



Lex Orandi, Lex Credendi

Fall, 2011

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Misal Romano, Tercera Edición

As the USCCB has not yet approved a new Spanish translation of the *Roman Missal*, the official words of consecration in Spanish in the United States remain “*vosotros*” and “*por todos los hombres.*” The *recognitio* for “*ustedes*” and “*por muchos*” applies to the *Misal Romano, Tercera Edición* after a translation has been approved for use in the USA.

Stoles – Inside or Outside the Chasuble?

GIRM #337

“The vestment proper to the Priest Celebrant at Mass and during other sacred actions directly connected with Mass is the chasuble worn, unless otherwise indicated, over the alb and stole.”

Extraordinary Ministers of Holy Communion

The ordinary Eucharistic Ministers at Mass are the priests and deacons. When lay people are asked to assist, please be sure to thank them and call them what they are – *Extraordinary Ministers of Holy Communion*. When you thank the “Eucharistic Ministers” you are thanking yourselves and omitting a dedicated group of people who provide a valuable service to the parish.

The Roman Missal weighs a ton!!!

Many of the new prayers and greetings are unfamiliar to the priests so the altar server would have to hold the *Roman Missal* for a prolonged period of time. One can temporarily use a small lectern by the celebrant’s chair until the routine prayers become more familiar.

Some parishes may choose to insert the Introductory Rites (Greeting, Penitential Rite, *Gloria*) and Prayers of the Day (Collect, Prayer after Communion) in appropriate liturgical binders for use at the Priest’s chair.

<http://www.npm.org/Chants/index.html>.

A great resource for learning the basic chants of the Mass

Incorporating Chant into Your Parish

Marie-Jo Thum
St. John the Evangelist, Boca Raton

In this challenging and exciting era of the new *Roman Missal*, we are *all* being called to *grow* beyond our comfort zones! For me, and perhaps some of you, I am being summoned to do so by bringing the wellspring of chant to my parish.

In my favor, chant resides deeply in the marrow of my Catholic bones. Even personal and Church history aside, what draws and nourishes me is that chant is spiritually *connecting* and *transporting*. In my quest to bring this treasury to my people, I have found workshops and materials by Father Columba Kelly, OSB, Paul Ford, Charles Thatcher and NPM (National Pastoral Musicians) to be invaluable.

True, the study of Gregorian chant is a life-long pursuit, but consider the “mini”-following:

A FEW PRINCIPLES

- It is paramount that **the sacred word should spring from the music**.
To discover how to *sing* the text, first *proclaim it aloud* as would a good public speaker. Some words emerge with more weight. There is a natural rise-and-fall to the artistically delivered spoken phrase. Endings of sentences have a certain quality of cadence to them in both pitch and volume. Therein lies your prayer... and your music.
- Chant should not be encumbered by tone or tempo. A focused yet relaxed vocal quality will permit the prayer “to rise like incense”. The tempo will be determined by your worship space: slow enough for the text to be foremost and understood, but, and this is VERY important, quick enough to be *buoyant* in character! There is a forward tension that keeps the music “moving”.
- Though chant does not have meter (a strict feeling of counting the beat) it does have rhythm carried by longer and shorter note values.
Not all notes are equal. Fr. Kelly points out that long notes are not *just* longer, they are “s-t-r-e-t-c-h-e-d”.

REPERTOIRE & RESOURCES FROM PRESIDER TO PEW

Two “translations” have been pursued to make chant more accessible:

- a) English text and b) modern musical notation.

For Cantor, Choir & Assembly

- *By Flowing Waters* (Book & CD) by Paul Ford; The Liturgical Press.
Though not an official liturgical book, this first, complete English version of the *Graduale Simplex* is approved by the USCCB Committee on Divine Worship. The Order of the Mass is pre-Roman Missal, but the bounty of 700 entrance and communion antiphons, psalms, alleluias and more makes it a jewel.

For Presider

- *Chanting On Our Behalf* (Book & CD) by Ricky Manalo, CSP;
Oregon Catholic Press (1-800-LIT-URGY)
A Pastoral Guide to Presidential Chanting and Musical Leadership
This well-researched book teaches the presider’s chanted parts of the Mass. It contains workbook style musical and vocal exercises.

For ALL!

- The *Roman Missal* - As the American bishops commission us to continue to nurture chant into our “common song”, NPM offers a wealth of links, materials and recordings to bring us home!

God is good. God is with us. He will *always* help us, in faith, to “take a chants”.
Go forth!

Gospel Etiquette

Deacon Martin Serraeas

During the celebration of the Eucharist, the priest has several formularies to choose from when greeting the people during the Introductory Rite. The priest faces the people and extends his hands while saying the greeting (GIRM, 124). The same is true when it is time for the Concluding Rite and the priest makes a similar gesture with his hands while intoning “The Lord be with you” (GIRM, 167).

Confusion takes place among the deacons and the priests though when it is time for the Proclamation of the Gospel. The greeting sounds the same, but the gesture is not. The GIRM specifically reminds the priest/deacon that his hands are joined (GIRM, 134, 175) when he says “The Lord be with you.”

We often become accustomed to performing certain gestures and many priests and deacons have acquired the habit of extending their hands when introducing the Gospel, when in fact their hands remain joined when intoning “The Lord be with you.”

ADVENT PREPARATION

Coordinate Advent Penitential Services with neighboring parishes.

Consider Advent Days of Reflection on Saturday mornings as a form of Spiritual Preparation for Christmas as well as a chance to assess parishioner comments and concerns about the *Roman Missal, Third Edition*.

Family Advent Wreath Programs with accompanying Daily Scripture Readings.

Advent/Christmas Spiritual Reading material.

Christmas: Spiritual Thoughts by Pope Benedict XVI (\$6.95)

A Christmas Novena with Benedict XVI (\$5.95)

Advent and Christmas with the Church Fathers (\$6.95)

Reflections for Advent and Christmas: Cultivate the Gift of Self (English and Spanish), \$3.95

www.usccbpublishing.org or www.autom.com

Important Ritual Changes to Remember

Mysterium Fidei

The Celebrant intones “The Mystery of Faith”, but the acclamation response belongs to the people and concelebrating clergy (*et concelebrantes cum populo prosequuntur, acclamantes*).

Final Doxology/Great Amen

The celebrant may sing the doxology alone or with the concelebrants – but only the people respond “Amen” – neither the celebrant nor concelebrants say or sing the “Amen.”

The desire here is that the priests should respect the parts of the Mass that pertain to the people (the Assembly) and allow them to speak their prayers without interference from the priest. Many times the priest has the habit of “taking over” the prayers that pertain to the people.

Concelebration

The GIRM outlines the principles to be followed when concelebrating (nos. 199-251). For specific guidelines about the spoken parts of the Eucharistic Prayer and appropriate hand gestures, please reference paragraphs 216-236.

Notable Changes

EP III now has three distinct concelebrant parts.

Special attention should be paid to the rubrics concerning hand gestures at the Epiclesis and before the Final Doxology.

USCCB Communications is producing a series of concelebration cards for all ten Eucharistic Prayers which will be available as digital downloads (www.usccb.org).

Copying Music for Ministry: What You Need to Know

Carolyn Dean
St. Helen Catholic Church

If you ask a group of Church Directors of Music about Copyright Law, you will get a variety of responses. There is a great deal of personal interpretation involved as our directors attempt to balance budgets, time, artistry, spirituality, and human resources! While our goal is to support “full, conscious, active participation” (*Sacrosanctum Concilium*, 14) at Liturgy, we must deal with the practicalities of handling books, paper, sound systems, ranges of abilities, and visual needs among our music people. Yet, as faithful Catholic Christians, we desire to remain within the parameters of law, since the law is just and directed at fair compensation to those who are gifted by God to give us the music.

It may be surprising that unless a license has been paid for, almost no printed music can be duplicated, with a few exceptions: public domain music with no special arrangement or classical music which was composed before copyright law came into effect, or your own creations. What is even more surprising to many directors is that even if you have paid for an annual license (from, say, the big three in Catholic materials: Oregon Catholic Press - www.licensingonline.org; GIA - www.onelicense.net; or World Library Publications - http://www.wlp.jspaluch.com/reprint_permissions.htm) the types of copies that are permitted are fairly narrowly defined. As an example, the “Church Copyright License” from Christian Copyright Licensing International (CCLI) allows the copying onto paper or transparency or computer projection of songs, hymns, and lyrics, but, this means melody and/or words only. If your copies have keyboard accompaniments or choral harmonies or any other orchestration or instrumentals, they are not included in your license, and must be paid for in addition to the annual fee! Also, if you let your annual license lapse, all copies made under it are required to be destroyed. This sounds stringent; people react by claiming “fair use.” Actually, the term “fair use” rarely applies to music at all! This is why music directors often feel their budget needs expanding, so that copying can be done within the law. There are hundreds of websites with specific information for those who wish to copy music legally.

Since we are all striving to make our Liturgies the “source and summit” (*Lumen Gentium* 11; cf. CCC 1324) of our faith, it makes sense to investigate the law and be provided with the funds needed to “make music before the Lord” in a just way, with artists being compensated for sharing their gifts. It’s just good stewardship... and that’s holy.

I’ve heard rumors that the Indult for the Distribution of the Precious Blood expired . . .

I asked the Committee on Divine Worship at the USCCB for clarification given that numerous calls and questions were posed concerning the Distribution of the Precious Blood and the “expiration” of the indult. The following is the answer that I received:

“The US Bishops received an indult in 1984 to allow Holy Communion under both kinds on Sundays and Holy Days of obligation. The GIRM (promulgated in 2000 and now in its official English translation 2011) no. 283 makes it ordinary law that the Diocesan Bishop regulates this. Thus, the indult didn’t expire. It was superseded by the GIRM which allows the Bishop to permit Holy Communion under both kinds “whenever” he sees fit provided there is sufficient catechesis, avoidance of profanation and not an unduly large crowd that would make distribution under the chalice problematic.”

The GIRM, specifically paragraphs 85, 160, 161 and 283 make allowances for the Distribution of the Precious Blood. In addition, the Congregation for Divine Worship and the Discipline of the Sacraments approved the “Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America” on March 22, 2002 (Prot. 1383/01/L).

ACTIVE PARTICIPATION

Fr. Kevin Nelson

Pastor, Holy Spirit Catholic Church

“But what does this active participation come down to? What does it mean that we have to do? Unfortunately, the word was very quickly misunderstood to mean something external, entailing a need for general activity, as if as many people as possible, as often as possible, should be visibly engaged in action.”-- Pope Benedict XVI, Spirit of the Liturgy

Although the celebration of what is now called the Extraordinary Form is perfectly legitimate, there are some who have the nagging concern that it is somehow a betrayal of one of the basic principles of the liturgical reform of the Second Vatican Council: active participation of the laity. The notion that there might be some conflict between the two forms of the Mass revolves around a simple confusion in the definition of “active participation.”

When I attended my first Extraordinary Form Mass (called the Tridentine Mass in those days) I was unimpressed. I sat in silence, fidgeting, even somewhat bored. I didn't know what to do. Even though the other people there seemed to know what to do, they still weren't doing anything as far as I could tell. We were all doing a lot of nothing, but we were just doing it together; thus ended my curiosity. I did not revisit the issue for five years.

With Pope Benedict's *Summorum Pontificium*, I was forced to reexamine the issue. I had been taught in the seminary to be generous with the things that only the priest could do. Without a doubt, someone was going to ask if I would celebrate a Latin Mass. I couldn't let ignorance or sheer laziness make me say no, if they were asking for something that only I could give. The Pope had said they could ask, and that we should be considerate. I had to take another look at the Latin Mass. But what about my bad experience?

This time, I decided to go to the professionals. I attended a workshop with the Canons of St. John Cantius in Chicago. The liturgy, the ceremony, the music and chanting, were immensely beautiful, but I still had the same problem from five years before. I knew the responses, but there were swathes of time where I sat in silence, fidgeting, and somewhat bored. There wasn't even much to look at. I said to myself, “why aren't we *doing* anything. What am I supposed to be *doing*?” And then it occurred to me: try praying.

I did just that, and I actually had enough time to do it. Everything changed for me on that day. I am ashamed to admit it, but after a lifetime of going to mass in parish and seminary, and after 9 years of celebrating the Mass myself, I couldn't recall ever really *praying* during the Mass. Don't get me wrong. I did lots of stuff. My whole liturgical experience had been frenetically doing stuff for 30 years. I could suddenly see that the Mass had always been a see-saw of activity, rushing one after another for my entire life. Doing things for the sake of having something to do became the mode of the Mass. Our most sacred act of worship had devolved into mere functionality. We think, perhaps erroneously, that active participation is only the external doing of things, but it can't be just that. Of course, external activity has always been a part of our worship, manifested in posture, gesture, responses, and song. In terms of posture and gesture, the laity kneel, stand, sit, genuflect, approach the sanctuary, receive Communion, and sign themselves in both forms of the Mass. If posture and gesture were the meaning of active participation, we already had it. Spoken responses in the Extraordinary Form, though mostly in Latin, actually outnumber the spoken responses of the people in the Ordinary Form. If spoken responses were the meaning of active participation, we actually lost some in the liturgical renewal. The issue of singing is best left for another article. Active participation has to be more than just external actions.

The Latin Mass had a large section of silence for most of the consecration. People used to know that was a time of prayer, and they used to know how to pray. This seems largely lost to us now. Any priest who attempts to add silence during the Mass knows the agitated squirming that erupts in the pews after a few seconds. There is a general sense that we are supposed to be *doing* something - but what?

The answer is prayer. The good thing was that I knew how to pray. However, entire generations have gone by who no longer know how to pray in any form of the Mass. The Extraordinary Form reminds us that active participation is founded on the internal action, prayer, before all others. It calls the Ordinary Form to reclaim prayer as the foundation of active participation.

Roman Missal, Third Edition: New Translations- Faith Opportunities

Thomas J. Wilcoxson

Director of Liturgy and Music Our Lady of Lourdes

In this time following the implementation of the *Roman Missal, Third Edition*, we have the opportunity to continue to invigorate interest and personal participation in the Liturgy or we can do nothing and be complacent feeling we have done all that was asked of us and wait to see if the people in the pews get it. The United States Conference of Catholic Bishops on their web site state, "The long term goal of the new translation is to foster a deeper awareness and appreciation of the mysteries being celebrated in the Liturgy..." The implementation phase of the changes may be over but the transition continues. In this time of "newness of texts" we have the opportunity to encourage our congregations to renew their faith lives by refocusing our attention as we pray. What we are saying and singing still sounds different to us and gives us the opportunity before it becomes rote to explore a deeper meaning that can move our hearts and minds closer to God.

By this time our parishes hopefully have experienced sound catechesis and use of good sung Mass settings to implement this latest edition of the *Roman Missal*. Continued communication about the *Roman Missal, Third Edition* is the key to make the new texts take on deeper meaning. To help us continue our transition into living our new liturgy, perhaps it would be helpful to communicate using "breaking open the Word" with all the parts of the new texts of the liturgy using the method we use with R.C.I.A. This approach focuses not just what the change is but what it can mean in our daily lives.

The homilies, offered by our priests and deacons are the primary source for breaking open the Word. In their reflection on the scriptures for any given day they may be able to find ways to personally incorporate the spoken changes of the liturgy we have implemented. For example, the second Sunday of Ordinary Time gives the opportunity to explore what "consubstantial" means in light of Andrew's announcement that those early disciples had found the Messiah. A breaking open the Word approach would lovingly challenge the parishioner to learn to express in theological and personalized faith terms of who Jesus is in light of Scripture and Tradition in their own lives, calling upon them to think, pray and express it. At the end of the homily, give the congregation a moment of silence for reflection before beginning the creed. Silence can be a great tool of communication with and about God.

Parishes might consider having various catechists, religious education classes, prayer and scripture group members or parishioners at large write brief breaking open the Word reflections on themes from the Liturgy that have taken them to a new awareness. This could become a faith feature for the weekly bulletin. Topics such as how one can praise, bless, adore and glorify God in the busy lives we lead, (taken from the *Gloria*) or how/why do we need God's mercy today? (Reflecting on the revised *Confiteor*) or perhaps how the overall changes at Liturgy have and continue to affect people. It would take time to plan, edit etc. but it would allow faith sharing in a way that connects the Liturgy to daily life that could help others make similar connection in their own lives.

We have the opportunity to pray on a deeper level or
we can just use the different words...the choice is ours.

Important Reminders regarding Extraordinary Ministers of Holy Communion

Norms, 24: In practice, the need to avoid obscuring the role of the Priest and the Deacon as the ordinary ministers of Holy Communion by an excessive use of extraordinary ministers might in some circumstances constitute a reason either for limiting the distribution of Holy Communion under both species or for using intinction . . .

Norms, 38: If Extraordinary Ministers of Holy Communion are required by pastoral need, they should not approach the altar before the Priest has received Communion.

Norms, 39: Neither Deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating Priest.

Norms, 53: The sacred vessels are to be purified by the Priest, the Deacon or an instituted acolyte.

Norms, 55: The reverence due to the Precious Blood of the Lord demands that it be fully consumed after Communion is completed and never be poured into the ground or the *sacrarium*.