



# NewsLetter

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## **Pope Benedict XVI Appoints New CDWDS Prefect**

Antonio Cardinal Cañizares Llovera, Archbishop of Toledo and Primate of Spain, has been appointed the new Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments by Pope Benedict XVI. He succeeds Francis Cardinal Arinze, whose resignation was accepted by the Holy Father. The appointment was announced on December 9, 2008.

Cardinal Cañizares was born on October 15, 1945 in Utiel, Spain. He was ordained a priest in 1970, and was later appointed Bishop of Ávila in 1992. Four years later, he was made Archbishop of Granada. In 2002, he was appointed Archbishop of Toledo, which is the Primatial See of Spain. Pope Benedict XVI elevated Archbishop Cañizares to a Cardinal-Priest at a consistory on May 21, 2006.

The members of the Committee on Divine Worship look forward to working together with the new Prefect and the members of the Congregation to continue the ongoing reform of the Liturgy inspired by the Second Vatican Council, especially as the translation of the third edition of the *Roman Missal* progresses toward completion and implementation.

## **In Revote, USCCB Approves Proper of Seasons Gray Book; Bishops Also Approve Psalter and *Blessing of a Child in the Womb***

The Latin Church members of the USCCB approved the “Gray Book” of the Proper of Seasons of the *Roman Missal* during the November 2008 plenary meeting in Baltimore, Maryland. The Gray Book – prepared by the International Commission on English in the Liturgy (ICEL) – received a two-thirds majority vote, and now will be sent to the Holy See for *recognitio*.

After the text of the Proper of Seasons failed to receive a two-thirds majority at the June 2008 plenary meeting in Orlando, Florida, it was returned to the body of Bishops for review and modifications. More than 200 modifications to the text were accepted by the Committee on Divine Worship. Several additional amendments were submitted during the November meeting and were accepted by the body before the final discussion and vote on the text. The body of Bishops approved the Gray Book in a 189-30 vote.

The ten remaining sections of the *Roman Missal* will be presented to the USCCB for approval in 2009 and 2010. A similar process is being followed by the conferences of Bishops of other English-speaking countries.

In addition to the Proper of Seasons, the Latin Church Bishops also approved the Revised Grail Psalter by the Monks of Conception Abbey for liturgical use in the Dioceses of the United States, as well as a newly-composed Order for the Blessing of a Child in the Womb in English and Spanish. Both texts will be sent to the Holy See for *recognitio*.

The Revised Grail Psalter, which was passed by a vote of 203-5, will ultimately become the Psalter for all liturgical books which make use of the Psalms. Each of those books, when revised to incorporate the new Psalter, will require its own vote by the Conference of Bishops and subsequent *recognitio* from the Holy See. In their approval of the Psalter, the Bishops acknowledged the value of the Revised Grail text for its musicality, its ability to be used in various musical forms, its fidelity to the Hebrew text, preservation of the Hebrew sense of strophes for each line, and its sensitivity to Christological references. In addition to the USCCB, the Bishops' Conference of Kenya also voted to use the Revised Grail Psalter; the Congregation for Divine Worship and the Discipline of the Sacraments is presently reviewing the text to provide a speedy *recognitio*.

English and Spanish versions of a new Order for the Blessing of a Child in the Womb/Rito de Bendición de una Criatura en el Vientre were also adopted by the Latin Rite members of the USCCB by votes of 223-1 and 224-0, respectively. This blessing was prepared by the USCCB Committee on Pro-Life Activities to support the parents awaiting the birth of their child, to encourage, especially in the parish setting, prayers for and recognition of the precious gift of the child in the womb, and to foster respect for human life within society. The proposed blessing is distinct from the Blessing of Parents before Childbirth found in the *Book of Blessings*. The Committee on Pro-Life Activities had been asked by a number of dioceses for a Blessing of a Child in the Womb. After being unable to find an existing blessing for a newly conceived child, the Committee prepared this new blessing and submitted it to the Committee on Divine Worship for consideration.

Upon receiving the *recognitio* of the Congregation on Divine Worship and the Discipline of the Sacraments for use in the dioceses of the United States of America, the Blessing of a Child in the Womb Within Mass and Outside Mass, in English and in Spanish, will be included in future editions of the *Book of Blessings (de Benedictionibus)* when that text is revised.

## **November 2008 Meeting of the USCCB Committee on Divine Worship**

The Committee on Divine Worship met in Baltimore, Maryland on November 9, 2008 to discuss several items, including two "Gray Books" prepared by the International Commission on English in the Liturgy (ICEL), a review of a survey on the Sign of Peace at Mass, promulgation issues regarding the Revised Grail Psalter, and an extended discussion of catechesis for the third edition of the *Roman Missal*.

### **ICEL Gray Books: *Ritual Masses and Masses for Various Needs and Intentions***

Members of the Committee considered two Gray Books prepared by ICEL. After reviewing the changes that were made by ICEL from the "Green Book" consultation to the Gray Book, the Committee decided to forward the texts to the Administrative Committee to be placed on the agenda of the June 2009 meeting of the United States Conference of Catholic Bishops. As was the case with the *Proper of Seasons*, the Committee will be open to whatever modifications the Bishops wish to make to the text. Members observed that progress had been made in the quality of the translation.

### **Survey of the Sign of Peace at Mass**

The Committee reviewed the findings of a survey requested of the USCCB by the Congregation on Divine Worship and the Discipline of the Sacraments regarding the placement of the Sign of Peace at Mass. Of the 89 Bishops who responded, 66% supported moving the Sign of Peace after the Prayer of the Faithful and before the Presentation of the Gifts, 32% recommended retaining the Sign of Peace at its current location before the *Agnus Dei*, and 2% offered alternative opinions. A report from the USCCB was submitted to the Congregation's then-Prefect, Francis Cardinal Arinze.

### **Promulgation of the Revised Grail Psalter**

Members discussed various publication and implementation issues surrounding the Revised Grail Psalter by the Monks of Conception Abbey. If and when the *recognitio* of the Holy See is received for the Psalter, musicians could begin to compose music for the Psalms. Because the Instruction *Liturgiam authenticam* calls for the revision of all liturgical books, the Revised Grail Psalter will become part of the various rituals as those books are reviewed and approved by the entire Conference of Bishops.

### **Catechesis on the Third Edition of the Roman Missal**

An extensive discussion was held on plans for the reception of the *Roman Missal*. The Committee agreed that with the present timetable, the remote preparation for the reception of the new translation would go into effect upon the completion of the review of the Gray Books by the Bishops at the end of 2010. The more immediate preparation would happen once the *recognitio* was received from Rome. It will take publishers about one year from the time of the *recognitio* to prepare the materials for publication.

Materials are being produced at the present time by two groups. One is the “Leeds Group” (named for the Diocese of Leeds, England). The Bishop of Leeds, Arthur Roche, formed this international group to develop materials that can be used to prepare people for the reception of the new translation. The Leeds Group hopes to have all of its material ready for use by Advent 2009. The other group preparing materials is the Federation of Diocesan Liturgical Commissions (FDLC), which hopes to have its final papers completed by May 2009. Committee members reviewed some of the projected formational material presented by the FDLC. Their suggestions will be forwarded to the authors. The same material was also extensively reviewed by the attending members of the FDLC at their recent National Meeting in October.

After review by the Committee on Divine Worship, access to these materials would be available through the Secretariat’s website. Readers are reminded that this website is currently active at [www.USCCB.org/liturgy/missalformation](http://www.USCCB.org/liturgy/missalformation); new material is posted as it is developed.

The Committee is aware that starting too early with the preparation could be counter-productive. Still, dioceses are already asking for materials; these will be presented as soon as they are available. It is up to the individual dioceses to determine the usefulness of some type of early preparation. The Committee felt that general formation sessions sponsored by individual dioceses could be beneficial. It is the hope of the Committee, however, to develop a plan for the remote and immediate formation processes that would be implemented by all dioceses at the same time. The Committee also began an initial discussion about the question of funding that will be necessary for the project.

Finally, the USCCB Task Force for Faith Formation and Sacramental Practice is committed “to facilitate the prospective introduction, reception, and implementation of the new translation of the *Missale Romanum, editio typica tertia* to the Church in the United States” as one of its two goals for the next three years. Archbishop Wilton Gregory of Atlanta is the Committee on Divine Worship’s representative on the Task Force, thus assuring that the efforts of the Committee will be in accord with those of the priorities established by the body of Bishops.

Publishers will be developing materials for purchase that might also be used as the time for implementation draws closer. The Committee is still committed to having one release date for the text once the *recognitio* is obtained. It does not wish texts to be used for the celebration of Mass prior to the completion of the proximate preparation.

### **Other Items**

Finally, the Committee reviewed the situation in the United States regarding general absolution in the Sacrament of Reconciliation, and concluded that the pastoral norms and their implementation are sufficient for the United States at present. In addition, members addressed an inquiry from an Ecclesiastical Province on the present arrangement of holy days of obligation in the United States. That province may bring this issue to the attention of the Administrative Committee in the future.

## Liturgical Propositions from the Twelfth Synod of Bishops on the Word of God

*The Twelfth Ordinary General Assembly of the Synod of Bishops met at the Vatican from October 5 to 26, 2008 to consider the topic The Word of God in the Life and Mission of the Church. The Synod Fathers presented 55 propositions to Pope Benedict XVI for his consideration in preparing a Post-Synodal Apostolic Exhortation. For the benefit of our readers, we present the propositions related to the Liturgy in an unofficial English translation:*

### PROPOSITION 14: The Word of God and Liturgy

The assembly, gathered and reunited by the Spirit to listen to the proclamation of the Word of God, is transformed by the same action of the Spirit who is made manifest in the celebration. In fact, where there is the Church, there is the Spirit of the Lord; and where the Spirit of the Lord is, there also is the Church (cf. Saint Irenaeus, *Adversus Haereses*, III, 24, 1).

The Synod Fathers confirm that the liturgy constitutes the privileged place in which the Word of God fully expresses itself: in the celebration of the sacraments, above all in the Eucharist; in the Liturgy of the Hours; and the liturgical year. The mystery of the salvation narrated in Sacred Scripture finds in the liturgy its proper place of announcing, listening, and actualization.

For this reason we ask, for example, that:

- The book of Sacred Scripture, even outside of the liturgical action, should have a visible place of honor in the interior of the church.
- The use of silence should be encouraged after the first and second readings, and after the end of the homily, as suggested in the *General Instruction of the Roman Missal* (cf. n. 56).
- Celebrations of the Word of God centered on the Sunday readings could be provided.
- The readings of Sacred Scripture should be proclaimed from worthy liturgical books, the *Lectionary* and the *Book of the Gospels*, and they should be treated with the deepest respect for the Word of God which is contained within them.
- The *Book of the Gospels* should be honored with a procession preceding its proclamation, above all during solemnities.
- The role of “servants of proclamation” should be highlighted: lectors and cantors.
- Lectors (men and women) should be adequately formed so that they can proclaim the Word of God in a clear and comprehensible manner. They should be invited to study and to witness by their lives to the content of the Word they read.
- The Word of God should be proclaimed in a clear way, having familiarity with the dynamics of communication.
- Those are not forgotten, in particular during the Eucharistic Liturgy, persons who have difficulty receiving the Word of God communicated in the usual way, such as the blind and those who cannot hear.
- A competent and effective use of acoustic instruments should be made.

Moreover, the Synod Fathers feel the duty to recall the grave responsibility of those who preside at the Holy Eucharist never to substitute the texts of Sacred Scripture with other texts. No text of spirituality or literature can match the value and the richness that is contained in Sacred Scripture that is the Word of God.

### PROPOSITION 15: Homiletics and a “Directory on Homilies”

The homily enables the Word that is proclaimed to be actualized: “Today this scripture passage is fulfilled in your hearing” (Lk 4:21). It leads to the mystery that is being celebrated, invited to the mission, and shares the joys and the pains, the hopes and fears of the faithful—preparing the liturgical assembly for the profession of faith (the Creed) and the universal prayer of the Mass.

There should be a homily at all Masses *cum populo*, even during the week. Preachers (bishops, priests, and deacons) must prepare themselves in prayer, in order that they may preach with conviction and passion. They must ask themselves three questions:

- What do the proclaimed readings say?
- What do they say to me personally?
- What must I say to the community, in light of its concrete situation?

The preacher must above all be formed by the Word of God which he announces.

The homily must be nourished by doctrine and transmit the teaching of the Church for strengthening the faith, to call the faithful to conversion in the framework of the celebration and to prepare them to live out the Eucharistic Paschal Mystery.

In order to help the preacher in the ministry of the Word, and in continuity with the instruction of the Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* (no. 46), the Synod Fathers wish for a Directory on Homilies, which should explain, together with the principles of homiletics and the art of communication, the content of biblical themes contained in the readings used in the liturgy.

#### PROPOSITION 16: The *Lectionary*

It is recommended that an examination of the Roman *Lectionary* be given in order to see if the actual selection and ordering of the readings is truly adequate for the mission of the Church in this historical moment. In particular, the link of the reading of the Old Testament with the Gospel passage should be reconsidered, so that it does not imply too restrictive a reading of the Old Testament or an exclusion of other important passages.

The review of the *Lectionary* could be made in dialogue with those ecumenical partners who use this common *Lectionary*.

It is hoped that an authoritative investigation be undertaken of the problem of the *Lectionary* in the liturgies of the Eastern Catholic Churches.

#### PROPOSITION 17: The Ministry of the Word and Women

The Synod Fathers recognize and encourage the service of the laity in the transmission of the Faith. Women, in particular, have on this point an indispensable role above all in the family and in catechesis. In fact, they know how to enkindle listening to the Word, a personal relationship with God, and to communicate the sense of forgiveness and of sharing the Gospel.

It is hoped that the ministry of Lector be opened also to women, so that in the Christian community their role in the proclamation of the Word is recognized.

#### PROPOSITION 18: Celebrations of the Word of God

According to the various forms received from the liturgical tradition, the celebration of the Word of God is recommended (cf. SC 35). Many ecclesial communities that do not have the possibility of the Sunday Eucharistic celebration find in the celebration of the Word the food for their own faith and Christian testimony.

The celebration of the Word is one of the privileged places of an encounter with the Lord, because in this proclamation, Christ becomes present and continues to speak to His people (cf. SC 7). Also, in the midst of the din of today, which makes effective listening difficult, the faithful are encouraged to cultivate a disposition to interior silence in order to listen to the Word of God which transforms life.

The Synod Fathers recommend the formulation of ritual directories based on the experience of the Churches in which well-formed catechesis is regularly conducted around the Word of God for the Sunday assembly. Their scope is to avoid confusion between these celebrations and the Eucharistic liturgy.

The reception of the Word, the prayer of praise, the offering of thanksgiving, and the intercession that make up the celebration of the Word of God are manifestations of the Spirit in the hearts of the faithful and in the Christian assembly gathered around the Word of God. The Holy Spirit, in fact, enables the Word of God proclaimed and celebrated to bear fruit in the hearts and lives of those who receive it.

Moreover, we believe also that pilgrimages, feasts, diverse forms of popular piety, missions, and spiritual retreats and special days of penance, reparation, and pardon can be concrete opportunities offered to the faithful to celebrate the Word of God to increase their awareness of it.

#### PROPOSITION 19: The Liturgy of the Hours

The Liturgy of the Hours is a privileged form of listening to the Word of God because it puts the faithful in contact with Sacred Scripture and with the living Tradition of the Church. Therefore, the Synod hopes that the faithful participate in the Liturgy of the Hours, above all Lauds and Vespers. For this, where it does not yet exist, it would be useful to prepare a simple form of the Liturgy of the Hours.

Bishops, priests, deacons, religious, and those in the Church who are bound to do so, are reminded of their sacred duty to pray the Liturgy of the Hours. Moreover, it is vividly recommended for the lay faithful, that this Liturgy becomes in a more true sense the prayer of the entire Church.

#### PROPOSITION 40: The Word of God and Liturgical Art

The great tradition of East and West has always respected all artistic expressions, in a specific way sacred images, inspired by Sacred Scripture.

We appreciate all artists who are in love with beauty: poets, men and women of letters, painters, sculptors, musicians, people of the theater and cinema. They have contributed to the decoration of our churches, the celebration of our faith, the enrichment of our liturgy, and at the same time, many of them have helped to make visible the invisible world and to translate the divine message in the language of forms and figures. For all of this the Synod offers profound gratitude.

It is necessary to renew in every cultural area a new season in which art can rediscover biblical inspiration in order to be an instrument which can proclaim, sing, and promote contemplation of the manifestation of the Word of God.

Bishops, with necessary help, should take care in the construction of churches so that they may be fitting for the proclamation of the Word, for meditation, and for the celebration of the Eucharist. Sacred spaces even outside of the liturgical celebration should be elegant, presenting the Christian mystery in relation to the Word of God.

### **December 2008 Meeting of the *Vox Clara* Committee**



**Members and Advisors of the *Vox Clara* Committee** – (seated left to right): Archbishop Oscar Lipscomb, Francis Cardinal George, OMI, Francis Cardinal Arinze, *Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS)*, George Cardinal Pell, *Committee Chairman*, Justin Cardinal Rigali; (standing left to right): Fr. Anthony Ward, *CDWDS Undersecretary*, Fr. Jeremy Driscoll, OSB, Msgr. Gerard McKay, Fr. Dennis McManus, Archbishop Alfred Hughes, Archbishop Terrance Prendergast, Bishop Philip Boyce, Archbishop Albert Malcolm Ranjith, *CDWDS Secretary*, Archbishop Peter Sarpong, Archbishop Kelvin Felix, Msgr. James Moroney, Msgr. James O'Brien, *CDWDS official*, and Abbot Cuthbert Johnson.

The *Vox Clara* Committee met for the sixteenth time from December 1 – December 3, 2008 in the offices of the Congregation for Divine Worship and the Discipline of the Sacraments in Rome. This Committee of senior Bishops from Episcopal Conferences throughout the English-speaking world was formed by the Congregation on July 19, 2001 in order to provide advice to the Holy See concerning English-language liturgical books and to strengthen effective cooperation with the Conferences of Bishops in this regard.

The *Vox Clara* Committee is chaired by Cardinal George Pell, Sydney (Australia). The participants in the meeting were Archbishop Oscar Lipscomb, Mobile (USA), who serves as First Vice-Chairman; Cardinal Justin Rigali, Philadelphia (USA), who serves as Treasurer; Cardinal Francis George, O.M.I., Chicago (USA); Archbishop Alfred Hughes, New Orleans (USA); Archbishop Terrence Prendergast, S.J., Ottawa (Canada);

Archbishop Peter Kwasi Sarpong, Kumasi (Ghana); Archbishop Kelvin Felix (Dominica) and Bishop Philip Boyce, O.C.D., Raphoe (Ireland). Also members of the Committee, though not present at the meeting, are Cardinal Cormac Murphy-O'Connor, Westminster (England), who serves as Secretary and Cardinal Oswald Gracias, Bombay (India), who serves as Second Vice-Chairman.

The members were assisted in their work by the following Advisors: Abbot Cuthbert Johnson, O.S.B. (England), Monsignor Gerard McKay (Rome), Reverend Dennis McManus (USA), Reverend Jeremy Driscoll, O.S.B. (USA), and Monsignor James P. Moroney (USA), Executive Secretary. The support and assistance of officials of the Congregation was once again gratefully noted.

The meeting was primarily devoted to a careful review of the ICEL Gray Book for the Proper of Seasons, as recently approved by several of the English-speaking Conferences of Bishops. The members were gratified by the high quality of amendments offered by the Conferences and frequently noted their capacity to improve significantly the precision and proclaimability of the texts. The indispensable role played by the Conferences of Bishops both at the stages of consultation and final amendment and approval has borne great fruit.

With this meeting, the *Vox Clara* Committee has completed its recommendations to the Congregation concerning the Proper of Seasons, the largest and most challenging of the segments of the *Roman Missal*. With eight further Gray Books pending consideration by the Conferences of Bishops, the members noted the pastoral imperative of completing this project as expeditiously as possible. Methods by which the Congregation could support the Conferences in these important last stages of their work were explored, along with ways in which a rapid confirmation of the entire *Missal* could be assured once all the segments have been approved.

In its meeting with Cardinal Francis Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, and Archbishop Albert Malcolm Ranjith, Secretary of the Congregation, the members thanked the superiors of the Congregation for the recent confirmation of the Order of Mass, the first of the segments of the *Roman Missal* to be approved. In expressing his gratitude for the work of each of the Conferences of Bishops, the Prefect noted, in particular, the helpfulness of the amendments received from the United States Conference of Catholic Bishops. While thanking the members and advisors for their continuing advice to the Congregation, the Cardinal expressed his hopes for an expeditious completion of the work.

The members of the Committee concluded by renewing their commitment to a completion of the *Roman Missal* in the near future. The Committee will meet again in August 2009 in Rome.

### ***In Memoriam: Rev. Chrysogonus Waddell, OCSO***

Father Chrysogonus Waddell, a Trappist monk, liturgist, composer, and scholar, passed away at the age of 78 on November 23, 2008, at the Abbey of Gethsemani in Trappist, Kentucky. He was born in 1930, and converted to Catholicism at age 19. Fr. Waddell entered the Abbey and took monastic vows in September 1952. He studied music at the Philadelphia Conservatory and, in 1956 was sent by his Order for further theological study at the Pontifical Athenaeum of Saint Anselm in Rome. He was the former choirmaster of the Abbey of Gethsemani, and the assistant director of the Notre Dame Folk Choir. A composer himself, the major focus of his work has been the adaptation of Gregorian chant for use in the vernacular liturgy. Fr. Waddell was responsible for editing such significant works as the *Summer-Season Molesme Breviary* (four volumes), the *Twelfth Century Cistercian Hymnal* (two volumes) and *Two Early Cistercian Libelli Missarum*. For a number of years, he served as an advisor to the USCCB's then-Committee on the Liturgy.

*May his soul, and all the souls of the faithful departed, rest in peace.*

**O**n the twenty-fifth day of December, unknown ages from the time when God created the heavens and the earth and then formed man and woman in his own image.

Several thousand years after the flood, when God made the rainbow shine forth as a sign of the covenant.

Twenty-one centuries from the time of Abraham and Sarah; thirteen centuries after Moses led the people of Israel out of Egypt.

Eleven hundred years from the time of Ruth and the Judges; one thousand years from the anointing of David as king; in the sixty-fifth week according to the prophecy of Daniel.

In the one hundred ninety-fourth Olympiad; the seven hundred fifty-second year from the foundation of the city of Rome.

The forty-second year of the reign of Octavian Augustus; the whole world being at peace, Jesus Christ, eternal God and Son of the eternal Father, desiring to sanctify the world by his most merciful coming, being conceived by the Holy Spirit, and nine months having passed since his conception, was born in Bethlehem of Judea of the Virgin Mary.

**THIS IS THE NATIVITY OF OUR LORD JESUS CHRIST  
ACCORDING TO THE FLESH.**

*- Adapted from the Roman Martyrology*



**The Committee on Divine Worship and  
Staff of the Secretariat of Divine Worship  
Wish You a Blessed Christmas and Happy New Year 2009!**

