

# LITURGY UPDATE

## Liturgical Memos

### Days of Prayer and Special Observances

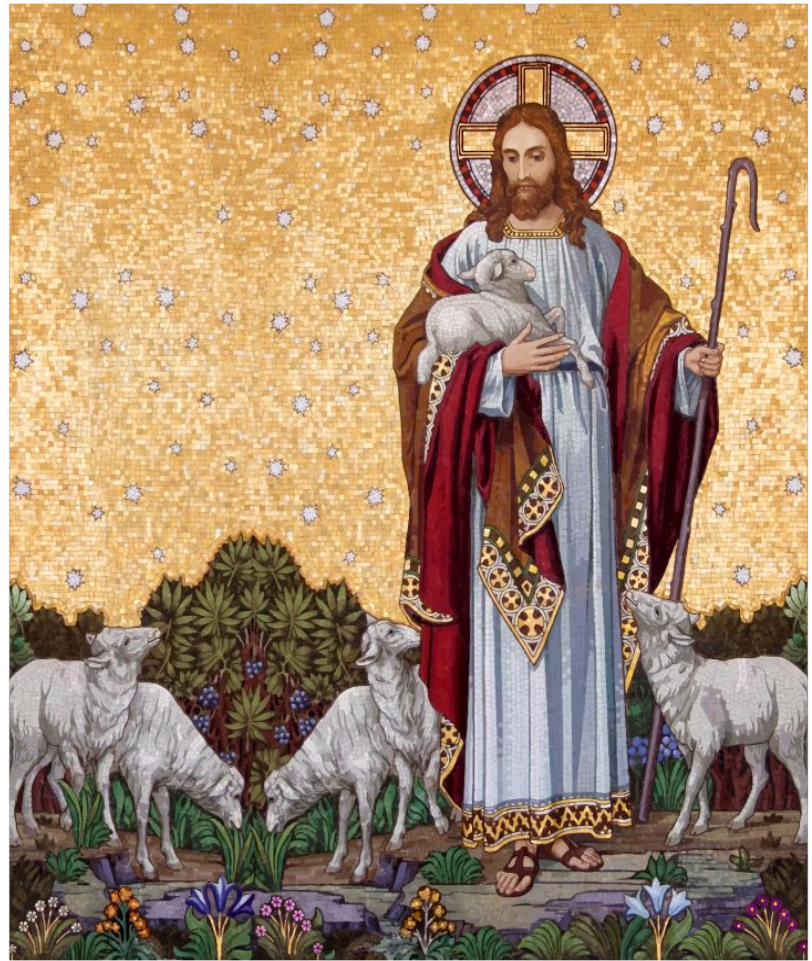
The USCCB has issued a [helpful listing of special days of prayer and other observances throughout the year](#). There have been frequent additions to these days in the past several years (e.g., World Day of Prayer of the Care of Creation, Sunday of the Word of God, etc.), and this list may be useful to pastors and others entrusted with liturgical planning.

### June 3: Solemnity of the Most Holy Body and Blood of Christ

A procession of the Blessed Sacrament may take place on this day or on another appropriate day near this feast. The Congregation for Divine Worship and the Discipline of the Sacraments has indicated that processions should not take place solely within the body of a church, as this practice does not fully express the character of a “procession,” which should move from one place to another. A procession with the Blessed Sacrament should instead ordinarily move from one church to another; when necessary, the procession may return to the same church from where it began. More information on the history and practice of *Corpus Christi* processions may be found in the [June 2018 edition](#) of the *Liturgy Update*.

### July 4: Independence Day

This year, July 4 falls on the 14th Sunday in Ordinary Time. As such, the Mass formulary for Independence Day may not be used in lieu of the Sunday prayers and readings. However, the homily and the Universal Prayer may appropriately reflect the prayer intentions of the United States.

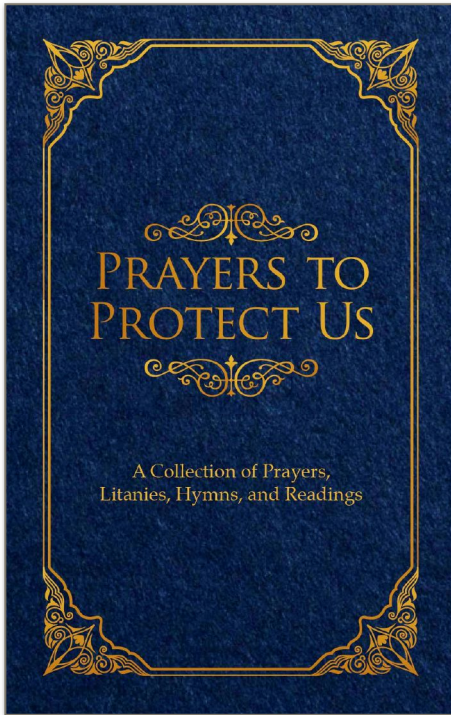


## Forthcoming New and Revised Liturgical Books

The USCCB’s Divine Worship Secretariat recently announced the approval and imminent publishing of a number of new liturgical books, along with several others which have been newly translated. The Secretariat also offered updates concerning the ongoing work of editing and translating other ritual texts. The archdiocesan Liturgy Office frequently receives these kinds of questions concerning the publication status of various liturgical books, and so, a summary of the USCCB’s recent announcements is given here as a service to our readers:

- A *Hymnal for the Breviary* was approved by the USCCB in November 2019. Included within the Latin *editio typica altera* of the Liturgy of the Hours is a theologically rich corpus of 294 hymns preceding the various Hours. The earliest works come from the fourth century, such as the frequently used *Te Deum* and a number of hymns composed by Saint Ambrose and Prudentius. These texts have been newly translated into English and will appear in the forthcoming revised *Liturgy of the Hours*. Most hymns in the Latin *Liturgia Horarum* and their new English translations are set in Long Meter (8 8 8 8), and are suited both to Gregorian chant melodies and many recognizable hymn tunes. Because the revised translation of the four-volume text of the *Liturgy of the Hours* is not expected to be completed for several years, the new hymn text translations will be published in late 2021 for the immediate study and use of the clergy and faithful. The USCCB is also investigating the possibility of administering the hymns via *OneLicense*, so that these new texts can be easily inserted into worship aids.
- Relatedly, the revised *Liturgy of the Hours* project is currently estimated to be completed by 2024.
- A revised translation of the *Order of Christian Initiation of Adults* [OCIA] was approved by the USCCB in November 2019. This text is currently being rearranged from the format of the Latin *editio typica* to match that of the current US edition, while also preserving some current USA practices, such as the combined rites and the administering of the Oil of Catechumens during the Preparation Rites rather than at the Easter Vigil. In a related project, the USCCB's Office of Canonical Affairs is working on a revision of the *National Statutes on the Catechuminate*, and these will be implemented at the same time as the revised OCIA text. The new version of the *National Statutes* may be shorter than the current text, since experts have observed that not all the items were particular only to the United States.
- The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the revised translation of the ritual book *Ordination of a Bishop, of Priests, and of Deacons* for liturgical use in the United States. Approved by the USCCB at its June 2019 plenary meeting, the text was confirmed by the Holy See on February 22, 2021, and received by the USCCB in mid-March. The USCCB's Secretariat of Divine Worship is finalizing its customary editorial review of the text, and it is expected that this ritual book will be published later this year. The revised text must be used as of the First Sunday of Advent (November 28), 2021.





- In 2017, the USCCB published the first English translation of *Exorcisms and Related Supplications*, which continues to be available for purchase by bishops, exorcists, and others designated by a bishop. While this ritual book is intended for exorcists, it includes an appendix of prayers for use by anyone. Accordingly, a small paperback volume containing this appendix, titled *Prayers Against the Powers of Darkness*, was also published in 2017. In consultation with theological experts in this area of pastoral care, USCCB Communications has recently published an expanded prayer book designed for general use. *Prayers to Protect Us: A Collection of Prayers, Litanies, Hymns, and Readings* contains “a variety of material meant to strengthen both the mind and the heart in the struggle against evil.” This new book includes a foreword from Hartford Archbishop Leonard P. Blair, Chairman of the USCCB’s Committee on Divine Worship, and is available for \$21.95 at the [USCCB’s online bookstore](#) and at other online retailers.

- The draft text of the *Bendicional*, or Spanish-language *Book of Blessings*, is currently being revised by the USCCB’s Divine Worship

Secretariat in light of several changes requested by the Holy See that would align this text more closely with the US English version of the *Book of Blessings*. A bilingual version of the text is not anticipated, as the resulting book would be of a very large size and too cumbersome for ritual use.

- The *Lectionary for Masses with Children* was granted an interim approval for three years in 1992, but this permission has long since expired. Notwithstanding, the USCCB’s Divine Worship Secretariat has clarified that the text may continue to be sold and also used in Masses with children.

- Lastly, a new translation of the *Order of Penance* will be voted on by the USCCB at their June 2021 meeting. The latest version of the text prepared by ICEL includes some slight differences to the Prayer of Absolution, the Act of Contrition, and other texts. The *Order of Penance* is not a ritual book that is used very frequently by priests, but the *praenotanda* of the rite



is theologically rich, and it is hoped that the publication of the newly revised translation may serve as an opportunity for renewed reflection on this text and a revived catechesis on the celebration of the sacrament of reconciliation.



### *New Document on Parish Music Programs*

The American Guild of Organists [AGO] has recently published a useful guide for evaluating the music needs of parishes and hiring new music staff. The document, “[Employing Musicians in Religious Institutions: A Handbook for Committees and Candidates](#)” covers a wide array of topics, including: typical responsibilities of choir directors and organists, search committees, application procedures, compensation considerations, wedding and funeral guidelines, hiring substitute organists, and annual employment review suggestions. AGO no longer publishes compensation scales for musicians, but the new guidelines do offer helpful advice for making these sorts of determinations during the hiring process. The handbook may be downloaded directly from the [AGO website](#).

### *Liturgical Q and A: Music at Funerals*

The Liturgy Office has recently received a number of questions concerning the use of secular music at funerals, including songs that have a particularly cultural, but not overtly religious, significance for the community. It is often the case that family and friends of the deceased wish to include secular songs or instrumental works within Christian funerals. Even when such works have special meaning to the deceased or the mourners, they still may be inappropriate for use in liturgical celebrations when thoughtfully and carefully considered in light of the focus of the Church’s funeral liturgies and the purpose of sacred music. The *Order of Christian Funerals* indicates that the music selected for funeral rites should express Christ's Paschal Mystery and a Christian's participation in that Mystery (30). As well, the texts intended to be sung at the liturgy should be drawn chiefly from Holy Scripture and from liturgical sources (*Sacrosanctum concilium*, 121). In sum, "music should never be used to memorialize the deceased, but rather to give praise to the Lord, whose Paschal Sacrifice has freed us from the bonds of death" (USCCB, *Sing to the Lord*, 248).



A request is sometimes also made for the use of pre-recorded music at funeral liturgies. The bishops of the United States have indicated that such music “lacks the authenticity provided by the living liturgical assembly gathered for the Sacred Liturgy” (*Sing to the Lord*, 93). It is not pre-recorded music, but rather, the “lives of the faithful, their praise, sufferings, prayer, and work [which are to be] united with those of Christ and so acquire a new value” through the celebration of the liturgy (*Catechism of the Catholic Church*, 1368). For this reason, pre-recorded music should not, as a general norm, be used within the Church’s funeral rites. Alternatively, both secular and pre-recorded music may be played during other times during the period of leave-taking, such as at a repast following the funeral rites.

### *Notification on Upcoming Feasts*

This year, the Nativity of the Lord (Christmas) falls on a Saturday and is immediately followed on Sunday by the Feast of the Holy Family. In cases of consecutive feast days, there are often questions regarding which Mass is to be celebrated on Saturday evening. In the case of Christmas and Holy Family, both are days of precept, but Christmas occupies a higher place on the Table of Liturgical Days. Therefore, if pastors schedule Mass on the evening of Saturday, December 25, the Nativity *Mass during the Day* is celebrated. Notwithstanding, most parishes in the archdiocese do not offer a Mass on Christmas night.

In these types of situations, questions can also arise concerning the fulfillment of the obligation to attend Mass. In the opinion of most canonists, each obligation (in this case, one for Christmas and another for Holy Family) must be fulfilled with a separate Mass. The fulfillment of the Mass obligation does not depend upon the Mass prayers and readings, but rather, on the time of day at which one attends Mass. For example, the obligation for the Nativity may be fulfilled from the evening of Friday, December 24 through Saturday, December 25. One may attend the Vigil Mass of the Nativity, a Mass during the Night, or a morning/afternoon/evening Mass on December 25. The obligation for the Holy Family may be fulfilled from the evening of Saturday, December 25 through Sunday, December 26. That is, one may attend an afternoon/evening Mass on December 25 (even though these are rarely scheduled), or a morning/afternoon/evening Mass on December 26. The following chart may be helpful:

<b>Nativity of the Lord (Christmas)</b>	<b>Holy Family</b>
Obligation may be fulfilled from the evening of Friday, December 24 through Saturday, December 25	Obligation may be fulfilled from the evening of Saturday, December 25 through Sunday, December 26
Obligation may be fulfilled at: <ul style="list-style-type: none"><li>• Vigil Mass or Mass at Night of the Nativity</li><li>• Morning/afternoon/evening Mass on December 25</li></ul>	Obligation may be fulfilled at: <ul style="list-style-type: none"><li>• Afternoon/evening Mass on December 25</li><li>• Morning/afternoon/evening Mass on December 26</li></ul>

The situation with the Solemnity of Mary, the Holy Mother of God on Saturday, January 1, 2022 is more straightforward. In the United States, the obligation to attend Mass on the Solemnity of Mary is abrogated when this celebration occurs on a Monday or a Saturday. In this case, because the Solemnity occurs on a Saturday and is not a day of precept this year, the Vigil Mass of the Epiphany is celebrated at evening Masses.

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