



NewsLetter

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Holy See Issues Emended *Missale Romanum*, editio typica tertia

Since the year 2000, when Pope John Paul II issued the third typical edition of the *Missale Romanum*, nations throughout the world have been translating the text into the various vernacular languages. As the Holy See and various translators around the world worked on vernacular editions of the *Roman Missal*, a variety of minor errors were found in the Latin text which necessitated issuing a reprint. Therefore, on October 6, 2008, an emended edition of the *Missale Romanum*, *editio typica tertia* was published. The slight changes that have been made will be reflected in the final English translation of the *Roman Missal*.

This reprint corrects spelling, grammatical, and typographical errors, and other inaccuracies (such as the insertion at the beginning of the Apostles' Creed of "unum," as in the Nicene Creed). In some saints' listings, the saint's particular designation – such as martyr, religious, or virgin – was missing in the 2000 text. The emended *Missale Romanum* also includes three new dismissal formulas: *Go and announce the Gospel of the Lord*, *Go in peace, glorifying the Lord by your life*, and *Go in peace*. These formulas were incorporated into the approved *Order of Mass* English translation, and will take effect when the new *Roman Missal* is published.

By separate decree of the Congregation for Divine Worship and the Discipline of the Sacraments (Prot. N. 652/08/L, published in *Notitiae* vol. 44 [2008], pgs. 239-240), the Eucharistic Prayers for Masses with Children were removed from the *Missale Romanum*, and will appear in the future as a separate ritual text. In its space now appears a Supplement, containing Collects for the memorials of St. Pio of Pietrelcina (Sept. 23), St. Juan Diego Cuauhtlatotzin (Dec. 9), and Our Lady of Guadalupe (Dec. 12). Those three memorials were inserted into the General Roman Calendar after the initial 2000 publication.

The Supplement also provides the rubrics and prayers for celebrating an extended Vigil of Pentecost, similar to the way the readings are proclaimed at the Easter Vigil on Holy Saturday night. (An article on the extended Pentecost Vigil can be found on page 16 of this issue of the *Newsletter*.)

Two final emendations are of note. At the Chrism Mass, the rubric mandating the General Intercessions after the Renewal of Commitment to Priestly Service has been removed, returning the practice to what it was before the *editio typica tertia* was issued. Finally, a rubric in the *General Instruction of the Roman Missal* (GIRM) affecting Bishops celebrating Mass outside their own Dioceses has been altered. In an unofficial translation, the relevant part of number 149 now reads: "If, however, the Bishop is celebrating outside his own diocese, after the words *N., our Pope*, he adds:

and my brother N., the Bishop of this Church, and me, your unworthy servant” (emphasis added). This change to the GIRM took effect last November, and should be incorporated by Bishops as soon as possible if they celebrate Mass outside their Diocese. The complete list of emendations to the *Missale Romanum, editio typica tertia* is published in *Notitiae*, vol. 44 (2008), pgs. 367-387.

Ten Questions on Influenza/Swine Flu and the Liturgy

Throughout the years, the Newsletter has addressed the liturgical implications of the transmission of pathogens on numerous occasions. With the swine flu virus appearing in the United States, the Secretariat of Divine Worship, having consulted with experts, offers the following brief reflections on influenza/swine flu and the Liturgy:

1. What is swine flu influenza?

According to the Centers for Disease Control and Prevention (CDC), “swine influenza (swine flu) is a disease of pigs caused by type A influenza viruses that causes regular outbreaks in pigs. People do not normally get swine flu, but human infections can and do happen. Swine flu viruses have been reported to spread from person-to-person, but in the past, this transmission was limited and not sustained beyond three people.”

2. Why is there particular concern for the spread of swine flu at this moment?

Numerous cases of swine flu were recently confirmed in the United States. The CDC is presently monitoring this health issue and will give further guidance as the situation warrants.

3. What is the best way to prevent the transmission of the swine flu virus?

The CDC suggests that, “as with other infectious illnesses, one of the most important and appropriate preventive practices is careful and frequent hand hygiene. Cleaning your hands often using either soap and water or waterless alcohol-based hand sanitizers removes potentially infectious materials from your skin and helps prevent disease transmission.”

4. How is the influenza virus transmitted?

According to the CDC, “influenza viruses are spread when a person who has the flu coughs, sneezes, or speaks and spreads virus into the air, and other people inhale the virus. When these viruses enter the nose, throat, or lungs of a person, they begin to multiply, causing symptoms of the flu.”

5. Does transmission of the flu require direct contact between persons?

“The viruses can also be spread when a person touches a surface with flu viruses on it (for example, a door handle) and then touches his or her nose or mouth. A person who is sick with the flu can spread viruses – that means they are contagious. Adults may be contagious from one day before developing symptoms to up to seven days after getting sick. Children can be contagious for longer than seven days.”

6. How can the spread of the influenza virus be prevented?

While the single best way to prevent the flu is to get vaccinated, the CDC does not know if the seasonal flu vaccine will protect against the swine flu virus. The CDC recommends these other ways to prevent the flu: “Avoid close contact with people who are sick. When you are sick, keep your distance from others to protect them from getting sick too; stay home when you are sick. If possible, stay home from work, school, and errands when you are sick. You will help prevent others from catching your illness; cover your mouth and nose. Cover your mouth and nose with a tissue when coughing or sneezing. It may prevent those around you from getting sick; clean your hands. Washing your hands often will help protect you from germs. Avoid touching your eyes, nose or mouth. Germs are often spread when a person touches something that is contaminated with germs and then touches his or her eyes, nose, or mouth.”

7. In previous years, what has the Church done in localities where the outbreak of Influenza is most significant?

In those localities where the outbreak of the disease has been the most significant, bishops have introduced several liturgical adaptations in regard to such practices as the distribution of Holy Communion and the exchange of the Sign of Peace in order to limit the spread of contagion.

8. What measures should be taken in Roman Catholic liturgies in the United States of America now?

Priests, deacons, and extraordinary ministers of Holy Communion should be especially reminded of the need to practice good hygiene. Ministers of Holy Communion should be encouraged to wash their hands before Mass begins, or even to use an alcohol based anti-bacterial solution before and after distributing Holy Communion. They should instruct people who feel ill not to receive from the cup.

9. What about further adaptations or the restriction of options at Mass?

The Diocesan Bishop should always be consulted regarding any changes or restriction of options in the celebration of Roman Catholic Liturgy. However, the need for the introduction of widespread liturgical adaptations for the prevention of the transmission of influenza in the dioceses of the United States of America is not evident at this time.

10. What is the Secretariat of Divine Worship doing to address this question?

The Secretariat will continue to closely monitor the situation and provide the best advice possible to Diocesan Bishops and their Offices for Worship. The Secretariat likewise appreciates whatever information Diocesan Offices for Worship are able to provide concerning local conditions and the pastoral responses developed by Diocesan Bishops. Continuously updated information is available from the CDC at www.CDC.gov/swineflu.

Dubium on the Priest Celebrant Receiving Communion After the Faithful

In the November-December 2008 issue of Notitiæ (vol. 44, pg. 609), the Congregation for Divine Worship and the Discipline of the Sacraments published their response to a dubium on the possibility of the priest celebrant receiving Holy Communion at Mass after or at the same time as the lay faithful. For the benefit of our readers, an unofficial translation is provided here:

Question: Whether it is permitted for the Priest celebrant to communicate only after he has distributed the Holy Eucharist to the faithful, or whether he may distribute the Holy Eucharist and then afterwards communicate together with the people.

Response: No, to both questions.

Certain practices of this kind in particular are being introduced, namely, where the Priest celebrant communicates only after he has distributed the Holy Eucharist to the faithful, or, by the same thinking, he waits until after the Holy Eucharist has already been distributed to communicate together with everyone else, namely, the faithful, as though feasting together at the Eucharistic table.

In all the Rites of the Church, an order is found which has been handed on for approaching Holy Communion: first, the Bishop or the Priest celebrant communicates, and then the other ministers according to their hierarchical rank, and finally, the people. The Priest communicates first, not because of any human superiority, but on account of the nature and dignity of his ministry. For, the Priest acts in the person of Christ on account of the integrity of the sacrament and because he presides over the assembled people: “So, as Priests join themselves with the action of Christ the High Priest, they daily offer themselves wholly to God, and as they are nourished by the Body of Christ, they partake of love from the heart of him who gives himself as food to the faithful” (*Presbyterium ordinis*, no.13).

In the edition of the *Missale Romanum* promulgated by the Servant of God, Pope Paul VI, the communion of the faithful follows immediately upon the communion of the Priest, establishing it in this way as a unique action, different from the form in the edition of the *Missale Romanum* which appeared in 1962, in which the communion of the Priest is separated from the communion of the faithful through the recitation of the *Confiteor* and of the prayers, the *Misereatur*, *Indulgentiam*, *Agnus Dei* and the *Domine, non sum dignus*.

The governing liturgical norm states: “A Priest must communicate at the altar at the moment laid down by the Missal each time he celebrates Holy Mass, and the concelebrants must communicate before they proceed with the distribution of Holy Communion. The Priest celebrant or a concelebrant is never to wait until the people’s Communion is concluded before receiving Communion himself” (*Redemptionis Sacramentum*, no. 97).

Celebrating the Extended Vigil of Pentecost

On January 16, 1988, the Congregation for Divine Worship issued *Paschale Solemnitatis*, the Circular Letter Concerning the Preparation and Celebration of the Easter Feasts. For the Vigil of Pentecost, number 107 of that Letter encourages “the prolonged celebration of Mass in the form of a Vigil, whose character is not baptismal as in the Easter Vigil, but is one of urgent prayer, after the example of the apostles and disciples, who persevered together in prayer with Mary, the Mother of Jesus, as they awaited the Holy Spirit.”

Following the issuance of *Paschale Solemnitatis*, the Congregation’s journal, *Notitiæ*, published a set of rubrics and prayers in Latin to celebrate this extended Pentecost Vigil (vol. 29 [1988], pgs. 156-159). They are now in the Supplement of the emended *Missale Romanum, editio typica tertia*, and will appear for the first time in English with the forthcoming third edition of the *Roman Missal*. To encourage the celebration of the extended Vigil of Pentecost, the Secretariat of Divine Worship now provides the salient points of the rubrics and prayers to be used.

Evening Prayer I of Pentecost Joined with the Vigil Mass

If Evening Prayer I of Pentecost immediately precedes the Mass, then the celebration begins in one of two ways: the Introductory Verse and the hymn (as in the Liturgy of the Hours), or the Entrance song and procession, and the Greeting of the priest (as at Mass). In either case, the Act of Penitence is omitted (see *General Instruction of the Liturgy of the Hours*, nos. 94 and 96). The psalmody then proceeds up to but excluding the reading. After the psalmody, the Act of Penitence is omitted, and if appropriate, the *Kyrie* as well. The Mass continues as below (after the *Kyrie*).

Pentecost Vigil Mass

If Mass begins as usual, after the *Kyrie*, the priest sings or says the Alternative Opening Prayer for the Pentecost Vigil. Afterward, he may briefly instruct the people prior to the Liturgy of the Word. This instruction should exhort the faithful to listen attentively to the word of God, reflect on God’s great deeds for his people, and, like the Apostles and Mary, pray that the Holy Spirit will be made manifest in the world and in their Christian lives.

The four Old Testament readings (Genesis 11:1-9, Exodus 19:3-8, 16-20b, Ezekiel 37:1-14, and Joel 3:1-5) found in the *Lectionary for Mass* for the Pentecost Vigil, with their responsorial psalms (Psalm 33:10-15, Daniel 3:52-56, Psalm 107:2-9, and Psalm 104:1-2a, 24 and 35c, 27-28, 29bc-30) follow. (In lieu of each responsorial psalm, a period of sacred silence may be observed.) After each psalm or period of silence, all rise and the priest sings or says a prayer. Until such time as the English translation of the proper prayers are made available, footnote 114 of *Paschale Solemnitatis* recommends selecting four prayers from among the Opening Prayers of the ferial days of the Seventh Week of Easter, each ending with “We ask this/Grant this through Christ our Lord.”

(Musicians and cantors may find the first three responsorial psalms at the following places in the Lectionary:

- Psalm 33:10-15 – volume II, no. 339,
- Daniel 3:52-56 – volume I, no. 164, and
- Psalm 107:2-9 – volume III, no. 423.

The fourth psalm [Ps 104] is found immediately after the fourth reading [Joel 3:1-5] in volume I, no. 62.)

After the fourth reading, psalm, and prayer, the priest (or cantor) begins the *Gloria*. After the *Gloria*, the priest says the Opening Prayer for the Pentecost Vigil. The Epistle (Romans 8:22-27) is then read, followed by the *Alleluia* and Gospel (John 7:37-39), and the Mass continues as usual.

If Evening Prayer I is joined with Mass, after Communion, the Canticle of Mary with its proper Antiphon is sung. Following the canticle, the priest says the Prayer after Communion, and the Mass concludes in the usual way. For the Concluding Rites, the Solemn Blessing for Pentecost may be used, following the normal rubrics. Finally, the double alleluia is used at the Dismissal.

HAPPY EASTER FROM THE COMMITTEE ON DIVINE WORSHIP!