

Liturgy Notes...

Good Friday

From the Roman Missal...

1. On this day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.
2. On this day, Holy Communion is distributed to the faithful only within the celebration of the Lord's Passion; but it may be brought at any hour of the day to the sick who cannot participate in this celebration.
3. The altar should be completely bare: without a cross, without candles and without cloths.

Some questions have been raised regarding adoration of the Blessed Sacrament on this day. The Roman Missal does not explicitly forbid adoration on this day, but the rubric in the Roman Missal for the Transfer of the Most Blessed Sacrament on Thursday evening does say, "The Faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to local circumstances, but after midnight, the adoration should take place without solemnity."

A Circular Letter of the Congregation for Divine Worship and the Discipline of the Sacraments states, "The Blessed Sacrament should be reserved in a closed tabernacle or pyx. Under no circumstances may it be exposed in a monstrance. The place where the tabernacle or pyx is situated must not be made to resemble a tomb, and the expression 'tomb' is to be avoided: for the chapel of repose is not prepared so as to represent the Lord's burial but for the custody of the Eucharistic bread that will be distributed in communion on Good Friday."

Interpreting the statements above, on Good Friday there is no exposition of the Blessed Sacrament, no use of a monstrance, no open tabernacle or pyx, and no lit candles. The chapel of repose can still be a place of private devotional prayer on Good Friday, but without solemnity.

Holy Saturday / Easter Vigil

This year, sunset in Des Moines, Iowa will occur at 7:33 p.m. Therefore, the recommended time for the beginning of Easter Vigil is 7:45 p.m. If you have any questions regarding this time, please direct them to Kim Mandelkow, Director of the Office for Worship.

Finally...

May God's Merciful Love continue to bless you and strengthen you in these remaining weeks of Lent. And, may each of you have a very joyful Easter!

OFFICE FOR WORSHIP

March 2016

A Walk through the Mass Continues...

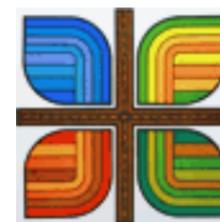
Picking up on where we left off in February with the Introductory Rites, we continue our walk through the elements of the Eucharistic liturgy in hopes of providing an opportunity for us all to stop and reflect on why we do what we do at Mass.

From the General Instruction of the Roman Missal:

...For in the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful. By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer for the needs of the whole world. — GIRM, 55

The readings from sacred scripture form the community in its weekly gathering. One of the greatest contributions the Second Vatican Council made to Catholic Worship was the revision of the *Lectioary for Mass*. The number of readings increased from two to three, and the brief Psalm verse known as the "gradual" expanded into the richer Responsorial Psalm. The one-year cycle of readings expanded to a three-year cycle. Prior to Vatican Council II, Catholics heard a mere 1% of Old Testament and 17% of the New Testament at Mass. Today, that has expanded to 14% of the Old Testament and 71% of the New Testament. The readings are arranged from week-to-week in a way that makes them useful for preaching and catechesis.

The two-part service of Word and Eucharist of the Mass evolved from patterns of Jewish worship and lies behind Luke's account of the journey to Emmaus, in which two disciples converse unawares with Jesus on the evening of the day he rose from the dead. Along the way, Jesus explains to prophetic scriptures to them. Then, when he breaks the bread, they recognize who he is. This Word-and-Eucharist framework existed from the very beginnings of Christian worship.



DIOCESE OF DES MOINES

Liturgy of the Word

In This Issue

- A Walk through the Mass continues
- New series offers opportunities for liturgical formation
- Important dates

Proclaiming the scriptures aloud expresses their original design—and was the practice of the Early Church. The Bible was written for public proclamation, not *just* for private devotion. By the Middle Ages, however, the public reading of scripture from the ambo had been abandoned. The celebrant and ministers read the texts in Latin in a low voice. In 1960, after the Second Vatican Council had been announced but not yet convened, Pope John XXIII issued a clarification of the rubrics for the Mass, asking that the readings all be proclaimed in a clear voice and in the vernacular, not the Latin.

The ambo is reserved for the key elements of the Liturgy of the Word

Today the reader should be someone other than the priest or the deacon, but they may perform the function if necessary. The readings should be proclaimed from the ambo, which is reserved for the key elements of the Liturgy of the Word. The assembly, which has been standing, changes its posture and sits. The Order of Mass clearly states that the people do not merely sit: they are to “sit and listen.”

“The Word of the Lord”

Many parishes provide printed copies of the readings for all to use as they follow along. *This was never envisioned by the rubrics and is not encouraged.* Although some other Christian denominations promote bringing a Bible to church in order to follow the proclaimed Word, Catholic piety has developed around a different value. *God speaks to the people in the proclamation of the Word, not in the common silent reading of the Word; and Christ speaks to the people, in the present tense, whenever the Gospel is proclaimed.*

Responsorial Psalm

The Psalm that follows the First Reading is “responsorial” *because of its form, not its function.* It is designed to be sung in alternation between the psalmist and the people; thus, making it “responsorial.” Although it usually echoes a theme in the First Reading, it is not a “response” to the reading. On very rare occasions, the Psalm is chosen because it is cited in the Gospel of the day, or even because of a motif in the Second Reading.

The *General Instruction of the Roman Missal* states: “...the Responsorial Psalm, which is an integral part of the Liturgy of the Word and which has great liturgical and pastoral importance, since it fosters meditation on the Word of God...it is preferable for the Responsorial Psalm to be sung, at least as far as the people’s response is concerned...” (GIRM, 61)

In the GIRM and the Order of Mass, the person who sings the psalm is called the “psalmist.” This is a unique and special role which indicates the significance of the Psalm as a piece of the Liturgy of the Word. The Psalm may be sung from any suitable place, but the ambo is recommended because its text comes from sacred scripture.

“It is preferable for the Responsorial Psalm to be sung, at least as far as the people’s response is concerned...”

Liturgy Notes...

Chrism Mass

This year we are proposing a change in the way each parish will receive the oils. The change will involve distributing the oils in the context of the liturgy. Bishop is asking each parish to send lay people to receive the oils in the context of the Sacred Liturgy to strengthen the connection the Sacred Chrism, and hence the Chrism Mass, has with Initiation. Since Christian Initiation culminates in the Sacraments of Initiation at the Great Vigil of Easter, this is a way that we as The Church of Des Moines can unite and celebrate with those who are preparing for Initiation and Full Reception into the Catholic Church at the Vigil as well as those who will be anointed with the Oil of Chrism on their Confirmation day.

Bishop Pates has invited pastors and parishes to select 2-4 representatives to receive the oil from the following groups.

- Confirmation students.
- The Elect and Candidates in the RCIA program
- Parents of children who will be baptized
- Parish pastoral ministers

In order to arrange for sufficient seating for your parish representatives, please contact Sandy Riesberg in the Office of Worship at 515-237-5046 or sriesberg@dmdiocese.org with how many will be in attendance to receive the Holy Oils from Bishop Pates.

Holy Thursday, Washing of the Feet

In a decree announced on Thursday, January 21, 2016, Pope Francis is allowing priests to wash the feet of women and anyone else in the community on Holy Thursday, and not just men, as Church law had previously decreed. The Congregation for Divine Worship and the Discipline of the Sacraments writes the following regarding this change:

To manifest the full meaning of the rite to those who participate in it, the Holy Father Francis has seen fit to change the rule by in the Roman Missal (p.300, No. 11) according to which the chosen men are accompanied by the ministers, which must therefore be modified as follows: 'Those chosen from among the People of God are accompanied by the ministers' (and consequently in the *Caeremoniale Episcoporum* No. 301 and No. 299 referring to the seats for the chosen men), so that pastors may choose a group of faithful representing the variety and unity of every part of the People of God. This group may consist of men and women, and ideally of the young and the old, healthy and sick, clerics, consecrated persons and laypeople.

Opportunities for Ongoing Formation

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 second of this series will be on **Thursday, April 7, 2016 from 11:45 a.m. until 1:00 p.m. at the Catholic Pastoral Center in Des Moines.** Please RSVP by Tuesday, April 5 with a phone call or email to me at 515-237-5043 or kmandelkow@dmdioocese.org OR Sandy Riesberg at 515-237-5046 or sriesberg@dmdioocese.org. April’s topic is “Music, Message, and Ministry,” and will be a fresh look on the process of planning for parish liturgies.

This same topic will be repeated in a bit of a longer format on **Saturday, April 23rd in Council Bluffs.** More details on this will appear in the April edition of this newsletter.

I look forward to seeing you on Thursday, April 7th.

Sincerely in Christ,

Kim Mandelkow
Director, Office for Worship

Contact the Worship Office

Have a liturgical question? Contact

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Visit us on the web at
www.dmdioocese.org

Important Dates

Saturday, March 5, 2016

8:30 a.m.—Noon

St. Mary’s Parish, Red Oak
Workshop for liturgical music
ministers; topic: Planning

Friday, March 18, 2016

Chrism Mass, 7 p.m.
St. Ambrose Cathedral

Thursday-Saturday,

March 24-26, 2016

Sacred Triduum

Saturday, March 26, 2016:

Time for Easter Vigil to begin:
No earlier than 7:45 p.m.

Sunday, March 27, 2016:

Easter Sunday

Gospel Acclamation

From the General Instruction of the Roman Missal:

After the reading that immediately precedes the Gospel, the Alleluia or another chant laid down by the rubrics is sung, as the liturgical time requires. An acclamation of this kind constitutes a rite or act in itself, by which the gathering of the faithful welcome and greets the Lord who is about to speak to them in the Gospel and profess their faith by means of the chant. It is sung by everybody, standing, and is led by the choir or a cantor, being repeated as the case requires. The verse, on the other hand, is sung either by the choir or by a cantor.—GIRM, 62



As the above passage from the GIRM states, the Gospel Acclamation announces the coming of the Gospel. While the directive is to sing the Gospel Acclamation, if it is not sung, it should then be omitted. The Order of Mass says the Alleluia or “another chant” follows the reading immediately preceding the Gospel. The “other chant” is a reference to the acclamation that replaces the Alleluia during Lent, but it also refers to the singing of the Sequence.

Sequences

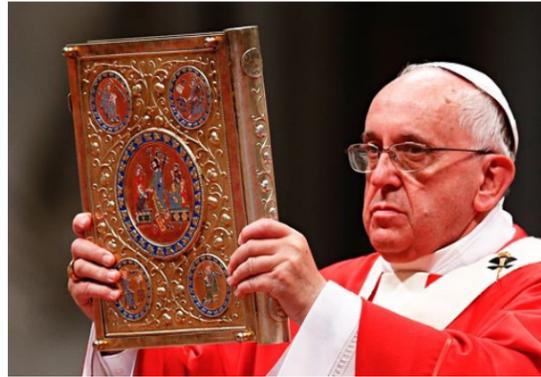
If there is a Sequence, it precedes the Alleluia. There are four Sequences in the Lectionary—Easter Sunday, Pentecost, The Most Holy Body and Blood of Christ and the Memorial of Our Lady of Sorrows. **The Sequence is obligatory on Easter Sunday and Pentecost, and optional for the other days.**

Sequences were popular throughout the Middle Ages, and quite a number of them prevailed throughout the liturgical year. They served the function that many of our hymns do today, except that people sang them *during* the Liturgy of the Word. The nature of the Sequence is processional—it is intended to accompany the priest’s procession from the chair to the ambo for the proclamation of the Gospel and add solemnity to the procession of the Gospel Book. You may consider a procession of the Gospel Book around your worship space during the Sequence on both Easter Sunday and Pentecost Sunday.

Gospel

From the General Instruction of the Roman Missal:

The reading of the Gospel constitutes the high point of the Liturgy of the Word. The Liturgy itself teaches the great reverence that is to be shown to this reading by setting it off from the other readings with special marks of honor, by the fact of which minister is appointed to proclaim it and by the blessing or prayer with which he prepares himself; and also by the fact that through their acclamations the faithful acknowledge and confess that Christ is present and is speaking to them and stand as they listen to the reading; and by the mere fact of the marks of reverence that are given to the Book of Gospels. – GIRM, 60



Several marks of respect are given to the Gospel:

- The **Book of the Gospels** may be carried in procession from the altar to the ambo.
- Candles and incense may lead the way.
- The people stand.
- The Gospel Acclamation is sung.
- An ordained minister prepares himself for the proclamation.
- The ordained minister greets the people; they respond.
- The Gospel is announced and the Sign of the Cross is made over the book, the forehead, the lips, and the breast & the people respond, making similar gestures.
- The book may be incensed.
- The Gospel is proclaimed.

At the conclusion of the Gospel, the deacon or priest finishes with a formula and the people make a response. Our response, “Praise to you, Lord Jesus Christ,” affirms our believe in the presence of Jesus Christ in his proclaimed word. Following the proclamation of the Gospel and the dialogue between the ordained minister and the people, the priest or deacon kisses the book and recites a formula quietly for the forgiveness of sins.

Homily

In practice the homily usually springs from the scriptures of the day to exhort the faithful to a better way of life; however, it may fittingly reflect on texts from the Order of Mass or the prayers and chants of the day. While homilies vary from preacher to preacher and from Sunday to Sunday, overall, the homily provides the faithful an opportunity for enrichment on the scriptural and liturgical texts of the Mass.

Profession of Faith

From the General Instruction of the Roman Missal...

The Creed is to be sung or said by the Priest together with the people on Sundays and Solemnities. It may be said also at particular celebrations of a more solemn character. If it is sung, it is intoned by the Priest or, if appropriate, by a cantor or by the choir. It is then sung either by everybody together or by the people alternating with the choir. If it is not sung, it is to be recited by everybody together or by two choirs responding one to the other.

– GIRM, 68

The Creed unifies the voices of the assembly into the common faith it professes. It is the first statement following the dismissal of the catechumens, who are still preparing to profess their faith on the day of their Baptism. After the death of Jesus, it took the Church several centuries to formulate the Creed it now professes. The need for a formal Creed became critical during the heretical movements of the Fourth Century which tore at the fabric of the Church, causing the laity to seek clarity for their faith. The Councils of Nicaea (325) and Constantinople (381) took up the task and wrote the version now known as the Niceno-Constantinopolitan Creed, or simply the Nicene Creed. Today, congregations often recite the Creed without intense thought, but week by week, generation after generation, these words unite the faith of the Church around the world. It gives a weekly assent to the core of Christian belief.

I believe...

In God,

In Jesus Christ,

And in the Holy Spirit.

The current Order of Mass provides two options for the Creed: the Nicene Creed and the Apostles’ Creed. The latter had ecumenical advantages because of the *filioque* in the former. In the United States, the Nicene Creed is used almost exclusively on Sundays and Solemnities, whereas in Canada, an indult was obtained for the use of the Apostles’ Creed, which has been the text used every Sunday at a typical parish

Mass. Apostles’ Creed is not offered as an option for its ecumenical appeal, and not for its comprehension by children, but because it is the baptismal Symbol of the Roman Church, making it fitting for use during the seasons of Lent and Easter. Easter is the ideal day and season for celebrating Baptism because Baptism participates in the Resurrection of Christ. The Apostles’ Creed has direct links to the baptismal promises, and the presentation of the Creed, in the form of the Apostles’ Creed, is used in the *Rite of Christian Initiation of Adults*.

