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Staff Assistant

**USCCB Secretariat of
Divine Worship**
3211 Fourth Street, NE
Washington, DC 20017
Tel: (202) 541-3060
Fax: (202) 541-3088
www.USCCB.org/liturgy

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Pontifical Commission *Ecclesia Dei* Releases Instruction Clarifying Aspects of *Summorum Pontificum*

Almost four years since Pope Benedict XVI issued the Apostolic Letter *Summorum Pontificum* on the Extraordinary Form of the Roman Rite Liturgy, the Pontifical Commission *Ecclesia Dei* has released an Instruction to clarify various aspects of the Holy Father's *motu proprio* and further guide the integration of the Extraordinary Form into the liturgical life of the Church. The document, entitled *Universæ Ecclesiae*, was signed on April 30, 2011 and publicly released on May 13.

Universæ Ecclesiae is divided into three parts. The first provides an introduction to the Instruction, describing the background of the Extraordinary Form and the role of the various Popes – from St. Pius V to Pope Benedict XVI – in fostering its use in the Church. The origins of *Summorum Pontificum* are explored and its aims stated: 1) to offer the Extraordinary Form to the whole Church “as a precious treasure to be preserved”; 2) to guarantee and ensure the Extraordinary Form's use to all who ask for it; and 3) to promote “reconciliation at the heart of the Church” (no. 8).

Part Two discusses the role of the Pontifical Commission *Ecclesia Dei*. The Commission has been tasked by the Holy Father to monitor the observance and application of *Summorum Pontificum*, and will settle any conflicts that may arise; their decisions can be appealed to the Supreme Tribunal of the Apostolic Signatura (nos. 9-10). In addition, the Commission will be responsible for updating any editions of the liturgical books of the Extraordinary Form, following the approval of the Congregation for Divine Worship and the Discipline of the Sacraments (no. 11).

Part Three of the Instruction presents specific norms addressing a variety of subjects for the application of *Summorum Pontificum*:

Competence of Diocesan Bishops – The Instruction lays out that Diocesan Bishops, as described in Canon Law, have the responsibility of monitoring liturgical matters in their Dioceses for the common good and in agreement with the will expressed by the Holy Father in *Summorum Pontificum*. If Bishops encounter any controversies or doubts concerning the celebration of the Extraordinary Form, the matter should be referred to the Pontifical Commission *Ecclesia Dei* (no. 13). Diocesan Bishops are also to take all steps “to ensure respect” for the Extraordinary Form (no. 14).

Cœtus Fidelium – A group of the faithful exists in a stable manner (see *Summorum Pontificum*, art. 5 §1) when they come together due to their veneration of the Extraordinary Form and seek to have it celebrated in a parish church or other oratory;

the group may also be made up of people coming from different parishes or Dioceses (no. 15). When a Priest presents himself occasionally with some of the faithful, parish pastors and rectors should permit and welcome such celebrations, guided by prudence and the existing liturgical schedule of the church (nos. 16-17 §1). With smaller groups, the Diocesan Bishop may also identify a church where the Extraordinary Form may be more easily celebrated (no. 17 §2). If there is a qualified Priest, the Extraordinary Form should be offered to groups on pilgrimage at a shrine or elsewhere (no. 18). Lay faithful who prefer the Extraordinary Form “must not in any way support or belong to groups which show themselves to be against the validity or legitimacy of the Holy Mass or the Sacraments celebrated in the *forma ordinaria* or against the Roman Pontiff” (no. 19).

Qualified Priests – Every Priest not impeded by Canon Law (see can. 900 §2) is considered qualified to celebrate Mass in the Extraordinary Form, especially those who “present themselves spontaneously... and have celebrated it previously.” A basic knowledge of Latin is necessary; Priests should pronounce the words correctly and understand their meaning (no. 20). Bishops should offer their Priests the opportunity to learn the Extraordinary Form, and seminarians “should be given proper formation, including study of Latin and, where pastoral needs suggest it, the opportunity to learn the *forma extraordinaria* of the Roman Rite” (no. 21). Where few or no qualified Priests are available, Bishops can request the assistance of those societies who principally use the older liturgical books, “either to celebrate the *forma extraordinaria* or to teach others how to celebrate it” (no. 22). Finally, the Instruction reaffirms that Masses without the people or with only one minister (*sine populo*) may be celebrated in the Extraordinary Form without any special permission from the Diocesan Bishop or religious superior (no. 23).

Liturgical and Ecclesiastical Discipline – “The liturgical books of the *forma extraordinaria* are to be used as they are” (no. 24). The *Ecclesia Dei* Commission will soon make provision for inserting the celebration of saints canonized after 1962 and some Prefaces from the Ordinary Form into the Extraordinary Form Mass (no. 25). At Mass, the readings may be proclaimed in Latin only, in Latin followed by the vernacular (traditionally done before the Homily), or in Low Masses, in the vernacular only (no. 26). “[T]he ecclesiastical discipline contained in the Code of Canon Law of 1983 applies” (no. 27). Finally, *Summorum Pontificum* derogates from the various liturgical laws and rubrics promulgated since 1962 which may be incompatible with the liturgical books of the Extraordinary Form (no. 28).

Confirmation and Holy Orders – The Instruction affirms the use of the Extraordinary Form of the Rite of Confirmation, and states that it is not necessary to use the newer formula of Confirmation, as in the Ordinary Form of the Rite of Confirmation (no. 29). With regard to Holy Orders, the Instruction reaffirms that the clerical state begins with ordination to the Diaconate (*Code of Canon Law*, can. 266 §2), even when an institute or society under the *Ecclesia Dei* Commission uses the Extraordinary Form of the ordination rites for tonsure, the minor orders, and the subdiaconate (no. 30). Indeed, the older *Pontificale Romanum* may only be used for the Rites of Ordination in those institutes and societies which principally use the Extraordinary Form (no. 31).

Breviarium Romanum – Priests may use the older *Breviarium Romanum*, praying it entirely in Latin (no. 32). (Since members of the lay faithful are not bound to pray the Divine Office, they are free to use either the older Breviary or the newer *Liturgy of the Hours*, and may use Latin or the vernacular as they see fit.)

The Sacred Triduum – Public celebrations of the Easter Triduum in the Extraordinary Form may take place if there is a qualified Priest available. If no church or other oratory is designated for the exclusive use of the Extraordinary Form, then the Priest or Diocesan Bishop should find another “arrangement favorable to the good of souls, not excluding the possibility of a repetition of the celebration of the Sacred Triduum” in an existing parish church (no. 33).

Rites of Religious Orders – “The use of the liturgical books proper to the Religious Orders which were in effect in 1962 is permitted” (no. 34).

Pontificale Romanum and Rituale Romanum – “The use of the *Pontificale Romanum*, the *Rituale Romanum*, as well as the *Cæremoniale Episcoporum* in effect in 1962, is permitted, in keeping with no. 28 of this Instruction, and always respecting no. 31 of the same Instruction” (no. 35).

Changes and Clarifications in the Rubrics for Holy Week

The *Roman Missal, Third Edition* will bring minor changes and/or clarifications to the various Holy Week celebrations beginning next year. As a guide to pastoral-liturgical planners, the Secretariat of Divine Worship offers a summary of those changes:

Palm Sunday of the Passion of the Lord

The four options of the Gospel text at the Procession with Palms have been printed in full in the *Missal*. This should help eliminate the need for more than one book to be used before the procession, although the Gospel could appropriately be proclaimed from the *Book of the Gospels*.

Holy Thursday

The Rites of the Blessing of Oils and Consecrating the Chrism, currently found in Appendix II of the *Sacramentary*, will not be included in the new *Roman Missal*. The Committee is working with the Holy See to assure that texts to be used for the blessing and consecration will be available in time for the Chrism Mass.

At the beginning of the Sacred Paschal Triduum section in the Proper of Time, there appear various pastoral reminders and considerations which draw attention to the roles of laity, location, and other general aspects to help create the solemn tone that is appropriate for the celebrations that occur.

Good Friday

Two changes are of note relative to the Celebration of the Lord's Passion. The first is a rubric which clarifies that, "[t]his liturgy by its very nature may not... be celebrated in the absence of a Priest." In addition, the previous U.S. adaptation of permitting multiple crosses for adoration by the faithful is discontinued. Two options may be pursued: 1) a larger Cross may be approached by the people from different sides, or 2) the rubric in the *Roman Missal* may be observed whereby the Cross, after adoration by a smaller representative group of the faithful, is lifted up for a time by the Priest to allow all to adore in silence.

Holy Saturday

Throughout the Sacred Paschal Triduum, it is important to emphasize that the Sacraments of Penance and the Anointing of the Sick may continue to be celebrated (see rubrics for Good Friday, no. 1). Holy Communion may be given to the sick and homebound immediately after the liturgies of Holy Thursday and Good Friday, and only as viaticum to the dying on Holy Saturday.

Easter Vigil and Easter Sunday of the Resurrection of the Lord

At the Easter Vigil, it is favorable that those who are receiving Holy Communion for the first time receive under both kinds. The new rubric also states that godparents, lay catechists, and Catholic parents and spouses receive under both kinds as well. The Diocesan Bishop may also state that all faithful be admitted to Holy Communion under both kinds. The rubric is similar to one found in number 243 of the *Rite of Christian Initiation of Adults*.

On Easter Sunday, the optional nature of the Renewal of Baptismal Promises is emphasized in the rubrics, and the text itself is not included on Easter Sunday. If it is to be used, the text is taken from the appropriate place in the Easter Vigil, and the Creed is omitted. In any event, the Penitential Act still takes place as usual.

Liturgical Considerations for Sunday, September 11, 2011

Patriot Day is observed every September 11 to mark the anniversary of the terrorist attacks against the United States. The date falls on a Sunday in 2011, and this year's observance commemorating the 10th anniversary of the attacks will be a cause of much reflection and remembrance. To help clergy and pastoral ministers prepare for this anniversary, the Secretariat of Divine Worship offers a few considerations on how best to observe Patriot Day within the context of the Liturgy.

Sunday, September 11, 2011 will be the Twenty-Fourth Sunday in Ordinary Time. All things being equal, the Mass of the day is celebrated, with appropriate intercessions and chants or other liturgical songs chosen to mark the observance of Patriot Day. In cases of serious need or pastoral advantage, however, the Diocesan Bishop may direct or allow for the celebration of a Mass formulary from the Masses and Prayers for Various Needs and Occasions (*General Instruction of the Roman Missal*, no. 374).

Several formularies would be fitting for the occasion: the Mass for Peace and Justice (with white vestments) or the Mass in Time of War or Civil Disturbance (with purple vestments). In some circumstances, a Mass for the Dead might be appropriate as a memorial Mass for the victims of the terrorist attacks, especially at churches and oratories with particular ties to individuals who died that day or are closest to the sites of the attacks (New York, NY, Arlington, VA, and Shanksville, PA).

The assigned Lectionary readings for the Twenty-Fourth Sunday in Ordinary Time (no. 130) are particularly poignant, but may provide a particular pastoral challenge for preachers, as they address questions of forgiveness, vengeance, and God's mercy. The first reading (Sirach 27:30—28:7) states, "The vengeful will suffer the LORD's vengeance, for he remembers their sins in detail. Forgive your neighbor's injustice..." In the Gospel (Mt 18:21-35), Jesus addresses the question of forgiveness ("[H]ow often must I forgive?") with the Parable of the Unforgiving Servant. Background notes and suggestions for preachers, sample General Intercessions, and other pastoral suggestions will be prepared collaboratively by several USCCB departments and posted on the USCCB website (www.USCCB.org) in the coming weeks.

Newsletter Subscription Database To Be Updated; E-Mail Addresses Requested

The Secretariat of Divine Worship is upgrading its *Newsletter* database for the first time in many years. This new database for administering subscriptions will offer the opportunity for more flexible subscription terms and the ability to accept credit cards for the first time. In particular, we will have the capability to bill for subscriptions electronically. In the future, electronic subscriptions may play a major role in how the *Newsletter* is transmitted.

In preparation for transferring our subscriptions to the new database, we ask all subscribers with e-mail addresses to please send those as soon as possible. Please send an e-mail to Staff Assistant Tess Stumme (tstumme@usccb.org) with your name, *Newsletter* account number, and preferred e-mail address. Your method of subscription (hard copy or e-mail) is not affected at this time, and any changes to our policies will be communicated in advance. Thank you for your help as we improve the *Newsletter*.

USCCB Communications Offers Summertime Clearance Sale

The Customer and Client Relations office of USCCB Communications has arranged a special clearance sale of a wide variety of books, including some titles related to the liturgy:

- *35 Years of the BCL Newsletter* – \$29.95 (reg. price \$129.95)
- *Built of Living Stones*, three-hole form – \$3.50 (reg. price \$6.95)
- *Ecclesia de Eucharistia* – \$3.50 (reg. price \$6.95)
- *General Instruction of the Liturgy of the Hours* – \$5.50 (reg. price \$6.95)
- *Night Prayer: From the Liturgy of the Hours* – \$3.50 (reg. price \$4.95)
- *Pastoral Care of the Dying* – \$2.50 (reg. price \$4.95)
- *Liturgiam Authenticam*, Latin-English (reg. price \$14.95) and *The Voice of the Church: A Forum on Liturgical Translation* (reg. price \$7.95) – \$15.00 for both books

This sale runs from June 17 to August 31, 2011. For more information and to place an order, visit USCCBPublishing.org or call (800) 235-8722.