



NewsLetter

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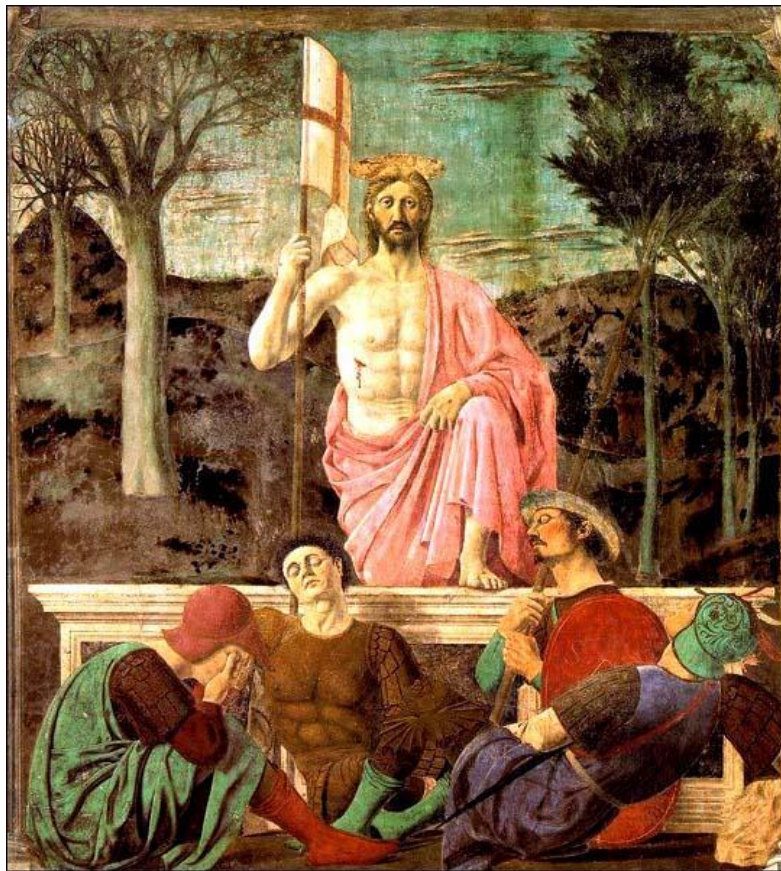
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Christ is Risen! He is Truly Risen!
¡Cristo ha resucitado! ¡En verdad ha resucitado!

The Committee on Divine Worship
and the Staff of the Secretariat of Divine Worship
Wish You a Holy Lent and a Blessed Easter!

Liturgical Celebrations in Honor of Blessed John Paul II

With the beatification of Pope John Paul II scheduled for May 1, 2011, the Congregation for Divine Worship and the Discipline of the Sacraments has issued a decree concerning the liturgical provisions for the forthcoming new Blessed. Dated April 2, 2011 – the sixth anniversary of Pope John Paul II’s death – the decree establishes norms for Masses of Thanksgiving, which may be held at the direction of the Diocesan Bishop until May 1, 2012. Instructions on inscribing Pope John Paul’s name on proper liturgical calendars and naming churches in his honor are also included. (An English translation from the Holy See is printed on page 12 for the benefit of our readers.)

Pope Benedict XVI has established October 22 as the feast day of his predecessor, commemorating the date of Pope John Paul II’s inauguration in 1978. In addition, the following English translation of the Collect prayer was released:

**O God, who are rich in mercy
and who willed that the Blessed John Paul the Second
should preside as Pope over your universal Church,
grant, we pray, that instructed by his teaching,
we may open our hearts to the saving grace of Christ,
the sole Redeemer of mankind.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

The Congregation recommends the following Lectionary readings, all taken from the Common of Pastors: First Reading – Isaiah 52:7-10 (no. 719.5), Responsorial Psalm – Psalm 96:1-2a, 2b-3, 7-8a, 10 (no. 721.5), Alleluia Verse – John 10:14 (no. 723.5), and Gospel – John 21:15-17 (no. 724.12). For the Liturgy of the Hours, the biography and Second Reading for the Office of Readings was also issued:

October 22

BLESSED JOHN PAUL II, POPE

Charles Joseph Wojtyła was born in 1920 in Wadowice, Poland. After his ordination to the priesthood and theological studies in Rome, he returned to his homeland and resumed various pastoral and academic tasks. He became first auxiliary bishop and, in 1964, Archbishop of Krakow and took part in the Second Vatican Council. On 16 October 1978 he was elected pope and took the name John Paul II. His exceptional apostolic zeal, particularly for families, young people and the sick, led him to numerous pastoral visits throughout the world. Among the many fruits which he has left as a heritage to the Church are above all his rich Magisterium and the promulgation of the Catechism of the Catholic Church as well as the Code of Canon Law for the Latin Church and for the Eastern Churches. In Rome on 2 April 2005, the eve of the Second Sunday of Easter (or of Divine Mercy), he departed peacefully in the Lord.

From the Common of Pastors: For a Pope.

Office of Readings

SECOND READING

From the Homily of Blessed John Paul II, Pope,
for the Inauguration of his Pontificate
(22 October 1978: AAS 70 [1978], 945-947)

Do not be afraid! Open wide the doors to Christ!

Peter came to Rome! What else but obedience to the inspiration received from the Lord could have guided him and brought him to this city, the heart of the Empire? Perhaps the fisherman of Galilee did not want to come here. Perhaps he would have preferred to stay there, on the shores

of Lake of Genesareth, with his boat and his nets. Yet guided by the Lord, obedient to his inspiration, he came here!

According to an ancient tradition, Peter tried to leave Rome during Nero's persecution. However, the Lord intervened and came to meet him. Peter spoke to him and asked, "Quo vadis, Domine?" — "Where are you going, Lord?" And the Lord answered him at once: "I am going to Rome to be crucified again." Peter went back to Rome and stayed here until his crucifixion.

Our time calls us, urges us, obliges us, to gaze on the Lord and to immerse ourselves in humble and devout meditation on the mystery of the supreme power of Christ himself.

He who was born of the Virgin Mary, the carpenter's Son (as he was thought to be), the Son of the living God (as confessed by Peter), came to make us all "a kingdom of priests."

The Second Vatican Council has reminded us of the mystery of this power and of the fact that Christ's mission as Priest, Prophet-Teacher and King continues in the Church. Everyone, the whole People of God, shares in this threefold mission. Perhaps in the past the tiara, that triple crown, was placed on the Pope's head in order to signify by that symbol the Lord's plan for his Church, namely that all the hierarchical order of Christ's Church, all "sacred power" exercised in the Church, is nothing other than service, service with a single purpose: to ensure that the whole People of God shares in this threefold mission of Christ and always remains under the power of the Lord; a power that has its source not in the powers of this world, but instead in the mystery of the Cross and the Resurrection.

The absolute, and yet sweet and gentle, power of the Lord responds to the whole depths of the human person, to his loftiest aspirations of intellect, will and heart. It does not speak the language of force, but expresses itself in charity and truth.

The new Successor of Peter in the See of Rome today makes a fervent, humble and trusting prayer: Christ, make me become and remain the servant of your unique power, the servant of your sweet power, the servant of your power that knows no dusk. Make me a servant: indeed, the servant of your servants.

Brothers and sisters, do not be afraid to welcome Christ and accept his power. Help the Pope and all those who wish to serve Christ and with Christ's power to serve the human person and the whole of mankind.

Do not be afraid. Open, I say open wide the doors for Christ. To his saving power open the boundaries of states, economic and political systems, the vast fields of culture, civilization and development. Do not be afraid. Christ knows "that which is in man." He alone knows it.

So often today, man does not know that which is in him, in the depths of his mind and heart. So often he is uncertain about the meaning of his life on this earth. He is assailed by doubt, a doubt which turns into despair. We ask you, therefore, we beg you with humility and with trust, let Christ speak to man. He alone has words of life, yes, of life eternal.

RESPONSORY

Do not be afraid. The Redeemer of mankind has revealed
the power of the Cross and has given his life for us.
—Open, open wide the doors for Christ.

In the Church we are called to partake of his power.
—Open, open wide the doors for Christ.

Concluding Prayer: *see above*

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

DECREE

Concerning Liturgical Worship in Honor of Blessed John Paul II

On account of his exceptional virtue acknowledged by the entire Catholic Church throughout the world, the Beatification of Venerable John Paul II of happy memory is to be celebrated on May 1, 2011 at the Basilica of St. Peter in Rome with the Supreme Pontiff Pope Benedict XVI presiding. Given the extraordinary nature of this event and the numerous requests received concerning liturgical worship in honor of the new Blessed at certain times and in certain places, the Congregation for Divine Worship and the Discipline of the Sacraments sees fit to communicate in a timely manner what has been decided in that respect.

Mass of Thanksgiving

It has been decided that during the year following the Beatification of John Paul II, that is, until May 1, 2012, it will be possible to celebrate a Holy Mass of Thanksgiving in certain places and on certain days. The responsibility of establishing the day or days as well as the place or places for gathering the People of God for this purpose belongs to the Diocesan Bishop. Having considered the local needs and pastoral benefits, one Holy Mass in honor of the new Blessed may be celebrated on any Sunday during the year or on another day of the week designated in numbers 10-13 of the *Table of Liturgical Days*.

Similarly, in religious communities, it is the responsibility of the Superior General to establish the days and places of such celebrations for the entire religious community.

As far as regards the celebration of Mass, besides the permission to sing the *Gloria*, the appropriate collect is to be prayed in honor of the Blessed; the other prayers, as well as the Preface, the Antiphons, and the Readings, are to be taken from the Common of Pastors: For a Pope. If the celebration falls on a Sunday in Ordinary Time, appropriate texts for the First Reading, Responsorial Psalm, and Gospel may be taken from the Common of Pastors.

Inserting the New Blessed into Local Liturgical Calendars

The annual celebration of Blessed John Paul II is to be inserted into the liturgical calendars of the Diocese of Rome and all the Dioceses of Poland as a Memorial to be observed on October 22.

As for the liturgical texts, the Collect and the second reading of the Office of Readings, together with its Response, are to be inserted into the Proper of Saints. The other texts are to be taken from the Common of Pastors: For a Pope.

With regard to other local calendars, any request that the celebration of Blessed John Paul II be observed as an Optional Memorial is to be submitted to this Congregation by a local Conference of Bishops when it involves an entire territory, a Diocesan Bishop when it involves an individual diocese, and a Superior General when the request pertains to a religious community.

Dedicating a Church to God in Honor of the New Blessed

An indult of the Apostolic See is needed to dedicate a church in honor of Blessed John Paul II (cf. Order for the Dedication of a Church, Introduction, no. 4), unless a celebration in his memory has already been inserted into the local calendar; in this case the indult is not necessary and the memorial is elevated to a liturgical Feast in the church named for the Blessed (cf. Congregation for Divine Worship and the Discipline of the Sacraments, *Notificatio de cultu Beatorum*, May 21, 1999, no. 9).

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, April 2, 2011.

Antonio Card. Cañizares Llovera
Prefect

✠ Joseph Augustine Di Noia, OP
Archbishop-Secretary

The Sacred Liturgy in the Digital Age

With increased use of e-readers (*e.g.*, Kindle and Nook), tablet computers (such as iPads), and an ever-increasing variety of mobile device applications (apps), it is no surprise that many have begun searching for liturgical texts in digital formats. Publishers have received inquiries about whether published editions of the *Roman Missal* would also be available in digital formats (such as on Kindle or other e-readers or as downloadable or CD formats). As new technologies continue to emerge, there will undoubtedly be new ways to make use of them even in the context of the ministry of the Church and the Liturgy in particular.

Some say that the Church has been slow to embrace technology. The invention of the printing press in the 15th Century allowed for the standardization of liturgical books after the Council of Trent, but not before some initial resistance to “modern” technology. Many believed that the transmission of the inspired Word of God in the Bible was enabled through the work of monks in the scriptorium, and use of a printing press would preclude that ministry. Obviously the caution eventually gave way to its extensive use that allowed for new forms of teaching and spreading the Gospel.

Today, the Church makes use of a wide range of technology to teach, share news, and even build community. Parishes, dioceses, and Conferences of Bishops make use of websites, Facebook, and Twitter, and many pastors and bishops host their own weblogs. Within the Liturgy, people take for granted the use of sound amplification for spoken words, but see more and more the use of sophisticated amplification for vocal and instrumental music. In an effort to be flexible as well as “environmentally friendly,” some parishes make use of LCD projectors and screens to project texts and music in lieu of printed participation aids, which also creates the possibility of multimedia applications. Little guidance for the use of new technology has been given thus far, and liturgical norms do not specifically address many of the questions that have begun to emerge. In the Information Age, how does the Church transmit the Faith that is ageless?

In regard to liturgical books, there has been speculation about the future. In the secular world, some envision a paperless society as books and other print media are replaced by tablets, e-readers, and other mobile devices. What would happen to liturgical books? While it is impossible to speculate about the future, liturgists wisely caution about moving too quickly in this direction. On a practical level, such devices are not foolproof and can occasionally freeze up, requiring a restart. On a deeper level, we treat objects admitted for liturgical use with respect and understand that once given over to liturgical use, they are used solely for that purpose. To use an iPad, for example, in place of a printed Missal, what happens after its use in the Mass? Is that same iPad later used to check e-mail, browse the Internet, play games, or watch streaming video?

Liturgical books also have a physical form that points to the “substance” of prayer and worship. Liturgical texts are not “disposable,” and yet downloadable texts that can be printed and then discarded, or digital formats that can be deleted, would seem to indicate otherwise. Mobile apps that deliver prayers, including daily Scripture readings and the *Liturgy of the Hours*, make prayer at any time and any place convenient, and by doing so they promote habits of prayer. But should these digital formats replace the printed texts and ritual editions?

The question of copyright is also a sensitive matter. The Latin texts of the *Missale Romanum* and other liturgical books are protected by copyright, held and administered by the Holy See. The copyright of English liturgical texts, including the *Roman Missal*, is held and administered by the International Commission on English in the Liturgy, on behalf of its member Conferences of Bishops, according to its mandate from the Holy See. Texts proper to the Dioceses of the United States, including the *Lectionary for Mass*, are copyrighted by the USCCB. Any digital reproduction of liturgical texts, even excerpts thereof, including projected texts, on websites or other mobile devices, is also subject to copyright guidelines. Developers of websites and of mobile apps must secure permission for the inclusion of liturgical texts, even if such products are available free of charge.

When the final approved text of the *Roman Missal, Third Edition*, was sent to the USCCB in August 2010, the Congregation for Divine Worship and the Discipline of the Sacraments also included a series of *Observations Regarding Publication of the New English-Language Missal*. Many of these particular observations addressed

matters of format and design, indicating what decisions could be left to the Committee on Divine Worship or to individual publishers. In addition, the observations addressed the question of digital or online publication: “The Congregation considers it inappropriate that the text of the Missal, or other liturgical books, be published online” (no. 47). Still, some limited texts of the *Missal*, including the Order of Mass, have been made available on the USCCB *Roman Missal* website, www.USCCB.org/romanmissal, for catechesis and preparation for implementation.

These questions will not be answered quickly or easily. While the Liturgy follows tradition as part of a hermeneutic of continuity, the Liturgy is also celebrated in the era of the New Evangelization. Technology can serve the Liturgy well, but we must be cautious not to put the Liturgy at the service of technology. The Committee on Divine Worship, aware that existing liturgical norms are inadequate in addressing these questions, already began discussion about some questions in regard to publication of the *Roman Missal, Third Edition*, and plans to continue with a discussion of the larger questions of new technologies and the Liturgy at its meetings this year. Bishops, pastors, liturgists, and publishers must discern carefully not only the opportunities available but, more importantly, the needs of the Church in establishing liturgical guidelines or norms for the digital age.

How to Dispose of Old Copies of the *Sacramentary*

The Secretariat of Divine Worship has received a number of timely inquiries regarding the disposition of copies of the current *Sacramentary* once the new *Roman Missal, Third Edition* has been implemented.

There is relatively little written about exactly what to do with liturgical books which have been replaced by updated or revised editions, but some related writings, as well as some common sense, can provide some context. The *Book of Blessings*, no. 1343, indicates that the *Sacramentary*, the *Lectionary*, and other liturgical books are counted among those articles used in the Sacred Liturgy which ought to be blessed using the rite provided for that purpose, the Order for the Blessing of Articles for Liturgical Use (nos. 1341-1359). The Latin *De Benedictionibus, editio typica*, however, does not explicitly mention the *Missale* among the articles that are properly blessed.

Whether or not the *Sacramentary* has been blessed by an official rite, it is appropriate to treat it with care as it has been admitted into liturgical use. Its disposal should be handled with respect. The Secretariat recommends burying the *Sacramentary* in an appropriate location on church grounds, or perhaps in a parish cemetery if there is one. Some have even suggested following a custom used in various Eastern Churches whereby liturgical books or Bibles are placed in the coffin of the deceased as a sign of devotion and love for the Liturgy. In lieu of burying old liturgical books, they could be burned, and the ashes placed in the ground in an appropriate location on church grounds. It is advisable to retain a copy of the *Sacramentary* for parish archives or liturgical libraries.

Looking ahead to the reception of the *Roman Missal, Third Edition*, the above-mentioned blessing from the *Book of Blessings* could be used to bless copies of the *Missal* before their first use on the First Sunday of Advent, November 27, 2011. The blessing could take place during a Mass on the Solemnity of Our Lord Jesus Christ the King, at the last weekday Mass prior to the First Sunday of Advent, or outside Mass at a separate gathering of liturgical ministers or other parish leaders.

Many parishes will also replace hymnals and other participation aids (such as hand missals) in light of updated editions corresponding to the new *Roman Missal*. While the Blessing of Articles for Liturgical Use also mentions hymnals, it might be difficult to appropriately dispose of a large number of copies of such books. After setting aside an appropriate number of copies for archives and libraries, other copies could be stored for use by prayer or study groups in the parish, offered to parishioners for their own private devotional use, or donated to other small communities that could effectively make use of them. Due to copyright agreements, annual hymnals and participation aids should be discarded after their prescribed period of use and cannot be retained for other uses in parishes.

Ritual Edition Publishers of the *Roman Missal, Third Edition*

By a decision of the Committee on Divine Worship, the ritual editions of the *Roman Missal, Third Edition* will be made available on October 1, 2011, in preparation for its implementation on the First Sunday of Advent, November 27, 2011. As reported in the January 2011 *Newsletter*, seven publishers – Catholic Book Publishing Corp., Liturgy Training Publications (LTP), Liturgical Press, Magnificat, Midwest Theological Forum (MTF), USCCB Communications, and World Library Publications (WLP) – are putting forward a variety of ritual editions of the *Missal* for use in the United States.

The *Roman Missal, Third Edition* will have an approximate page count of 1500. All seven publishers will release a full-size edition; these will measure approximately 8½” x 11” and will be bound in genuine leather, bonded leather, or cloth. At least five publishers (Catholic Book, LTP, Liturgical Press, Magnificat, and USCCB) will also publish a smaller, or “chapel,” edition; this edition will be either clothbound or leather bound and sized at about 6” x 9”. As of late April 2011, the following editions and pricing were announced as follows (not including any pre-order discounts):

Catholic Book Publishing Corp.

- Deluxe Genuine Leather Altar Edition, \$159
- Altar Clothbound Edition, \$129
- Chapel Clothbound Edition, \$89

Liturgy Training Publications (LTP)

- Ritual Edition, \$175
- Chapel Edition, \$95

Liturgical Press

- Ritual Edition, \$169.95
- Chapel Edition, \$119.95

Magnificat

- Altar Edition, \$199
- Chapel Edition, price TBD

Midwest Theological Forum (MTF)

- Regal Edition, \$500
- Classic Edition, \$350

USCCB Communications

- Ritual Edition, \$169
- Chapel Edition, \$115

World Library Publications (WLP)

- Deluxe Edition, \$395
- Value Edition, \$195

Liturgical Calendar Reminders for Christmas Time 2011-2012

Feast of the Holy Family – Since no Sunday falls between the Solemnity of the Nativity of the Lord (December 25, 2011) and the Solemnity of Mary, the Holy Mother of God (January 1, 2012), the Feast of the Holy Family of Jesus, Mary, and Joseph falls on Friday, December 30, which is assigned as its proper date (*Universal Norms for the Liturgical Year and the Calendar* [UNLYC], no. 35a). The Mass and Office are both proper, but First Vespers is not prayed.

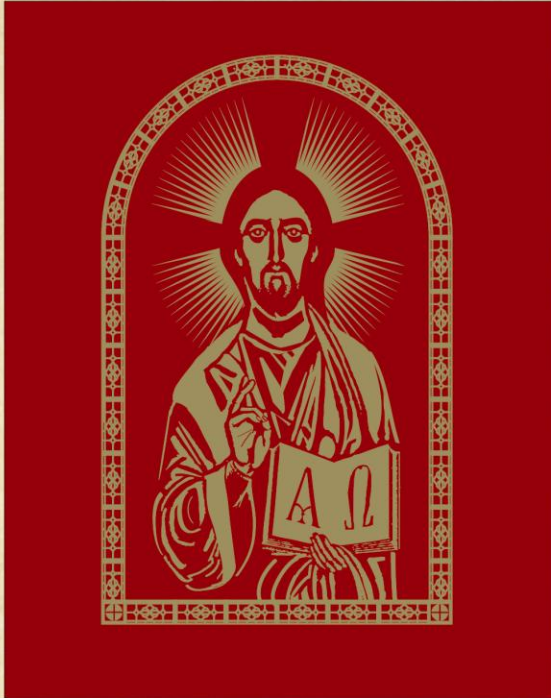
Solemnity of the Epiphany of the Lord – In 2012, this Solemnity falls on Sunday, January 8. The Epiphany is not a Holyday of Obligation in the United States, and so always falls on the Sunday between January 2 and 8 instead of January 6 (UNLYC, no. 37). The Mass and Office are both proper, and with the introduction of the *Roman Missal, Third Edition*, a new proper Vigil Mass for the Epiphany will be celebrated for the first time.

Feast of the Baptism of the Lord – According to the *Roman Missal*, “Where the Solemnity of the Epiphany is transferred to Sunday, if this Sunday occurs on January 7 or 8, the Feast of the Baptism of the Lord is celebrated on the following Monday” (Proper of Time). Therefore, this Feast will take place on Monday, January 9, 2012. The First Week in Ordinary Time begins on the following day, Tuesday, January 10.



ROMAN MISSAL

THIRD EDITION



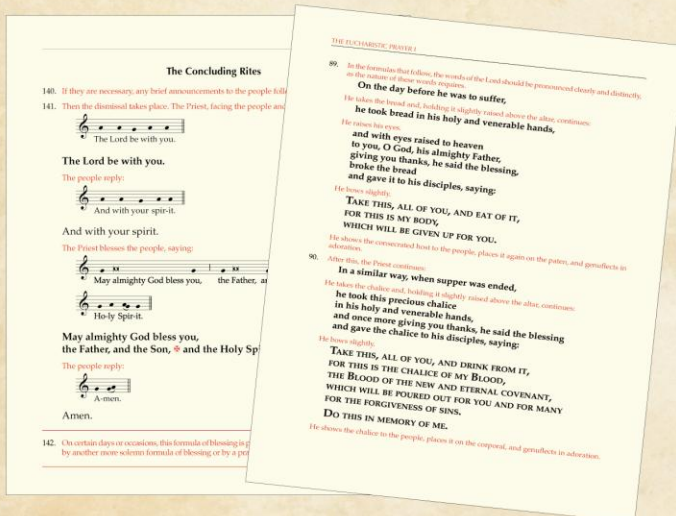
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