



# NewsLetter

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## **Name of St. Joseph Inserted into Eucharistic Prayers II, III, and IV**

Implementing a desire of Pope Emeritus Benedict XVI, and confirmed by Pope Francis, the Congregation for Divine Worship and the Discipline of the Sacraments issued a decree on May 1, 2013 (Prot. n. 215/11/L) which inserts the name of Saint Joseph into the texts of Eucharistic Prayers II, III, and IV of the *Roman Missal*.

According to the decree, titled *Paternas Vices*, “The faithful in the Catholic Church have shown continuous devotion to Saint Joseph and have solemnly and constantly honored his memory as the most chaste spouse of the Mother of God and as the heavenly Patron of the universal Church.” Responding to this devotion, Blessed John XXIII ordered the insertion of the saint’s name into the Roman Canon (Eucharistic Prayer I) in November 1962, a month after the start of the Second Vatican Council. Pope Benedict XVI, inspired in part by worldwide requests, initially approved the move to insert the name of Saint Joseph into the other principal Eucharistic Prayers, but this decision was left to his successor to confirm and implement.

Effective immediately, the following changes are inserted into Eucharistic Prayers II, III, and IV:

### **Eucharistic Prayer II**

*English* – that with the Blessed Virgin Mary, Mother of God, **with blessed Joseph, her Spouse**, with the blessed Apostles...

*Spanish* – con María, la Virgen Madre de Dios, **su esposo san José**, los apóstoles...

*Latin* – ut cum beáta Dei Genetríce Vírgine María, **beáto Ioseph, eius Sponso**, beátis Apóstolis...

### **Eucharistic Prayer III**

*English* – with the most Blessed Virgin Mary, Mother of God, **with blessed Joseph, her Spouse**, with your blessed Apostles and glorious Martyrs...

*Spanish* – con María, la Virgen Madre de Dios, **su esposo san José**, los apóstoles y los mártires...

*Latin* – cum beatíssima Vírgine, Dei Genetríce, María, **cum beáto Ioseph, eius Sponso**, cum beátis Apóstolis...

### **Eucharistic Prayer IV**

*English* – with the Blessed Virgin Mary, Mother of God, **with blessed Joseph, her Spouse**, and with your Apostles...

*Spanish* – con María, la Virgen Madre de Dios, **con su esposo san José**, con los apóstoles y los santos...

*Latin* – cum beáta Vírgine, Dei Genetríce, María, **cum beáto Ioseph, eius Sponso**, cum Apóstolis...

## June 2013 Meeting of the Committee on Divine Worship

The Committee on Divine Worship met on Sunday, June 9, 2013 in San Diego, California. In addition to reports from the Subcommittee on Divine Worship in Spanish and the Secretariat of Divine Worship, the Committee heard a report from the Federation of Diocesan Liturgical Commissions (FDLC) regarding some restructuring of that organization and its ongoing relationship with the Committee. Following these reports, there was discussion regarding the USCCB priority initiatives for the New Evangelization and the Committee's collaboration in these initiatives. Several significant action items were also addressed:

**Statement for the 50th Anniversary of *Sacrosanctum Concilium*** – Final revisions to this statement were considered, and the Committee approved the final text. Once approved by the USCCB Administrative Committee in September 2013, the text will be published in various formats in preparation for the November symposium in Baltimore sponsored by the Committee.

**Order of Confirmation and Order of Celebrating Marriage, Second Edition** – The Committee received final draft translations (“Gray Books”) for both of these sacraments from the International Commission on English in the Liturgy (ICEL) and voted to forward them to all the Bishops for their review and to submit them to the Administrative Committee for inclusion on the agenda for the November 2013 plenary meeting.

**Adaptations for the Order of Celebrating Marriage** – Members of the Committee desired that the cultural adaptations contained in the *Ritual del Matrimonio* be translated into English and included in an appendix to this *Order*. Furthermore, the Committee voted to keep the alternate form of the words of consent for use in the dioceses of the United States, but not to keep the U.S. adaptation (Form D) of the Solemn Blessing. The Committee also discussed the optional placement of the Nuptial Blessing from its current location within the Communion Rite to the ritual itself, following the Universal Prayer (Prayer of the Faithful), as it is found in the Celebration of Marriage Outside Mass. This option is likened to a similar option in the Rite for the Blessing of Oils and the Consecration of Chrism.

**Spanish Translation of the *Missale Romanum, editio typica tertia*** – Several Spanish items were approved by the Committee, first and foremost was to use the Mexican translation of the *Roman Missal, Third Edition* (recently confirmed by the Holy See) for the U.S. *Misal Romano* with proper texts added and adaptations made. The Committee also approved a Spanish translation of the *Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States*, as well as a Spanish translation of liturgical texts for the Optional Memorial of Blessed Francis Xavier Seelos. Because the Mexican *Misal Romano* does not include a translation of *The Nativity of Our Lord Jesus Christ* from the *Roman Martyrology*, the Committee voted to use the version from the Spanish Episcopal Conference—the only approved Spanish translation thus far.

**Guidelines for a Multilingual Celebration of Mass** – These guidelines were originally produced through a collaboration of the Instituto Nacional Hispano de Liturgia and the FDLC. They were revised by the Committee (with permission) and approved as a resource of the Secretariat for distribution to various appropriate groups in the liturgical and cultural apostolate. They will appear in a future issue of the *Newsletter* as well as on the USCCB website: [www.USCCB.org/prayer-and-worship/the-mass/frequently-asked-questions/guidelines-for-a-multilingual-celebration-of-mass.cfm](http://www.USCCB.org/prayer-and-worship/the-mass/frequently-asked-questions/guidelines-for-a-multilingual-celebration-of-mass.cfm).

**Liturgy of the Hours, Second Edition** – In the report of the Secretariat, it was stated that ICEL has accommodated their schedule of work to include several elements related to the *Liturgy of the Hours*, and new draft translations of several parts of this ritual text will be forthcoming soon. For its part, the Committee considered scripture translations for the *Hours*, namely the Psalter, Canticles, and whether to ask ICEL to translate all of the antiphons associated with the Psalms and Canticles, as well as all the responsories in the Office of Readings. Given the close connection between the antiphons and the Psalms, it was judged best to refer them to ICEL, but the current translation of the responsories appears to be adequate.

The next meeting of the Committee will be on Sunday, November 10, 2013 in Baltimore, Maryland.

## 50 Years of *Sacrosanctum Concilium*: The Liturgical Year

The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that **they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the Paschal Mystery.**

– *Sacrosanctum Concilium*, no. 107  
(emphasis added)

In the liturgy, the Church celebrates “the saving work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year” (*Sacrosanctum Concilium*, no. 102). Every liturgy, especially the Mass, re-presents the entire Paschal Mystery, from the Incarnation to the Parousia, because the risen Christ—who still bears the marks of his Passion—has passed over into the sacraments and is present in the prayer of the Church. Nevertheless, that the faithful might “lay hold upon [the mysteries of redemption] and become filled with saving grace,” the Church focuses on various dimensions of the one Paschal Mystery that are apportioned, so to speak, throughout an entire year.

Ten paragraphs of the Constitution on the Sacred Liturgy (nos. 102-111) deal exclusively with the liturgical year. The first three provide some theological foundation for the liturgical year in general, and in particular, how the mysteries of Christ find their most excellent fruit in the Blessed Virgin Mary, held up as “a faultless image” of that which the Church “desires and hopes wholly to be” (no. 103). The particular foundation is also seen in how all the saints manifest the power of Christ working through our humanity (no. 104). In no. 105, the constitution reminds us that the liturgy alone is not the whole of the Christian life, and must be completed “by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy.”

The remaining paragraphs are selective in what they choose to highlight. Primary concern is given that Sunday as “the original feast day” once again shines forth as “the foundation and kernel of the whole liturgical year” (no. 106). This is why only Solemnities and Feasts of the Lord are able to have precedence over the celebration of Sunday, the first and “eighth day.” The primacy of Christ also led the Council Fathers to state that the Proper of Time should have preference over the sanctoral cycle. In this regard, it was desired that many of the saints should be left to be celebrated by the “particular Church or nation or family of religious” (no. 111) where their devotion is primarily fostered, so that the general calendar may contain only those of truly universal interest and devotion. The Church encourages the formation of national, religious, diocesan, and even local or regional liturgical calendars. The tension of maintaining an appropriate balance between the Proper of Time and the sanctoral cycle is a healthy tension and worthy of periodic consideration.

A large part of the section on the liturgical year is given to the time of Lent. Its twofold character of baptism and penance is highlighted so that these can be brought into greater prominence liturgically and catechetically. Regarding the penitential character, the Council Fathers desired that, without neglecting the internal and individual nature of sin and penance, the external and social dimensions of penance and the social consequences of sin should be made clearer. The constitution states that “the practice of penance should be fostered,” and emphasizes the importance of fasting, specifically the paschal fast, which should “be kept sacred” on Good Friday and extended, where possible, “throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind” (no. 110).

The precious and living stone that is Christ sparkles and radiates in different ways with every feast and saint that is celebrated over the year. The year of grace includes penance and festivity, fasting and feasting. It is our journey ever deeper into the mystery of God’s merciful love poured out on humanity through the liturgy.

### Collect Prayer of Saint Kateri Tekakwitha, Virgin

Following the October 2012 canonization of Blessed Kateri Tekakwitha, her Collect in the *Roman Missal, Third Edition* is now changed from “O God, who desired the Virgin Blessed Kateri Tekakwitha to flower among Native Americans...” to “O God, who desired the Virgin **Saint** Kateri Tekakwitha...” As usual, the Common of Virgins is used for the Prayer over the Offerings and Prayer after Communion.

## Correction to the 2014 Liturgical Calendar

An error was recently discovered in the 2014 edition of the *Liturgical Calendar for the Dioceses of the United States* concerning the celebration of the Immaculate Heart of the Blessed Virgin Mary. On December 8, 1998, the Congregation for Divine Worship and the Discipline of the Sacraments published a notification (Prot. n. 2671/98/L) concerning the rare occurrence whereby the obligatory memorial of the Immaculate Heart (a moveable feast) conflicts with another (fixed) obligatory memorial on the same date. In that eventuality, both obligatory memorials become optional that year. The 2014 calendar did not account for this fact and mistakenly suppressed the memorial of Saint Irenaeus.

Therefore, the corrected citation for Saturday, June 28, 2014 should read:

**28 Sat Weekday** green/white/red/white  
*[The Immaculate Heart of the Blessed Virgin Mary; Saint Irenaeus, Bishop and Martyr; BVM]*  
Lam 2:2, 10-14, 18-19/Mt 8:5-17 (876) or, for the Memorial of the Immaculate Heart, Is 61:9-11/Lk 2:41-51\* (573)

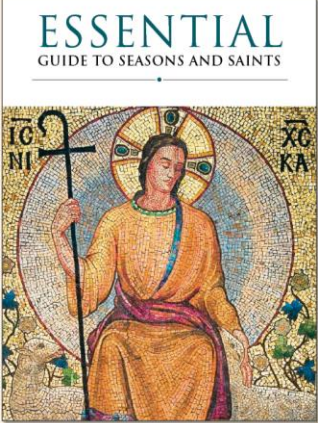
Because the two days become optional memorials, one could do the ferial day (green) or even a votive Mass of the Blessed Virgin Mary (white). One might, however, express a preference that one of the two memorials be chosen. The customary Saturday observance of an optional memorial of the Blessed Virgin Mary, while a legitimate option, would probably best be kept by observing the memorial of the Immaculate Heart of Mary. A similar conflict happens in 2015 between the Immaculate Heart and the memorial of St. Anthony of Padua (June 13).

## 2015 Liturgical Calendar Available for Purchase

The 2015 edition of the *Liturgical Calendar for the Dioceses of the United States of America* is now available for purchase from the USCCB Secretariat of Divine Worship. The calendar lists each day's celebration, rank, liturgical color, Lectionary citations, and Psalter cycle.

Calendars are on sale for \$10.00 each, and are available either in 8½ × 11" paperback or e-mailed in Microsoft Word or PDF format. Checks are to be made out to the Committee on Divine Worship and mailed to the Secretariat at 3211 Fourth Street, NE, Washington, DC 20017, ATTN: 2015 Liturgical Calendar.

### Liturgical Seasons ... How God's Kingdom Enters Our Time



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