Why ORANTES?

“The word Orantes is derived from the Latin verb orare which means to pray. It refers to the ancient position of the arms and hands during liturgical prayer — arms uplifted with palms extended toward Heaven. The priest and ministers prayed in that position as well as the assembled community. Thus Orantes was chosen as the title of our liturgy newsletter because it connotes three essential elements of the liturgy; namely: prayer, ritual and community.”

This answer is reprinted from the first issue of Orantes, the liturgy newsletter of the Diocese of Worcester in May of 1977. The editorial staff at that time consisted of Reverend James A. Mongelluzzo Reverend Richard A. Fortin, Reverend Raymond B. Maloney and Reverend Michael J. Roy.
The Flu and the Liturgy

Each year, with the arrival of the flu season, pastors are called upon to address the liturgical implications of the transmission of pathogens. The following questions and answers are provided to assist them in addressing this concern. The first six of these questions and answers are taken from the website of the United States Conference of Catholic Bishops. Additional information on influenza outbreaks is available from the United States Centers for Disease Control and Prevention.

1. What is influenza (also called flu)?
The flu is a contagious respiratory illness caused by influenza viruses that infect the nose, throat, and lungs. It can cause mild to severe illness, and at times can lead to death. The best way to prevent the flu is by getting a flu vaccine each year.

2. How flu spreads
Most experts believe that flu viruses spread mainly by droplets made when people with flu cough, sneeze or talk. These droplets can land in the mouths or noses of people who are nearby. Less often, a person might also get flu by touching a surface or object that has flu virus on it and then touching their own mouth, eyes or possibly their nose.

3. Period of contagiousness
You may be able to pass on the flu to someone else before you know you are sick, as well as while you are sick. Most healthy adults may be able to infect others beginning 1 day before symptoms develop and up to 5 to 7 days after becoming sick. Some people, especially young children and people with weakened immune systems, might be able to infect others for an even longer time.

4. Preventing seasonal flu: Get vaccinated
The single best way to prevent the flu is to get a flu vaccine each season... About two weeks after vaccination, antibodies develop that protect against influenza virus infection. Flu vaccines will not protect against flu-like illnesses caused by non-influenza viruses. The seasonal flu vaccine protects against the three influenza viruses that research suggests will be most common.
5. In previous years, what has the Church done in localities where the outbreak of Influenza is most significant?
In those localities where the outbreak of the disease has been the most significant, bishops have introduced several liturgical adaptations in regard to such practices as the distribution of Holy Communion and the exchange of the Sign of Peace in order to limit the spread of contagion.

6. What should individuals keep in mind?
Individuals who are feeling unwell with diseases which are communicable, such as a cold or the flu, are well advised to refrain from receiving the Precious Blood as their saliva could transmit the pathogen to their fellow communicants. In such circumstances, communicants should carefully consider receiving Holy Communion under the form of bread alone. Those who are not feeling well should refrain from receiving from the chalice, and should receive Holy Communion under the form of bread alone to avoid transmitting any illness.

7. What about the distribution of Communion under both kinds?
Holy Communion distributed under both the species of bread and wine is recommended by the *Roman Missal* as “a more complete form as a sign” (GIRM no. 281). When considering the distribution of Holy Communion, however, it should also be borne in mind that even when Holy Communion is distributed under the form of bread alone, the communicant still receives the Lord entirely, in his Body, Blood, soul and divinity. There are, indeed, circumstances when Communion under both kinds is not the best choice.

8. What should Pastors do?
Pastors should remind all ministers of Holy Communion, ordinary and extraordinary, to practice good hygiene, washing their hands before Mass begins. The use of alcohol-based antibacterial solutions before and after the distribution of Holy Communion has also been recommended.

During a particularly virulent outbreak of influenza, the pastor might also suspend the distribution of Holy Communion under both kinds until the outbreak has abated. In such circumstances, pastors may choose, in accord with the *Roman Missal*, to
suspend the exchange of peace when a particularly virulent outbreak of disease takes place in their parish during the cold and flu season.\textsuperscript{5}

All are urged, in their charity, to keep the sick in their prayers and to use common sense, especially during the cold and flu season.

\begin{itemize}
  \item[1] \url{http://www.usccb.org/prayer-and-worship/sacred-art-and-music/influenza-and-the-liturgy.cfm}
  \item[2] \url{www.CDC.gov/flu}
  \item[3] "Immediately after the consecration the true body of our Lord and his true blood exist along with his soul and divinity under the form of bread and wine. The body is present under the form of bread and the blood under the form of wine, by virtue of the words [of Christ]. The same body, however, is under the form of wine and the blood under the form of bread, and the soul under either form, by virtue of the natural link and concomitance by which the parts of Christ the Lord, who has now risen from the dead and will die no more, are mutually united.” Council of Trent, Session xiii (October 11, 1551), \textit{Decretum de ss. Eucharistiae sacramento}, cap. III, \textit{De excellentia ss. Eucharistiae super reliqua sacramenta} (DS 1640; TCT 721).
  \item[5] A major means of transmission of the flu and colds is by hand. Either by sneezing or coughing upon our hands, or even touching a surface which has been contaminated by the saliva of others pathogens can be passed to others, especially by shaking their hands (with which they subsequently touch their eyes or mouth, etc.)
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Draft Bulletin Announcement

The Flu and the Liturgy

It’s that time of year again, when we begin to worry about getting the Flu and so try to avoid getting it. The Centers for Disease Control (CDC.gov/flu) advises that:

• The single best way to prevent the flu is by getting a flu vaccine each year.

• Since the flu spreads through coughing or sneezing in close proximity to people, the best way to keep from spreading it is to cover your mouth when you cough or sneeze. Also, avoid coughing and sneezing near a surface that other people might touch (like the back of the pew in front of you).

• You can still pass on the flu a day before you show symptoms and up to a week after you feel better.

• If you’re sick with the flu, don’t go to Church (or anywhere else) where you will come into contact with people. You are not obligated to go to Church if you are sick. Stay home, pray, maybe watch the Mass on TV and get some rest!

• If you do go to Church near the time you showed symptoms, refrain from drinking from the Chalice (Christ is fully present under both the forms of bread and wine) and don’t shake hands at the Sign of Peace (maybe just smile and nod).

And be assured that we are doing everything we can to keep the Church spick and span, cleaning the pew backs (on which kids sometimes drool) and urging all our ministers of Holy Communion to observe good hygiene.

Most of all, don’t let the flu ruin this beautiful time of year. In most years, between five and twenty percent of people get the flu. With a few simple precautions, you can reduce the chances that you will be one of them.
Are they Changing the Lord’s Prayer?

Some confusion spread in recent months following reports of the confirmation of the Italian translation of the *Missale Romanum, editio typica tertia* (*Messale Romano*) by the Congregation for Divine Worship and the Discipline of the Sacraments. In particular, inaccurate reports suggested that certain changes in the Italian translation of the Lord’s Prayer and the Gloria would soon be imposed on other vernacular translations.

While the Italian translation renders the sixth petition of the Lord’s Prayer (*et ne nos inducas in tentationem*) as *e non abbandonarci alla tentazione* (*and do not abandon us to temptation*), the approved and confirmed English language translation retains the traditional rendering: *and lead us not into temptation.*

The *Catechism of the Catholic Church*, in nos. 2846 and 2863 provides a helpful commentary on this petition, explaining that while it is “difficult to translate the Greek verb used by a single English word: the Greek means both ‘do not allow us to enter into temptation’ and ‘do not let us yield to temptation.’” The Catechism continues: “When we say *lead us not into temptation* we are asking God not to allow us to take the path that leads to sin. This petition implores the Spirit of discernment and strength; it requests the grace of vigilance and final perseverance”

At the June 2019 meeting of the United States Conference of Catholic Bishops, Archbishop Wilton D. Gregory, Chairman of the Bishops’ Committee on Divine Worship, reported that there were no plans to revise this translation in the foreseeable future.
Reflections for November 2nd

Pope Francis 2 Nov 2014

Church tradition has always urged prayer for the dead, in particular by offering the celebration of the Eucharist for them: it is the best spiritual help that we can give to their souls, particularly to the most abandoned ones. The foundation of prayers of remembrance is found in the communion of the Mystical Body. Remembering the dead, caring for their tombs and prayers of suffrage are testimony to confident hope, rooted in the certainty that death does not have the last word on human destiny, as humanity is destined for a life without end, that has its root and its fulfillment in God.

Catechism of the Catholic Church no. 1032

From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them — above all the Eucharistic sacrifice — so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences and works of penance undertaken on behalf of the dead.

Let us help and commemorate them. If Job’s sons were purified by their father’s sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.

Saint Ambrose

"We have loved them during life; let us not abandon them in death, until we have conducted them by our prayers into the house of the Lord."

Roman Canon Order of Mass, no. 95

Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace
Some Final Thoughts...

In any good work, we always stand on the shoulders of those who have gone before us. In this picture, courtesy of the Catholic Free Press, we see the members of the Liturgical Commission of the Diocese of Worcester in 1969. Please say a prayer for all these good folks, some of whom continue to work for the promotion of the liturgical apostolate and others for whom we pray that are a part of the Heavenly Liturgy.


Monsignor James P. Moroney
Director