

# Orantes

Newsletter of the Office for Divine Worship  
of the Diocese of Worcester

June 2025

## SUMMER UPDATES

OFFICE FOR DIVINE WORSHIP  
19 Chatham Street  
Worcester, MA 01609

508-798-0417  
[ofworship@worcesterdiocese.org](mailto:ofworship@worcesterdiocese.org)

Reverend Alfredo Porras  
Director

Elizabeth Marcil  
Associate Director

Deacon Colin Novick  
Assistant Director

Monsignor James P. Moroney  
editor, consultant

With the beginning of summer, this issue reviews a variety of liturgical actions of the USCCB, including the confirmation of the English language *Liturgical Bible* approved by the body of Bishops last November and the submission of the revised *Liturgy of the Hours, Second Edition* for the requisite confirmation of the Holy See (both on page 7). Clarifications regarding the liturgical celebration of the solemnities of All Saints and All Souls are also included (page 8).

The issue begins with a reflection on comments offered by Pope Leo XIV on the importance of a sense of mystery in the celebration of the Liturgy. The reflection seeks to place his comments in the context of the liturgical renewal as envisioned by the Fathers of the Second Vatican Council. (page 2).

## Pope Leo XIV on a “Sense of Mystery”

On May 14, 2025, Pope Leo XIV addressed participants in the Jubilee of Oriental Churches on a variety of topics. In the course of his remarks, he spoke of



[the] great need [for the Church] to recover the sense of mystery that remains alive in your liturgies, liturgies that engage the human person in his or her entirety, that sing of the beauty of salvation and evoke a sense of wonder at how God’s majesty embraces our human frailty!...It is vital, then, that you preserve your traditions without attenuating them, for the sake perhaps of practicality or convenience, lest they be corrupted by the mentality of consumerism and utilitarianism.

Note that the Holy Father points to three ways in which this “sense of mystery” “remains alive” in Oriental liturgical celebrations. I propose to examine each of these ways within the framework of the liturgical reform envisioned by the Fathers of the Second Vatican Council for the Roman Rite, as that reform has sought “to [1] engage the human person in his or her entirety, [2] sing of the beauty of salvation and [3] evoke a sense of wonder at how God’s majesty embraces our human frailty!”

### **To engage the human person in his or her entirety**

Engagement of Christ’s Faithful in the liturgical action was proposed by the Council Fathers as the “goal to be considered before all else”<sup>1</sup> in the liturgical renewal set forth by the Council Fathers. Indeed, they insisted that “fully conscious, and active participation in liturgical celebrations ...is demanded by the very nature of the Liturgy.”<sup>2</sup>

---

<sup>1</sup> *Sacrosanctum Concilium* [SC], no. 14.

<sup>2</sup> *Ibid.*

The *Constitution on the Liturgy* repeatedly insisted that by such participation Christ's Faithful are called to join the sacrifices of their lives to the Sacrifice of the Altar. Such participation demands the engagement of the whole person. It is "fully conscious," engaging the mind in understanding the rites in which we take part. From this follows the insistence on rites which are easy to understand, the indispensable need for liturgical education and even the development of a liturgical vernacular.



This is why Pope Saint John Paul II would subsequently urge pastors to help the faithful to "understand the meaning of the Liturgy's words and actions, to pass from its signs to the mystery which they contain, and to enter into that mystery in every aspect of their lives."<sup>3</sup>

Furthermore, such participation demands that the Christian Faithful actively join the sacrifices of their lives to the Sacrifice of the Altar. The *Roman Missal* promotes "the Church's intention...that the faithful not only offer this spotless Victim but also learn to offer themselves, and so day by day to be brought to perfection, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all."<sup>4</sup>

This is why the Council's *Decree on the Life and Ministry of Priests* urges priests to "instruct their people to offer to God the Father the Divine Victim in the Sacrifice of the Mass, and to join to it the offering of their own lives."<sup>5</sup>

In the past half century, efforts at implementing the liturgical renewal have largely succeeded in encouraging Christ's Faithful to participate in the Mass by means of acclamations, songs, ritual gestures, processions and other "outward signs of communal celebration."<sup>6</sup> In more recent years, Pope

---

<sup>3</sup> Pope Saint John Paul II, *Mane Nobiscum Domine*, n. 17.

<sup>4</sup> *General Instruction of the Roman Missal* [GIRM], no. 79f

<sup>5</sup> *Presbyterorum Ordinis*, no. 5.

<sup>6</sup> GIRM, no. 34.

Benedict XVI and others have helped us to appreciate how this external participation must be rooted in and fostered by the engagement of the entire human person in the Sacred Liturgy. Only once we appreciate the importance of joining our entire lives, with all their hopes, fears, sacrifices and struggles to the Sacrifice of the Altar, will we have fully realized that actual participation envisioned by the Council Fathers.

### **To sing of the beauty of our salvation**

Pope Benedict XVI reflects on the inherent connection of beauty and the Liturgy in his Apostolic Exhortation, *Sacramentum Caritatis*.

...the Liturgy is inherently linked to beauty: it is *veritatis splendor*. The Liturgy is a radiant expression of the paschal mystery, in which Christ draws us to himself and calls us to communion.<sup>7</sup>

It is in the Sacred Liturgy that Pope Benedict XVI sees a more perfect manifestation of beauty because, he continues:

The truest beauty is the love of God, who definitively revealed himself to us in the paschal mystery. The beauty of the Liturgy is part of this mystery; it is a sublime expression of God's glory and, in a certain sense, a glimpse of heaven on earth.<sup>8</sup>

For this reason, he urges us to exercise “the care which is needed, if the liturgical action is to reflect its innate splendor.”<sup>9</sup>

Repeatedly, Pope Benedict XVI returned to the beauty of sacred music, which is “capable of touching the heart, of

---

<sup>7</sup> *Sacramentum Caritatis*, no. 35.

<sup>8</sup> *Ibid.*

<sup>9</sup> *Ibid.*



communicating a message, of elevating the soul.”<sup>10</sup> In this regard, we naturally recall that when Saint Augustine set forth his oft-quoted axiom “song befits the lover” (*Cantare amantis est*), he was speaking in the context of sacred music.

Thus, Pope Leo’s call, then, to restore “a sense of mystery” to the Liturgy, is rooted in an appreciation of the beauty of liturgical rites and songs by which we sing of our salvation.<sup>11</sup>

### **To evoke a sense of wonder at how God’s majesty embraces our human frailty**

Finally, the Holy Father’s reflection recalls Pope Saint John Paul II’s deep desire to call us to a “profound amazement and gratitude” in the celebration of the Liturgy, a sense of our littleness in face of the reality of the great things which God has done for us.



This amazement should always fill the Church assembled for the celebration of the Eucharist. But in a special way it should fill the minister of the Eucharist. For it is he who, by the authority given him in the sacrament of priestly ordination, effects the consecration. It is he who says with the power coming to him from Christ in the Upper Room: “This is my body which will be given up for you This is the cup of my blood, poured out for you...”. The priest says these words, or rather he puts his voice at the disposal of the One who spoke these words in the Upper Room and who desires that they should be repeated in every generation by all those who in the Church ministerially share in his priesthood.<sup>12</sup>

Pope Saint John Paul II suggests that a rekindling of this Eucharistic “amazement” is best accomplished by

---

<sup>10</sup> Pope Benedict XVI, August 31, 2011.

<sup>11</sup> Cf. Psalm 95:1.

<sup>12</sup> Pope Saint John Paul II, *Ecclesia de Eucharistia* [EE], no. 5.

contemplation of the face of Christ in the Holy and Living Sacrifice.

To contemplate Christ involves being able to recognize him wherever he manifests himself, in his many forms of presence, but above all in the living sacrament of his body and his blood. The Church draws her life from Christ in the Eucharist; by him she is fed and by him she is enlightened.<sup>13</sup>



### Conclusion

The world is hungry to receive the liturgical guidance of our new Holy Father at a critical juncture in the implementation of the postconciliar liturgical renewal. In order to assure that our understanding of the Liturgy and its forms of celebration grow organically from the vision of the Council Fathers, however, a careful, reasoned and humble study of all the conciliar and postconciliar teachings of the Church is indispensable.

In his brief call to embrace a “sense of mystery” in our celebrations of the Sacred Liturgy, Pope Leo XVI provides us with an opportunity to newly embrace the untapped depths of *Sacrosanctum concilium*, and to awaken the People of God to a full participation in the beauty and wonder of the Mass.

...liturgies that engage the human person in his or her entirety, that sing of the beauty of salvation and evoke a sense of wonder at how God’s majesty embraces our human frailty!

Pope Leo XVI

---

<sup>13</sup> EE, no. 6.

## Holy See Confirms USA Liturgical Bible

A new English translation of the Old and New Testaments for liturgical use in the dioceses of the United States has been confirmed by the Dicastery for Divine Worship and the Discipline of the Sacraments, in a decree dated April 13, 2025 (Prot. n. 41/25).

This project, first announced by the USCCB in 2012, provides the base liturgical texts for future editions of the *Lectionary for Mass* and other liturgical books. The *Liturgical Bible* is made up of the *New American Bible* Old Testament, *The Abbey Psalms and Canticles* and the *New American Bible* New Testament.



Approved by the USCCB at its November 2024 plenary meeting, the *Liturgical Bible* has already been introduced into the recently revised *Liturgy of the Hours, Second Edition*. The offices of the USCCB will carry out their usual editorial review processes before recommending a timetable for implementation to Archbishop Timothy P. Broglio, USCCB President.

## USCCB Sends Revised LOH to the Holy See<sup>14</sup>

Six months after the final vote on its elements by the body of bishops, the manuscript and accompanying documentation of the *Liturgy of the Hours, Second Edition* was transmitted to the Holy See's Dicastery for Divine Worship and the Discipline of the Sacraments on May 29, 2025, the memorial of Pope St. Paul VI. The Committee on Divine Worship, meanwhile, continues to plan for the implementation of the new translation of the Divine Office once it is confirmed.

---

<sup>14</sup> Reprinted from the April 2025 issue of the *USCCB Committee on the Liturgy Newsletter*.



## Clarifications on Liturgical Calendar 2025<sup>15</sup>



In 2025, the **Solemnity of All Saints** on November 1<sup>st</sup> falls on a Saturday, with the **Commemoration of All the Faithful Departed** (All Souls' Day) taking place on the following Sunday, November 2<sup>nd</sup>. The Secretariat of Divine Worship reminds all concerned about the situation regarding the correct Mass and Office to be used during November 1–2. Both All Saints Day and All Souls' Day are ranked at no. 3 on the Table of Liturgical Days. Thus, on Friday evening, October 31, Evening Prayer I of All Saints is celebrated. On Saturday, November 1, both Morning and Evening Prayer II of All Saints Day are celebrated, though for pastoral reasons where it is the custom, Evening Prayer II may be followed by Evening Prayer for the Dead. For Sunday, November 2, the Office for the 31<sup>st</sup> Sunday in Ordinary Time is said, especially in individual recitation; the Office of the Dead may be used, however, if Morning or Evening Prayer is celebrated with the people.<sup>16</sup>

On Friday evening, Masses are those of the day since All Saints Day is not a day of precept this year and thus may not be anticipated. On Saturday evening, any normally scheduled anticipated Masses should be for All Souls' Day. (If desired for pastoral reasons, a Mass of All Saints Day outside the usual Mass schedule may be celebrated on Saturday evening). The following chart may be helpful in this regard:

Date	Evening Mass	Liturgy of the Hours
Saturday, November 1, 2025	All Souls (anticipated)	Morning & Evening Prayer II of All Saints (EP of the Dead optional after EP II of All Saints)
Sunday, November 2, 2025	All Souls	<i>Individual recitation:</i> Morning & Evening Prayer II of 31 <sup>st</sup> Sunday in Ordinary Time <i>Celebrated with the people:</i> Office of the Dead

<sup>15</sup> Reprinted from the May 2025 issue of the *USCCB Committee on the Liturgy Newsletter*.

<sup>16</sup> see *Liturgy of the Hours*, vol. IV, Proper of Saints, November 2.

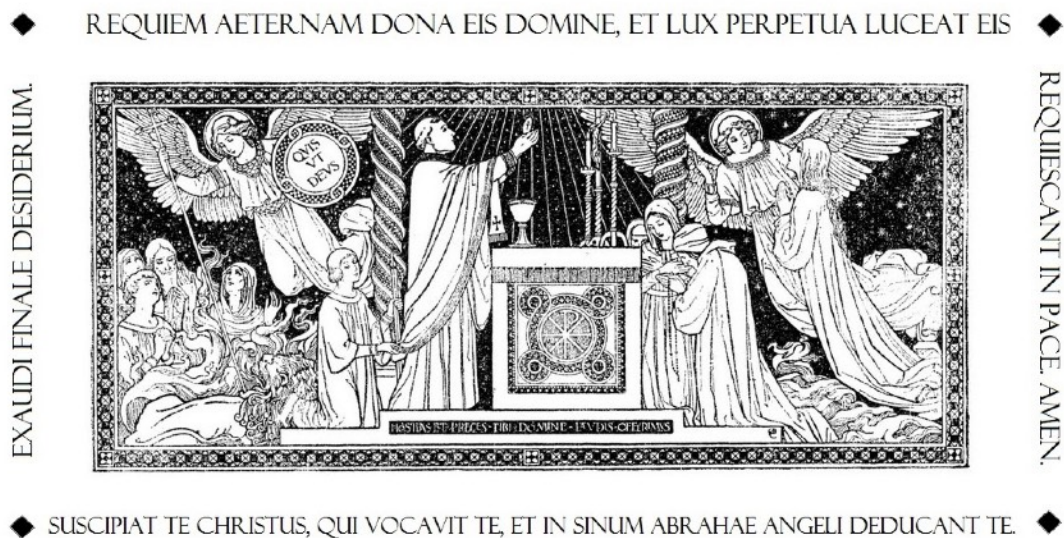


Saturday, November 1, 2025 All Souls (anticipated) Morning & Evening Prayer II of All Saints (EP of the Dead optional after EP II of All Saints) Sunday, November 2, 2025 All Souls *Individual recitation:* Morning & Evening Prayer II of 31st Sunday in Ordinary Time Celebrated with the people: Office of the Dead

Since Saturday is a common day for the celebration of Marriage in the United States, it should also be noted that Ritual Masses are forbidden on All Saints Day.<sup>17</sup>

While the Ritual Mass for the Celebration of Marriage is forbidden, the Mass of the day with the ritual itself and the nuptial blessing could be celebrated. Alternatively, the Order of Celebrating Matrimony without Mass could also be used if the celebration of Marriage is to take place on this day. (Ritual Masses are also forbidden on All Souls' Day.)

As a reminder, All Saints Day is not a holy day of obligation this year, owing to the 1992 decision of the USCCB abrogating the precept to attend Mass when November 1 falls on a Saturday or Monday. Therefore, funeral Masses may be celebrated on this day.<sup>18</sup>



<sup>17</sup> GIRM, no. 372.

<sup>18</sup> see GIRM, no. 380.