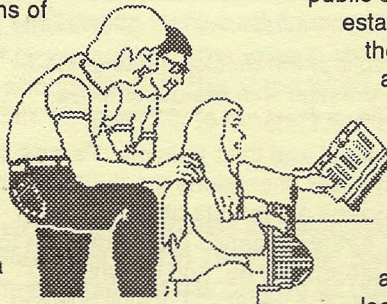


word on worship

Twenty Years of Music in Catholic Worship: The Changes that Didn't Change

When the BCL announced in 1981 that *Music in Catholic Worship* (MCW) was to be revised, many of us fell into profound depression only after we landed from circling the walls. For almost ten years, workshops, lectures, classes and pastor-musician encounters had drawn enormous ammunition from the document which validated pastoral music with the three judgments in the selection of music—liturgical, musical and pastoral. We could envision our lectures and demonstrations being gutted and we would be left with Pius X's 'Motu Proprio' of 1903, hardly the best document to quote in the advocacy of guitars and folk music. Our fears were allayed when the revision, *Liturgical Music Today* (LMT), appeared in 1982. The new document was more of an amplification than a revision. The language lost its poetic tone, but we could still safely say "People in love make signs of love, not only to express their love but also to deepen it. Love never expressed dies" (Paragraph 4 MCW) and "Faith grows when it is well expressed in celebration. Good celebrations foster and nourish faith. Poor celebrations may weaken and destroy it." (Paragraph 6 MCW) And of course the bombshell of the pastoral-musical-liturgical judgment was still intact and continues to be a valuable tool for negotiations with recalcitrant clergy and unbudging musicians.

The appearance of MCW in 1982 came at an important time in the development of the post-Conciliar liturgy. The constitution on the Sacred Liturgy (CSL) was nine years old and the experimentation with the expression of the ever changing forms of the liturgy was polarizing parishes and communities everywhere. The traditional musician was threatened and felt under siege. The emerging pastoral musician was faced with a small repertory and had little or no clear direction of what to do with it other than sing it, strum it, and bear the derision of church goers who blamed the musician for everything they couldn't stand about the "New church." MCW gave us vocabulary, organization and



vision that has produced an understanding of the Church's rites in which music is integral and no longer the "ancilla" of the Motu Proprio. Music was still to be ancillary to the rite, but it was not just a "beautiful package wrapped up with a gold ribbon" as an offering to God similar to the juggler's gift in front of the Madonna. Music was to be expressive of the community, relevant to the community, unifying the community and moving the community into the presence of the Holy One. Music was to be prayer, not just ornamentation.

In the twenty years that have transpired since its appearance, some discernible characteristics or conventions are present in the church that were not there before the Second Vatican Council. The obvious changes in the public celebration of the Church's liturgy were the establishment of the vernacular, the altar facing the community, the primacy of Scripture and the active participation of the community. Therein lies the most earth-moving characteristic—the community, or in today's terminology, "the assembly" and the power of the assembly. The assembly quickly emerges as the primary symbol of the liturgy that the CSL envisioned. From the ministry of the assembly come the other visible ones of lector, cantor, presider, eucharistic minister. To express their roles and the common role of the assembly as celebrator, music is called upon to form a language that is to flesh out the rites. That language was to be shaped by that three part judgment cited above. No longer was it a solely aesthetic judgment. It was not enough that the music piece be beautiful, but it was to function appropriately at the liturgical moment and fall within the pastoral requirements of that assembly. It is this last judgment that is both the strength and weakness of the document. What constitutes "pastoral"?

Examples are better than definitions. 1. A bride requests Mendelssohn's wedding march as a recessional. The organist nearly hemorrhages at the thought and digs his or



her feet in. No way! It violates everything that the organist has held as sacred. The bride falls into irrational behavior (screaming) and promises she will never ever come to church again. She has dreamed for years that this piece would make up her wedding. The organist relents and plays the piece. The bride joins the choir after her honeymoon and is elected president of the parish council. That's sound pastoral judgment!

2. The eighth grade plans their graduation and would like to sing "On Eagles Wings" for the three-hundredth time. The music minister has a cow. He or she can't bear to schedule it one more time. The PTA asks why not? The music minister senses the appropriateness for this group at this time. They sing "On Eagles Wings" as the responsorial psalm. That's sound pastoral judgment

3. The director of religious studies thought it would be a good choice to sing "Happy Days are Here Again" as the recessional for Mass at the end of summer school. The contemporary ensemble works out a rag-time rendition of it. The pastor collapses at his chair and so do the better-trained catechists. That's bad pastoral judgment.

The judgment is qualified by extenuating circumstances and circumstances are always under observation. MCW admits this variable. For the first time in nearly one thousand years, the understanding of the function of a piece of music is given a breadth that takes into account sociological and cultural factors. Such an understanding is reinforced by paragraphs 54 and 55 in *Liturgical Music Today*. These two paragraphs echo the valuing of native culture in chapter six of the CSL.

Paragraph 55 states, "Liturgical music today must be as diverse and multi-cultural as the members of these assembly. . . Likewise the great musical gifts of the Hispanic, Black and other ethnic communities in the Church should enrich the whole Church in the United States in a dialogue of cultures." The wisdom of this language is that it admits inclusivity, but doesn't give guidelines or rules on how to do it. Nothing could have been worse than to have had the BCL mandating a national hymnal which would be the official compendium of Anglo and non-Anglo repertory. Today, that hymnal would have to be the size of the New York, Chicago, and Los Angeles phone books combined. With the concern of the 1992 church for cultural diversity, the avenue is still open for further expansions of musical expressions and broad enough for cultural adaptation.

The role of the musician has gained new prestige with the document's important statements on music personnel and their training. Paragraph 77 in MCW champions the rights of the musicians as earners of just wages. LMT further expands that paragraph in paragraphs 64, 65, and 66 which includes the necessity of skill building and training. Within that context and enjoying the thrust of those documents, the National Association of Pastoral Musicians (NPM) has certainly been a crucial factor in elevating the status of the Roman Catholic musician. These two documents could very easily be the constitution of the NPM.

These areas of pastoral concern are sometimes missed when the document is studied but they do provide an important change of direction in the understanding of the church's music.

Of course, there are the important answers to the questions posed in the first days of the Council's reforms. "What do we sing?" Acclamations, processional songs, responsorial psalms, everything else. There you have it. All lined up in preference. "Who does the singing?" The assembly, the choirs, the presiders, the cantors, the psalm leaders. Those designations are based on the liturgical scheme which determines the function of the item. The clarity was a beacon in the dark storm of post-conciliar morass.

The document enjoys good health today. That doesn't mean that it doesn't go in for a check up now and then. A major reflection and dialogue on MCW by The Milwaukee Symposia for Church Composers has been prepared for study and evaluation. It is an example of how the document still is an active force in how we understand music in the celebration of the liturgy. With this next wave of refinement we come closer to understanding what the original opening statements proclaimed, "We are Christians because through the Christian community, we have met Jesus Christ, heard his word in invitation, and responded to him in faith. We gather at Mass (liturgy) that we may hear and express our faith again in this assembly and by expressing it, renew and deepen it.✠"

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Editor's Note:

The text of *The Milwaukee Symposia for Church Composers: A Ten Year Report* is copyrighted © 1992, Archdiocese of Milwaukee.

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1-202-723-5800

Liturgy Training Publications
1800 North Hermitage Avenue
Chicago IL 60622-1101
1-800-933-1800

Copies of this document are available from the Worship Office.

Revised Translation of *Verbum Domini*

As part of the preparations for the publication of a new edition of the lectionary, the American Bishops requested permission of the Vatican to amend the acclamations at the conclusion of the scripture readings: "This is the Word of the Lord;" and "This is the gospel of the Lord." On March 27, 1992, Archbishop Pilarczyk, President of the National Conference of Catholic Bishops announced that the Congregation for Divine Worship and the Discipline of the Sacraments had approved the slightly revised translation of "*Verbum Domini*" when used in the Liturgy.

After the first and second readings:

Roman Missal 1973

This is the Word of the Lord.
R. Thanks be to God.

Newly Approved Revision

The word of the Lord.
R. Thanks be to God.

After the gospel:

Roman Missal 1973

This is the gospel of the Lord.
R. Praise to you, Lord Jesus Christ.

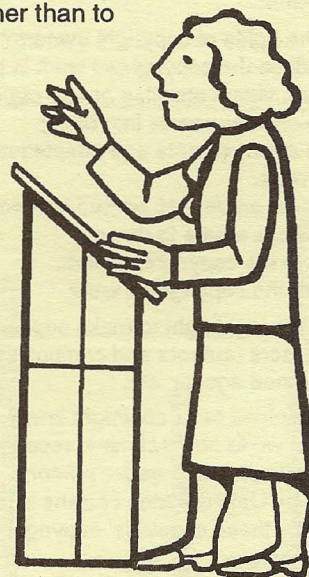
Newly Approved Revision

The gospel of the Lord.
R. Praise to you, Lord Jesus Christ.

There is a three-fold rationale for this change.

1. **To translate the Latin as other modern languages do.** (ICEL) The addition of "This is" to the English translation of "*Verbum Domini*" is somewhat misleading. "The word of the Lord" more accurately translates the intent of *Verbum Domini*.
2. **To maintain the parallel to the distribution formula for communion.** (ICEL) "The Body of Christ" is a better statement than "This is the Body of Christ." The addition of "This is" changes the meaning by focusing the attention solely on the host. What we celebrate and encounter at communion is much richer than that. "The Body of Christ" is more open to our understanding that at communion we encounter the presence of the Lord in the assembled Body of Christ, in the communicant and in the consecrated host. This same openness to various levels of meaning has been applied to the translation of *Verbum Domini*.
3. **To counter the tendency evoked by "This is..." to make the acclamation the equivalent of a narrow "pointing gesture" rather than a faith acclamation to God who speaks when the Scriptures are read.** (ICEL) This corrects the tendency to call excessive attention to the book of the lectionary itself rather than to the word of God just proclaimed and "hanging in the air." The lifting of the Lectionary or Book of the Gospels high and the announcing of "This is the Word of the Lord" or "This is the gospel of the Lord" points too narrowly to the book itself rather than to the God who speaks in the scriptures.

This revised translation will appear in all future lectionaries and liturgical books; and, beginning with the First Sunday of Lent in 1993, the revised translation must appear in all missalettes. From that day onward its use will be mandatory within the dioceses of the United States and no other English translation may be used. However, with the proper catechesis, priests, deacons and readers may begin using the new translations, "The word of the Lord," and "The gospel of the Lord" immediately in celebrations of the Eucharist and other sacraments.



The Church Musician and the Copyright Law

On October 19, 1976, President Gerald R. Ford signed into law Public Law 94-553 setting forth the law of the land in regard to copyrights. This new law became effective January 1, 1978.

The organizations listed at the end of this article want to inform church musicians, ministers and the laity of the provisions in this statute that have particular application to the use of music and related print materials in their respective ministries.

This guide does not presume to be a comprehensive summary of the Copyright Act of 1976. It does not attempt to deal with all the issues covered by the legislation, nor does it provide answers to many of the legal questions.

A complete copy of the Copyright Law of 1976 and further information regarding the Copyright Law may be obtained by writing: The Copyright Office, Library of Congress, Washington DC 20559.

•• Guidelines For the Use of Copyrighted Music Material

(1) What does "copyright" mean?

Our nation's founding fathers determined that it was in the public's interest that the creative works of a person's mind and spirit should belong, for a limited time, to the creator. The protection of these works is called "copyright." The United States Copyright Law grants to any copyright owner the exclusive rights to original material for a term which is *equal to the length of the life of the author / creator plus 75 years*. (For many songs written prior to 1978, the term is 75 years. The copyright owner is the only one who has the privilege of reproducing the work. If any other party wants to reproduce the material in the same manner, permission must be obtained from the copyright owner.

Visible notice of copyright should appear on all copies of copyrighted music. Whether on the owner's original works or on permitted copies, the notice should be visible and contain the word "copyright" or the symbol © (for printed material) or ® (for sound recordings), the year of first publication and the name of the copyright owner.

(2) What are the rights of copyright owners?

- A. To reproduce the copyrighted work in printed copies or on records, tapes, videocassettes or *any duplicating process* now known or which later comes into being.
- B. To make arrangements and adaptations of that copyrighted work.
- C. To distribute and/or sell printed or recorded copies of the work or to license others to do so.
- D. To perform the copyrighted work.
- E. To display the copyrighted work.

(3) Who owns the legal right to make copies?

The original creators (authors and composers) and/or publishers, assigned agents, etc.

(4) Do other countries have copyright laws?

Yes. Most of the world now seems to recognize the need to give incentive and protection to creative persons. Copyrighted material owned by United States citizens is protected in many other countries by these countries' copyright laws and treaties with the United States.

(5) What if I'm faced with a special situation?

If you want to include copyrighted lyrics in a song sheet ... arrange a copyrighted song for four baritones and kazoo ... or make any special use of copyrighted music which the publisher cannot supply in regular published form, the magic word is ... ASK. You may or may not receive permission, but when you use someone else's property you must have the property owner's consent.

(6) What if there's not time to write?

Think of copyrighted music as a piece of property, and you'll be on the right track. *Plan ahead*. Some publishers routinely grant permissions over the phone.

(7) What about photocopies or tapes that are now in our church?

Immediately destroy any unauthorized photocopies, tapes, etc., and replace them with legal editions. Possession of any illegal copies puts you in the position of harboring stolen goods.

(8) Is it permissible to:

- Make a photocopy of a copyrighted work for my accompanist in order to sing a solo?
- Print words only of a copyrighted work on a one-time basis for uses such as church bulletins or song sheets?
- Print songbooks or song sheets containing copyrighted works and use them in churches, Bible studies or home prayer groups as long as they are not sold?
- Make a transparency or slide of a copyrighted work for use by projector?
- Make copies of copyrighted music first and then ask permission?

No. Permission must be secured prior to any such uses and/or duplications.

(9) What if I can't find the owner of a copyrighted song? Can I go ahead and use it without permission?

No. Check the copyright notice on the work, and/or check with the publisher of the collection in which the work appears. Once you know the name of the copyright owner, write or call the Church Music Publishers Association at the address at the end of this article for assistance in locating an address or phone number. For a cost of \$2, CMPA will supply a current listing of major sacred music copyright holders/publishers. Please send cash; CMPA cannot invoice.

(10) But what about items that are out of print?

Most publishers are agreeable, under special circumstances, to allow reprinting of out-of-print items; but again, permission must be secured from the copyright owner prior to any duplication.

(11) What is *public domain*?

If a song is in the public domain (PD), the copyright protection for the song has expired and the song is dedicated to the public for use as it sees fit with no permission being required from anyone. The absence of a copyright notice (see question 1) is one indication that a song may be PD.

(12) What is *fair use*?

Fair use is not generally available to churches. It is a doctrine developed by the courts that permits portions of copyrighted works to be reproduced legally for purposes of criticism, comment, news reporting, classroom teaching, scholarship and

Continued on page 9

SACRISTY CHECKLIST

Rituals Required for Catholic Worship

TITLE OF RITUAL	YEAR	COMMENTS
Rite of Christian Initiation of Adults	1988	Replaced 1974 provisional text. Includes Christian Initiation of Children Who Have Reached Catechetical Age; Rite for Reception of Baptized Christians into the Full Communion of the Catholic Church; Preparation of Uncatechized Adults for Confirmation and Eucharist; Appendix with combined rites for Rite of Acceptance, Rite of Welcoming and for the Celebration at the Easter Vigil of the Sacraments of Initiation and of the Rite of Reception into the Full Communion of the Catholic Church. Also includes National Statutes for the Catechumenate.
Rite of Baptism for Children	1970	Includes different Rites for the baptism of several, one or a large number of children. Rite for bringing a baptized child to the church. Additional texts; homiletic notes for the readings used at baptism. Introduction contains information on ministries and roles, time and place for baptism, adaptations, etc.
Rite of Confirmation	1977	Contains Rite of Confirmation within and outside Mass; Confirmation of a Person in Danger of Death; Biblical Readings from Old and New Testaments.
Rite of Penance	1975	Rite for Reconciliation of Individual Penitents; Rite of Reconciliation of Several Penitents with Individual Confession and Absolution; Rite of Reconciliation of Several Penitents with General Confession and Absolution. Absolution from Censures, Dispensation for Irregularity. Sample Penitential Services during Advent, Lent; Communal Penitential Services for Children, for Young People; for the Sick. Form of Examination of Conscience.
Pastoral Care of the Sick: Rites of Anointing and Viaticum	1983	Replaced 1974 edition of Rite of Anointing and Pastoral Care of the Sick. Includes Visits to the Sick, Communion of the Sick in Ordinary Circumstances; Communion in a Hospital or Institution; Celebration of Viaticum; Commendation of the Dying; Rite of Anointing within Mass; Continuous Rite of Penance, Anointing, and Viaticum; Rite for Emergencies; Christian Initiation for the Dying; Rite for Reconciliation of Individual Penitents. Both large print sanctuary editions and smaller pocket editions are available.
Rite of Marriage	1970	Includes: Rites for Celebrating Marriage during Mass, and outside of Mass; Marriage between a Catholic and an unbaptized person; Order of Mass with the Rite for celebrating marriage; various texts; Appendix on Communion under Both Kinds; Homiletic notes for the Readings
Order of Christian Funerals	1989	Replaces 1971 Rite of Funerals. Includes rites for Vigil, Funeral, and Committal; Rites for Children; Texts; Office of the Dead. In addition this ritual contains many additional texts and prayers for special pastoral circumstances, e.g. for priests, religious, parent, married couple, young person, baptized child, elderly, non-Christian married to Catholic, suicide, cremation, etc.

TITLE OF RITUAL	YEAR	COMMENTS
Holy Communion and Worship of the Eucharist Outside Mass	1976	Replaces old rite used for benediction. Includes: Rite for Distributing Holy Communion Outside Mass; Administration of Communion & Viaticum to the Sick; Exposition of the Holy Eucharist; Eucharistic Processions; Model Services for Eucharistic Exposition and Benediction; Models for Eucharistic Exposition and Benediction with Evening Prayer.
Book of Blessings	1989	Replaces blessings found in 1964 edition of the Roman Ritual (Collectio Rituum). One of the most pastorally sensitive and useful books resulting from the liturgical reforms of Vatican II. Contains hundreds of blessings for various pastoral circumstances: e.g. Blessings of families, homes, children, engaged couples, parents, parents after miscarriage, of an adopted child, on a birthday, of the sick, of a victim of crime, of a person suffering from addiction, of those gathered for a meeting, of catechists, students, teachers, travelers, school, university, library, office, shop or factory, parish hall, animals, athletic event, baptistry, cross, church doors, sacred images, organ, holy water, rosaries, religious articles, advent wreath, manger, food, St. Joseph's table, throats, mothers & fathers day, readers, servers, musicians, parish societies, departing parishioner, installation of pastor, etc. Available in large sanctuary and shorter pocket editions.
The Sacramentary	1985	Replaces 1974 edition. Contains updated version of the General Instruction of the Roman Missal. Adds 2 Eucharistic Prayers for Masses of Reconciliation; 3 Eucharistic Prayers for Masses with Children; Anointing of the Sick During Mass; Dedication of a Church; 25th & 50th Anniv. of Religious Profession, etc.
Lectionary for Mass	1970	Includes readings for Sundays and Weekdays throughout the year, Readings for Proper of Saints, Commons, Ritual Masses, Various Occasions, Votive Masses. Introduction to Lectionary and Table of Feasts & Sundays for Determining the Readings. Available in full size and in chapel size editions.
Weekday Lectionary for Masses with Children	1985	The only approved book of readings for Masses with Children. Originally prepared for use in Australia. Distributed in United States by Costello Publishing. It has been approved for use in the USA while our own Lectionary for Masses with Children is prepared.
Liturgy of the Hours	1976	Four Volume Set. Contains 4 week Psalter; Office of Readings; Morning Prayer; Daytime Prayer; Evening Prayer; Night Prayer.
Collection of the Masses of the BVM Volume 1 - Sacramentary Volume 2 - Lectionary	1992	Collection of Orations, Prefaces and Scripture Readings for Marian Masses throughout the Liturgical Year. May be used on Saturdays when according to the rubrics a Mass in honor of the Blessed Virgin Mary is permitted.

TITLE OF RITUAL	YEAR	COMMENTS
<i>Although not necessary for the average parish, the following books can be useful to parishes in particular circumstances.</i>		
Ceremonial of Bishops	1989	Replaces the 1600 Clement VIII edition of the <i>Caeremoniale Episcoporum</i> . Primarily intended for any ceremonies at which a bishop presides, the new Ceremonial of Bishops clarifies many liturgical questions, practices and principles which can be of great use in local parish ceremonies.
Dedication of a Church and an Altar	1989	Replaces 1978 translation. Useful to parishes building new or renovating old churches. Includes ceremony for laying of Foundation Stone, Dedication of Church, Dedication of Altar, Blessings of Church, Altar, Chalice & Paten.
<i>Every parish should have the following authoritative documents which contain the current liturgical practice governing various aspects of parish liturgical life. Copies of these documents are available from the Worship Office</i>		
Environment and Art in Catholic Worship	1978	Contains current church practice within the USA for the preparation of the worship space including proper use of symbols, arrangement of the assembly, movement and gestures, choice and placement of altar, ambo, presidential chair, music ministry, tabernacle, vessels, vestments, decoration, etc.
Music in Catholic Worship	1983	Revised edition of 1972 statement of the Bishops' Committee on the Liturgy of the U.S.C.C. Contains background and guidelines for the proper role of music in the liturgy.
Liturgical Music Today	1982	Clarification of issues and principles governing music in light of the revised rites. Expands on <i>Music in Catholic Worship</i> and treats music in Mass, in the celebration of the other sacraments and rites, in the liturgy of the hours and additional matters.
This Holy and Living Sacrifice	1985	Directory for the Celebration and Reception of Communion under Both Kinds. Directives approved by the Apostolic See for all celebrations of the eucharist in which Communion is distributed and received under both the forms of bread and wine.
<i>The following Hispanic liturgical books and documents are approved for use within the United States</i>		
Ordinario de la Misa	1989	Edición Hispanoamericana- Texto Unificado en Lengua Española. Plegaria eucarística I, II, III, IV, Va, Vb, Vc, Vd. Plegaria eucarística sobre la reconciliación I, II. Plegaria eucarística para las misas con niños I, II, III. Colectas para el Común de la Virgen María.
Leccionario	1982 1988	Edición Hispanoamericana. Domingos y Solemnidades Edición Hispanoamericana. Ferial
Las Música en el Culto Católico	1983	El Lugar de la Música en la Celebración. Aplicación de los Principios de la Celebración a la Música en el Culto Eucarístico. La Música en las Celebraciones Sacramentales.
La Música Litúrgica Hoy	1982	Principios Generales. La Música en la Eucaristía. La Música en la Celebración de Otros Sacramentos y Ritos.
La Ambientación y el Arte en el Culto Católico	1986	El culto a dios y sus requisitos.. La iglesia: sujeto de la acción litúrgica Una casa para las celebraciones litúrgica. Las artes y el lenguaje corporal de la liturgia.

TITLE OF RITUAL	YEAR	COMMENTS
<i>The following liturgical books are in preparation for use in the United States. They are listed here for your information. The projected dates are approximations based on current information and are subject to change:</i>		
Ordination of Bishops, Priests, and Deacons	1993	Will replace ordination rites found in The Roman Pontifical of 1978.
Sunday Celebrations in the Absence of a Priest: Leader's Edition	1993	English/Spanish Bi-lingual edition.
Lectionary for Mass Vol. I - Sundays and Solemnities Vol. II - Weekdays and Commons	1993	Will replace current lectionary. Based on Ordo Lectionum Missae (1981). Uses revised New American Bible and inclusive language.
Lectionary for Masses with Children	1993	Uses Translation for Early Youth of the American Bible Society. Will become the only approved lectionary for use at masses with children.
Solemn Annual Exposition of the Holy Eucharist	1993	A ritual incorporating sections from the Roman Ritual, Holy Communion and Worship of the Eucharist outside Mass, the Sacramentary, and the Liturgy of the Hours for use on those occasions when the Blessed Sacrament is exposed over a lengthy period of time, e.g. annual exposition, "Forty Hours," etc.
Sacramentario	1993	Hispanic Edition for use in the United States. Will replace all other Spanish language Sacramentaries.
Order for Celebrating Marriage	1994	An enrichment and updating of the Rite of Marriage that was first published in 1969
Sacramentary (Revised Roman Missal)	1995-6	Possible multi-volume edition including inclusive language sensitive revision of the 1324 prayer texts of the missal. Additional Eucharistic Prayers; Sunday orations to match Lectionary Cycles A, B, & C, etc.



Below is a listing of various music publishers, their address and the costs involved, if such information is available.

Damean Music

PO Box 250
South Weymouth, MA 02190
617-848-9699

One time use: no charge - \$10 filling fee
Prior copying release - \$25 per year

FEL Publications

3342 S. Sandhill Road, No. 9-444
Las Vegas, NV 89121-3455
702/737-0142

Licenses for all copyrights now through Copyright Sharing Corporation whose address is the same as above.

GIA Publications

7404 S. Mason Avenue
Chicago, IL 60638
312/496-3800

One time use: \$10 filing fee
Annual license cost - \$125

World Library Publications

JS Paluch Co., Inc.

3815 N. Willow Road
Schiller Park, IL 60176
312/678-0621

One time use: \$10 filing fee
Annual reprint license - \$150

North American Liturgy Resources

10802 North 23rd Avenue
Phoenix, AZ 85029
602/864-1980

One time use: \$25 filing fee, plus \$.03 per copy
Annual reprint license: \$225; Two years: \$390

Oregon Catholic Press

5536 NE Hassalo
Portland, OR 97213
800/547-8992

One time use: gratis for special occasion only
Annual reprint license: \$100

(This information was taken from the periodical Copyright Update: Reprint Permission Policies of Publishers of Liturgical Music and Sacred Scripture, published by the Federation of Diocesan Liturgical Commissions, Washington, DC, 1989. Permission to reprint this material was requested and granted.)✠

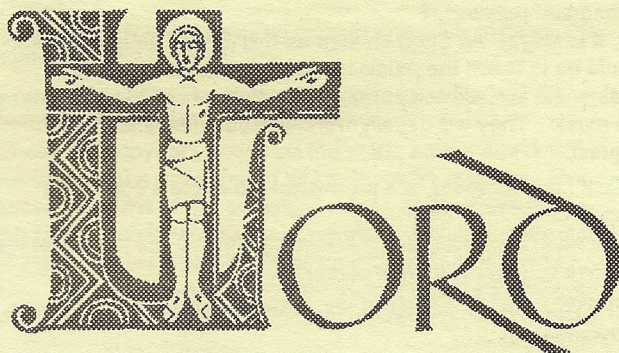


Corrections

The following corrections should be made to Volume 10, #2 of *Word on Worship*:

1. Corrections to article entitled *Criteria for the Evaluation of Inclusive Language*
#28 - should have read
Feminine imagery in the original language of the biblical texts should not be obscured or replaced by the use of masculine imagery in English translations, e.g., Wisdom literature.

#30 - should have read
In fidelity to the inspired Word of God, the traditional biblical usage for naming the Persons of the Trinity as "Father," "Son," and "Holy Spirit" is to be retained. Similarly, in keeping with New Testament usage and the Church's tradition, the feminine pronoun is not to be used to refer to the Person of the Holy Spirit.
2. Corrections to article entitled *Eucharistic Ministers: How Does Your Parish Rate?*
The ninth statement under the sub-heading Communion should have read: The Eucharistic Bread is gathered into a single receptacle and may be reposed in the tabernacle immediately or after mass. (If left on the table the receptacle should be covered with a clean white cloth.)✠



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To begin your subscription call 201-596-4280

BISHOPS' COMMITTEE ON THE LITURGY NEWS

Clarification concerning Several Eucharistic Practices

The NCCB Secretariat for the Liturgy has received requests for clarification about a number of issues pertaining to proper eucharistic practice. The first of these concerns eucharistic reservation of the Precious Blood. *This Holy and Living Sacrifice: Directory for the Celebration and Reception of Communion Under Both Kinds* states that the consecrated wine may never be reserved, except for someone who is ill (no. 37). When this is done "the blood of the Lord is kept in a properly covered vessel and is placed in the tabernacle after communion." The Directory goes on to state that, if some of the precious blood remains after it has been given as communion for the sick, "it should be consumed by the minister, who should also see to it that the vessel is properly purified."

The approved procedure for dealing with the precious blood which remains after a eucharistic celebration is addressed in nos. 37 and 38 of the Directory. The consecrated wine is never to be poured into the ground or into the sacrarium. Rather, it is to be consumed by the ministers immediately at a side table before the Prayer After Communion. The sacred vessels are then purified, or they may be covered and then purified after Mass (see the *General Instruction of the Roman Missal*, no. 120).

Concerning the bread used for the celebration of the eucharist, the *General Instruction of the Roman Missal*, no. 283, states that, "The nature of the sign demands that the material for the eucharistic celebration truly have the appearance of food." The present discipline of the Latin Church is that bread for the eucharist be made only of wheat flour and water. According to a statement made in 1980 by the Vatican Congregation for the Doctrine of the Faith, the addition or substitution of other ingredients can affect the validity of the sacrament.

It is possible to reconcile these two norms and produce larger loaves of bread made entirely of flour and water. When such bread is used in parish celebrations, catechesis should be given so that all of the faithful are aware that the bread used is in conformity to the norms established by the Congregation for the Doctrine of the Faith.

Concern is often raised about the continuing practice of communicating the assembly at Mass from the sacrament reserved in the tabernacle. *The Constitution on the Liturgy*, art. 55, states: "The more complete form of participation in the Mass by which the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly endorsed" (emphasis added). This is supported in the *General Instruction of the Roman Missal*, no. 56-h, which states that "it is most desirable that the faithful receive the Lord's body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they share in the chalice. Then even through the signs communion will stand out more clearly as a sharing in the sacrifice actually being offered."

The reason for which the Church reserves the eucharist outside Mass is, primarily, the administration of viaticum to the dying and, secondarily, communion of the sick, communion outside Mass, and adoration of Christ present in the sacrament (see *Holy Communion and Worship of the Eucharist outside Mass*, no. 5). Only under rare circumstances of necessity should the assembly at Mass communicate from the reserved sacrament in the tabernacle.

Holy Days of Obligation

At their plenary assembly in November 1991, with follow-up mail balloting by absentees, the members of the National Conference of Catholic Bishops approved two motions which affect the observance of holy days of obligation in the dioceses of the United States. They decided that whenever January 1, the solemnity of Mary, Mother of God, or August 15, the solemnity of the Assumption, or November 1, the solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated. The next month, Archbishop Daniel E. Pilarczyk, president of the NCCB, requested confirmation of this decision from the Vatican Congregation of Bishops.

This action was confirmed by the Congregation for Bishops on July 4, 1992 (Prot. N. 297/84), after that dicastery had received the advice of the Congregation for the Clergy and the Pontifical Council for the Interpretation of Legal Texts. The letter of confirmation was signed by Bernardin Cardinal Gantin, Prefect, and Archbishop Justin Rigali, Secretary. Pope John Paul II approved and confirmed the same on the same date.

On November 17, 1992 Archbishop Pilarczyk announced this confirmation to the members of the National Conference of Catholic Bishops meeting in executive session. His decree promulgating this decision follows.

National Conference of Catholic Bishops
United States of America
Degree of Promulgation

On December 13, 1991, the members of the National Conference of Catholic Bishops of the United States of America made the following general decree concerning holy days of obligation for Latin rite Catholics:

In addition to Sunday, the days to be observed as holy days of obligation in the Latin Rite dioceses of the United States of America, in conformity with canon 1246, are as follows:

January 1, the solemnity of Mary, Mother of God;
Thursday of the Sixth Week of Easter, the solemnity of the Ascension;
August 15, the solemnity of the Assumption of the Blessed Virgin Mary;
November 1, the solemnity of All Saints;
December 8, the solemnity of the Immaculate Conception;
December 25, the solemnity of the Nativity of Our Lord Jesus Christ.

Whenever January 1, the solemnity of Mary, Mother of God, or August 15, the solemnity of the Assumption, or November 1, the solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated.

This decree of the Conference of Bishops was approved and confirmed by the Apostolic See by a decree of the Congregation for Bishops (Prot. N. 297/84, signed by Bernardin Cardinal Gantin, prefect of the Congregation, and dated July 4, 1992.

As President of the National Conference of Catholic Bishops, I hereby declare that the effective date of this decree for all the Latin rite dioceses of the United States of America will be January 1, 1993, the solemnity of Mary, Mother of God.

Given at the offices of the National Conference of Catholic Bishops in Washington, DC, November 17, 1992.

+Daniel E. Pilarczyk, *Archbishop of Cincinnati*
President of the National Conference of Catholic Bishops
Robert N. Lynch, *General Secretary*

Word on Worship

Newsletter

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