



# NewsLetter

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## **Holy See Confirms English Third Edition of the *Roman Missal***

The third edition of the *Roman Missal* has been approved by the Holy See, beginning a new stage of liturgical renewal following the Second Vatican Council. The translation was confirmed by the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS) and announced at the start of the *Vox Clara* Committee meeting in Rome on April 28, 2010.

A decree, dated March 26, 2010 (Prot. n. 1464/06/L), was presented to Francis Cardinal George, O.M.I., USCCB President, during his attendance at the *Vox Clara* Committee meeting. In a cover letter accompanying the decree, Antonio Cardinal Cañizares Llovera, CDWDS Prefect, wrote that the complete text of the *Missal* would follow “in short order,” after final editing by Congregation officials. It was hoped that the text might have been completed in time that this edition of the *Newsletter* could have contained a detailed overview. As of the end of June 2010, however, work is still proceeding at the Congregation. When the final text is received, expected before the end of this summer, an expanded issue of the *Newsletter* will be devoted to the approved text of the *Roman Missal* and its implementation.

## **April 2010 Meeting of the *Vox Clara* Committee**

The *Vox Clara* Committee met at the Pontifical North American College in Rome from April 28-29, 2010. This was the nineteenth meeting of this Committee of senior Bishops from Episcopal Conferences throughout the English-speaking world. The *Vox Clara* Committee was formed by the Congregation for Divine Worship and the Discipline of the Sacraments 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, Emeritus Mobile (USA), who serves as First Vice-Chairman; Cardinal Cormac Murphy O’Connor, Emeritus Westminster (England), who serves as Secretary, Cardinal Francis George, O.M.I., Chicago (USA), Cardinal Oswald Gracias, Bombay (India), who serves as Second Vice-Chairman; Archbishop Alfred Hughes, Emeritus New Orleans (USA); Archbishop Terrence Prendergast, S.J., Ottawa (Canada); Archbishop Peter Kwasi Sarpong, Emeritus Kumasi (Ghana); Archbishop Kelvin Felix, Emeritus Castries (Saint Lucia), and Bishop Philip Boyce, O.C.D., Raphoe (Ireland). Cardinal Justin Rigali, Philadelphia (USA), who serves as Treasurer, is also a member of the Committee, but was not present for the meeting.

The members were assisted in their work by the following advisors: Reverend Jeremy Driscoll, O.S.B. (USA), Reverend Dennis McManus (USA), Monsignor Gerard McKay and Abbot Cuthbert Johnson, O.S.B. (England), and Monsignor James P. Moroney (USA), Executive Secretary. The customary assistance of officials of the Congregation, led by Reverend Anthony Ward, S.M., Undersecretary, was also appreciated.

The meeting opened with the happy announcement that the Congregation for Divine Worship and the Discipline of the Sacraments had completed its work of reviewing the English language edition of the *Missale Romanum, editio typica tertia*. Following careful consideration of the advice provided over the past eight years by the members of the *Vox Clara* Committee, a final text was arrived at by the Congregation, confirmed by a decree signed by Cardinal Antonio Cañizares Llovera, Prefect, and Archbishop J. Augustine DiNoia, O.P., Secretary to the Congregation.

The Committee celebrated the occasion by hosting a luncheon with His Holiness, Pope Benedict XVI, on the first day of the meeting. On this happy occasion, the Holy Father addressed the group:

Dear Cardinals, Dear Brother Bishops and Priests,  
Members and Consultors of the *Vox Clara* Committee,

I thank you for the work that *Vox Clara* has done over the last eight years, assisting and advising the Congregation for Divine Worship and the Discipline of the Sacraments in fulfilling its responsibilities with regard to the English translations of liturgical texts. This has been a truly collegial enterprise. Not only are all five continents represented in the membership of the Committee, but you have been assiduous in drawing together contributions from Bishops' Conferences in English-speaking territories all over the world. I thank you for the great labor you have expended in your study of the translations and in processing the results of the many consultations that have been conducted. I thank the expert assistants for offering the fruits of their scholarship in order to render a service to the universal Church. And I thank the Superiors and Officials of the Congregation for their daily, painstaking work of overseeing the preparation and translation of texts that proclaim the truth of our redemption in Christ, the Incarnate Word of God.

Saint Augustine spoke beautifully of the relation between John the Baptist, the *vox clara* that resounded on the banks of the Jordan, and the Word that he spoke. A voice, he said, serves to share with the listener the message that is already in the speaker's heart. Once the word has been spoken, it is present in the hearts of both, and so the voice, its task having been completed, can fade away (cf. Sermon 293). I welcome the news that the English translation of the *Roman Missal* will soon be ready for publication, so that the texts you have worked so hard to prepare may be proclaimed in the liturgy that is celebrated across the Anglophone world. Through these sacred texts and the actions that accompany them, Christ will be made present and active in the midst of his people. The voice that helped bring these words to birth will have completed its task.

A new task will then present itself, one which falls outside the direct competence of *Vox Clara*, but which in one way or another will involve all of you – the task of preparing for the reception of the new translation by clergy and lay faithful. Many will find it hard to adjust to unfamiliar texts after nearly forty years of continuous use of the previous translation. The change will need to be introduced with due sensitivity, and the opportunity for catechesis that it presents will need to be firmly grasped. I pray that in this way any risk of confusion or bewilderment will be averted, and the change will serve instead as a springboard for a renewal and a deepening of Eucharistic devotion all over the English-speaking world.

Dear Brother Bishops, Reverend Fathers, Friends, I want you to know how much I appreciate the great collaborative endeavor to which you have contributed. Soon the fruits of your labors will be made available to English-speaking congregations everywhere. As the prayers of God's people rise before him like incense (cf. Psalm 141 [140]:2), may the Lord's blessing come down upon all who have contributed their time and expertise to crafting the texts in which those prayers are expressed. Thank you, and may you be abundantly rewarded for your generous service to God's people.

The second day of the meeting was spent in a study of issues which had emerged in the course of the development of the confirmed text of the *Roman Missal*, including a review of efforts to assure internal consistency in the translation of deprecatory language and other specialized terms, the poetic and musical dimensions of the text, and its suitability for proclamation. An extended review of various programs developed throughout the English speaking world for the effective implementation of the new translation was also undertaken.

At its closing session, commemorative medals were presented by the Cardinal Prefect on behalf of the Holy See to each of the members and advisors of the Committee. He expressed the thanks of the Congregation for the work of the members and advisors over the past nine years.

Cardinal Cañizares also announced the intention of the Congregation to continue the work of the *Vox Clara* Committee in advising the Holy See on matters pertaining to the English language translation of liturgical books. The Prefect also expressed his gratitude to Cardinal George Pell, chairman of the Committee, for his willingness to continue as Chairman of the Committee.

On behalf of the members and advisors, Cardinal Pell expressed his appreciation for the Prefect's words and reiterated the gratitude of the Committee to the Cardinal Prefect and his predecessors for their continuing encouragement of the project. He also thanked the Executive Secretary, Monsignor James Moroney, for his outstanding contribution over the many years since the Committee began its work. The Chairman also expressed his gratitude for the participation of other officials and Superiors of the Congregation throughout the years, most especially Father Anthony Ward, S.M., Undersecretary to the Congregation, who has played an indispensable role in facilitating the work of the *Vox Clara* Committee.

The meeting closed with the Collect "For the Church" from the new *Roman Missal*:

O God, who in your wonderful providence  
decreed that Christ's Kingdom  
should be extended throughout the earth  
and that all should become partakers  
of his saving redemption;  
grant, we pray, that your Church  
may be the universal sacrament of salvation,  
and that Christ may be revealed to all  
as the hope of the nations and their Savior.  
Who lives and reigns with you  
in the unity of the Holy Spirit,  
one God, for ever and ever. Amen.



Pope Benedict XVI and Antonio Cardinal Cañizares Llovera (Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments [CDWDS]) stand with members and consultants of the *Vox Clara* Committee and other CDWDS officials following their luncheon on April 28, 2010.

## Archbishop Niederauer Reflects on *Communio* and the Liturgy, Part 1

*The body of Bishops took part in a retreat assembly on June 14-19, 2010 in St. Petersburg, Florida. Peter Cardinal Turkson, President of the Pontifical Council for Justice and Peace, served as guest homilist for the retreat and led the Bishops in their reflection on the overall topic, "The Bishop as an Agent of Hope for his Priests."*

*During the course of the retreat, San Francisco Archbishop George Niederauer, a member of the Committee on Divine Worship, offered a reflection on *communio*, emphasizing the Sacred Liturgy. The first part of his reflection is reprinted with the Archbishop's permission for the benefit of our readers; the second part will appear in a future issue of the Newsletter:*

We have considered our Assembly theme, "The Bishop as an Agent of Hope for his Priests," from several perspectives: the bishop as father, brother and friend to his priests; the renewal of the spiritual lives of bishops and priests; and, challenges for bishops in fostering unity among priests. The Task Force that planned our Assembly decided to conclude with today's topic, "*Communio* Related to Bishops and Priests as Ministers of Word and Sacrament." Their intention was to highlight the unity of bishops and priests that results from their common ministry of the Word and sacraments.

In approaching this theme of *communio* I was urged to emphasize in a special way the Sacred Liturgy. At this moment in time such an emphasis must take into account our immediate liturgical challenge as bishops to prepare our local churches for the implementation of the new edition of the *Roman Missal*. Because of differing experiences and expectations regarding the particulars of the liturgy there is sometimes a strain on the communion of diocesan presbyterates and the communion of a bishop with his priests.

I do not intend to offer here a "how to" for preparing to implement the use of the new *Missal*, probably at the end of 2011. There will be many materials available and our Conference is offering workshops in several places around the country. Rather, here this morning I want to consider the deeper and broader spiritual and theological context of doing what we bishops and our priests do as shepherds of the People of God in regard to the Sacred Liturgy, the summit and the fountain of the Christian life.

As we begin this consideration, I want to share with you a story that is a variation on the theme of not seeing the forest for the trees. In the seventeenth century, when the British architect, Sir Christopher Wren, was directing the building of St. Paul's Cathedral in London, he walked around the

construction site dressed as an ordinary worker. Sir Christopher stopped beside one workman and asked him what he was doing. The man replied, "What does it look like? I am putting one stone on top of another." The architect walked on and stopped by a second workman. He asked the man what he was doing, and the response was: "I'm earning a shilling a day." Sir Christopher then walked up to a very industrious third workman, again asking, "What are you doing here?" The man looked up, cheerfully and proudly, and said, "I'm helping Sir Christopher Wren build St. Paul's Cathedral!"

Having a vision of the project, keeping it in mind, and not centering on himself, no doubt helped motivate that third workman in the use of his skills. Let's keep him in mind as we consider our priceless call to minister Word and Sacrament alongside our priests. There are ministry-related and liturgy-related versions of merely putting one stone on top of another, or worse, of just earning a shilling a day. We want to avoid such versions as we cooperate with the action of the Holy Spirit in the building up of the Body of Christ, his Church.

We should begin by considering the nature and importance of *communio* as a theological principle, especially in ecclesiology, the theology of Church. Then, after a consideration of Eucharist and liturgy in the light of communion ecclesiology, we can move on to consider bishops, priests, and bishops and priests in relationship together, in the light of communion ecclesiology.

The Second Extraordinary Synod of Bishops met in Rome in 1985, on the twentieth anniversary of the conclusion of the Second Vatican Council. In its final report, entitled "The Church, in the Word of God, Celebrates the Mysteries of Christ for the Salvation of the World," the Fathers of the Synod maintained that the recent Council had reflected in its documents a

consistent theme and theological outlook, and that the best term for that theme and outlook is *communio*. In the words of the Synod's final report, "the ecclesiology of communion is the central and fundamental idea of the Council's documents."

Most fundamentally, *communio* first and foremost describes the life of God, because the distinctively Christian doctrine of God is that, in one God, there is a fellowship of persons. The Christian life, then, is a participation in the life of God. Indeed, the Congregation for the Doctrine of the Faith (CDF), in 1992, issued a "Letter to the Bishops of the Catholic Church on Some Aspects of the Church Understood as Communion," describing communion as "a gift from God, as a fruit of God's initiative carried out in the Paschal Mystery" (no. 3). As the 1985 Synod report had stated, this communion with God, through Jesus Christ, in the Holy Spirit, is experienced with the Word of God and in the sacraments. The Trinity, then, is not only the highest truth of God, it is also the highest human truth, because Jesus Christ is the meeting place of two realities, divinity and humanity.

The 1992 CDF Letter stated: "The concept of communion, which appears with a certain prominence in the texts of the Second Vatican Council, is very suitable for expressing the core of the Mystery of the Church, and can certainly be a key for the renewal of Catholic ecclesiology" (no. 1). Because ecclesial communion is simultaneously invisible and visible, this theological concept should express both the sacramental nature of the Church and also the particular unity that makes the faithful into members of one and the same body, the Mystical Body of Christ.

In his 1991 work, *Called to Communion: Understanding the Church Today*, Joseph Cardinal Ratzinger reinforced this connection between the Eucharistic Body of Christ and his Mystical Body:

The Eucharist is the making of a covenant and, as such, it is the concrete foundation of a new people: the people comes into being through its covenant relation to God. We could also say that by his Eucharistic action, Jesus draws the disciples into his relationship with God, and, therefore, into his mission, which aims to reach "the many," the humanity of all places and of all times.

In his helpful study entitled *Communion Ecclesiology*, the theologian Dennis Doyle describes communion ecclesiology as "an attempt to move beyond a merely juridical and institutional understanding of Church by emphasizing its mystical, sacramental, and historical dimensions." In this approach, the focus is on relationships such as those within the Trinity, between God and mankind, and in the Communion of Saints. There is also an emphasis on the dynamic interplay between the Church universal and the local churches. There are various versions or expressions of communion ecclesiology, but Doyle observes that all of them have in common at least these four constant elements: 1) the retrieval of a vision of the Church presupposed by Christians of the first 1000 years, prior to separations from the Orthodox and the Protestants; 2) an emphasis on the elements of spiritual fellowship or communion between mankind and God in contrast to juridical approaches emphasizing the legal and the institutional dimensions; 3) the placing of a high value on the need for visible unity as symbolically realized through shared participation in Eucharist; and 4) a promoting of a dynamic, healthy interplay between unity and diversity in the Church, between the Church universal and local churches.

In the post-Conciliar Church we are all aware that ecclesiology is too often a point of division among theologians and within presbyterates. In recent decades, models or visions of Church have been pitted against each other and have fed ideological and generational tensions. The Fathers of the 1985 Synod observed that groups within the Church read *Lumen Gentium* too selectively, often emphasizing either Chapter Three (Hierarchy) or Chapter Two (People of God). They remarked that all the chapters should be read together, in the light of Chapter One (The Church as Mystery).

Can a theology of communion help overcome bifurcation between conservative and progressive elements within the Church, recognizing that each has something to contribute to the theological enterprise? Perhaps, but Dennis Doyle quotes John Ford's caution against too much optimism about this approach, especially if it functions as a cover for continuing latent tensions. Indeed, Doyle goes on to describe the tension existing within communion ecclesiology itself: simultaneously it is a call to a higher vision of Christian unity and something that exists in particular, sometimes contrasting versions. In this connection the 1992 CDF Letter, developed under the supervision

of Cardinal Ratzinger, made four points about communion ecclesiology rightly understood: 1) it is the one basic ecclesiology; 2) it can exist legitimately in different versions, with different emphases; 3) the Catholic versions must take in the full range of the essential elements of the Church; and 4) the meaning of “communion ecclesiology” is necessarily bound up with the meaning of “Catholic.”

Dennis Doyle, drawing directly on the 1992 Letter, describes five kinds of reductive distortions that de-emphasize important dimensions of the Church, and that an acceptable communion ecclesiology must avoid: 1) “individualism”: insisting that the individual is the basic unit of human reality, and that all types of community are secondary and accidental; 2) “the Church as merely human”: seeing the Church as merely a fallible receiver of divine revelation, thus weakening faith in the Body of Christ and the Communion of Saints; 3) “juridicism”: an emphasis on institutionalism and legalism that weakens faith in the sacramental nature of the Church; 4) “mystification”: the opposite of “juridicism,” denying or greatly de-emphasizing the human element of Church, and weakening a sense of the Church as the People of God and as a Pilgrim Church; and 5) “exclusivism”: ignoring, minimizing or even denying grace and goodness outside the visible Church, thus weakening a sense of the Church as leaven in the world.

In this matter of dueling ecclesiologies, I am once again reminded of the poet T. S. Eliot’s warning against “dreaming of systems so perfect that no one will have to be good.” Doyle cites the theologian Johann Adam Mohler, who claimed that love and humility lead to a broad, inclusive orthodoxy, while egoism and pride lead to the narrow confines of heresy. Cardinal Ratzinger has remarked that, when one’s own will or desire is the decisive criterion, schism is a foregone conclusion. Genuine Christian virtue seeks out the truth humbly, willing to be corrected or re-directed toward a better balance and perspective, and, often enough, a preference for the approach of “both/and” over that of “either/or.” The 1992 CDF Letter serves as an excellent guide for those resolved to seek out and draw on the best elements of different versions of communion ecclesiology.

The Letter stated that “Ecclesial communion, into which each individual is introduced by faith and by Baptism, has its root and center in the Blessed

Eucharist. . . The Eucharist is the creative force and source of communion among members of the Church, precisely because it unites each one of them with Christ himself” (no. 5). The Church, then, is constituted as Church by the gift of the Eucharist: common belief, shared history, and a code of law would not suffice by themselves. St. Paul’s expression, “The Church is the Body of Christ,” means that the Eucharist, in which the Lord gives us his Body and transforms us into one Body, is where the Church expresses herself permanently in the most essential form (CDF Letter, no. 5).

The Fathers of the 1985 Synod observed that the most visible fruit of the whole Conciliar effort in those first twenty years had been the liturgical renewal, which had been received prayerfully and fruitfully by the faithful, even though there had been some difficulties. They went on to say that the active participation that so happily increased after the Council had not consisted only in external activity, but above all in interior and spiritual participation, in living a fruitful participation in the Paschal Mystery of Jesus Christ. We bishops have been conscious of this interior participation ourselves: at its best the liturgical renewal has deepened the people’s appreciation of the meaning of Eucharist and their own participation in it. Herein lies a reliable source of hope and direction for us and for our priests as we approach a catechesis in preparation for the new edition of the *Missal*, a catechesis that must move beyond information and training to a more prayerful appreciation of Eucharist in the life of the Church and in the life of the individual Catholic.

Ecclesial communion is rooted in Eucharist because each Eucharistic Sacrifice, while always performed in a particular community, is never a celebration of that community alone. Unity or communion between particular churches and the universal Church, is rooted not only in the same faith and in common Baptism but above all in the Eucharist and in the Episcopate (CDF Letter, no. 11). The Catholic theologian Jean-Marie Tillard and the Orthodox theologian John Zizioulas both highlight the link in the early Church between the Eucharist and the office of the Bishop. The local community celebrates a Eucharist that includes all, while the Bishop represents both the oneness of the community and its interconnectedness with all other Eucharistic communities. The Eucharist and the Episcopacy both function as essential structures that bring unity to the local church and forge connections with all the other local churches. In reflecting on this

ancient sense of the unity of the Church in Eucharist and Episcopacy, it seems appropriate in our own time to consider one possible expression of that unity to be the efforts of the Catholic bishops of one language group to produce a single translation of the *Roman Missal* for all their congregations.

As we consider the Bishop and the Eucharist it is striking to hear Henri de Lubac say: “The hierarchy has for its most basic *raison d’être* the offering of the Eucharist as the sign of Church unity” (cited in Doyle). That unity, as we have seen, takes in the unity within the one local church and the unity of all the local churches within the universal Church. In his work, *The Splendour of the Church*, de Lubac beautifully described the Bishop’s Eucharistic role in the unity of the Church:

Though only one cell of the whole body is actually present, the whole body is there virtually. The Church is in many places, yet there are not several Churches; The Church is entire in each one of its parts... Each bishop constitutes the unity of his flock... But each bishop is himself “in peace and in communion” with all his brother bishops who offer the same and unique sacrifice in other places, and make mention of him in their prayers as he makes mention of all of them in his. He and they form one episcopate only, and are all alike “at peace and in communion” with the Bishop of Rome, who is Peter’s successor and the visible bond of unity; and through them all the faithful are united. (cited in Doyle, pg. 66)

Drawing on this sense of ecclesial unity, the Fathers of the 1985 Synod remarked that the collegial spirit is the soul of the collaboration among the bishops in the regional, national and international levels. They further stated that the theology of collegiality is much more extensive than its mere juridical aspect, that the collegial spirit is broader than effective collegiality understood in an exclusively juridical way. In a practical application of this principle, the Synod Fathers urged bishops not merely to correct abuses but also to clearly explain to everyone the theological foundation of the sacramental discipline and of the liturgy. Every difference or variation, of course, is not an abuse to be corrected, hence the CDF Letter described an important task of the bishops in these words: “Fostering a unity that does not obstruct diversity, and acknowledging and fostering a

diversification that does not obstruct unity but rather enriches it, is a fundamental task of the Roman Pontiff for the whole Church, and... of each Bishop in the particular Church entrusted to his pastoral ministry” (no. 15).

Because we are reflecting on the ministry of priests and bishops together in Word and Sacrament, we need to consider the Church’s understanding of priesthood itself as a ministry. In *Pastores Dabo Vobis*, Pope John Paul II’s Post-Synodal Apostolic Exhortation on the Formation of Priests in the Circumstances of the Present Day (1992), the Holy Father stated that “Priests are called to prolong the presence of Christ, the One High Priest, embodying his way of life and making him visible in the midst of the flock entrusted to their care” (no. 15). Pope John Paul continued, saying “Without priests the Church would not be able to live that fundamental obedience which is at the very heart of her existence and her mission in history... in response to... Christ” (no. 1). It follows, then, as Bishop John D’Arcy has said, that “the priest’s fundamental relationship is to Jesus Christ, Head and Shepherd.” Our Holy Father, Pope Benedict XVI, then Cardinal Ratzinger, has clearly described what that personal relationship of the priest to Christ must be: “The priest must be a man who knows Jesus intimately, who has encountered him and learned to love him. For this reason the priest must be above all a man of prayer, a truly ‘spiritual’ man.”

The priest’s fundamental relationship, then, as Bishop John D’Arcy has said, “is to Jesus Christ, Head and Shepherd.” Thus the priest is a man for others, collaborating with others. Cardinal Ratzinger in *Called to Communion*, expressed the point clearly:

[O]rdination is not about the development of one’s own powers and gifts. It is not the appointment of a man as a functionary because he is particularly good at it, or because it suits him, or simply because it strikes him as a good way to earn his bread; it is not a question of a job in which someone secures his own livelihood by his own abilities, perhaps in order to rise later to something better.

As Monsignor Philip Murnion once put it so succinctly, “ordination is not a license for private practice.”

What is the significance and importance of the Eucharist in the life and ministry of the priest? Pope

John Paul II, in *Pastores Dabo Vobis*, stated that “Pastoral Charity, which has its specific source in the Sacrament of Holy Orders, finds its full expression and its supreme nourishment in the Eucharist” (no. 23). Once again, liturgy is a summit and a fountain, in this case of the pastoral ministry of the priest. Earlier on, the Fathers of the Second Vatican Council, in the Decree *Christus Dominus*, had said that “In discharging their duty of sanctifying their people, pastors should see to it that the celebration of the Eucharistic Sacrifice is the center and culmination of the whole life of the Christian community” (no. 30.2).

Roger Cardinal Mahony has said that priests are not merely the sum total of what they do; what they do proceeds from what they are: priests in Christ the High Priest. In the Cardinal’s trenchant phrasing, “If we are what we do, then when we don’t, we are not!” I believe this tension between what a priest is (“other,” configured to Christ the High Priest) and what a priest does (serving the people in daily tasks and circumstances) is related to a tension that Father Raymond Brown pointed out four decades ago, in his brief study, *Priest and Bishop*. Father Brown described the tension in this way: the presbyters, described in the Pastoral Letter in the New Testament, were to be ideal models for Christian community, in virtues and in ordinary life. They were chosen, in part, for knowing how to be good husbands and fathers, how to run a household. On the other hand,

the Old Testament levitical priests offered sacrifice in the Temple, were totally removed from the secular, and wore special vestments. When elements of both of these models were incorporated into the ministry and life of New Testament priests, a tension naturally arose.

Raymond Brown said that he valued the tension, while Hans Küng wished to get rid of it. Father Brown is worth citing here:

As I understand the position of Hans Küng, he regards the introduction of Old Testament levitical ideas into the Christian ministry as an aberration and would dispense with it. I take the opposite view that in God’s providence this was a way of preserving unique value from Israel and that the tension, while difficult, is healthy... I recognize that there are many in our time who prefer to dissolve the tensions of two expectations by getting rid of one. For me, that is an impoverishment of Christianity... The Church and the sacraments, instituted by Christ and yet going beyond any blueprint or expressed, detailed plan uttered by Jesus, involve a tension. So also does a ministry, identifiable with the community from whence the minister springs and yet set apart for service in the presence of God and representing Christ the priest.

## Reverend Richard Hilgartner Appointed Secretariat’s Next Executive Director



Monsignor David Malloy, General Secretary of the United States Conference of Catholic Bishops, has announced that Monsignor Anthony F. Sherman, Executive Director of the USCCB Secretariat of Divine Worship, will conclude his term of service in spring 2011. To succeed him, Monsignor Malloy has appointed Father Richard Hilgartner, the Secretariat’s Associate Director. A search for a new Associate Director of the Secretariat has begun.

### 2012 Liturgical Calendar Available for Purchase

The 2012 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: Sr. Clelia Cecchetti, SP.