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**USCCB Secretariat of
Divine Worship**
3211 Fourth Street, NE
Washington, DC 20017
Tel: (202) 541-3060
Fax: (202) 541-3088
www.USCCB.org

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Volume XLVIII

December 2012

***Merry Christmas and Happy New Year 2013
from the Committee on Divine Worship!***

Liturgical Considerations for New American Saints

On October 21, 2012, Pope Benedict XVI, presiding over the celebration of Mass in St. Peter's Square, canonized seven Blessed, among whom were two Americans: Saint Kateri Tekakwitha and Saint Marianne Cope. Large groups of pilgrims from the United States were present, along with many Bishops. The other newly canonized Saints are Jacques Berthieu, Pedro Calungsod, Giovanni Battista Piamarta, Maria Carmen Sallés y Barangueras, and Anna Schäffer.

In the United States, the Memorial of St. Kateri Tekakwitha is on July 14. It has not yet been determined whether there will be any change to liturgical texts (other than the change from "Blessed" to "Saint"). The Latin Church members of the USCCB approved the inscription of the Optional Memorial of then-Blessed Marianne Cope to the Proper Calendar for the Dioceses of the United States in November 2011. The Holy See has indicated its intention to grant the *recognitio*, but some questions concerning the proper liturgical texts are still being resolved. The observance for the Optional Memorial of St. Marianne Cope will be on January 23, as determined by the Congregation for Divine Worship. Until such time that the *recognitio* for the inscription and proper liturgical texts is received, it is worth noting that during Ordinary Time, one can celebrate any saint inscribed in the *Roman Martyrology*, using the appropriate Mass formulary from the Commons of the *Roman Missal* (cf. GIRM, no. 355c). If, therefore, it seems appropriate, Mass on January 23 could be celebrated in honor of St. Marianne Cope, using either the Common of Virgins: For One Virgin, or the Common of Holy Men and Women: For Those Who Practiced Works of Mercy.

For the benefit of our readers, below are the excerpts from Pope Benedict XVI's homily at the Mass of Canonization (these portions of the homily were delivered in English):

I now turn to Marianne Cope, born in 1838 in Heppenheim, Germany. Only one year old when taken to the United States, in 1862 she entered the Third Order Regular of Saint Francis at Syracuse, New York. Later, as Superior General of her congregation, Mother Marianne willingly embraced a call to care for the lepers of Hawaii after many others had refused. She personally went, with six of her fellow sisters, to manage a hospital on Oahu, later founding Malulani Hospital on Maui and opening a home for girls whose parents were lepers. Five years after that she accepted the invitation to open a

home for women and girls on the island of Molokai itself, bravely going there herself and effectively ending her contact with the outside world. There she looked after Father Damien, already famous for his heroic work among the lepers, nursed him as he died and took over his work among male lepers. At a time when little could be done for those suffering from this terrible disease, Marianne Cope showed the highest love, courage and enthusiasm. She is a shining and energetic example of the best of the tradition of Catholic nursing sisters and of the spirit of her beloved Saint Francis.

Kateri Tekakwitha was born in today's New York state in 1656 to a Mohawk father and a Christian Algonquin mother who gave to her a sense of the living God. She was baptized at twenty years of age and, to escape persecution, she took refuge in Saint Francis Xavier Mission near Montreal. There she worked, faithful to the traditions of her people, although renouncing their religious convictions until her death at the age of twenty-four. Leading a simple life, Kateri remained faithful to her love for Jesus, to prayer and to daily Mass. Her greatest wish was to know and to do what pleased God. She lived a life radiant with faith and purity.

Kateri impresses us by the action of grace in her life in spite of the absence of external help and by the courage of her vocation, so unusual in her culture. In her, faith and culture enrich each other! May her example help us to live where we are, loving Jesus without denying who we are. Saint Kateri, Protectress of Canada and the first Native American saint, we entrust to you the renewal of the faith in the First Nations and in all of North America! May God bless the First Nations!

Roman Missal Website Transitions to New Catechetical Website on the Mass



FAITH | WORSHIP | WITNESS
JOURNEY WITH CHRIST
FE | CULTO | TESTIMONIO
CAMINAR CON CRISTO

The USCCB has launched a new catechetical website on the Mass, as part of its effort to engage the New Evangelization with three focuses on Faith, Worship, and Witness. The new website became active on December 3, 2012, and is located at www.USCCB.org/prayer-and-worship/the-mass.

Divided into sections similar to the *Roman Missal, Third Edition*, the Mass website offers various articles, background materials, and frequently asked questions. The Secretariat of Divine Worship hopes to add additional content to keep the pages fresh. In preparation for catechetical efforts surrounding the future *Misal Romano, Tercera Edición*, a Spanish version of the Mass website is also now available at www.USCCB.org/prayer-and-worship/la-santa-misa. These pages will be expanded as proximate preparation for the introduction of the *Misal Romano* begins.

The Mass website replaces the *Roman Missal* website (www.USCCB.org/romanmissal), which has now been deactivated. All web browser bookmarks should be redirected to the new Mass website.

Pope Benedict on the Sacred Liturgy as a Source of Christian Prayer

Throughout much of 2011 and 2012, Pope Benedict XVI has devoted the catechetical address at his General Audiences to the subject of prayer. On September 26 and October 3, 2012, the Holy Father reflected on the Sacred Liturgy as a source of prayer. Excerpts from both addresses are reprinted here for the benefit of our readers:

Excerpt from September 26

Let us... ask ourselves: how does the enactment of Christ's Paschal Mystery become possible? Twenty-five years after the Constitution *Sacrosanctum Concilium*, Blessed Pope John Paul II wrote: "In order to reenact his Paschal Mystery, Christ is ever present in his Church, especially in liturgical celebrations. Hence the Liturgy is the privileged place for the encounter of Christians with God and the One whom he has sent, Jesus Christ (cf. Jn 17:3)" (*Vicesimus quintus annus*, no. 7). Along the same lines we read in the *Catechism of the Catholic Church*:

“sacramental celebration is a meeting of God's children with their Father, in Christ and the Holy Spirit; this meeting takes the form of a dialogue, through actions and words” (no. 1153). Therefore the first requirement for a good liturgical celebration is that there should be prayer and a conversation with God, first of all listening and consequently a response. St. Benedict, speaking in his *Rule* of prayer in the Psalms, pointed out to his monks: *mens concordet voci*, “the mind must be in accord with the voice.” The Saint teaches that in the prayers of the Psalms words must precede our thought. It does not usually happen like this because we have to think and then what we have thought is converted into words. Here, instead, in the liturgy, the opposite is true, words come first. God has given us the word and the sacred liturgy offers us words; we must enter into the words, into their meaning and receive them within us, we must attune ourselves to these words; in this way we become children of God, we become like God. As *Sacrosanctum Concilium* recalls, “in order that the liturgy may be able to produce its full effects it is necessary that the faithful come to it with proper dispositions, that their minds be attuned to their voices, and that they cooperate with heavenly grace lest they receive it in vain” (no. 11). A fundamental, primary element of the dialogue with God in the liturgy is the agreement between what we say with our lips and what we carry in our hearts. By entering into the words of the great history of prayer, we ourselves are conformed to the spirit of these words and are enabled to speak to God.

In line with this I would just like to mention one of the moments during the liturgy itself; it calls us and helps us to find this harmonization, this conformation of ourselves to what we hear, say and do in the celebration of the liturgy. I am referring to the invitation that the celebrant expresses before the Eucharistic Prayer: “*Sursum corda*,” let us lift up our hearts above the confusion of our apprehensions, our desires, our narrowness, our distraction. Our hearts, our innermost selves, must open in docility to the word of God and must be recollected in the Church’s prayer, to receive her guidance to God from the very words that we hear and say. The eyes of the heart must be turned to the Lord, who is in our midst: this is a fundamental disposition.

Whenever we live out the liturgy with this basic approach, our hearts are, as it were, removed from the force of gravity which has pulled them downwards and are inwardly uplifted, towards the truth, towards love, towards God. As the *Catechism of the Catholic Church* says: “in the sacramental liturgy of the Church, the mission of Christ and of the Holy Spirit proclaims, makes present, and communicates the mystery of salvation, which is continued in the heart that prays. The spiritual writers sometimes compare the heart to an altar” (no. 2655): *altare Dei est cor nostrum*.

Dear friends, we celebrate and live the liturgy well only if we remain in a prayerful attitude, and not if we want “to do something,” to make ourselves seen or to act, but if we direct our hearts to God and remain in a prayerful attitude, uniting ourselves with the Mystery of Christ and with his conversation as Son with the Father. God himself teaches us to pray, St. Paul says (cf. Rom 8:26). He himself gave us the appropriate words with which to address him, words that we find in the Psalter, in the great orations of the sacred liturgy and in the Eucharistic celebration itself. Let us pray the Lord to be every day more aware of the fact that the liturgy is an action of God and of man; prayer that wells up from the Holy Spirit and from us, wholly directed to the Father, in union with the Son of God made man (cf. *Catechism of the Catholic Church*, no. 2564).

Excerpt from October 3

In last week’s Catechesis I began talking about one of the special sources of Christian prayer: the sacred liturgy which, as the *Catechism of the Catholic Church* states, is “a participation in Christ’s own prayer addressed to the Father in the Holy Spirit. In the liturgy, all Christian prayer finds its source and goal” (no. 1073). Today I would like us to ask ourselves: in my life, do I leave enough room for prayer and, above all, what place in my relationship with God does liturgical prayer, especially Holy Mass occupy, as participation in the common prayer of the Body of Christ which is the Church?

In answering this question we must remember first of all that prayer is the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus Christ and with the Holy Spirit (cf. *ibid.*, 2565). Therefore the life of prayer consists in being habitually in God’s presence and being aware of it, in living in a relationship with God as we live our customary relationships in life, with our dearest relatives, with true friends; indeed the relationship with the Lord is the relationship that gives light to all our other relationships. This

communion of life with the Triune God is possible because through Baptism we have been incorporated into Christ, we have begun to be one with him (cf. Rom 6:5).

In fact, only through Christ can we converse with God the Father as children, otherwise it is not possible, but in communion with the Son we can also say, as he did, “Abba.” In communion with Christ we can know God as our true Father (cf. Mt 11:27). For this reason Christian prayer consists in looking constantly at Christ and in an ever new way, speaking to him, being with him in silence, listening to him, acting and suffering with him. The Christian rediscovers his true identity in Christ, “the first-born of all creation” in whom “all things hold together” (cf. Col 1:15ff.). In identifying with him, in being one with him, I rediscover my personal identity as a true son or daughter who looks to God as to a Father full of love.

But let us not forget: it is in the Church that we discover Christ, that we know him as a living Person. She is “his Body.” This corporeity can be understood on the basis of the biblical words about man and about woman: the two will be one flesh (cf. Gen 2:24; Eph 5:30ff.; 1 Cor 6:16f.). The indissoluble bond between Christ and the Church, through the unifying power of love, does not cancel the “you” and the “I” but on the contrary raises them to their highest unity. Finding one’s identity in Christ means reaching communion with him, that does not wipe me out but raises me to the loftiest dignity, that of a child of God in Christ: “The love-story between God and man consists in the very fact that this communion of will increases in a communion of thought and sentiment, and thus our will and God’s will increasingly coincide” (Encyclical *Deus Caritas Est*, no. 17). Praying means raising oneself to God’s heights, through a necessary, gradual transformation of our being.

Thus, by participating in the liturgy we make our own the language of Mother Church, we learn to speak in her and for her. Of course, as I have already said, this happens gradually, little by little. I must immerse myself ever more deeply in the words of the Church with my prayer, with my life, with my suffering, with my joy, and with my thought. It is a process that transforms us.

I therefore think that these reflections enable us to answer the question we asked ourselves at the outset: how do I learn to pray, how do I develop in my prayer? Looking at the example which Jesus taught us, the *Pater Noster* [*Our Father*], we see that the first word [in Latin] is “Father” and the second is “our.” Thus the answer is clear, I learn to pray, I nourish my prayer by addressing God as Father and praying-with-others, praying with the Church, accepting the gift of his words which gradually become familiar to me and full of meaning. The dialogue that God establishes with each one of us, and we with him in prayer, always includes a “with”; it is impossible to pray to God in an individualistic manner. In liturgical prayer, especially the Eucharist and—formed by the liturgy—in every prayer, we do not only speak as individuals but on the contrary enter into the “we” of the Church that prays. And we must transform our “I,” entering into this “we.” [...]

Let us ask the Lord to learn every day to live the sacred liturgy, especially the Eucharistic Celebration, praying in the “we” of the Church, which directs her gaze not upon herself, but to God, and feeling part of the living Church of all places and of all epochs.

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