

# Orantes

The monthly Newsletter of the Office for Divine Worship of  
the Diocese of Worcester

MARCH 2021

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This issue begins with guidance for parishes as they prepare for the celebration of Holy Week. The guidance takes into consideration the different decisions which must be made by priests preparing to celebrate in a wide variety of settings and sizes of churches and chapels throughout the Diocese. In every instance, however, we are limited to 40% of capacity, while maintaining sufficient social distance at all times.

Priests and Deacons planning to vest for the Chrism Mass on March 30th should [click this link](#). All others planning to take part should [click this link](#).

An important summary of the copyrights required by law in each instance where a parish streams the Mass is then provided.

Finally, the insertion of four new feasts in the General Roman Calendar by Pope Francis is reviewed, including the Memorial of Saints Martha, Mary and Lazarus on July 29th.

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# Holy Week 2021

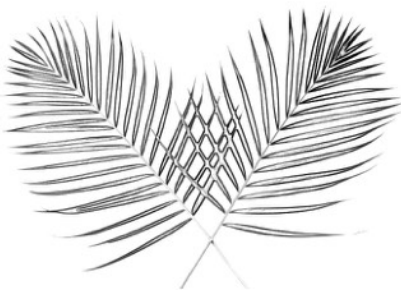
In March of 2020 this newsletter provided guidance on the celebration of Holy Week during a time of lockdown in the first weeks of the pandemic. Today, with the widespread distribution of vaccines, there is the well-founded hope that the COVID-19 virus will be contained in the months and years to come.

With the realization, however, that the same vaccines which keep us from developing severe disease do not always prevent asymptomatic infection and the capacity to pass it to others, the typical precautions of masking, social distancing and the frequent cleaning of common surfaces need to be encouraged for the immediate future.

Likewise, while as much as 40% of the legal capacity of our churches is now authorized, it remains essential to maintain a minimum of six foot social distance at all times in well ventilated spaces.

In consideration of these realities, the Congregation for Divine Worship and the Discipline of the Sacraments has written a note to all Bishops (Prot. no. 96/21) dated 17 February 2021, in order to assist them “in their task of judging concrete situations and providing for the spiritual welfare of pastors and faithful in living this Great Week of the liturgical year.”

Having carefully considered this guidance and the concrete situation in the Diocese of Worcester, Bishop McManus has approved certain optional adaptations which might be adapted at the pastor’s discretion in response to individual circumstances.



## **PALM SUNDAY OF THE PASSION OF THE LORD**

The blessing and distribution of Palms may take place in the usual way, while avoiding processions with and among the faithful. It is recommended, therefore, that a slightly

modified form of the Second Form: Solemn Entrance take place, especially at the principal Mass:

### **The Blessing of Palms: Second Form**

In order to maintain sufficient social distance at all times, the faithful are encouraged to pick up a piece of palm when they arrive, on their way to their pews. Palms should be arranged on tables in such a fashion as to limit violation of social distance by those arriving in the vestibule. Stations with hand sanitizer should be placed before the tables with palms and the faithful should be encouraged to sanitize their hands before taking palms.

The priest and ministers, as usual during the pandemic, enter the sanctuary by the shortest route. As they enter, the antiphon Hosanna or another appropriate chant is sung.<sup>1</sup>

Then, within the sanctuary, the blessing of branches (without leaving the sanctuary) and the proclamation of the Gospel of the Lord's entrance into Jerusalem take place.<sup>2</sup> Next, the priest venerates the altar, goes to his chair and, omitting the Introductory Rites of the Mass and the *Kyrie* (*Lord, have mercy*), he says the Collect of the Mass, and then continues the Mass in the usual way.<sup>3</sup>

### **The Proclamation of the Passion**

The use of the peoples' parts is discouraged since participation aids may not be distributed. The Passion may be proclaimed by one or three readers.



### **CHRISM MASS**

The Chrism Mass will take place at Saint Paul's Cathedral on Tuesday, March 30th at 10:30am. Admission will be by online reservation only. Priority will be given to the

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<sup>1</sup> Cf. Palm Sunday rubrics, no. 14.

<sup>2</sup> Cf. Palm Sunday rubrics, nos. 5-7

<sup>3</sup> Cf. Palm Sunday rubrics, no. 15.

presence of the priest members of the Worcester Presbyterate. Priests and Deacons planning to vest for the Chrism Mass should [click this link](#). All others wishing to take part in the Chrism Mass should [click this link](#).

### HOLY THURSDAY

At the Evening Mass of the Lord's Supper on Holy Thursday pastors are encouraged to celebrate the washing of the feet (*mandatum*) with a reduced number of people in order to reduce the compromise of social distancing. All having their feet washed should be masked throughout.

The procession to the repository may take place, provided that precautions are taken to avoid the violation of social distance. If, due to the size of the Church, the procession to the repository cannot take place while maintaining sufficient social distance, the Blessed Sacrament may be reserved simply in the tabernacle after the distribution of Holy Communion and the Mass concludes with the Prayer After Communion, Blessing and Dismissal.

### GOOD FRIDAY

The celebration of the Passion of the Lord on Good Friday should take place at the customary hour with the Proclamation of the Passion and additional intercessions for the sick, the dead and those who feel lost or dismayed. The following intention is to be added to the Solemn Intercessions between petitions 9 (For those in public office) and 10 (For those in Tribulation).



#### For Delivery from Pandemic

Let us pray, dearly beloved,  
for all who suffer from the present pandemic:  
for the sick, the dead  
and those who feel lost or dismayed.

Let us kneel. **Prayer in silence.** Let us stand.

God of all consolation,

send forth your Spirit  
and still the waters of chaos and death:  
banish from our midst all sickness and disease;  
look upon the dead with mercy  
and calm the trembling of our hearts.  
Through Christ our Lord. Amen.

As on Palm Sunday, the use of the peoples' parts in the Proclamation of the Passion is discouraged since participation aids may not be distributed. The Passion may be proclaimed by one or three readers.

The First Form for the veneration of the Cross should be used, beginning with the shortest procession from the sacristy and with the ministers remaining in the sanctuary throughout. The faithful should venerate the Cross by a bow or genuflection and not by a kiss.

### HOLY SATURDAY

If the size of the Church permits the blessing of the fire and the procession to take place without violating social distance, the Easter Vigil may begin in the usual way. The lighting of candles in the hands of the faithful is to be omitted, however, in light of the inherent violation of social distance.

If a pastor determines that the blessing of the fire and procession may not be done safely, however, he may omit them. In this case the liturgy begins with the lighting of the Paschal Candle in the Sanctuary. In either case, the Easter Proclamation (*Exultet*) and the Liturgy of the Word follow.

Baptisms and other rites of initiation may take place at the discretion of the pastor, providing that social distance and masking are observed as previously recommended in the 18 May 2020 issue of *Orantes* for the *Rite of Baptism*. In particular:

Before pouring the water for the Baptism, the Priest should put on a mask and wear it for the Baptism, the explanatory rites and the Rite of Confirmation.



For the Rite of Confirmation the candidate should remain masked and should wipe their forehead with an alcohol wipe immediately before the anointing.

Following the Baptism, the water should be drained into a sacrarium or poured into the ground, after which the font and all surrounding surfaces should be carefully cleaned.

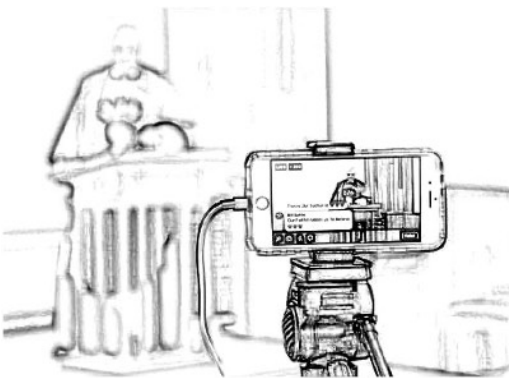
If the Renewal of Baptismal Promises takes place, the people should be sprinkled with water from the sanctuary and the priest should not walk down the aisle.

## Streaming Masses and Copyrights

In the preparation of liturgical celebrations, we have all encountered the need to acquire the requisite copyright permissions for printed texts.

As the USCCB reminds us in their 2007 guidelines on liturgical music, *Sing to the Lord*, “Churches and other institutions have a legal and moral obligation to seek proper permissions and to pay for reprinting of published works when required, even if copies are intended only for the use of the congregation.”<sup>4</sup>

Less well known is the legal requirement for parishes broadcasting liturgical celebrations, via television or the internet, to acquire permissions for the “performance” of musical compositions and Lectionary texts.



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<sup>4</sup> *Sing to the Lord*, no. 105.



The website [onelicense.net](http://onelicense.net) has been established by many publishers as a centralized licensing agent for copyrighted compositions of liturgical music. Typically, One License has been used to license music “for congregational use, in a worship aid, bulletin, or projection with the purchase of a Reprint License.”<sup>5</sup> The reprint license is “available on an annual basis, a single-use basis, or for a special event up to seven days in length.”

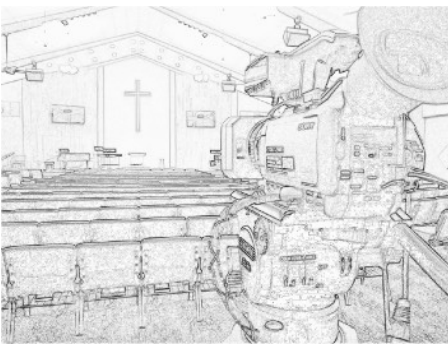
Just as it is illegal to print copyrighted music without the permission of the publisher, it is also illegal to stream the performance of copyrighted music without the permission of the publisher. With the widespread streaming of liturgical services during the pandemic, it is essential that pastors acquire licenses for the streaming of performance of copyrighted music in the same manner in which they seek licenses for the distribution of printed copies.

This includes not just music sung by the cantor, choir or congregation, but instrumental music as well, such as preludes and postludes.

One License has, therefore developed several “Podcast/Streaming License” options which permit parishes to post or stream video live worship services that contain music and other content represented by one of its member publishers, provided that

(1) The number of downloads is limited to three times the average weekly attendance; (2) All music used is reported to One License; and (3) the stream is available online for no longer than the duration of the paid license.

It is also important to appreciate that the license covers only the video content of live worship services. “No use of commercial masters or publisher-owned recordings is allowed. Commercial masters require the express consent of the copyright holder and/or publisher of the material.”



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<sup>5</sup> FAQ .

Further information on acquiring a license for the streaming of performances of copyrighted music is available by emailing One License at [info@onelicense.net](mailto:info@onelicense.net).

### LITURGICAL TEXTS

In addition to the copyrighted music, U.S. copyright law also requires permission to stream the reading of copyrighted texts, including liturgical texts contained in the *Roman Missal* and the *Lectionary for Mass*.

No license is required for the streaming of spoken or sung prayers contained in the *Roman Missal*. While the *Roman Missal* is copyrighted by the International Commission on English in the Liturgy, no notice has been given of an intention to enforce this copyright in parishes streaming the Mass.

The United States Conference of Catholic Bishops, however, does require the acquisition of a license for the streamed proclamation of the copyrighted scriptural readings contained in the *Lectionary for Mass*. A *gratis* license is normally given and may be obtained by writing to:

Associate Director, Permissions CCD  
3211 Fourth Street, NE  
Washington, DC 20017-1194





## New Saints in the General Roman Calendar

Pope Francis has recently added six new Saints to the General Roman Calendar.

In a decree dated 25 January 2021 (prot. no. 40/21) signed by Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, it was announced that Pope Francis had inscribed the Memorial of the following Doctors of the Church in the General Roman Calendar:



**Saint Gregory of Narek,**

**Abbot and Doctor of the Church, on 27 February**

Canonized and declared a Doctor of the Church by Pope Francis in 2015, Saint Gregory was an Armenian monk and theologian who wrote the “*Book of Lamentations*,” a volume of mystical poetry treasured by Armenians as second only to the *Bible* and described by the Saint as “words unto God from the depths of my heart.”



**Saint John of Ávila,  
Priest and Doctor of the Church, on 10 May**

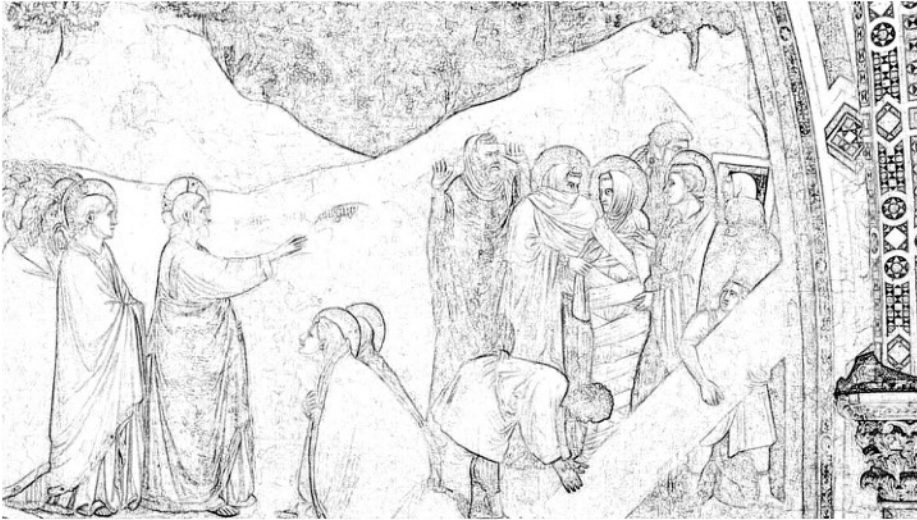
John of Ávila was canonized by Pope Paul VI and declared a Doctor of the Church by Pope Benedict XVI in 2012. The Pope emeritus described this fifteenth century Andalusian priest as a missionary who “dedicated himself to preaching and to the more frequent practice of the sacraments, concentrating his commitment on improving the formation of candidates for the priesthood, of religious and of lay people, with a view to a fruitful reform of the Church.”



**Saint Hildegard of Bingen,  
Virgin and Doctor of the Church, on 17 September**

This eleventh century German Benedictine Abbess was canonized and named a Doctor of the Church by Pope Benedict XVI in 2012. She was a wide ranging scholar and mystic, having composed the largest extant corpus of sacred chant from her day. She once described how the vision of her soul “rises up high into the vault of heaven and into the changing sky and spreads itself out among different peoples...I do not hear them with my outward ears, nor do I perceive them by the thoughts of my own

heart or by any combination of my five senses, but in my soul alone, while my outward eyes are open.”



In a separate decree on the the following day (prot. no. 35/21), the same Cardinal Prefect announced that the Holy Father has inscribed the Memorial of **Saints Martha, Mary and Lazarus on July 29** in the General Roman Calendar, recalling the “important evangelical witness they offered in welcoming the Lord Jesus into their home, in listening to him attentively, in believing that he is the resurrection and the life.” The decree also notes that “In the household of Bethany the Lord Jesus experienced the family spirit and friendship of Martha, Mary and Lazarus, and for this reason the Gospel of John states that he loved them. Martha generously offered him hospitality, Mary listened attentively to his words and Lazarus promptly emerged from the tomb at the command of the One who humiliated death.”

Because the Congregation has also published Latin liturgical texts for the celebration of Mass and the *Liturgy of the Hours*, the International Commission on English in the Liturgy will now begin the preparation of English language translations for consideration by the respective English speaking conferences of Bishops.

## A Prayer in Time of Pandemic



O God,  
whose Only Begotten Son  
bore the weight of human suffering  
for our salvation,  
hear the prayers of your Church  
for our sick brothers and sisters  
and deliver us from this time of trial.

Open our ears and our hearts  
to the voice of your Son:  
*Be not afraid, for I am with you always.*

Bless all doctors and nurses,  
researchers and public servants;  
give us the wisdom to do what is right  
and the faith to endure this hour,  
that we might gather once again  
to praise your name in the heart of your Church,  
delivered from all distress  
and confident in your mercy.

Through Christ our Lord. Amen.