation concerning the confirmation of the Order of Mass, including the fine tuning of several points of translation in the Eucharistic Prayers.

Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments and Archbishop Malcolm Ranjith, Secretary of the Congregation, expressed the thanks of the Congregation for the contribution which the members and advisors have given in assisting the Congregation with the completion of the English-language edition of the Roman Missal. In particular, the Prefect indicated his thanks for the advice of the members of the Vox Clara Committee and shared their satisfaction that the completion of the project is in sight.

The Committee will meet again in September 2008 at the offices of the Congregation for Divine Worship and the Discipline of the Sacraments in Rome.

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**The Bishops, Consultants, and Advisors  
of the Committee on Divine Worship  
and the Staff of the Secretariat for Divine Worship  
Wish You a Joyous and Holy Christmas  
and Best Wishes for 2008!**