

LITURGY UPDATE

Liturgical Memos

Week of March 15:

Presentation of Creed to Elect

See RCIA 157-163 .

March 29:

Veiling of Crosses and Images

Crosses may be covered until the end of the Good Friday Liturgy. Images may be covered until the beginning of the Easter Vigil.

Week of March 29:

Presentation of the Lord's Prayer to Elect

See RCIA 178-184.

April 6:

Reconciliation Monday

Parishes are asked to offer the Sacrament of Reconciliation from 3:00-9:00pm on Holy Monday.

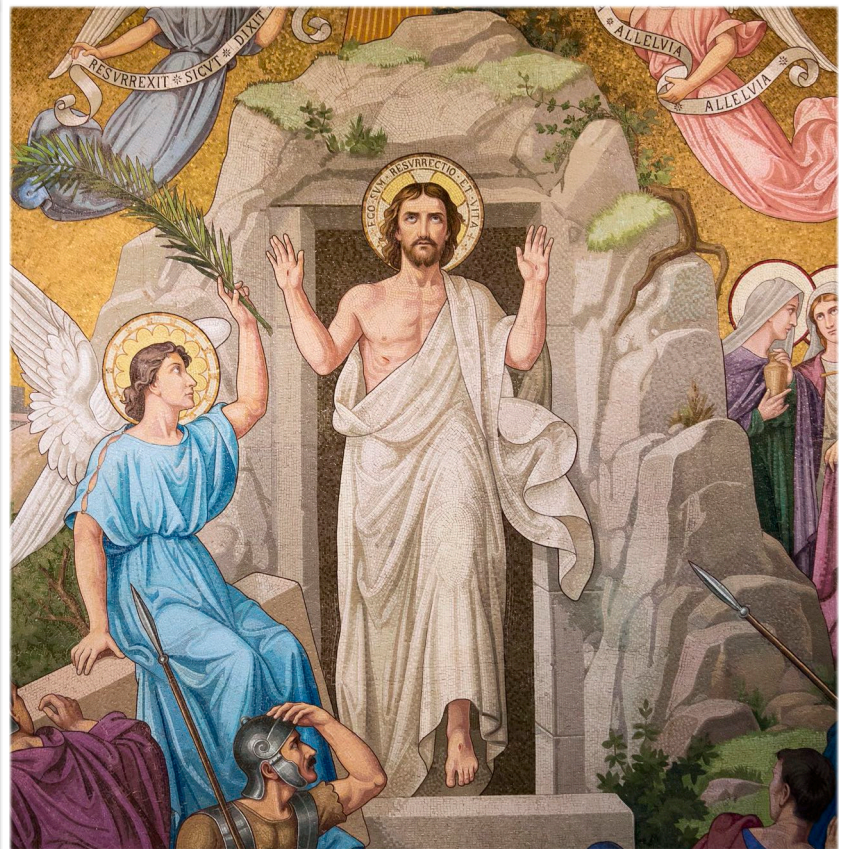
April 12:

Easter Sunday

The new English edition of the *Order of Baptism of Children, Second Edition* becomes mandatory on Easter Sunday of this year. From that date forward, no other translation of the rite may be used in the dioceses of the United States.

April 23: Patronal feast of His Holiness, Pope Francis

On the optional memorial of St. George, prayers for the Holy Father may be offered at Mass and within the *Liturgy of the Hours*.



Planning the Funeral Mass

The *Order of Christian Funerals* [OCF] states that family members of the deceased should take an active part in planning the funeral Mass. In coordination with the parish, they should arrange the place and time for the Mass and participate in the selection of texts and rites provided in the OCF. Yet, many Catholics do not feel up to this task due to the grief experienced during a time of loss. As well, most mourners have never been asked to plan a Catholic liturgy before. In order to assist family members in this task, parishes may wish to offer the following guidance:

Recounting Salvation History - A focused retelling of the story of salvation history and the triumph of Christ's victory over sin and death can provide a helpful spiritual context for family members as they begin to discuss the liturgical options for the



funeral. For many Catholics, it may have been some time since they have considered fundamental questions concerning the human condition, such as: Why does death exist? Why do we struggle with sin? How can we be rescued from sin and death? How can we find true satisfaction in this life? How has Christ rescued humanity from the power of sin and death? How is this actualized in the sacraments? Why do we pray for the dead? What does it mean to be one with God forever in heaven? While answers to these questions will certainly be developed in the homily at the funeral Mass, family members may find it helpful to be reminded of the Church's teaching on the meaning and power of Christ's Paschal Mystery at the outset of the funeral planning process, bearing in mind that the funeral itself is meant to be a celebration of God's work of salvation.

Purpose of the Funeral Rites - It is common practice in American society to describe funeral services as "a celebration of the life of N.," but the Catholic funeral liturgy has a broader set of concerns that extends beyond a grateful look back at the life of the deceased. The *OCF* states that the funeral liturgy is intended to 1. give praise and worship to God in thanksgiving for the gift of life, especially that of the deceased, 2. commend the dead to God's mercy and plead for the forgiveness of their sins, and 3. provide consolation to the living through the proclamation and celebration of God's saving works and abiding love. Each of these themes should be expressed at the funeral, and when planning and celebrating the funeral Mass, they should be regularly referenced as a way of ensuring that the various elements of the liturgy work together to speak to these intended emphases.

Selection of Readings - The *OCF* includes a listing of readings for use at the funeral Mass and other funeral rites. These texts have been selected for these liturgies because they proclaim the Paschal Mystery of Christ, teach remembrance of the dead, convey a sense of hope in being gathered together one day in God's kingdom, and encourage the witness of Christian life. In so doing, these readings assist in fostering the worship of God, encourage prayer for the deceased, and proclaim hope to the living. While there is an opportunity to select Scriptural readings other than those assigned to the funeral Mass (perhaps because a text was a particular favorite of the deceased), this should not be done too often, as other passages might



not speak as directly to the designated themes of the funeral liturgy as those which are listed in the *OCF*. Non-Scriptural texts may not be proclaimed in lieu of those taken from the *Lectionary*, as Christ becomes present to the assembly whenever the Word of God is proclaimed, and this liturgical action is a powerful and privileged opportunity for mourners to experience a sense of union with the Lord, who offers divine comfort and hope during a time of loss.

Proclamation of Readings - Family members and friends of the deceased may be invited to proclaim the readings, but this should only take place if they have previous experience in reading at Sunday Mass and if

they feel up to the task, bearing in mind the strong emotions usually experienced during a time of personal loss. Proclaiming the Scriptures at Mass involves prayer, study, and practice, and most lectors receive special training so that they can faithfully convey the sense of the sacred text through the art of public speaking. Reading at Mass is not simply a matter of speaking a text aloud; it is a profoundly spiritual action that builds on natural gifts and other skills which have been developed over time. For this reason, experienced lectors will typically be in a better position to offer a proclamation that will touch the minds and hearts of the gathered community than would someone who is asked to do so for the first time. As well, it is often wise to ask someone who is an experienced lector, but who is also one step removed from the immediate family of the deceased, to perform this action, as a reader who becomes emotional or who breaks down will not be able to proclaim the text effectively or convey an intended sense of Christian hope. Family members and friends who would like to participate in the funeral liturgy in some other special way may be invited to serve as pallbearers or bring up the gifts during the Presentation of the Gifts.

Selection of Music - The *OCF* states that the purpose of music at the funeral liturgy is to “give praise to the Lord, whose Paschal Sacrifice has freed us from the bonds of death” (248). Music that is sung at the funeral Mass should give obvious praise to the Lord and speak directly to Christ’s triumph over sin and death. However, family members of the deceased sometimes request that secular songs which held special meaning for the deceased also be played at funerals. Inasmuch as the funeral Mass is a time designated for prayer, secular music will typically feel out of place in the context of Christian liturgy, and, for that reason, should be played in other, non-sacred settings, such as a family gathering following the committal service.

In order to assist family members in the selection of music, many parishes have assembled a listing of appropriate songs for the funeral liturgy. (A sample listing may be obtained at [the enclosed link](#).) A parish

resource might also include mention of the fact that sacred music acquires its holy qualities primarily by its connection to a sacred text, such as Scripture or a part of the Mass. Additionally, sacred music should encourage the active participation of the faithful in liturgical prayer, whether through vocal participation or active listening. In short, music sung at a funeral should not have the quality of a performance, but rather, communal prayer. For this reason, the use of pre-recorded music is to be avoided, as live music will be a more authentic expression of the praise and worship offered by a gathered community.



In most parishes, a cantor leads the congregation in singing at funeral Masses. Communal singing can also be encouraged by announcing the number of the hymn that will be sung, through the distribution of worship aids, or by singing a psalm with an easily memorized refrain that is repeated by the congregation. Relatedly, professional musicians should normally be hired to serve as cantors and instrumentalists at the funeral. Unless a mourner has previous experience singing or playing a musical instrument in front of a large crowd, a professional church musician will usually be better able to handle the duties of providing music in this setting. As well, parish organists and cantors typically have years of pastoral experience which prepare them to lead a gathered community in sung prayer with skill and confidence.



Words of Remembrance - Family members and friends frequently wish to offer public comments following the Prayer after Communion. The *OCF* describes this address not as a “eulogy” (or, literally, “words of praise”), but rather, as “words of remembrance.” The *OCF* also indicates that these comments are optional. For this reason, it is recommended that parishes do not include a space for this address on their

funeral planning sheets, as this might give the mistaken impression to mourners that this is an expected part of the funeral Mass. In the Archdiocese of New York, words of remembrance are permitted at the discretion of the pastor. Parishes that allow words of remembrance are encouraged to develop a written policy which indicates that this address should:

- be brief, not lasting more than 3-4 minutes;
- be written out and submitted to the celebrant for his approval prior to the day of the funeral Mass;

- be given, not at the ambo, but from another suitable place;
- reflect Christian values, and a belief in the hope of eternal life; and,
- avoid any expression that would not be appropriate within the context of prayer.

Words of remembrance should, in some way, connect the faith-life of the individual to the joy-filled memories shared by those in attendance. The deceased's particular virtues, their expressions of Christian love, and the way in which they have inspired the faith of others are all appropriate topics for this address. As with lectors, it is recommended to have someone who is one step removed from the immediate family of the deceased deliver this address, as there is less of a chance in this case that emotion will overtake the speaker. As well, it is best to have an experienced public speaker offer these comments, so that their presentation complements the other carefully planned and well-executed elements of the funeral liturgy.

It should also be noted that the Latin typical edition of the funeral rites (the *Ordo exsequiarum*) also includes an option for this address, referring to it, not as "words of remembrance," but rather, as "words of greeting" (*verba salutationis*). Furthermore, the Latin text describes this action as taking place while the priest and ministers are already standing at the casket immediately prior to the final commendation. Thus, the original vision for this address would seem to be a brief thank you on behalf of the family to those who came to the funeral, and perhaps an invitation to a gathering afterwards. This is something that parishes may also wish to emphasize when offering instructions on this practice, so as to alleviate any concerns that a lengthy public address is expected at the funeral.

This and more information on planning the funeral rites is presented in a new online and on-demand course sponsored by the Liturgy Office. This free course can be accessed at nyliturgy.teachable.com, and parishes may wish to direct pastoral staff, bereavement coordinators, mourners, and funeral directors to this new resource.

Announcing our latest free online and on-demand course: *Planning Catholic Funeral Liturgies*

Learn how to prepare a prayerful and beautiful funeral liturgy that gives glory to God and honors the deceased in Christ. Your teacher, *Fr. Matthew Ernest, S.T.D.*, will answer the following questions and more:

- What is the Catholic teaching about death and eternal life?
- What is the history of the Catholic funeral rites?
- What role do the funeral rites have in the mourning process?
- Why is it important to have a Funeral Mass?
- What are the options for readings, music, prayers and words of remembrance?
- Can Catholics be cremated?

Register today for **FREE** at: nyliturgy.teachable.com



Liturgical Q and A: Prayers Over the People and Infant Baptisms in Lent

A new feature of the third edition of the *Roman Missal* is the optional Prayers Over the People on weekdays in Lent. Many of these prayers are quite ancient, having their origins in the sacramentaries of the 6th-8th centuries. It should be noted that, while the use of these prayers is optional on weekdays in Lent, these texts are obligatory on Sundays during this season. Because the listing of the texts associated with these prayers is given elsewhere in the *Roman Missal* (at the conclusion of the Order of Mass), the following is given as a handy reference for celebrants and deacons:

- **Greeting** (“The Lord be with you”) with response
- **Invitation** “Bow down for the blessing” (given by the deacon)
- **Prayer Over the People** with hands outstretched
- **Conclusion** “And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down on you and remain with you forever.”
- **Dismissal**

Inasmuch as Lent is a time of preparation for Christian initiation, the Liturgy Office is occasionally asked if infant baptisms should be scheduled during this season. In fact, nothing prohibits infant baptisms during Lent, and delaying until Easter is not always reasonable. The *Code of Canon Law* states that “parents are obliged to take care that infants are baptized in the first few weeks” (867). The *Catechism of the Catholic Church* similarly says: “The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth” (1250).

Liturgical Music: Copyrights, Licensing, and Permission for Use



The Liturgy Office frequently receives questions concerning permissions to reproduce liturgical music for use in worship aids and liturgical programs. The following information outlines several principles and procedures having to do with music reproduction by parishes. Pastors and music directors are encouraged to contact the Liturgy Office with additional questions.

What is meant by copyright? “Copyright” is the legal protection of a creative work. Using a work without permission that is under copyright is against the law, and penalties can be financially severe. There is no exemption from copyright law for churches. Creative works are protected for 95 years (if

published before 1978), or for the life of the creator of the work plus 70 years if published after January 1, 1978.

Why should a parish be concerned about reprinting copyrighted materials? Composers and arrangers rely on royalties for their income and publishers rely on sales. They cannot produce future resources without

the money generated by the sale of their existing works. "Churches and other institutions have a legal and moral obligation to seek proper permissions and to pay for reprinting of published works when required" (USCCB, *Sing to the Lord*, 105).

Is it always necessary to seek permission to use a copyrighted music and text? Whenever a copyrighted work is reproduced in any form, permission must be obtained. This applies to worship aids, bulletins, song books, handouts, and programs for special services, such as musicals, Christmas programs, and Lenten prayer services.

Where is copyright information indicated? Copyright information is frequently given at the bottom of the first page or in an index in the front or back of a hymnal or song collection. If no copyright indication is present, the work may be in the public domain, but this should be confirmed with the publisher. Often, works in the public domain are indicated by the designation "P.D."

What music licensing companies are available to churches? Permission to reproduce most liturgical music may be obtained through the following companies, each of which offers several options for the purchase of licenses (e.g., annual, event, single occasion):

- OneLicense.net
- CCLI.com
- ICELweb.org

In order to determine if a license will cover the use of a particular song, an online search should be performed on the respective company's website. Note that, in individual instances, copyright permission may need to be obtained by contacting the individual who holds the copyright to a particular song, arrangement, or text. This contact information is usually found in the copyright holder's index of a hymnal or online. Sample permission requests may be obtained from the Liturgy Office.

What is "Creative Commons"? This license allows material to be copied or reprinted as needed for worship without obtaining permission or using a copyright license. The only use for which permission is required is if the material is to be used commercially (*i.e.*, sold). Attribution to authors and composers should still be given in worship aids and programs.

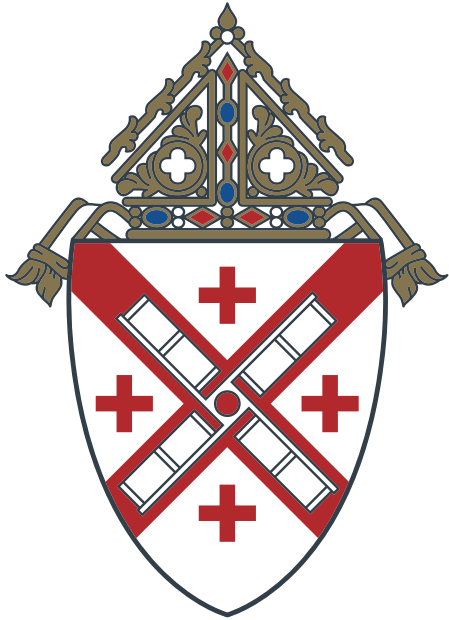
Is a license needed to reproduce only the words of a hymn? Hymn and song texts, as well as music, are protected under copyright laws. Additionally, copyrighted words cannot be modified without permission.

How should a worship aid or program be formatted to indicate that a license has been obtained? The specific formatting of worship aids and programs are directed by the company which grants the license. This formatting indicates that the music is being copied with permission.

How long should a parish keep a copy of a worship aid for which copyright permission has been obtained? A copy of a worship aid or program should be kept on file for at least three years.

May a parish use a music book specific to a year (e.g., *Breaking Bread 2019*) after the year indicated? In these cases, parishes pay a copyright fee to use those music books only for the intended year. After the year has passed, the books must be discarded, and new music books should be purchased. Parishes who wish to use the same music book yearly should consider purchasing a hymnal and not an annual music book.

Where can a parish find out more information on copyright licensing? Additional information may be obtained by contacting the Liturgy Office.



Archdiocesan Distribution of Holy Oils

In the Archdiocese of New York, the distribution of Holy Oils during Holy Week will take place according to the following schedule:

At Saint Patrick's Cathedral

Six-ounce bottles of Holy Oils will be prepared and distributed by the seminarians to clergy and official parish representatives at the conclusion of the Chrism Mass. Old oils will not be accepted at the Cathedral.

At Saint Joseph's Seminary

During Holy Week, seminarians will distribute the prepared bottles of Holy Oils at the following times:

Wednesday, April 8 - 10:30am-4:30pm

Thursday, April 9 - 10:30am-2:30pm

Saturday, April 11 - 10:30am-2:30pm

Parishes with larger vessels of oil may fill them at the Seminary. Old oils will be accepted at the Seminary for proper disposal. Parishes may also wish to celebrate the "Order for the Reception of the Holy Oils" following the Chrism Mass at the Cathedral. This rite is available from the USCCB [at the enclosed link](#).

Liturgical Preparation Aid for Lent

The Federation of Diocesan Liturgical Commissions (FDLC) has published a free resource in [English](#) and [Spanish](#) for the Lenten season. This preparation aid includes:

- the full text of the Rite of Reconciliation of Several Penitents with Individual Confession and Absolution;
- music suggestions;
- an Order for the Reception of the Holy Oils;
- a liturgical calendar advisory for Lent, the Triduum, and the Easter Season; and,
- preparation worksheets for the celebration of the Triduum.



This resource may be downloaded from the Liturgy Office website ([English/Spanish](#)) and distributed freely.

Forming a Parish Schola Workshop - April 25

Are you a parish musician or pastor who is looking to start a chant-based singing group in your parish, but aren't sure where to begin? On April 25, from 10am-12pm, Dr. Jennifer



Donelson-Nowicka, professor and director of sacred music at Saint Joseph's Seminary, will offer a workshop discussing the practicalities of starting a chant schola. This workshop will take place at Saint Joseph's Seminary and will include a discussion of:

- Tips on organizing a chant-based choir in the parish
- Appropriate repertoire for beginners
- Learning how to read square notes and teaching others to do the same
- Exercises for the development of good vocal technique and sight-reading
- Resources for learning more and expanding your program

Registration for this event is \$20. Visit nyliturgy.org/scholaworkshop to find out more and register today!

PLEASE NOTE:

THE DAY OF PRAYER AND REFLECTION FOR LITURGICAL MINISTERS ON MARCH 7 AT SAINT JOSEPH'S SEMINARY IS NOW SOLD OUT AND IS NO LONGER ACCEPTING REGISTRATIONS. PLEASE VISIT THE [LITURGY OFFICE WEBSITE](http://nyliturgy.org) FOR MORE INFORMATION ABOUT FUTURE LITURGY AND MUSIC EVENTS AND WORKSHOPS.

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