

OFFICE FOR WORSHIP

August 2016

A Walk through the Mass Continues...

In this month's edition of the newsletter, we finish our study of the elements of the Mass with The Concluding Rites.

Announcements

From the General Instruction of the Roman Missal:

Once the prayer after Communion has been said, the Deacon makes brief announcements to the people, if indeed any need to be made, unless the Priest prefers to do this himself.

—GIRM, 184

The Concluding Rites

Believe it or not, there IS a specific place in the celebration of the Sacred Liturgy for announcements. Any time there is a gathering of people, there's a need for announcements—people need to know where and when to meet the next time. This may be for upcoming activities of the parish youth ministry or perhaps information about an upcoming holy day schedule. In many parishes today, there's been a custom of making the announcements part of the homily; however, assigning the announcements to a certain time, after the Prayer after Communion, the flow of the Order of Mass is not interrupted. The announcements are placed just before the dismissal, thus suggesting purposes for sending the assembly into the world. It cannot go without being said that the announcements should be kept brief and made only if necessary.

Greeting & Final Blessing

From the General Instruction of the Roman Missal:

Then the Priest, extending his hands, greets the people, saying, The Lord be with you, and they reply, And with your spirit. The Priest, joining his hands again and then immediately placing his left hand on his breast, raises his right hand and adds, May Almighty God bless you and, as he makes the Sign of the Cross over the People, he continues, the Father, and the Son, and the Holy Spirit. All reply, Amen. —GIRM, 167



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This is the last time we are greeted by the Priest, who recognizes the presence of Christ in the faithful. He greets the community in the same way he greeted them at the beginning of Mass. The greeting signals that something important is about to follow—in this case, it's the final blessing and dismissal.

Sometimes the final blessing is simply the Sign of the Cross. Other times a more elaborate blessing, called a Solemn Blessing, is used. In this case, the Solemn Blessing is a three-fold prayer in the third person ("May Almighty God...") which calls the people to respond "Amen" to each part of the prayer. In practice, few people know when to respond because it is difficult to pick up the cue. Some priests use eye contact or a gesture to elicit a response from the people; however, the people's heads should be bowed, not looking at the priest for a visual cue. Other priests inflect their voices to prompt a response. Singing is encouraged for all dialogues during the Mass, and especially effective when the Solemn Blessing is used as people can listen for the cadence at the end of each line.

When a Bishop celebrates Mass, he blesses the people with a different formula:

The Lord be with you.

And with your spirit.

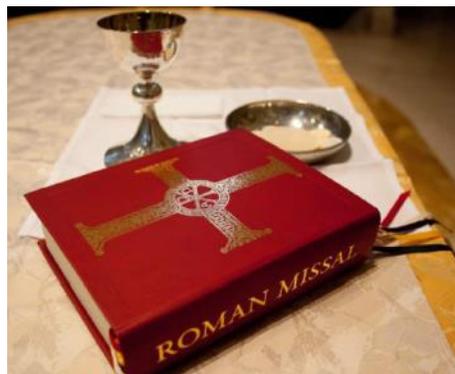
Blessed by the name of the Lord.

Now and for ever.

Our help is in the name of the Lord.

Who made heaven and earth.

May almighty God bless you...



In the late 13th Century, French canonist, liturgical writer, and Dominican Bishop of Mende, Durandus, restricted to Bishops the use of the versicle, "Blessed be the name of the Lord," a text from Psalm 113:2. The second versicle, "Our help is in the name of the Lord," is used in the *Salzburg Missal* of about the same era and is from Psalm 124:8. Today many people are unfamiliar with this dialogue simply because they rarely participate in Mass with a Bishop, but his texts and gestures remain in force after many centuries of usage.

Dismissal

From the General Instruction of the Roman Missal:

After the Priest's blessing, the Deacon, with hands joined and facing the people, dismisses the people, saying the *Ite, missa est* ("Go forth, the Mass is ended.") – GIRM, 185

The final dialogue of the Mass is begun by the deacon, who sends the people forth from the Eucharist into the world. Throughout the Mass, the Deacon directs the people to perform certain actions; he now invites them to the same type of service that he himself will offer the Church in the week to come: the service of the Gospel.

Veneration of the Altar, Procession, and Closing Hymn

Following the dismissal, the Priest and Deacon venerate the altar with a kiss, bow to the sanctuary—or genuflect if there is a tabernacle there—and process out the way they processed in. It is important to note that the GIRM says the acolyte should leave in procession, but the lector does not. If, however, the lector is an officially instituted lector, who vested and sat in the sanctuary throughout

Contact the Worship Office

Have a liturgical question? [Contact](#)

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Visit us on the web at
www.dmdiocese.org

Important Dates

Mass with Bishop Pates celebrating 25, 50, 60+ Marriage Anniversaries

Saturday, August 13, 2016
5:00 p.m.

St. Patrick Parish, Imogene

Saturday, August 27, 2016
4:00 p.m.

St. Ambrose Cathedral
Des Moines

Celebrating the Order of Matrimony, 2nd Edition Workshops

Saturday, August 27, 2016
8:30 a.m.— Noon

Corpus Christi Parish
Queen of the Apostles site
Council Bluffs

Saturday, Sept. 10, 2016
8:30 a.m.— Noon

St. Pius X Parish
Urbandale

the Mass, then he would leave with the other ministers. The Book of the Gospels *never* is carried out in procession. It was set aside after the proclamation of the Gospel and not retrieved.

There is no requirement of a recessional hymn. Unlike the processional hymn which serves to gather the people and their thoughts into one community of faith, a recessional hymn has no proper function. The *Introduction to the Order of Mass (IOM)*, published in 2003 by the United States Conference of Catholic Bishops, permits a recessional song but with some reluctance. Most people feel that Mass should end as it began—with everyone singing; however, the omission of a recessional hymn actually lends more weight to the dismissal of the people. They are sent forth to do good works and nothing should delay them—not even a song. If there is a recessional hymn, it would be courteous if the priest and deacon remained at their places until the song is nearly over.

In Harmony with God: Praising in the Midst of the Church

Sacrosanctum Concilium (The Constitution on the Sacred Liturgy) says that “liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows” and that “the goal of apostolic endeavor is that all who are made sons and daughters of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the Sacrifice and to eat the Lord’s Supper.” (10)

Over the next several months, our study of the liturgy will be taken a step further. The Office for Worship is presenting a series of workshops on the liturgy in hopes of bringing us all together into full, conscious, and active participation. Keep an eye on the newsletter, the Worship page of the website and social media for the dates, times and locations. The first workshop takes a look at the recently published Second Edition of the Order of Celebrating Matrimony.

The Order of Celebrating Matrimony, Second Edition

On February 2, 2016, Archbishop Joseph Kurtz, president of the USCCB, issued a Decree of Publication for the English translation of the Order of Celebrating Matrimony. He wrote that the ritual text “may be published and used in the Liturgy as of September 8, 2016, the Feast of the Nativity of the Blessed Virgin Mary, and its use is mandatory as of December 30, 2016, the Feast of the Holy Family of Jesus, Mary, and Joseph. From that day forward, no other English edition of the Order of Celebrating Matrimony may be used in the dioceses of the United States.” The Spanish language edition of this rite, Ritual de Matrimonio, had already been published by the USCCB in 2010.

Workshops are scheduled in both Council Bluffs and Des Moines for liturgical catechesis on this second edition. The workshops are intended for priests, deacons, parish musicians, liturgists, and any other parish ministers who actively prepare couples for marriage and for the celebration of matrimony. These 3-1/2 hours workshops will combine the very best of liturgical theology and pastoral practice to cover such topics as:

- What’s new in the second edition? What has stayed the same?
 - The Theology of Marriage
 - Duties and Ministries
 - Pastoral Preparation of Engaged Couples
 - The Elements of the Order of Celebrating Matrimony within Mass
 - The Elements of the Order of Celebrating Matrimony without Mass
 - The Elements of the Order of Celebrating Matrimony between a Catholic & a Catechumen or a Non-Christian
 - Principles of Preparing the Wedding Liturgy
 - Music for the Wedding Liturgy
- ... and more with time for discussion and questions.

Council Bluffs:

Saturday, August 27, 2016

8:30 a.m. — Noon

Corpus Christi Parish, Queen of Apostles site

3304 4th Avenue, Council Bluffs, IA 51501

Des Moines:

Saturday, September 10, 2016

8:30 a.m. — Noon

St. Pius X Parish

3663 66th Street, Urbandale, IA 50322

*****RSVP** to Sandy Riesberg, Office for Worship, sriesberg@dmdiocese.org or worship@dmdiocese.org, no later than 5 days prior to each workshop.