



Summit and Source

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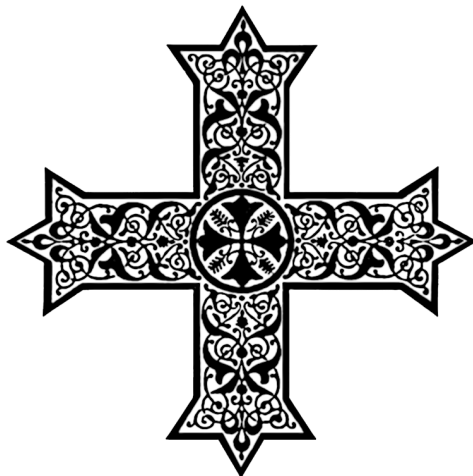
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In this Issue

"Eucharistic Prayer IV; A Hidden Gem"	
Fr. Nicholas Zientarski	page 2
"Q & A on Musical Copyrights"	
Mr. Christopher Ferraro	page 4
Liturgical Helps	page 6
Updates on Liturgical Books	page 7
Liturgical Conferences	page 8
Training Sessions, Fall 2019	page 9
Lecture Series on the Sacraments	page 10

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Liturgy Links

The following links may be helpful to priests and lay ministers:

Bishop's Committee on the Liturgy:

www.usccb.org/prayer-and-worship/index.cfm

Notre Dame Center for Liturgy:

<https://mcgrath.nd.edu/about/centers-initiatives-and-programs/notre-dame-center-for-liturgy/>

Society for Catholic Liturgy:

<http://liturgysociety.org/>

National Association of Pastoral Musicians:

www.npm.org

Church Music Association of America:

<https://musicasacra.com/>

ARTICLE: LITURGICAL THEOLOGY

“Eucharistic Prayer IV: A Hidden Gem”

By Fr. Nicholas Zientarski, STD

Fr. Zientarski is the Director of the Office of Worship for the Diocese of Rockville Centre..

The Eucharistic Prayer is the central prayer of the Liturgy of the Eucharist, the second part of the Catholic Mass. After the gifts of bread and wine have been prepared and after the “Holy, Holy” has been sung or said, the priest or bishop then begins praying the Eucharistic Prayer on behalf of the people. Every Eucharistic Prayer contains four key elements: (1) the Words of Institution from Jesus at the Last Supper, (2) the calling down of the Holy Spirit (epiclesis), (3) the remembering of the salvific events of Christ (anamnesis), and (4) intercessions for various needs in the Church.

Older Catholics will remember a time when the only Eucharistic Prayer in use was the “Roman Canon,” what we now call Eucharistic Prayer I. In the decades leading up to the Second Vatican Council, much research was done in the area of liturgical and sacramental theology. Sources that were once lost were rediscovered, translated into English, and publicized in easily accessible books and journals. The reformers and scholars of the Second Vatican Council noted the new wealth of liturgical sources and believed it would be good to offer additional Eucharistic Prayers based on ancient texts. Originally, four new Eucharistic Prayers were suggested to Pope Paul VI, but he accepted only three. One was based on the ancient liturgical source text known as the Apostolic Tradition (Eucharistic Prayer II). Another was a combination of some Middle Eastern texts (Eucharistic Prayer III). Finally, a text was created from prayers that originated with St. Basil of Caesarea, Eucharistic Prayer IV.

Eucharistic Prayer IV is the longest of the four options. Generally speaking, the tradition of Roman prayers is that they are short and to the point. Eastern prayers tend to be longer and mystical. Because Eucharistic Prayer IV is of Eastern origin, it takes longer to pray, but not much longer than the other three Eucharistic Prayers. Priests and bishops should not fear that praying Eucharistic Prayer IV will be so long as to weary the people of the Eucharistic assembly – it’s only one or two minutes longer than the Roman Canon! Furthermore, Eucharistic Prayer IV is a beautiful work of theology and spiritual nourishment.

The opening four paragraphs of Eucharistic Prayer IV contain substantial beauty. The series of texts is presented to the faithful as a coherent, systematic overview of the Holy Trinity in the context of salvation history. Here is the text:

We give you praise, Father most holy, for you are great, and you have fashioned all your works in wisdom and in love. You formed man in your own image and entrusted the whole world to his care, so that in serving you alone, the Creator, he might have dominion over all creatures.

And when through disobedience he had lost your friendship, you did not abandon him to the domain of death. For you came in mercy to the aid of all, so that those who seek might find you. Time and again you offered them covenants and through the prophets taught them to look forward to salvation.

(over...)

And you so loved the world, Father most holy, that in the fullness of time you sent your Only Begotten Son to be our Savior. Made incarnate by the Holy Spirit and born of the Virgin Mary, he shared our human nature in all things but sin. To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to the sorrowful of heart, joy.

To accomplish your plan, he gave himself up to death, and, rising from the dead, he destroyed death and restored life. And that we might live no longer for ourselves but for him who died and rose again for us, he sent the Holy Spirit from you, Father, as the first fruits for those who believe, so that, bringing to perfection his work in the world, he might sanctify creation to the full.

One will note that the prayer begins with the Father, then addresses the Son, and finally examines the role of the Holy Spirit. This series of texts reminds the faithful of what God has done in human history and how God has been revealed to us in that sequence: first as Father, then as Son, and finally as Holy Spirit. The presentation of the Trinity sets the stage for what will happen next: the Trinitarian act by which the Father sends the Spirit to make the Son present in the Eucharistic species (i.e., the consecratory epiclesis).

After the opening paragraphs and well after the Words of Institution, one hears the prayers for the people as part of the intercessions of the Eucharistic Prayer. The Mass is always offered for the people present, the living, and those who have passed away. The following text from Eucharistic Prayer IV speaks of this so eloquently:

Therefore, Lord, remember now all for whom we offer this sacrifice, especially your servant Francis our Pope, John our bishop, and the whole order of bishops, all the clergy, those who take part in this offering, those gathered here before you, your entire people, and all who seek you with a sincere heart. Remember also those who have died in the peace of your Christ and all the dead whose faith you alone have known. To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance with the blessed Virgin Mary, Mother of God, and with your Apostles and Saints in your kingdom. There, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord, through whom you bestow on the world all that is good.

This text is a reminder of the power of the Eucharist to influence the lives of the living and the deceased; the grace of the sacrament has a direct, meaningful effect on our lives. It is very inclusive in that it mentions many different kinds of persons, including those who may not even be fully Catholic (“those who seek you with a sincere heart” and “the dead whose faith is known to you alone”). Finally, the text is a reminder of the connections the faithful have across time and space, the Church is more than simply a particular group of people at worship, but a network of souls across dimensions of existence.

Eucharistic Prayer IV is a hidden gem of Catholic liturgy, a beautiful prayer of what we believe as Catholics. Sadly, it is not heard often in many parishes, perhaps because of the misconception that the prayer is “too long.” In reality, it is not very long and in fact may offer great edification and inspiration to those who pray it and listen to it. The only caveat is that Eucharistic Prayer IV may only be said during ordinary time and not on a feast day or solemnity, as it has its own proper preface. Encourage your priests to use Eucharistic Prayer IV and enjoy its beauty!

ARTICLE: MUSIC MINISTRY

“Q & A on Music Copyrights”

By **MR. CHRISTOPHER FERRARO, MA**

Mr. Ferraro is Director of Music at Our Lady of Perpetual Help Parish, Lindenhurst.



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 resources. “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? Yes. 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 hymn 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.”

We have lots of photocopies of choir music. What should I do with them?

Unless permission has been obtained, photocopied music is usually illegal. One exception would be if a title was listed as “out of print” on a publisher’s website. In that case, the publisher might grant permission to reproduce a song for a reduced fee and permission should be indicated on the reprints. But, you must ask! And, even if you didn’t photocopy the music yourself, if your church is in possession of illegal copies you could be charged with copyright infringement.

(continued)

("Q & A" *continued*)

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):

[ONE LICENSE - www.onelicense.net](http://www.onelicense.net) (covers music from GIA Publications, OCP, World Library Publications and dozens of other publishers)

[CCLI - www.CCLI.com](http://www.CCLI.com) (covers music from the "praise and worship" genre)

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 an individual song, arrangement, or text. This contact information is usually found in the copyright holder's index of a hymnal or online.

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?

Yes. 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 copyright acknowledgements for worship aids and programs are directed by the company which grants the license. This formatting indicates that the music is being copied with permission. With each song, the author of the text and the tune is always noted, as well as the copyright owner for each. You can determine a uniform style for your worship aid. However, the title must always appear above the song; the rest of the information may appear below it. License numbers may appear in the acknowledgement section of the worship aid or beneath each song. At the back of most hymnals / song books, there is an acknowledgements section listing additional copyright information.

May a parish use a music book specific to a year (*e.g.*, *Breaking Bread 2016*) after the year indicated?

In these cases, parishes pay a copyright fee to use those music books only for the intended year. After the indicated 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.

LITURGICAL HELPS

Care of Liturgical Linens

The *purificator* is the rectangular cloth used to purify the chalice after the Precious Blood has been consumed. The *corporal* is the square cloth upon which the paten and chalice are placed during the Mass. Because these two linens are used in direct contact with the Eucharistic species, they should not be cleaned with ordinary laundry. Rather, they should first be thoroughly rinsed in an earth sink (*sacrarium*), and then laundered and pressed. Purificators often have Precious Blood within them; corporals often have Eucharistic fragments within them. This process should be utilized to respect the dignity of the Eucharist, just as one respects the liturgical vessels themselves. [See: *Redemptionis sacramentum* #120]

The Eucharistic Prayer at Wedding Masses

When celebrating a Wedding Mass in a Catholic Church, priests and bishops should use the special inserts for Eucharistic Prayers I, II, and III. These inserts may be found in the Roman Missal, within the “Ritual Masses” section under “Marriage.” Presiders may find it easier to copy these inserts and paste them (temporarily) in the respective sections of the Eucharistic Prayers.

Gifts for the Offertory Procession

Bread, wine, offertory donations, and gifts for the poor are the only permissible gifts able to be brought forward at Masses. Chalices, sports equipment, trophies, papers, flags, or any other items are not permitted. Money and gifts for the poor should be placed away from the altar. [See: *Redemptionis sacramentum* #70]

Antiphons

It should be noted that Entrance Antiphons may be chanted instead of an entrance hymn at Sunday Masses. [General Instruction of the Roman Missal, #48] This is a beautiful option for those times of year that call for more simplicity (e.g., Advent, Lent)

Degrees of Solemnity

The days of the liturgical calendar offer a variety of ways to celebrate Mass. The Solemnity of the Assumption of the Blessed Virgin Mary is a higher-order of Mass than a weekday in Ordinary Time. As such, it should be celebrated with greater solemnity (i.e., music, incense, chants, finer vestments, etc.). Not all Solemnities and Feasts are Holy Days of Obligation, but this does not mean that they should be celebrated as if they were weekday Masses in Ordinary Time. [See: *General Instruction of the Roman Missal*, Chapter VII]

EDUCATION AND FAITH FORMATION



**SAINT JOSEPH'S
SEMINARY**
est. 1896

The Huntington campus of St. Joseph Seminary will offer adults the opportunity to learn more about the liturgy. Register today to take *Introduction to Liturgy* with Father Nicholas Zientarski, Saturdays 8:30-11:30AM. For more information, see: <https://dunwoodie.edu>

LITURGY UPDATES: LITURGICAL BOOKS

NEW RITE OF BAPTISM TO BE ISSUED SOON!

On November 14, 2017, the United States Bishops canonically approved the new translation of the *Order of Baptism of Children*. This included an Appendix which more clearly delineates the rite within Mass.

On April 11, 2019, the Congregation for Divine Worship and Discipline of the Sacraments approved and confirmed the revised text of the *Order of Baptism of Children*. On June 10, 2019 (the Memorial of the Blessed Virgin Mary, Mother of the Church), Daniel Cardinal DiNardo, President of the USCCB, issued a Decree of Publication. In it, Cardinal DiNardo indicates that this rite may be used in the Liturgy as of February 2, 2020, the Feast of the Presentation of the Lord. **Its use is mandatory as of Easter Sunday, April 12, 2020.** From that date forward, no other translation of the rite may be used in the dioceses of the United States.

At this writing, five publishers have expressed an interest in printing the new text -- Liturgical Press, Catholic Book, Liturgy Training Publications, Magnificat, and USCCB.

LITURGICAL CALENDAR

November 1— All Saints Day

Friday, November 1st, is All Saints Day, a Holy Day of Obligation. All Catholics are bound to attend Mass for this Solemnity, either at the Vigil, October 31st, or on the day itself. Per liturgical law, funerals, weddings, and other ritual Masses are not permitted on All Saints Day. A sufficient number of Masses should be offered to the faithful in order that they may fulfill their obligation.

November 2— All Souls Day

This year, All Souls Day falls on Saturday, November 2. Masses for this day may be celebrated in the morning or afternoon before 4:00PM. It is not possible to have an evening Mass on this day due to the pastoral preference to have the vigil Mass for the 31st Sunday in Ordinary Time and allow people to fulfill their Sunday obligation. All Souls day is not a Holy Day of Obligation. Per liturgical law, funerals are permitted on All Souls Day but not weddings.

December 9—Solemnity of the Immaculate Conception

This year the Solemnity of the Immaculate Conception is transferred to Monday, December 9th. It is not a Holy Day of Obligation. Therefore, the Masses for the evening of Sunday, December 8th should be for the 2nd Sunday of Advent and not Vigil Masses for the Immaculate Conception. The obligation is to attend the Sunday celebration, not the Solemnity. Nevertheless, to meet the spiritual desires of the faithful, it is noble to add extra Masses for the edification of the spiritual lives of the people of the parish on December 9th.

April 11, 2020— Easter Vigil

Liturgical law states that the Easter Vigil is to begin *after* sunset., in “true darkness.” Almanacs state that sunset on this date is around 8:00PM. Therefore, Easter Vigils should begin no earlier than 8:15PM.

LITURGY CONFERENCES

Annual Conference of the

Society for Catholic Liturgy



The Sacred Liturgy and the Family



September 26–28, 2019
Providence, RI
Cathedral of Saints Peter and Paul
and
Providence College



For more information: <http://liturgysociety.org/annual-conference>

ALSO: The annual meeting for the Federation of Diocesan Liturgical Commissions

OCTOBER 9-11, 2019
SHERATON GRAND HOTEL
301 EAST NORTH WATER STREET
CHICAGO, ILLINOIS



CO-SPONSORED BY THE
FEDERATION OF DIOCESAN
LITURGICAL COMMISSIONS
AND THE
BISHOPS' COMMITTEE ON DIVINE WORSHIP



For more information: <https://www.fdlc.org/50>

LITURGICAL MINISTRY TRAINING Fall 2019

BASIC TRAINING for all those who would like to minister at parishes as Extraordinary Ministers of Holy Communion (EMHC); this also includes ministry to the homebound.

SPECIALIZED TRAINING for those EMHCs intending to work with the sick in hospitals or nursing homes – **Contact Office of Faith Formation.** (516) 678-5800 x 408.

(N.B. *Basic Training **must** be taken **prior** to registering for Specialized Training*)

LECTOR TRAINING for those who wish to proclaim the Word of God at their parishes. All men, women, and young adults who wish to become a lector at their parish should attend a diocesan training session.

Dates, times, locations for BASIC TRAINING and LECTOR TRAINING:

Nassau– Sat., 9/21 @ St. Christopher's, Baldwin (1:00PM-4:30PM)

Eastern Suffolk- Mon., 9/30 @ Saint Rosalie- Hampton Bays (7:00-10:00PM)

Western Suffolk- Wed., 10/2 @ Saint Elizabeth, Melville (7:00-10:00PM)

Nassau- Spanish- Sat., 10/5 @ Our Lady of Loretto, Hempstead (9:00AM-12:30PM)

Eastern Suffolk-Spanish – Sat., 11/9 @ Saint Rosalie- Hampton Bays (9:00AM-12:30PM)

Eastern Suffolk-English– Sat., 11/9 @ Saint Rosalie- Hampton Bays (1:00PM-4:30PM)

Nassau– Tue., 11/19 @ St. Christopher's, Baldwin (7:00-10:00PM)

Fees: BASIC TRAINING (\$30 per person); LECTOR TRAINING (\$20 per person).

NOTE: One may attend *either* BASIC TRAINING or LECTOR TRAINING, but *not* BOTH for a given day listed above.

(1) **To register for BASIC TRAINING:** Ask your pastor to write a letter requesting the training for every person attending. The letter should indicate the date, time, and place of the training session requested. Letters should be submitted to: **Most Reverend John O. Barres, Bishop of Rockville Centre, PO Box 9023, Rockville Centre, NY 11571, Attn: Ministry training.**

(2) **To register for LECTOR TRAINING,** fill out the slip below and mail it to the Office of Worship.

"=====

*Registration form for the Diocesan **Lector** Training*

Name: _____ Phone Number: _____
Parish: _____ Town: _____

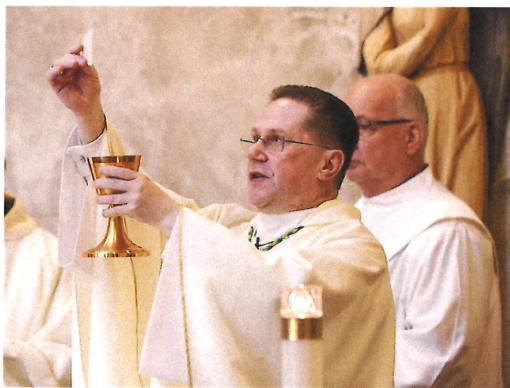
Check session: "Sep.21 "Sep.30 "Oct.2 "Oct.5 (Spanish only)
 "Nov.9 (English) "Nov. 9 (Spanish) "Nov.19

Mail to: **Office of Worship, PO Box 9023, Rockville Centre, NY 11571.**

Contact Gina Imperioli at the Office of Worship with any questions: (516) 678-5800 x 504.

LITURGICAL CATECHESIS

The Sacraments



Join **Bishop ANDRZEJ**
for a lecture series on **Sacraments**,
presented as real encounters with
the living **GOD**, touching all stages
and all the important moments of
Christian life.

Tuesdays this Fall

September 24, October 15, November 5, December 10

All lectures will begin at 7:30 p.m.

Location

Curé of Ars Parish, School Auditorium

2323 Merrick Avenue, Merrick, NY 11566

Advance Registration is Appreciated

Please call or email to register:

Suzanne Lynn at 516.744.6850; westernvicariate@drvc.org
or Curé of Ars, Merrick at 516.623.1400



All are welcome — bring your friends.

Free Will Offering

Diocese of Rockville Centre
50 North Park Ave. PO Box 9023
Rockville Centre, NY 11571-9023