



NewsLetter

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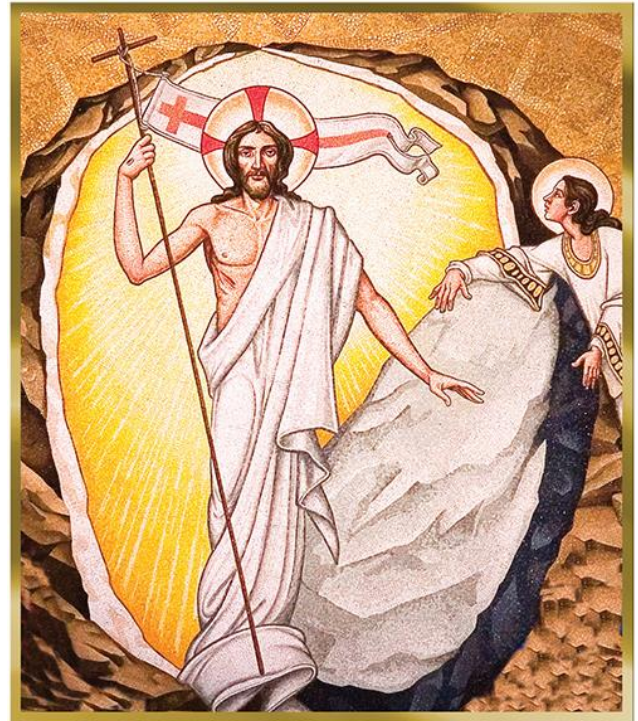
“Today the Church’s proclamation echoes throughout the world: ‘Jesus Christ is risen!’ – ‘He is truly risen!’”

“Like a new flame this Good News springs up in the night: the night of a world already faced with epochal challenges and now oppressed by a pandemic severely testing our whole human family. In this night, the Church’s voice rings out: ‘Christ, my hope, has arisen!’ (Easter Sequence).

“This is a different ‘contagion,’ a message transmitted from heart to heart – for every human heart awaits this Good News. It is the contagion of hope: ‘Christ, my hope, is risen!’ This is no magic formula that makes problems vanish. No, the resurrection of Christ is not that. Instead, it is the victory of love over the root of evil, a victory that does not ‘by-pass’ suffering and death, but passes through them, opening a path in the abyss, transforming evil into good: this is the unique hallmark of the power of God.

“The Risen Lord is also the Crucified One, not someone else. In his glorious body he bears indelible wounds: wounds that have become windows of hope. Let us turn our gaze to him that he may heal the wounds of an afflicted humanity.”

– Pope Francis, Easter 2020 Message *Urbi et Orbi*
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**HAPPY EASTER from the
USCCB COMMITTEE ON DIVINE WORSHIP
and the staff of the SECRETARIAT OF DIVINE WORSHIP!**

CDWDS Approves Mass “In Time of Pandemic,” Suggests Good Friday Petition Text

In view of the ongoing coronavirus (COVID-19) pandemic, the Congregation for Divine Worship and the Discipline of the Sacraments issued two decrees on March 30, 2020. The first promulgated Latin and vernacular texts for a new Mass formulary, entitled “In Time of Pandemic,” and the second proposed text for a special petition that could be inserted into the Solemn Intercessions during the Good Friday Celebration of the Passion of the Lord.

The Mass “In Time of Pandemic” may be used for the duration of the crisis on any day except Solemnities, the Sundays of Advent, Lent, and Easter, days within the Octave of Easter, the Commemoration of All the Faithful Departed (All Souls’ Day), Ash Wednesday, and the days of Holy Week (see *General Instruction of the Roman Missal* [GIRM], no. 374). As a *de facto* Mass for Various Needs, it is celebrated with vestments in the liturgical color of the day or time of year, or violet if in a penitential character (see GIRM, no. 347). The Holy See also proposed a set of readings for the Mass drawn from the *Lectionary for Mass*, volume IV, the Mass “In Any Need.” (Any readings from that section may also be substituted.)

During the Solemn Intercessions of the Good Friday liturgy, “[i]n a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention” (*Roman Missal*, Friday of the Passion of the Lord, no. 13). In two previous decrees on March 19 and March 25, 2020, the Congregation requested bishops to allow such a special intention in light of the pandemic, and it has now proposed a sample text for their consideration.

Decisions concerning the insertion of any special petition and the composition of its text always remain the purview of the Diocesan Bishop. Nevertheless, whether on Good Friday or otherwise, members of the faithful throughout the world should pray continually to Almighty God to be with his people during this time of pandemic, to give comfort to patients and caregivers, and eternal rest to the deceased.

Information on both documents from the Congregation may be found at USCCB.org/coronavirus.

Congregation for the Doctrine of the Faith Adds Optional Prefaces, Instructions on the Celebration of Recent Saints to Extraordinary Form Liturgy

The Congregation for the Doctrine of the Faith, the Holy See’s dicastery with oversight of the liturgy in the Extraordinary Form of the Roman Rite, issued two decrees on February 22, 2020 that added seven optional Prefaces to the 1962 *Missale Romanum* and instructions for the celebration of saints canonized from 1960 to the present day. Provisions given in the decrees went into force on March 19, 2020 and were publicly released on March 25. Together with explanatory notes from the Congregation and the texts of the Prefaces, the decrees are available at USCCB.org/prayer-and-worship/the-mass/extraordinary-form/extraordinary-form-documents.cfm.

In a letter that accompanied the release of his Apostolic Letter *motu proprio Summorum Pontificum* in July 2007, Pope Benedict XVI expressed his hope that “the two Forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The *Ecclesia Dei* Commission, in contact with various bodies devoted to the *usus antiquior*, will study the practical possibilities in this regard.” That expectation was reiterated in no. 25 of *Universæ Ecclesiæ*, an instruction issued by the Pontifical Commission *Ecclesia Dei* in 2011 to apply the provisions of *Summorum Pontificum* more consistently in the Church. Upon suppressing that Pontifical Commission in January 2019, Pope Francis assigned its duties to the Congregation for the Doctrine of the Faith, which has now taken steps to address some of the wishes expressed earlier by Pope Benedict. This provision, however, is entirely optional in nature, and priests may augment the pre-Conciliar liturgical books with the newer content or continue to celebrate the liturgy without reference to these possibilities.

Additional Prefaces

The first decree, entitled *Quo magis*, authorizes the optional use of seven additional Prefaces before the Roman Canon. Three Prefaces are taken from the “neo-Gallican” Prefaces that had been approved for use in the dioceses of France and Belgium and even printed in some editions of the 1962 *Missale Romanum*: All Saints and Holy Patrons, the Most Blessed Sacrament, and the Dedication of a Church. The other four Prefaces are drawn from the Ordinary Form *Missale Romanum*: the Angels, Saint John the Baptist, Martyrs, and the Nuptial Preface. The conclusions of these latter Prefaces are emended slightly to harmonize with the textual style of the 1962 *Missale Romanum*.

Celebrating Saints after 1960

In the second decree, entitled *Cum sanctissima*, the Congregation expands the meaning of nos. 302c and 311 of the *Rubricæ generales Missalis Romani* – dealing with feast day Masses and votive Masses, respectively – to include now any saint canonized after July 26, 1960, the date of promulgation of the last changes to the *Martyrologium Romanum* before the Second Vatican Council. This provides the permission necessary for priests to celebrate newer saints in the Extraordinary Form Mass without disrupting its existing structure and calendar. The I and II class feasts in that calendar are not affected; the decree thus has the potential to affect the celebration of Mass and the Office on days of the III class.

The Holy See also indicates that it will publish a Supplement of Mass formularies for a number of more recent saints. If a saint’s formulary cannot be found among the Proper of Saints *pro aliquibus locis* nor the future Supplement, it is to be drawn from the appropriate Commons in the 1962 *Missale Romanum*. The decree also gives indications for celebrating newer saints in the *Breviarium Romanum* (Divine Office) and the procedures for including commemorations, whether of the newer saints on existing feast days, or of existing saints when a more recent saint is preferred on a given day. For religious communities and societies, the superior of the place (not the individual priest celebrant) makes the determination of which saints are chosen to celebrate. Finally, the Congregation provides a list of seventy III class feasts on the Extraordinary Form liturgical calendar which must continue to be celebrated and cannot be impeded by the feast day of more recent saints.

Several saints on the U.S. proper calendar for the Ordinary Form – Saints Isidore, Peter Claver, John de Brébeuf and Companions, and Frances Xavier Cabrini – were already included in the Proper of Saints *pro aliquibus locis* of the 1962 *Missale Romanum*. Appropriate texts for those celebrations are therefore readily available in this country.

In Memoriam: Sister Janet Baxendale, SC

Sister Janet Baxendale, SC, Chair of the Archdiocese of New York’s Commission on Art and Architecture, and former consultant to the Committee on Divine Worship (1993-2010, 2013-2019), passed away on March 31, 2020. Among the many accomplishments during her ministry, she authored the prayer used by Pope Benedict XVI at the then-“Ground Zero” during his 2008 visit to New York; it was subsequently adapted by Pope Francis for his 2015 visit. In October 2019, she received the Alleluia Award from the Federation of Diocesan Liturgical Commissions for her many years of faithful service to the liturgical life of the People of God.

Giving thanks to God and with gratitude for her lifelong vocation, we pray for the repose of her soul:

*Grant, we pray, almighty God,
that the soul of your servant Sister Janet,
who for love of Christ walked the way of perfect charity,
may rejoice in the coming of your glory
and together with her sisters
may delight in the everlasting happiness of your Kingdom.
Through Christ our Lord. Amen.*

***The Abbey Psalms and Canticles* Published by USCCB Communications**

Last year the USCCB purchased the copyright to the revised translations of the Grail Psalter and the Old and New Testament Canticles prepared by the monks of Conception Abbey. As described in the July-August 2019 *Newsletter*, the two texts were joined into a single work, *The Abbey Psalms and Canticles*. The collection has now been published by USCCB Communications, with the first copies being made available on March 17, 2020.

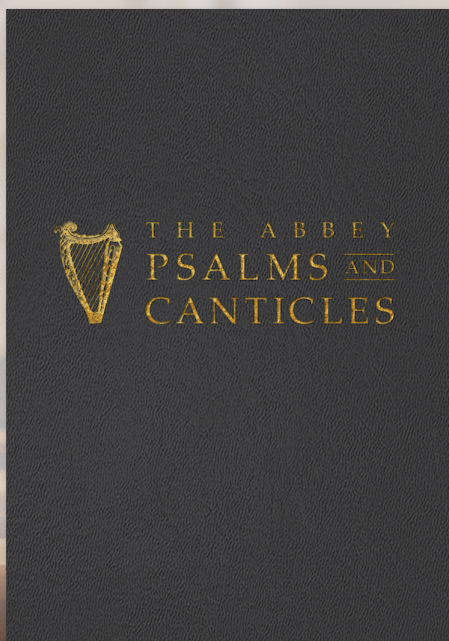
The decree promulgating the text notes that the Psalms and canticles can be used in the Sacred Liturgy, although in most cases it will not be practical to use the new text until future liturgical books are prepared (the *Revised Grail Psalms* have already been included in new liturgical books since 2016). However, *The Abbey Psalms and Canticles* includes an appendix with the arrangement of Psalms and canticles across the four-week psalter of the Divine Office, which will be useful if a person wishes to use the new texts while praying the breviary. Strophe divisions in this text are intended to anticipate those of the next English edition of the *Liturgia Horarum*.

Psalms in *The Abbey Psalms and Canticles* are numbered according to the Hebrew psalter (in the Masoretic text), but the references in each page's footer include parenthetical notations with the corresponding numbering of the Greek version, which is used in the Latin editions of the liturgical books. Different manuscript traditions also result in variances in the verse numbering of certain Old Testament books, and this impacts a few of the liturgical canticles, such as those taken from the Book of Tobit and the Song of Songs. The numbering in this edition is taken from the *New American Bible, Revised Edition* (which follows the best available critical texts), so while the verse numbers in a few places are different from what is found in the Latin liturgical books, the text is identical.

Those familiar with the Psalms and canticles in the current *Liturgy of the Hours* will find many familiar passages in *The Abbey Psalms and Canticles*. But they will also find some very notable differences from the current text, especially in passages that now follow the vivid imagery of the Biblical texts more closely. Hopefully this will contribute to a fruitful meditation in prayer and a deeper appreciation for the beauty of the Scriptural text.

The Abbey Psalms and Canticles

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Hardcover: 7-644 | Price: \$24.95

Prepared by the Benedictine monks of Conception Abbey in Missouri, this translation establishes the definitive form of Psalms and canticles that will gradually appear in official Catholic liturgical books. Among other rituals, future editions of the *Liturgy of the Hours* and the *Lectionary for Mass* (both several years from completion) will use this translation. Technically precise, the translation keeps a smooth cadence especially suited to singing and recitation. The texts can also be used for personal study, devotion, and prayer.

Liturgy directors, composers, parish music directors, and the clergy, religious, and lay faithful who celebrate the *Liturgy of the Hours* will value this collection. Those who love to study and pray with Sacred Scripture will also find this work to be a timeless treasure.

