

LITURGY UPDATE

Liturgical Memos

June 1:

Mary, Mother of the Church

Not long after the Memorial of the Blessed Virgin Mary, Mother of the Church was inscribed in the General Roman Calendar (in 2018) for observance on the Monday after Pentecost, a notification from the Holy See indicated that this celebration will outrank any other obligatory Memorial that happens to coincide with it in a given year. Therefore, the Memorial of Saint Justin, Martyr, is not celebrated in 2020.

June 29:

Solemnity of Saints Peter and Paul

The Solemnity of Saints Peter and Paul, Apostles, falls on a Monday in 2020. Masses on Sunday evening, June 28, should be for the Thirteenth Sunday in Ordinary Time; however, there is a preference for Evening Prayer I of the Solemnity instead of Evening Prayer II of the Sunday, though there is pastoral discretion in the matter.

Looking ahead:

December 12

In 2020, the Feast of Our Lady of Guadalupe will fall on a Saturday and will thus be celebrated liturgically only until the beginning of the Third Sunday of Advent that evening; that is, anticipated Masses and Evening Prayer I should be of the Sunday.



Sacramental Guidelines for Returning to Public Worship

What follows is a series of recommended sacramental guidelines for archdiocesan parishes as we foresee a return to public worship in the forthcoming weeks and months. It is anticipated that the reopening of our churches and the resumption of the public celebration of the sacraments will be a gradual process marked by the following levels of activity:

- ◆ **Level I** – Churches Open for Private Prayer and Confessions
- ◆ **Level II** - Celebration of Baptisms and Marriages (limited to 10 attendees)
- ◆ **Level III** - Celebration of Daily and Funeral Masses with Limited Attendance
- ◆ **Level IV** – Celebration of Sunday Mass with Supervised Attendance
- ◆ **Level V** – Resumption of Full Parish Mass Schedules and Sacramental Activities

Resumption of Full Parish Mass Schedules and Sacramental Activities

Commencement dates and a detailed description of each level will be announced by the Vicar General's Office in the coming weeks, in consultation with health and government officials and in consideration of current health metrics. It is expected that different regions of the Archdiocese will begin the process of reopening at different times.

As our parishes prepare to return to public worship, these guidelines have been provided to pastors to assist them in their pastoral planning as they develop policies and procedures that will be appropriate for their parish community and worship space. Pastors are encouraged to form a "reopening task force" consisting of 3-4 parishioners to assist in reviewing these guidelines and implementing them as will best fit the needs of their parish.

I. General Principles

A. Church Attendance

1. The obligation to attend Sunday Mass is suspended until further notice.
2. Those who are at a higher risk for COVID-19 (i.e., those who are older than 65 or who have underlying health conditions) are urged *not* to come to church for Mass. Those who cannot attend Mass may be encouraged to spend time daily reading the Scriptures, praying with their families, watching a broadcast or live-streamed Mass, and making an act of spiritual communion.
3. Those who feel in any way sick (e.g., oral temperature higher than 99.5°F, cough, chills, muscle aches, headache, sore throat, or new loss of taste or smell) or who are worried about attendance should not enter the church.
4. In accord with current state policy, the faithful (over 2 years old) must wear cloth face coverings when in public, including when they come to church.
5. Attendees should sanitize their hands at the entrance of the church via sanitizer stations.
6. All present at Mass should sit 6 feet or more away from others. Families may sit together.
7. These items should be posted via signage at the entrance of the church. They should also be posted on the parish website or emailed to parishioners.

B. Preparing the Church

1. Hand sanitizers should be placed near the entrances to the church. Face masks should be made available to all parishioners who need them, although those who return should be instructed to wear their own mask. Parishes should ensure that they have adequate supplies of

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PREVENTION RECOMMENDATIONS



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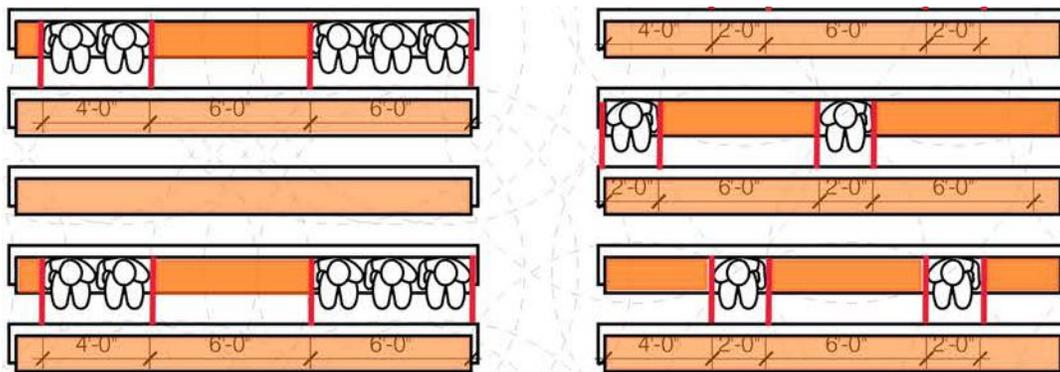
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hand sanitizer and face masks on hand for those who do not have their own. ICS may be contacted for assistance in ordering these items.

2. Entrance doors may be propped open to limit contact with door handles.
3. Points of ingress may be limited so that the numbers of those entering the church can be monitored and controlled. All points of egress must remain completely accessible.
4. Commonly touched surfaces and items in the church should be regularly cleaned and disinfected. Pews/pew tops, door handles, ambo, microphones, cruets, vessels, books, etc. should be cleaned and sanitized after every liturgy.
5. Holy water and baptismal fonts should be emptied.
6. Members of the congregation must be seated at least 6 feet apart from each other in all directions. Families may be seated together. Ushers should assist in helping those present to observe this rule, and they should be given training to properly carry out this task.



Parishes may wish to tape or mark pews, indicating seating placement for individuals. One side of the church may be used for families, while the other may be used for individuals whose seats are clearly marked. In implementing this policy, parishes will find that attendance at each individual Mass would be limited to roughly no more than 25% of a church's occupancy permit.

7. In areas where the faithful will stand in line (for example, when waiting to go to Confession or to receive Holy Communion), tape should be placed on the floor to indicate proper spacing between persons.
8. A plan for restroom use should be developed. The number of people who enter a restroom at the same time should be limited, and tape should be placed on the floor outside of the restroom to indicate where people should stand in line to wait, maintaining a 6-foot distance from each other. Restrooms should be sanitized after each liturgy and regularly.

9. "Cry rooms" and other ancillary areas in the church should be closed and locked.

C. Churches Open for Private Prayer/Eucharistic Exposition

1. A parish staff member or volunteer should be stationed at the front door when the church is open to ensure that no more than the permitted number of people are present inside the church at one time and that everyone is seated according to social distancing guidelines.
2. After each visitor leaves, staff/volunteers should sanitize that area of the pew.

3. Doorknobs and other high-traffic areas of the church should be frequently sanitized.

D. Music

1. Large choirs are not recommended at this time. A cantor and organ (or other accompanying instrument) may be used. As well, a small group of singers may be spaced out very well apart from each other in a choir loft or other designated area away from the other members of the congregation. If singers will be near others, they should wear a mask.
2. Hymnals and missalettes should be removed from the pews. Printed single-use or online worship aids accessible on a smart phone may be used. Music that is commonly known may be selected, including popular hymns and Mass settings, as well as psalms with a common refrain. A small schola may sing proper chants.
3. Parishes are reminded to respect all copyrights when reproducing Mass texts, readings, and music.

II. Celebration of Mass

A. Mass Attendance

1. Due to the limited number of persons permitted in the church at any one time (approximately 25% of the permitted occupancy), Masses may be scheduled with greater frequency as needs dictate. Attendance may be based on a first-come, first-served policy, or allocated by some other system, such as a rotation based on the first letter of last names, assigning a Mass time per registered family, an online ticketing system like Eventbrite, etc. Whichever system a parish chooses to use to monitor the number of people present, some space designation should be allowed for walk-in attendance.
2. When considering the addition of scheduled Masses, pastors should bear in mind the canonical principle that priests should not celebrate Mass more than twice on a weekday or three times on Sundays and holy days of obligation (Can. 905).

3. “Drive-in” or outdoor Masses are a real possibility, where the Mass is celebrated in a location visible to the faithful who remain in their cars. For example, a Mass could be celebrated on the front steps of a church, or in a church parking lot (perhaps on a platform erected for this purpose). In these cases, Communion should be distributed from central locations and *not* brought from car to car.



B. Ministers

1. A priest with a respiratory infection of any kind should not celebrate public Masses or administer sacraments. The same holds for other ministers who might serve at a Mass, as well as for sacristans, ushers, etc. Clergy and lay liturgical ministers should be tested for COVID-19 regularly, where this is possible. It is recommended that altar servers not be used at this time.
2. Priests, deacons, readers, and sacristans are to wash/sanitize their hands before and after Mass, and before and after the distribution of Communion.
3. The priest celebrant and other ministers should not generally wear masks or gloves during the celebration of Mass. Ministers of Holy Communion, however, should wear a mask (but not gloves) during the time of distribution.
4. To the greatest extent possible, all ministers (deacons, lectors, sacristans) should maintain a 6-foot distance from the priest and from each other.

C. Ritual Considerations

1. The priest may place the *Missal* on a stand at the chair or even on the altar when he recites the presidential prayers, rather than having a server hold the book.
2. The offertory procession should be omitted.
3. The *lavabo* should be performed by the priest alone, with hand sanitizer as well as water.
4. The invitation to the faithful to exchange a sign of peace should be omitted.
5. Ciboria with hosts to be consecrated should be placed on a separate corporal away from the main chalice and paten.

D. Distribution of Holy Communion

1. When preparing for Mass, sacristans must carefully wash their hands prior to touching the altar breads and pouring the wine; a mask and gloves are encouraged.
2. All vessels containing the bread and wine should remain covered until placed on the altar.
3. At the start of Mass, or at a suitable point during Mass, the priest should explain that Holy Communion will be distributed in the usual way, but that those who wish to remain in their places may do so, and they can be invited to make an act of spiritual communion. He may add that the faithful should maintain a 6-foot distance from each other as they come forward for Holy Communion.
4. The Precious Blood should *not* be distributed to the faithful, *nor* should the faithful receive the Eucharist by intinction.



5. The minister should perform hand hygiene (e.g., with hand sanitizer) immediately before and after distributing Holy Communion.
6. All ministers of Holy Communion should wear a mask during the time of distribution.
7. Holy Communion may not be distributed with gloves, nor may it be received in the hand if a member of the faithful is wearing gloves.
8. The faithful should approach the altar and receive Holy Communion in the usual way, observing a 6-foot distance between each communicant.
9. Given the frequency of direct contact with saliva in the distribution of Holy Communion on the tongue, it is strongly recommended that every consideration should be made by each individual to receive the host reverently in open hands for the protection of all.
10. If the minister senses that his/her fingers have made contact with the communicant's hands or mouth, the minister should pause, place the ciborium on a corporal, and use hand sanitizer. A small table may be placed near each communion station for this purpose. (An ablution cup may also be on the table, and the minister may purify fingers in the ablution cup before using hand sanitizer.) The minister may repeat this process as often as necessary during the distribution of Holy Communion. It is not necessary, however, to use hand sanitizer between each communicant unless contact is made.
11. Ministers should not place their hands on the heads of children or adults who are not receiving Communion in the form of a "blessing" during the distribution of Communion.
12. At the conclusion of the distribution of Holy Communion, the priest (and any other ministers) should return the remaining hosts to the altar or tabernacle, and then perform hand hygiene (e.g., with hand sanitizer).

E. Collection

1. Special provision should be made for the collection. Baskets should not be passed from person to person. Long-handled baskets may be acceptable if the ushers can remain a suitable distance from others. Parishes may also wish to set up central boxes or collection points where the faithful can place their contributions. Signage and announcements can encourage the use of WeShare.



III. Additional Sacramental Considerations

A. Baptism

1. The minister should wear a mask throughout the celebration of the sacrament.
2. To the extent possible, a minimum 6-foot distance should be kept between the celebrant and others during the ceremony. A limited period of proximity during the anointings, the pouring of water, and the explanatory rites is permissible and necessary.
3. Water for baptism is to be changed and blessed before each baptism.

B. Confirmation

1. The use of an instrument to perform the anointing associated with Confirmation does not affect the validity of the sacrament.

C. Anointing of the Sick

1. It is recommended during this period to limit the celebration of the Anointing of the Sick to those who are dying and those about to undergo serious surgery. Communal celebrations of the sacrament should not be scheduled at this time.
2. The minister should wear a mask and gloves throughout the celebration of the sacrament. As well, he should use hand sanitizer when entering and leaving the room of the sick.
3. With the exception of the anointing itself, the minister should maintain at least a 6-foot distance between himself and the recipient of the sacrament at all times.
4. The anointing may take place via the use of a cotton ball or other instrument, and only once on the forehead or another suitable area of the body. Cotton balls should not be reused and may be disposed of via incineration or burial.
5. Priests must follow all guidelines set by medical institutions, including the use of PPE. In most cases, only hospital chaplains will be able to anoint in these settings due to limited access to PPE and the training needed in order to properly wear it.

D. Reconciliation

1. Both the priest and penitent should wear a mask throughout the celebration of the sacrament.
2. A 6-foot distance between the priest and the penitent must be maintained when hearing confessions. In many cases, this may necessitate the temporary use of a partition in an open space or classroom, as most confessional “boxes” will not allow for a 6-foot separation between priest and penitent.
3. It is advisable to designate an area where the faithful can wait in line while maintaining a 6-foot distance from others. Floors should be marked to indicate the required distance.

Reminder: Frequency Changes to Wireless Sound Systems



The Federal Communications Commission (FCC) has announced its planned completion of the transition of the 617-652 MHz and 663-698 MHz spectrum bands from wireless microphones and television broadcasts to wireless communicators (such as cellphone companies) by July 13, 2020. This transition began in 2017. Parishes should be aware that 600 Mhz wireless sound systems (an industry standard for churches, until recently) will be vulnerable to interference and sound system failure as of the 2020 completion date, if not earlier. Churches are strongly advised to contact the company which installs or maintains their wireless system as soon as possible to determine whether an upgrade is needed.



Mass in Time of Pandemic

In response to the COVID-19 health crisis, The Congregation for Divine Worship and Discipline of the Sacraments has issued [new Mass texts in time of pandemic](#). English and Spanish translations of the Mass orations and two sets of suggested Scripture readings may be found at [the following link](#). This Mass formulary may be used for the duration of the pandemic – but not on liturgical days such as the Triduum; solemnities; Sundays of Advent, Lent, and Easter; days of Holy Week; All Souls' Day; and, Ash Wednesday.

Liturgical Q and A: Sacramental Anointings in Time of Pandemic

Since the onset of the COVID-19 pandemic, the Liturgy Office has received several questions concerning the way in which sacramental anointings should take place in light of current health and social distancing concerns:

1. In the case of **Anointing of the Sick**, priests are reminded that the anointing may take place via the use of a cotton ball or other instrument, and only once on the forehead or another suitable area of the body (Can. 1000 §2). Cotton balls should not be reused and may be disposed of through incineration or burial. The Congregation for Divine Worship and the Discipline of the Sacraments has recently affirmed that it is *not* possible for someone other than the minister (e.g., a doctor or nurse) to perform the anointing while the priest says the sacramental formula; rather, both actions must be performed entirely by the priest.
2. In the case of **Confirmation**, the anointing with Chrism represents both the spiritual anointing of the Holy Spirit and the apostolic laying on of hands. Although canon law does not indicate that the anointing associated with Confirmation may take place through the use of a cotton ball or other instrument, the Congregation for Divine Worship and the Discipline of the Sacraments has recently indicated that the use of an instrument does not affect the validity of the sacrament.
3. For **Baptism**, there is no canonical provision for anointing with the use of a cotton ball or other instrument. However, ministers are reminded that the Rite itself allows for the omission of the first anointing with the Oil of Catechumens. Additionally, it is advisable to practice hand hygiene (e.g., with hand sanitizer) before performing the anointings and other explanatory rites, including the initial Signs of the Cross on the forehead, the clothing with the white garment, the handing on of a lighted candle, and the (optional) “Ephphatha” rite.

New Preface for the Feast of Saint Mary Magdalene

In September of last year, the Congregation for Divine Worship and the Discipline of the Sacraments confirmed the English translation of the Preface of Saint Mary Magdalene for use in the dioceses of the United States.

Feast of Saint Mary Magdalene – July 22

Other texts for this Feast are already found in the liturgical books, including the rest of the Mass formulary in the *Roman Missal*, Third Edition. The Gloria is also sung or said for this Mass, and the Proper of Saints readings found in no. 603 of the *Lectionary for Mass* are proper, not optional.

Preface: Apostle to the Apostles

V. The Lord be with you.
R. And with your spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is right and just.

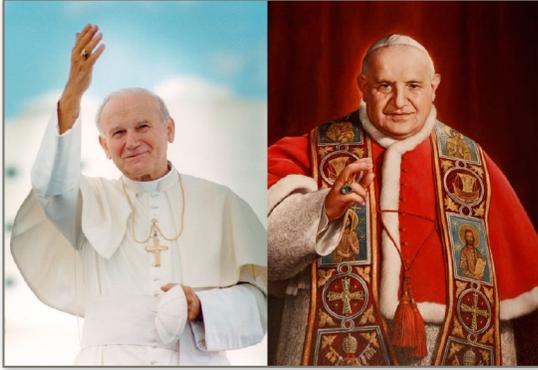
It is truly right and just,
our duty and our salvation,
to glorify you in all things, almighty Father,
whose mercy is not less than your power,
through Christ our Lord.

He appeared in the garden
and revealed himself to Mary Magdalene,
who had loved him in life,
witnessed him dying on the Cross,
sought him as he lay in the tomb,
and was the first to adore him, newly risen from the dead.

He honored her with the office of being an apostle to the Apostles, so that the good news of new life might reach the ends of the earth.

And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:
Holy, Holy, Holy Lord God of hosts...





Holy See Confirms Liturgical Texts for Saints John XXIII and John Paul II, Popes

In November of last year, the USCCB's Committee on Divine Worship announced that the Congregation for Divine Worship and the Discipline of the Sacraments had confirmed English translations of the proper texts in honor of Pope Saints John XXIII and John Paul II, for use in the dioceses of the United States:

Optional Memorial of Saint John XXIII, Pope – October 11

If celebrated, other liturgical texts not found here are drawn from the *Common of Pastors: For a Pope*.

Collect

Almighty ever-living God,
who in Pope Saint John the Twenty-Third
have given a living example of Christ, the Good Shepherd, to shine throughout the whole world,
grant us, we pray,
that, through his intercession,
we may joyfully pour out
an abundance of Christian charity.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

The biography and Second Reading for the Office of Readings may be found at [the following link](#).

Optional Memorial of Saint John Paul II, Pope – October 22

If celebrated, other liturgical texts not found here are drawn from the *Common of Pastors: For a Pope*.

Collect

O God, rich in mercy,
who willed that Pope Saint John Paul the Second
should preside over your universal Church,
grant, we pray, that instructed by his teaching,
we may confidently open our hearts to the saving grace of Christ, the sole Redeemer of the human race.
Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

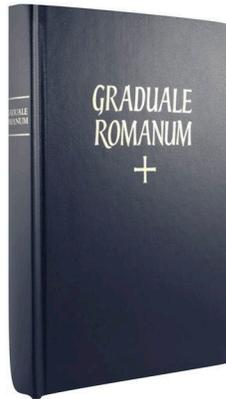
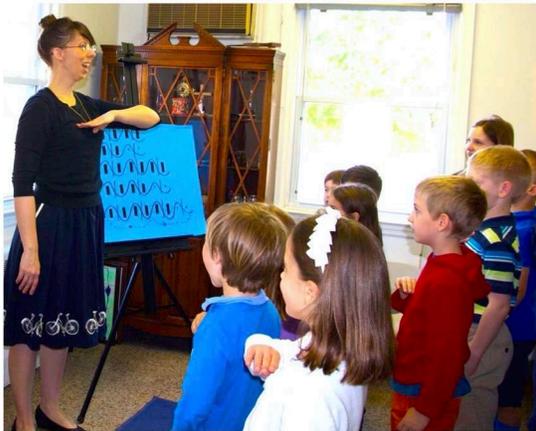
The biography and Second Reading for the Office of Readings may be found at [the following link](#).

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Summer 2020 Sacred Music Classes St. Joseph's Seminary, Yonkers, NY

www.dunwoodie.edu

Deadline: Monday, June 1



Graduate-level study structured for busy schedules

Online summer, 3-, and 5-day intensive courses available

ALL COURSES ONLINE DURING SUMMER 2020 DUE TO CORONAVIRUS PANDEMIC
50% tuition discount for first-time students or church musicians

❁ Principles of Sacred Music

History of sacred music, study of Church legislation, in-depth discussion of practical issues surrounding sacred music programs. Asynchronous on-line June 1–July 26 + live online July 27 and 28 from 9:00 a.m. to 5:00 p.m. Fulfills course requirements for the St. Cecilia Academy certification. Taught by Dr. Jennifer Donelson-Nowicka.

❁ Principles of Chant

Introduction to Gregorian chant, vocal and rehearsal techniques for choirs, and development of conducting skills. July 13–17, 9:00 a.m. to 6:00 p.m. Fulfills course requirements for the St. Cecilia Academy certification. Taught by Dr. Jennifer Donelson-Nowicka.

❁ Teaching Gregorian Chant to Children

Pedagogical techniques for teachers with special emphasis on the Ward method of teaching chant. July 20–24, 9:00 a.m. to 6:00 p.m. Taught by Dr. Jennifer Donelson-Nowicka.

❁ Conducting and Group Vocal Pedagogy for the Parish Music Director

Strategies and practice in conducting and teaching healthy vocal production to amateur singers. July 29–31, 9:00 a.m. to 6:00 p.m. Taught by Dr. Timothy McDonnell.

❁ Introduction to the Organ for Pianists

Essential knowledge and practice with registration, good technique, pedaling, hymn- and service-playing, and appropriate repertoire. August 3–7, 9:00 a.m. to 12:00 p.m. and 3:00–6:00 p.m. Taught by Dr. Crista Miller.

For more information, or to apply, go to

www.dunwoodie.edu

and click on “Dunwoodie Music”

Questions?

Contact Associate Dean, Dr. Donna Eschenauer

Donna.Eschenauer@archny.org

(914) 367-8280



Dr. Jennifer Donelson-Nowicka is an Associate Professor and the Director of Sacred Music at St. Joseph’s Seminary. Her scholarly and practical expertise lies in Gregorian chant and the Church’s teachings on sacred music. She has served as the president of the Society for Catholic Liturgy (SCL), and is currently on the board of the SCL and the Church Music Association of America (CMAA). Dr. Donelson-Nowicka is the managing editor of the CMAA’s quarterly journal *Sacred Music*, and is a consultant to the USCCB’s Committee on Divine Worship. She directs the Metropolitan Catholic Chorale, which she founded, as well as the St. Joseph’s Seminary Schola Cantorum. She is on the faculty of Cardinal Kung Academy in Stamford, CT, and teaches Gregorian chant to children using the Ward method in both Pelham and Sleepy Hollow, NY. Having given workshops in parishes, dioceses, and monasteries around the world, she also co-hosts *Square Notes: The Sacred Music Podcast*.

Dr. Timothy McDonnell is Director of Choral Activities at the Benjamin T. Rome School of Music at The Catholic University of America. Widely recognized for his broad skill set and musicianship, conductor-composer McDonnell has earned a reputation for creativity and leadership on and off the podium. Dr. McDonnell has led several distinguished ensembles, including the Naples Philharmonic Orchestra, the Southwest Florida Symphony Orchestra, and the Collier County Sinfonietta, and has worked with some of the most renowned conductors in the world, including Gustavo Dudamel, Andrey Boreyko, Carlos Miguel Prieto, Cristian Macelaru, and Robert Page. Having worked with a variety of university and professional ensembles throughout the world, Dr. McDonnell’s performances have won national recognition. In 2013 McDonnell was a finalist for the American Prize in choral conducting for his performance of Mozart’s *Requiem*, and in 2014 he took third place in the 2014 American Prize for his performance of Brahms’ *Ein deutsches Requiem*.



Dr. Crista Miller is the Director of Music and Organist at Houston’s Co-Cathedral of the Sacred Heart, where she directs the adult and children’s choirs and the concert series. Her Organ Committee was responsible for Martin Pasi’s 2010 Opus 19 organ. Her recent double-CD *Bonjour and Willkommen: A Franco-German Debut* (Acis Productions) has been hailed by *Gramophone Magazine* for “superlative artistry . . . and musical intelligence.” Dr. Miller has performed in 11 countries and 26 states, and is an engaging conference presenter. Her research on Naji Hakim’s music appears in the 2014 book *Mystic Modern: The Music, Thought, and Legacy of Charles Tournemire* and in December 2015’s *ORGAN: Journal für die Orgel*. Her students have served several parishes and successfully competed nationally. Crista earned the DMA from the Eastman School of Music in 2006. She continues to serve Eastman’s EROI in a leadership and research role.

Tuition

50 % discount for 1st-time students or musicians in the St. Cecilia Academy for Pastoral Musicians.

The St. Cecilia Academy is open to all parish and school musicians who obtain a letter of support from their pastor.

Full price: \$500 to audit, \$500 per credit hour (some classes are 2 credits, others are 3 credits)

Other Helpful Information

- Course textbooks information will be sent to students upon registration so they can order materials in time for the beginning of class.
- Live (synchronous) online instruction will be given via Zoom.
- “Introduction to the Organ for Pianists” requires and intermediat or higher level of piano proficiency.