



# NewsLetter

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### **Archbishop Wilton D. Gregory, Committee Chairman, Appointed 7th Archbishop of Washington**

On April 4, 2019, Pope Francis appointed Atlanta Archbishop Wilton D. Gregory, Chairman of the Committee on Divine Worship, as the seventh Archbishop of Washington, succeeding Donald Cardinal Wuerl. Ordained as a priest of the Archdiocese of Chicago in 1973, Gregory was consecrated as an Auxiliary Bishop of Chicago ten years later, serving in that role until 1993. He later served as the seventh Bishop of Belleville (1994-2004) and sixth Archbishop of Atlanta (2005-2019). Archbishop Gregory will be installed as Archbishop of Washington on May 21, 2019.

Within the USCCB, Archbishop Gregory was Vice President from 1998-2001, President from 2001-2004, and has served on a number of Committees. He also has a distinguished history with the Committee on Divine Worship: he first served as a member from 1984-1993, chaired the Subcommittee on Black Liturgy from 1984-1990, and was the Committee's 12th Chairman from 1990-1993. Gregory again served on the Committee from 2007-2010, and began his current term as Chairman on November 17, 2016. He will be succeeded by the Chairman-Elect, Hartford Archbishop Leonard P. Blair, on November 14, 2019.

The members of the Committee on Divine Worship and staff of the Secretariat of Divine Worship congratulate Archbishop Gregory on his appointment and wish him many fruitful years of pastoral ministry to the Church in Washington.

### **Bishop Arthur J. Serratelli Completes Term as ICEL Chairman**

At their February 2019 meeting, the bishops of the International Commission on English in the Liturgy (ICEL) elected new officers: Bishop Hugh E. Gilbert, OSB of Aberdeen, Scotland as Chairman; Bishop Patrick M. O'Regan of Sale, Australia as Vice Chairman; Bishop Benny M. Travas of Multan, Pakistan as Secretary; and Coadjutor Archbishop Brian J. Dunn of Halifax-Yarmouth, Canada as Treasurer.

The election of new officers concluded the term of Bishop Arthur J. Serratelli of Paterson as ICEL Chairman; he had served in that position since 2012. He is also a member of the Congregation for Divine Worship and the Discipline of the Sacraments and a former Chairman of the Committee on Divine Worship. The Committee on Divine Worship commends Bishop Serratelli for his ongoing dedication to the liturgical life of the Church.

## Liturgical Considerations in the Post-Synodal Apostolic Exhortation *Christus Vivit*

Pope Francis signed the Post-Synodal Apostolic Exhortation *Christus Vivit* on March 25, 2019, as the fruit of the 2018 Synod of Bishops on Young People, the Faith, and Vocational Discernment. Publicly released on April 2 and addressed to young people and the whole People of God, the Holy Father invited youths into a personal encounter with the Lord Jesus Christ, encouraged them to take active roles in the life of the Church today, and offered suggestions to those engaged in youth and young adult ministry.

Paragraph 224 of the exhortation was devoted to the subject of prayer and divine worship, and is reprinted for the benefit of our readers:

Many young people have come to appreciate silence and closeness to God. Groups that gather to adore the Blessed Sacrament or to pray with the word of God have also increased. We should never underestimate the ability of young people to be open to contemplative prayer. We need only find the right ways and means to help them embark on this precious experience. When it comes to worship and prayer, “in many settings, young Catholics are asking for prayer opportunities and sacramental celebrations capable of speaking to their daily lives through a fresh, authentic and joyful liturgy” (Final Document of the Fifteenth Ordinary General Assembly of the Synod of Bishops [FD], no. 51). It is important to make the most of the great moments of the liturgical year, particularly Holy Week, Pentecost and Christmas. But other festive occasions can provide a welcome break in their routine and help them experience the joy of faith.

The pope again quoted from the Synod of Bishops’ Final Document when discussing the importance of the arts in the lives of youths and young adults: “Music is particularly important, representing as it does a real environment in which the young are constantly immersed, as well as a culture and a language capable of arousing emotion and shaping identity. The language of music also represents a pastoral resource with a particular bearing on the liturgy and its renewal” (FD, no. 47; see *Christus Vivit*, no. 226).

Devotions are highly commended by the Constitution on the Sacred Liturgy, particularly if they “harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it” (*Sacrosanctum Concilium*, no. 13). The Holy Father addressed the topic of popular piety in paragraph 238 of his exhortation:

Various manifestations of popular piety, especially pilgrimages, attract young people who do not readily feel at home in ecclesial structures, and represent a concrete sign of their trust in God. These ways of seeking God are seen particularly in young people who are poor, but also those in other sectors of society. They should not be looked down on, but encouraged and promoted. Popular piety “is a legitimate way of living the faith” (*Evangelii Gaudium* [EG], no. 124) and “an expression of the spontaneous missionary activity of the People of God” (EG, no. 122).

A joint statement from Daniel Cardinal DiNardo, Joseph Cardinal Tobin, C.Ss.R., and Archbishop Charles J. Chaput, OFM Cap. – USCCB President, Chairman of the Committee on Clergy, Consecrated Life, and Vocations, and Chairman of the Committee on Laity, Marriage, Family Life, and Youth, respectively – welcomed the Post-Synodal Apostolic Exhortation. They wrote, “This exhortation is a wonderful summons to the whole Church to more vigorously invest in youth and young adults, especially those on the peripheries and those who are disconnected from the Church. We encourage all Catholic leaders to read and study this exhortation and the pertinent documents of the Synod. They provide for us a framework from which we can build upon in our dioceses, parishes, and communities... Now the work of the Holy Spirit, manifest in the sessions of the Synod, will bear fruit in the dioceses of the United States.” English and Spanish paperback editions of *Christus Vivit* are available from USCCB Communications for \$11.95 each, and may be ordered at [store.USCCB.org](http://store.USCCB.org).

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## Holy See Issues Updated Complementary Norms to *Anglicanorum cœtibus*

Pope Benedict XVI, in his Apostolic Constitution *Anglicanorum cœtibus*, made provision for groups of faithful from the Anglican tradition to enjoy full communion with the Roman Catholic Church in a corporate manner, while retaining some of their own customs and having their own juridical structure within the Catholic Church, called Personal Ordinariates. The Apostolic Constitution was issued on November 4, 2009, and the Congregation for the Doctrine of the Faith promulgated the first Complementary Norms that same day. (A minor emendation was made to them in May 2013.)

On March 19, 2019, the Congregation issued a revised edition of Complementary Norms to *Anglicanorum cœtibus*, and they were publicly released on April 9. The majority of the revised Complementary Norms are identical to the 2009 edition, but the changes introduced are the result of ten years of pastoral and practical experience with the Personal Ordinariates. They take into account various considerations and suggestions in the fields of theology, canon law, liturgy, and ecumenism. The revised Complementary Norms thus harmonize better with the spirit of the original Apostolic Constitution.

A new Article 15, titled “The Celebration of Divine Worship,” has been added to the Complementary Norms, describing the liturgical provisions approved for the Personal Ordinariates. The Holy See has approved a variant of the Roman Rite called *Divine Worship* for use in the Ordinariates, presently consisting of *Divine Worship: The Missal* for the celebration of Mass, and *Divine Worship: Occasional Services* for the rituals of baptism and confirmation of adults, the baptism of children, the reception of persons into full communion, matrimony, and funerals. In addition, the Personal Ordinate of Our Lady of Walsingham in the United Kingdom has approved a daily prayer book called the *Customary*, drawn from the Anglican tradition. Article 15 §1 of the revised Complementary Norms describes *Divine Worship* as “worthy Anglican liturgical patrimony, understood as that which has nourished the Catholic faith throughout the history of the Anglican tradition and prompted aspirations towards ecclesial unity.” The other two sections of Article 15 restrict the use of the *Divine Worship* liturgy to priests and communities of the Personal Ordinariates, but allow non-Ordinate priests to concelebrate Masses using *Divine Worship*, and in special cases they may celebrate Masses for Ordinate members of the faithful with *Divine Worship*. (The October 2015 *Newsletter* provides an extensive overview of *Divine Worship: The Missal*.)

The revised Complementary Norms include changes to:

- Article 4, permitting Ordinaries to incardinate priests from dioceses who previously entered the Church through the 1981 “Pastoral Provision,” established by St. John Paul II for the United States;
- Article 5, allowing Personal Ordinariates to admit within its membership those persons validly baptized outside the Catholic Church who wish to enter into full communion in the Church, as well as other persons who come to the faith “through the evangelizing mission of the Ordinate” and receive the sacraments of Christian initiation through an Ordinate community; and
- Article 10, simplifying the language whereby Ordinate seminarians receive formation at seminaries in agreement with other concerned diocesan bishops, and may include additional formation in Anglican patrimony. The revised Article 10 also clarifies that Ordinate clergy receive continuing formation through programs established by Conferences of Bishops and other dioceses, “as well as in their own programs of ongoing formation.”

## Chant Settings of Church Dedication Rite Posted Online

The Secretariat of Divine Worship has posted free PDF downloads of the numerous chant settings found in the ritual edition of the *Order of the Dedication of a Church and an Altar*, implemented in the dioceses of the United States as of November 9, 2018. After diocesan and parish leaders make decisions on the music pieces to be sung at a given celebration, choirs and worship aid producers will find the files useful in practicing the chant settings, and in reproducing them in participation booklets for the faithful. The PDF files are arranged according to chapter, and are available, together with conditions for their use, at [USCCB.org/ODCAmusic](https://www.usccb.org/ODCAmusic).

## From Liturgical Apostolate to Divine Worship: Richer Fare at the Table of God's Word

In the proclamation of the word of God at Mass, the point of departure for the modern Lectionary is the teaching of the Fathers of the Second Vatican Council set forth in the Constitution on the Sacred Liturgy. While there are several passages of *Sacrosanctum Concilium* that speak to the importance of the Bible in the liturgy, there are two paragraphs that give an indication of the kinds of changes the bishops wished to see in the way Scripture is incorporated into the Church's celebration of the Eucharist. First, in a more general sense, given the powerful way that the liturgy has the ability to teach, the Council Fathers stated: "That the intimate connection between words and rites may be apparent in the liturgy: In sacred celebrations there is to be more reading from holy scripture, and it is to be more varied and suitable" (no. 35, 1).

More specifically, the Bishops taught that during the holy Mass "[t]he treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy scriptures will be read to the people in the course of a prescribed number of years" (no. 51). Both during the Council and in the first years after its conclusion, the Bishops' Commission on the Liturgical Apostolate helped facilitate the transition to the wider use of Sacred Scripture in the liturgy. Four months after *Sacrosanctum Concilium's* promulgation, the bishops of the United States decreed that the Confraternity of Christian Doctrine (CCD) translation of the Bible would be used for the Mass readings then incorporated within the *Missale Romanum*. Three years later, the Holy See confirmed a decision of the U.S. bishops to publish a supplemental weekday Lectionary for interim use, with five permitted English translations: CCD, Douay-Rheims-Challoner, Knox, Revised Standard Version (Catholic Edition), and the Jerusalem Bible.

### Latin Typical Editions of the Reformed Lectionary

The decisions of the Second Vatican Council came to a practical fruition with the 1969 promulgation of the *Ordo Lectionum Missae* (OLM). This "Order of Readings" is not itself a Lectionary, but rather a listing of references to the Scripture passages to be used, together with other material needed for a Lectionary, such as refrains for Responsorial Psalms, titles and headings, and short rubrics. The decree of publication called for Conferences of Bishops to use the OLM in the preparation of their own vernacular editions of the Lectionary, and the Holy See itself would later publish a 3-volume Latin edition of the *Lectionarium* based on the OLM.

Being one of the first post-conciliar liturgical books to be published, the OLM did not anticipate all the readings that would eventually be indicated in the subsequent ritual books. Thus, an *editio typica altera* (second edition) was promulgated by St. John Paul II in 1981. This new edition included not only the readings needed for the celebration of various sacraments and sacramentals, but also a significantly-expanded introduction. It also modified the Latin texts and citations to conform with the Neo-Vulgate edition of the Bible (published in 1979) and updated the selection of readings for better coherence with the then-current edition of the *Roman Missal*. Occasional updates to the OLM would be made when newly-canonized saints were inscribed in the General Roman Calendar, and additional revisions were issued by the Congregation for Divine Worship and the Discipline of the Sacraments in 2001 and 2015 to account for changes to the General Roman Calendar resulting from the *Missale Romanum, editio typica tertia*.

### U.S. Editions of the *Lectionary for Mass*

In 1968, even before the publication of the OLM, the Holy See approved three English translations of the Bible for use in future vernacular Lectionaries in the United States: the CCD translation (revised and updated in 1970 as the New American Bible), the Jerusalem Bible, and the Revised Standard Version (Catholic Edition). In 1970, the National Conference of Catholic Bishops authorized four publishers to publish the Lectionary, and editions using all three translations were published.

While those initial U.S. Lectionaries appeared very quickly after the first edition of the OLM, it would take twenty years from the promulgation of the second edition of the OLM for the arrival of a new version of the U.S. Lectionary. During those intervening years, all three of the above-mentioned Bible translations were still permitted for liturgical use, although the Jerusalem Bible and Revised Standard Version Lectionaries were out of print by 1994. Other translations were also considered from time to time, including an ecumenical initiative and

translations that used more inclusive language. In 1992, the Holy See granted the U.S. permission to prepare a Lectionary from the New Revised Standard Version translation, but that permission was subsequently rescinded two years later at the request of the Congregation for the Doctrine of the Faith, before a new Lectionary using that translation was ever produced for use in this country.

Despite the lack of success with some proposals, work towards a U.S. Lectionary based on the second edition of the OLM would continue. Eventually this work was divided into two parts, with the first volume containing readings for Sundays and solemnities, and the second containing readings for all other occasions. This new edition took into account the changes indicated by the 1981 OLM and was prepared using the New American Bible translation, with the same 1970 edition of the Old Testament and Psalms as used in the previous edition, but now using a 1986 revised New Testament.

Both volumes were initially approved by the NCCB in 1992. After a period of dialogue with various dicasteries of the Holy See, a “Working Group for the Final Revision of the *Lectionary for Mass*” met in Rome in early 1997 to agree a series of principles for revising the text so that it could be confirmed for liturgical use. (A summary of its conclusions was printed in the June-July 1997 *Newsletter*.) After revisions, Volume I was re-approved in June 1997 and confirmed by the Congregation for Divine Worship and the Discipline of the Sacraments four months later. Volume II was re-approved in June 1998; the Holy See made a number of changes to the text in accord with the instruction *Liturgiam authenticam* and confirmed it in 2001. For publication, the second volume was expanded into three separate books, resulting in the four-volume *Lectionary for Mass* currently in use in this country. On Pentecost Sunday 2002, it became the mandatory Lectionary in the dioceses of the United States, and Lectionaries based on other Bible translations were no longer permitted from that date.

The 2002 publication of the *Missale Romanum, editio typica tertia* with its updates to the General Roman Calendar, other minor changes made by the Holy See, and additions to the U.S. proper calendar, all necessitated some updating of the Lectionary. Therefore the Committee on Divine Worship approved a *Lectionary for Mass Supplement* in June 2015, which was published in late 2017. In addition to universal and national calendar updates, perhaps its most notable contributions are the gathering into one place of all the readings for the extended form of the Pentecost Vigil Mass and the options for readings for the Mass “For Giving Thanks to God for the Gift of Human Life.”

### **Towards a Future Liturgical Bible and New Edition of the Lectionary**

During the re-approval of the *Lectionary for Mass* in 1997, the body of bishops also authorized a review of the text five years after its confirmation and publication with the possibility of future revisions. The Bishops’ Committee on the Liturgy (BCL) led such a review process as scheduled, and initial votes were taken at the committee and plenary levels to revise the Lectionary. Before the work was completed, however, a new approach was adopted in light of *Liturgiam authenticam*: the Holy See instructed each Conference of Bishops to prepare and approve a single translation of the Bible for liturgical use, so that clergy and faithful alike can refer to one text in both the liturgy and in private devotions (see nos. 34-36).

As the June 2012 *Newsletter* reported, the Committees on Divine Worship and Doctrine “jointly announced that a new Bible will be prepared for catechetical, study, and liturgical use in the dioceses of the United States.” The project is led by the Doctrine Subcommittee on the Translation of Scripture Text, using principles developed by the BCL during its Lectionary review in the 2000s. The liturgical Bible will be based on the New American Bible Revised Edition (NABRE), approved by the USCCB in 2010 for private prayer and study. (Canon law allows the Holy See or Conferences of Bishops to grant Bible translations an *imprimatur* for such purposes.) The NABRE retains the 1986 New Testament but includes a revised Old Testament translation, the first such update in forty years.

For any translation of Sacred Scripture to be used in the liturgy, however, it must be approved by the Conference of Bishops and confirmed by the Congregation for Divine Worship and the Discipline of the Sacraments, in the same manner as other liturgical texts. In the interest of gaining that confirmation, the NABRE is being reviewed and edited through the lens of the translation principles of *Liturgiam authenticam*, ensuring both doctrinal fidelity

and ease of proclamation at Mass and in other liturgical rites. It is hoped that the entire process will be completed in the next few years, allowing for the eventual publication not just of a definitive Bible translation for use in the liturgy and for catechesis and private study, but a new edition of the *Lectionary for Mass*.

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). The Committee on Divine Worship has collaborated with bishops, consultants, scholars, and many others over the past sixty years to ensure the faithful transmission of such a precious gift of God, his holy and life-giving word present in the Sacred Scriptures. As the history of the *Lectionary for Mass* has shown, it is a challenge that has been met time and again, and the great task will continue for the Church in the United States. “Indeed, the word of God is living and effective” (Hebrews 4:12).

### **Timeline of the Committee on Divine Worship, 1990-2000**

*In this fourth part of the sixtieth anniversary timeline, highlights of the Committee on Divine Worship during the 1990s are presented here. After twenty years of the post-conciliar liturgical books, major work of the Bishops’ Committee on the Liturgy (BCL) consisted of revisions to the Lectionary for Mass and the Roman Missal.*

June 1990	BCL approves publication of <i>Plenty Good Room: The Spirit and Truth of African American Catholic Worship</i> , a joint statement of the Secretariats for the Liturgy and for Black Catholics
June 20, 1992	Volume I of the <i>Lectionary for Mass</i> , second edition (Sundays and solemnities), approved by the NCCB; approval of Volume II (weekdays, propers, commons) follows in November
November 1993	NCCB begins approval process of revised second edition of the <i>Sacramentary</i>
March 15, 1994	Holy See grants permission for female altar servers; BCL adopts suggested guidelines regarding altar servers in June
June 19, 1995	Congregation for the Doctrine of the Faith issues first norms for the approval of low-gluten altar breads and mustum at Mass
November 1996	NCCB approves <i>Guidelines for Televising the Liturgy</i> and revised <i>Guidelines for the Reception of Communion</i>
March 21, 1997	Congregation for Divine Worship and the Discipline of the Sacraments grants indult to NCCB allowing cremated remains at funeral liturgies in the United States, subject to diocesan bishop’s approval; cremation appendix to the <i>Order of Christian Funerals</i> confirmed four months later
June 1997	NCCB completes approval of revised <i>Sacramentary</i>
October 6, 1997	Holy See confirms Volume I of the <i>Lectionary for Mass</i> , second edition; Volume II confirmed in 2001
December 24, 1999	Saint John Paul II inaugurates the Great Jubilee 2000
April 20, 2000	Promulgation of the <i>Missale Romanum, editio typica tertia</i>
November 16, 2000	NCCB approves <i>Built of Living Stones: Art, Architecture, and Worship</i> , replacing BCL guidelines on church art and architecture from 1977

## April 2019 Meeting of the Consultation on Common Texts (CCT)

Thirteen members of the Consultation on Common Texts (CCT), representing nine Christian communities, met in Berkeley, California on April 1-2, 2019. Rev. Andrew Menke, Executive Director of the Secretariat of Divine Worship, attended the gathering for the USCCB. The participants prayed and ate together, and shared updates on liturgical developments in their respective communities. The agenda also included discussion on the way Judaism might be perceived through the lens of the Lectionary, continued development of a daily common Lectionary, and work toward a more common order of worship. Updates on various CCT initiatives have appeared periodically in this *Newsletter* over the years, though additional background information may be helpful in understanding the CCT's contributions to the liturgy.

The CCT was formed in 1969 as an ecumenical organization with the aim of producing English liturgical texts to be used jointly by Christian Churches and denominations. Members represented most of the larger Christian communities in North America, including the Catholic Church. Originally the CCT had the goal of preparing translations of some of the more foundational liturgical prayers, such as the Gloria and the Our Father, that could be shared by different communities. In response to growing international interest in this project, the International Consultation on English Texts (ICET) was likewise formed in 1969. CCT then shifted more of its focus to the Lectionary, while sending representatives to ICET's meetings. ICET went on to publish in quick succession several editions of texts, and some of them are still used in various communities. In fact, the English translations of the *Te Deum*, Canticles of Zechariah, Mary, and Simeon (*Benedictus*, *Magnificat*, and *Nunc Dimittis*, respectively), and the *Gloria Patri* doxology that have been part of the U.S. edition of the *Liturgy of the Hours* since 1976 are the fruit of ICET's work.

Since the members believed its essential work to be completed, ICET was dissolved in 1975. Interest in ecumenical liturgical cooperation persisted, however, and a successor organization, the English Language Liturgical Consultation (ELLC) was formed in 1985. That group continues to meet, encouraging the development of prayer texts and promoting the use of a common Lectionary.

As mentioned above, the CCT concentrated its efforts on the Lectionary. After the Second Vatican Council, several Protestant communities developed Lectionaries based to varying degrees on the new Roman Catholic *Ordo Lectionum Missæ*. Hoping for a more unified approach, CCT members worked together to produce the *Common Lectionary* in 1985 and then the *Revised Common Lectionary* (RCL) in 1992. This Lectionary, which bears many similarities to the Sunday volume of the Catholic *Lectionary for Mass* (LFM), has proven to be very popular and adopted by many Christian communities. The happy result is that it is frequently the case that a great number of Christians will hear the same Scripture passages read when they gather for Sunday worship.

One difference between the LFM and the RCL is that the former regularly omits certain verses in a pericope, typically to keep the readings shorter and for other pastoral reasons, while the latter tends to include continuous passages. This is helpful in those communities that prefer to proclaim the readings directly from the Bible during their services. But perhaps the most interesting divergence between the Catholic Lectionary and the RCL occurs in the weeks of the year between Pentecost and Advent. As described in the October 1982 *Newsletter*, some CCT members disagreed with the way the LFM selects Old Testament readings always in conjunction with the Gospel reading of the day. They believed that this prevented God's revelation in the Old Testament from receiving a full enough expression and that it led to many important Old Testament readings being omitted from the Lectionary. Therefore the RCL offers two options for Ordinary Time: one that follows the Catholic Lectionary, and another that provides the First Reading in a semi-continuous fashion week by week, in the same manner as the Second Reading and Gospel are given in the LFM. In 1982, the U.S. bishops approved an experimental use of an early version of the CCT Lectionary in Roman Catholic parishes, but this proposal was not confirmed by the Holy See.

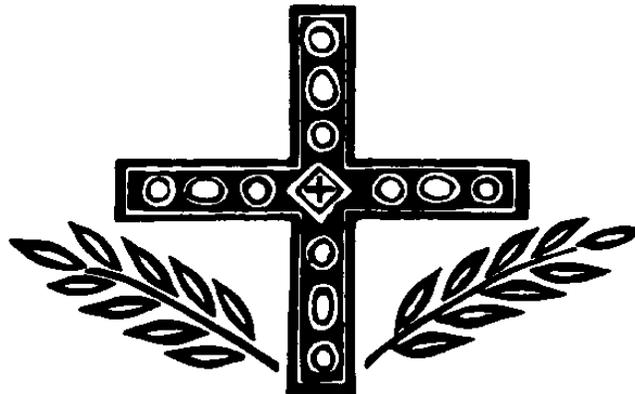
The International Commission on English in the Liturgy (ICEL) was an active participant in the work of both the CCT and ICET (and later ELLC) for many years. However, in 2001 the Holy See's instruction *Liturgiam authenticam* directed commissions such as ICEL "to limit themselves to the translation of the *editiones typicae*, leaving aside all theoretical questions not directly related to this work, and not involving themselves either in

relations with other ‘mixed’ commissions or in the composition of original texts” (n. 98). The directive has, to some extent, diminished Roman Catholic participation in projects aimed at unifying worship across the various Christian communities, though it has led Catholics to a deeper study of their own liturgical texts and traditions. While not able to participate in every CCT meeting, the USCCB has continued to join in their discussions, fostering the hope that this kind of collaboration will open the door toward greater Christian unity, in faithfulness to the prayer of our Lord Jesus Christ “that they may be one” (John 17:11).

## Secretariat Continues Online Posting of *Misal Romano* Music Settings

The ritual editions of the *Misal Romano, Tercera Edición* used in the dioceses of the United States were greatly enriched with the same number of chant settings as in the English *Roman Missal, Third Edition*. For many months, the Secretariat for Divine Worship has been working to post free PDF downloads of each music file online. Several portions of the music settings have recently been completed, including the proclamations of the Nativity of the Lord and of the dates of Easter and the Moveable Feasts at Epiphany, and the chants accompanying ritual actions during Palm Sunday and the Easter Triduum.

Another notable addition is the music setting of the Preface of Saint Mary Magdalene. The preface was newly issued by the Holy See at the time of publication of the U.S. *Misal Romano*, and as there was not time to prepare the chant setting, only the text is found in the printed editions. That chant has now been completed and is among the files available for download. The Secretariat plans to complete the online posting of the remaining *Misal Romano* chants by the end of 2019. Music files are available, together with conditions for their use, at [USCCB.org/cultodivino](http://USCCB.org/cultodivino).



*We should glory in the Cross of our Lord Jesus Christ,  
in whom is our salvation,  
life and resurrection,  
through whom we are saved and delivered.*

*Cf. Galatians 6:14;  
Entrance Antiphon of the Mass of the Lord's Supper,  
the beginning of the Sacred Paschal Triduum*

*Debemos gloriarnos en la cruz de nuestro Señor Jesucristo,  
porque en él está nuestra salvación,  
nuestra vida y nuestra resurrección,  
y por él fuimos salvados y redimidos.*

*Cfr. Gálatas 6, 14;  
Antífona de entrada de la Misa de la Cena del Señor,  
el inicio del Sagrado Triduo Pascual*

The Committee on Divine Worship  
and staff of the Secretariat of Divine Worship  
extend their prayers and best wishes  
for a holy Paschal Triduum and a joyful Easter!