



NewsLetter

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References to the *Roman Ritual* in the *Roman Missal*

Throughout the *Roman Missal*, there are numerous references to the *Roman Ritual*, and a clarification regarding these references is in order. The Roman liturgical books include the following: the *Roman Missal* (which includes the *Lectionary for Mass* and musical books), the *Roman Pontifical* (rites normally performed by a bishop in his diocese), the *Divine Office* (also known as the *Liturgy of the Hours* or *Roman Breviary*), the *Roman Martyrology* (list of all saints and blessed arranged by their liturgical feasts or anniversaries of death; this book is not yet published in English), and finally, the *Roman Ritual*. This last “book” contains all of the liturgical services which may be performed by a priest or deacon which are not contained in the other books. This would include Baptism of Children, Christian Initiation of Adults, Penance, Marriage, Anointing of the Sick and Viaticum, Holy Communion and Worship of the Eucharist outside Mass, Funerals, Major Exorcisms, and the Book of Blessings. Since at least after the Second Vatican Council, all of these rites have been published in separate books, but they all belong to the one *Roman Ritual*.

There are eleven references to the *Roman Ritual* within the *Roman Missal*; these refer to the following liturgical books:

- *Book of Blessings*, cited in the *General Instruction of the Roman Missal*, nos. 309, 310, 313, 314, and 335, referring to the blessings of the ambo, priest’s chair, organ, tabernacle, and sacred vestments, respectively;
- *Rite of Penance*, cited in the general rubrics for Lent, no. 2, referring to other “penitential celebrations” which are encouraged during Lent; these are not communal Penance services, as they make no call for individual reception of the sacrament, but rather are celebrations of the word of God in Appendix II which have an emphasis on repentance and conversion;
- *Rite for the Baptism of Children* and the *Rite of Christian Initiation of Adults*, cited in rubrics nos. 48, 53, and 63 of the Easter Vigil, referring to the baptism and confirmation of the child and adult catechumens and candidates;
- *Rite of Marriage*, cited in Masses and Prayers for Various Needs and Occasions, “11. On the Anniversaries of Marriage,” referring to the blessing of a married couple during their anniversary Mass; this blessing appears currently in the *Book of Blessings* (nos. 94-106), but will also appear as an appendix in the forthcoming *Order of Celebrating Marriage, Second Edition*; and
- *Order of Christian Funerals*, cited in Masses for the Dead, section 1, “F. For the Funeral of a Child Who Died before Baptism,” referring to the preference for a Funeral Liturgy outside Mass for a child who died before being baptized.

As the renewal of ritual books – which began following the Second Vatican Council – continues, it is hoped this clarification of terminology and organization is helpful. Also, with the approach of Lent, it may be particularly useful to be reminded of the “penitential celebrations” of the Word of God as found in the *Rite of Penance*.

Sr. Doris Turek Completing Term as Secretariat Multicultural Specialist

Sister Doris M. Turek, SSND, is completing her service on February 1, 2013 as Multicultural Specialist for the Secretariat of Divine Worship. A School Sister of Notre Dame of the Atlantic Midwest Province, she began her ministry on a part-time basis with the Secretariat on September 8, 1999, and became the full-time Multicultural Specialist in February 2002.

Her fluency in Spanish has made her position of Multicultural Specialist into a true gift for the Secretariat not only in working with Spanish-language texts, but also in building bridges with Spanish-speaking liturgists both in the United States and in other Spanish-speaking countries. During her tenure, Sister Doris was a constant advocate for the liturgical concerns of Spanish-speaking Catholics. The Secretariat is grateful to Sister Doris for her many years of dedicated service to the USCCB and to the liturgy, and we pray that she go with God’s blessing as she moves on to other ministry within the Church.

January 2013 Meeting of the International Commission on English in the Liturgy

The Bishops of the International Commission on English in the Liturgy (ICEL) met in Washington, DC from January 7–11, 2013. Led by its Chairman, Bishop Arthur J. Serratelli, the ICEL Bishops approved the “Gray Books” (final draft) of the *Order of Celebrating Marriage, Second Edition* and the *Order of Confirmation* for release to their member Conferences of Bishops. It is expected that the USCCB will vote on the texts at their November 2013 plenary meeting.

ICEL also approved the release of three “Green Books” (preliminary draft) for study and comment: the *Order of the Dedication of a Church and Altar*, the *Rite of Exorcisms and Certain Supplications*, and the Supplement to the *Liturgy of the Hours*. According to ICEL, all five Gray and Green Books will be released in due course. Finally, the Bishops approved ICEL’s collaboration in preparing certain elements of the proposed *Liturgy of the Hours, Second Edition*, of which the scope of work was approved by the USCCB in November 2012.

In February 2013, ICEL will host a meeting of national liturgy secretaries (*i.e.*, Executive Directors). Among topics to be addressed will be the management of copyrights of liturgical texts, the question of the development of “hybrid” liturgical books, and an extensive discussion of liturgical texts in digital formats, treating the broader question of “liturgy in the digital age.” (This latter topic was first raised in the March-April 2011 *Newsletter*.)

Symposium on *Sacrosanctum Concilium* to be Held on November 8-9, 2013

On Friday, November 8 and Saturday, November 9, 2013 at the Marriott Waterfront hotel in Baltimore, Maryland (the site of the USCCB fall plenary meeting), the Committee on Divine Worship will hold a scholarly symposium in honor of the fiftieth anniversary of *Sacrosanctum Concilium*. The symposium begins at 1:00 PM on Friday and will conclude after lunch on Saturday. Keynote speakers will be the Most Rev. Wilton D. Gregory, Archbishop of Atlanta, and Fr. Jeremy Driscoll, O.S.B., faculty member at Mount St. Angel Seminary in Oregon and the Pontifical Liturgy Institute at Sant’ Anselmo in Rome. Each keynote will be followed by a panel discussion of experts from various fields of the liturgical apostolate. Those involved in leadership roles in the liturgical apostolate, liturgical scholars, bishops, pastors, composers, and pastoral musicians are invited to participate. More details will be forthcoming, and registration will begin in late spring.

50 Years of *Sacrosanctum Concilium*: Introduction

This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. **The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.**

- *Sacrosanctum Concilium*, no. 1
(emphasis added)

As the Church observes the 50th anniversary of the promulgation of the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, throughout 2013, the Secretariat of Divine Worship will offer brief reflections on each chapter of *Sacrosanctum Concilium*, culminating in a formal statement of the Committee on Divine Worship, expected to be released in October.

The preliminary schema of a liturgy document was presented for consideration on October 16, 1962, during the first session of the Second Vatican Council. The final text of *Sacrosanctum Concilium* was presented during the second session of Vatican II on November 22, 1963. It passed by a vote of 2147 to 4 and was promulgated by Pope Paul VI on December 4, 1963.

The Constitution on the Sacred Liturgy begins with a four-paragraph introduction that “sets the stage” for the presentation of the nature of the liturgy and the call for its reform. Paragraph one

speaks of the broad perspective of the Council's aim for the renewal of the life of the Church in order to “impart an ever increasing vigor to the Christian life of the faithful.” The “reform and promotion” of the liturgy is rightly understood, then, as one of the means of approaching that goal. Given the decision of the Council Fathers to promulgate the liturgy constitution first, it could be said that they understood the appropriateness of the liturgy as the means of renewing the Church. This is seen particularly through the iconic statement of the constitution that the liturgy is the source and summit of the Christian life (see *Sacrosanctum Concilium*, no. 10).

Part of the outstanding value of *Sacrosanctum Concilium* even today lies in its teaching on the nature, purpose, and function of the liturgy. Drawing primarily from texts of the New Testament, paragraph two reinforces the important truth that the Church is “both human and divine.” As a work of the people, the liturgy uses the signs and tongues of human culture to confess the faith, to communicate divine grace, and to enable us to offer ourselves to the Lord in a sacrifice of praise. As the work of God, the liturgy is the way in which God sanctifies his people, offering us the gift of salvation. Citing from the Letter to the Hebrews, the constitution also alludes to the present and future dimensions of the liturgy. While rooted in the present and lived encounter with the Risen Lord who is in our midst through the liturgical act, the liturgy always points to the future and the heavenly banquet, for it is the liturgy that orients and strengthens the faithful on the pilgrim way to heaven. In the end, the liturgy is never simply one thing. As a divine action, but celebrated in this world with human acts, it is always “both—and,” now and not—yet.

Paragraphs three and four address the relationship of the Roman rite with the other rites within the Church (*i.e.*, the Eastern Churches), and then goes on to define the parameters of the document's call for reform of the Liturgy—primarily in the Roman rite. Of great value is the emphasis that “all lawfully acknowledged rites” are of “equal right and dignity.” In fact, the constitution provided great impetus for some of the Eastern rites in the strengthening of their authentic identity (especially in light of some “romanization” that had at times taken place over the centuries). Finally, the introduction concludes with a call to undertake reform in light of and in keeping with tradition. In recent years this has been described, especially by Pope Benedict XVI, as a matter of “continuity” rather than of “rupture.”

From the perspective of the Church today, celebrating 50 years since the promulgation of the Constitution on the Sacred Liturgy, it is important to remember the priority of the Council Fathers to undertake reform in continuity with all that preceded it, and to interpret the work of the reform through the lens of continuity. They believed that reform was necessary “to meet the circumstances and needs of modern times,” but that did not mean they were repudiating the past, which continues to hold great wisdom for the present.

Influenza and the Liturgy

Recent news reports have highlighted the severity of flu season this year. As a resource for bishops and diocesan worship offices, the Secretariat of Divine Worship has posted an updated webpage regarding influenza and the liturgy. The webpage is located at www.USCCB.org/prayer-and-worship/liturgical-resources/influenza-and-the-liturgy.cfm. Four common questions regarding the flu are offered courtesy of the Centers for Disease Control and Prevention (CDC), followed by additional questions on its impact on the Mass.

As mentioned on the webpage, it is ultimately the responsibility of the diocesan bishop to suggest or mandate any temporary changes to the liturgy in an effort to combat the flu and limit the spread of germs. Such changes usually involve altering or omitting the Sign of Peace and discontinuing the offering of Holy Communion under both kinds for as long as circumstances warrant. In addition, practicing good hygiene among priests, deacons, extraordinary ministers of Holy Communion, and the faithful at large is always a priority, regardless of the time of year.

Worship offices are urged to continuously monitor their local health authorities in order to track the spread or abatement of the flu in their dioceses, and to make appropriate liturgical decisions. Bishops may also wish to consult with the other bishops in their state or ecclesiastical province or region to coordinate efforts.

Liturgical Considerations for All Souls' Day 2013

In 2013, the Commemoration of All the Faithful Departed (All Souls' Day) on November 2 falls on a Saturday. In recent weeks, the Secretariat of Divine Worship has received numerous inquiries regarding the correct Mass and Office to be used during November 1–2.

The Table of Liturgical Days ranks All Souls' Day at no. 3 after the Solemnity of All Saints, but ahead of Sundays in Ordinary Time (no. 6). Thus, on Friday evening, November 1, Evening Prayer II of All Saints is celebrated, though for pastoral reasons where it is the custom, it may be followed by Evening Prayer for the Dead. On Saturday, November 2, Evening Prayer may again be taken from the Office of the Dead if celebrated with the people. If, however, the Liturgy of the Hours is celebrated individually, Evening Prayer I of the 31st Sunday in Ordinary Time is used.

On Friday evening, Masses are that of the Solemnity of All Saints. On Saturday evening, any normally scheduled anticipated Masses should be for the 31st Sunday in Ordinary Time. (If desired for pastoral reasons, a Mass of All Souls' Day outside the usual Mass schedule may be celebrated on Saturday evening.) The following chart may be helpful in this regard:

Date	Evening Mass	Liturgy of the Hours
Friday, November 1, 2013	All Saints	Morning & Evening Prayer II of All Saints (EP of the Dead optional after EP II of All Saints)
Saturday, November 2, 2013	31st Sunday in Ordinary Time	Morning Prayer of the Dead Evening – <i>Individual recitation</i> : EP I of 31st Sunday in Ordinary Time <i>Celebrated with the people</i> : EP of the Dead

Since Saturday is a common day for the celebration of Marriage in the United States, it should also be noted that Ritual Masses are forbidden on All Souls' Day (*General Instruction of the Roman Missal*, no. 372). While the Ritual Mass for the Celebration of Marriage is forbidden, the Mass of the day with the ritual itself and the nuptial blessing could be celebrated, though it might not be the most appropriate combination. Rather, the Rite of Marriage outside Mass should be the preferred option if the celebration of Marriage is to take place on this day. Funeral Masses (which are a particular form of Masses for the Dead) are appropriately celebrated on this day.