

OFFICE FOR WORSHIP

February 2016

A Walk through the Mass Continues...

Picking up on where we left off in January with the Sign of the Cross, we continue our walk through the elements of the Eucharistic liturgy in hopes of providing an opportunity for us all to stop and reflect on why we do what we do at Mass.

Greeting

From the General Instruction of the Roman Missal:

When the Entrance Chant is concluded, the Priest stands at the chair and, together with the whole gatherings, signs himself with the Sign of the Cross. Then by means of the Greeting he signifies the presence of the Lord to the assembled community. By this greeting and the people's response, the mystery of the Church gathered together is made manifest.

—GIRM, 50

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

Or:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Or:

The Lord be with you.

The people reply:

And with your spirit.

****In this first greeting a Bishop, says:**

Peace be with you.

Introductory Rites



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When greeting the people at the beginning of Mass, the priest may choose one of these three options, the first two of which are inspired by Paul's letters. The third option, **"The Lord be with you,"** is found in several places in the Old Testament where it appears to be a common greeting to workers. It also appears in the New Testament, for example when the angel Gabriel greets Mary in Luke 1:28.

When a Bishop greets the people, he says, **"Peace be with you,"** a greeting used by the risen Christ. Pope Innocent (d. 1180) assigned this greeting to Bishops as the vicars of Christ, using the first words he spoke to the disciples after the Resurrection.

"And with your spirit." The people's reply **"And with your Spirit,"** is slightly less obvious in origin than the priest's greeting. It is based on the conclusion to Saint Paul's letters of 2 Timothy, Galatians, Philippians, and Philemon. Paul prays that the Lord will be with the spirit of those who receive his letters and he says goodbye with a spiritual appeal, not a sentimental one.

INTRODUCTION TO THE MASS

From the General Instruction of the Roman Missal:

Likewise it is also for the Priest, in the exercise of his office of presiding over the gathered assembly, to offer certain explanations that are foreseen in the rite itself. Where this is laid down by the rubrics, the celebrant is permitted to adapt them somewhat so that they correspond to the capacity for understanding of those participating. However, the Priest should always take care to keep to the sense of the explanatory text given in the Missal and to express it in just a few words. It is also for the presiding Priest to regulate the Word of God and to impart the final blessing. He is permitted, furthermore, in a very few words, to give the faithful an introduction to the Mass of the day (after the initial Greeting and before the Penitential Act), to the Liturgy of the Word (before the readings), and to the Eucharistic Prayer (before the Preface), though never during the Eucharistic Prayer itself; he may also make concluding comments regarding the entire sacred action before the Dismissal. —GIRM, 31

The primary goal of the Second Vatican Council's revision of the Roman Missal was the "full, conscious and active participation" of the faithful (*Sacrocanctum Concilium*, The Constitution on the Sacred Liturgy, 14). Members of a study group charged with the revisions believed that such participation could be assisted with appropriate catechesis, such as an introduction to the Mass.

Today the introduction to Mass can be a way to not only introduce the nature of the celebration, but also personalize the gathering for the assembled community.

**"The
Lord
be with
you."**

NEW: Lunch and Learn Series

A word from the Director of Worship...

Dear Friends in Liturgy and Music,

Since coming to the Diocese of Des Moines in September 2015, I have met with many of my fellow ministers of music, liturgy, and worship. In the month of January alone, I put over 3,000 miles on my car traveling to meet you and to listen to your thoughts and concerns about your parish and your ministry. I have asked you to share your hopes and dreams as well as your needs for resources and/or liturgical formation. I am in awe of each person I have met—and my plan is to continue to meet you and listen to your needs. You all are an inspiration!

One common thread in our visits together has been the need/desire for a liturgical formation program or series of some sort to enhance the already good work you engage in every Sunday of the year. In response to that, I would like to offer the first of a series of ongoing formation opportunities in the form of a "Lunch and Learn." Aware of the size of the diocese, as well as the varied schedules of each of you, I will be offering these opportunities on both the east and west ends of the diocese as well as in Red Oak. Bring your own lunch and come ready to learn!

The first of this series will be on **Thursday, February 25, 2016 from 11:45 a.m. until 1:00 p.m. at the Catholic Pastoral Center in Des Moines.** Please RSVP by Tuesday, February 23 with a phone call or email to me at 515-237-5043 or kmandelkow@dmdiocese.org OR Sandy Riesberg at 515-237-5046 or sriesberg@dmdiocese.org. February's topic will be an introduction to the spirituality of music and liturgical ministry.

This same topic will be repeated in a bit of a longer format on **Saturday, March 5th at St. Mary's Church in Red Oak, Iowa from 8:30 a.m. until Noon.** A date in **Council Bluffs** is yet to be determined.

I look forward to seeing you on Thursday, February 25th or Saturday, March 5th.

Sincerely in Christ,

Kim Mandelkow
Director, Office for Worship

Gloria

From the General Instruction of the Roman Missal:

The Gloria in excelsis (Glory to God in the highest) is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, glorifies and entreats God the Father and the Lamb...

The Introductory Rites take on a celebratory character on the occasions when the Gloria is sung. It is prescribed for Sundays outside of Advent and Lent, but it is omitted when All Souls Day falls on a Sunday. It is used for feasts and solemnities, and it is appropriate for “special celebrations of a more solemn character,” such as weddings, ordinations, and confirmations, among other celebratory liturgies.



Collect

From the General Instruction of the Roman Missal:

Next the Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God’s presence and may call to mind their intentions. Then the Priest pronounces the prayer usually called the “Collect” and through which the character of the celebration finds expression. — GIRM, 54

When the Gloria is concluded, the Priest invites the assembly to pray followed by a period of silence, which allows for the people to formulate the prayers they bring to Mass this day. Gathering (“collect”ing) the prayer of the assembly into one, the Priest addresses God in a formal, structured, and ancient text to God. The people answer “Amen.” This whole formula is called the Collect (formerly known as the Opening Prayer).

A traditional Roman Collect is carefully constructed. It contains an invocation that names God, a phrase that amplifies who God is or what God has done, a petition that names the request, a purpose that expresses the goal of the request, a motive that clarifies the reasonableness of the petition, and a concluding doxology.

Contact the Worship Office

Have a liturgical question? [Contact](#)

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www.dmdiocese.org

Important Dates

**February 10:
Ash Wednesday**

Saturday, February 13:
Rite of Election
Council Bluffs, 7 p.m.

Sunday, February 14:
Rite of Election
Des Moines, 1:30 & 4:30 p.m.

Thursday, February 25,
NEW Lunch & Learn Series
begins, 11:45 a.m.—1 p.m.

Penitential Act

From the General Instruction of the Roman Missal:

The Priest calls upon the whole community to take part in the Penitential Act, which, after a brief pause for silence, it does by means of a formula of general confession. The rite concludes with the Priest’s absolution, which, however, lacks the efficacy of the Sacrament of Penance.

From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism. — GIRM, 51

The Penitential Act opens with an introduction from the priest when he invited the whole community, including himself, to acknowledge their sins in preparation to celebration the sacred mysteries of the liturgy. The penitential act, like the Eucharist, effects the forgiveness of venial sins. With pure hearts and fully united to one another, we can then enter more deeply into the Sacred Liturgy and receive the Lord through the Word and the Eucharist.

Sprinkling Rite

It is common to celebrate the Sprinkling Rite instead of the Penitential Act on the Sundays of the Easter Season. Since Baptism is the beginning of our participation in the risen life of Christ, it is especially appropriate to celebrate Baptism at Easter, and to recall it on the Sundays of the season, when we especially celebrate the day of the week Christ rose from the dead. This is why the sprinkling rite may be used on any Sunday of the year. Jesus rose on Sunday, and if possible, we celebrate Baptism on that day as well.

