



# FROM THE OFFICE OF WORSHIP...

## NOTES FOR JANUARY 2012

### Contents

<i>Roman Missal</i> Texts in Other Rites _____	1	Ash Wednesday <i>Missal</i> Notes _____	3
Exploring the Biblical Allusions _____	2-3	Upcoming Conferences _____	4
<i>Book of Blessings</i> and Saint Blase _____	3	Annunciation Date Change _____	4

### Use of *Roman Missal* Texts in Other Liturgical Rituals

In response to many questions from the body of Bishops both during and after the November 2011 USCCB plenary meeting in Baltimore, Maryland, Archbishop Gregory M. Aymond, Committee on Divine Worship Chairman, wrote to the Bishops to provide some information and clarification on the use of the *Roman Missal, Third Edition* and its impact on the celebration of other liturgical rites.

While a more formal communication is expected in the near future from the Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS), the Committee on Divine Worship offers these observations to guide Bishops, pastors, and priest celebrants in the integration of the *Roman Missal*.

#### **Adaptations to be Made**

The following adaptations are to be made to other liturgical rites in light of the *Roman Missal*:

- ✘ Every occurrence of "And with your spirit," including, for example, the dialogue between the confirmand and the bishop in the *Rite of Confirmation*
- ✘ The *Confiteor*
- ✘ The prayer of the priest and the assembly at the invitation to Holy Communion ("Behold the Lamb of God" and "Lord, I am not worthy")
- ✘ The dismissal at other rites
- ✘ The prayers of the deacon/priest in preparation to proclaim the Gospel

#### **Suggested Adaptations**

The following adaptations can be made to other liturgical rites in light of the *Roman Missal*, though these do not constitute obligations:

- ✘ The Blessing of Water and the renewal of Baptismal Promises at the celebration of Baptism can be taken from the *Roman Missal*.
- ✘ The Nuptial Blessing at the celebration of Marriage outside Mass can be taken from the *Roman Missal*. (Note that the Latin texts of the Nuptial Blessings have been modified, so the texts of the Nuptial Blessings in the *Roman Missal* are not merely re-translations.)
- ✘ In the Funeral Liturgy outside Mass, one can make use of the various collects found in the collection of Masses of the Dead
- ✘ In the *Liturgy of the Hours* (individually or communally), one can make use of the proper collects from the *Roman Missal*

The Office of Worship will continue to work to provide resources to help address the overlaps.

## Exploring the Biblical Allusions in the Order of Mass: Preparation of the Gifts

*Excerpt from Bishops' Committee on Divine Worship Newsletter, November-December 2011. Used with permission.*

The two prayers of blessing over the bread and wine during the Preparation of the Gifts are drawn from Jewish table blessings (*Berakah* prayers found in the *Quiddush*). The theme of blessing God for the gift and use of things on earth is a part of the very fabric of the whole Old Testament. Indeed, the whole Psalter may be understood as variations on *Berakah*—blessing God. Notice, for example, how many of the allusions below belong to the Psalter. This is the liturgy at its best: not creating a patchwork of Scriptural quotes, but breathing the biblical air so deeply as to become an extension of the same Word of God. The two private prayers of the priest, on the other hand, embody the humility and contrition of particular persons from the Old Testament (Azariah offering himself in the fiery furnace and King David repenting of his sins against Bathsheba and Uriah). The dialogue between the celebrant and the assembly highlight three important truths for the Eucharist: 1) that praise of God is sacrificial; 2) that sacrificial offerings are made by a representative on behalf of others; and 3) that the offering is in need of prayer to be acceptable.

### **Preparation of the Gifts**

Blessed are you, Lord God of all creation,  
for through your goodness we  
have received  
the bread we offer you:  
fruit of the earth and work of  
human hands,  
it will become for us the bread of life.

Blessed be God for ever.

By the mystery of this water and wine  
may we come to share in the divinity  
of Christ  
who humbled himself to share  
in our humanity.

Blessed are you, Lord God of all creation,  
for through your goodness we  
have received  
the wine we offer you:  
fruit of the vine and work of  
human hands,  
it will become our spiritual drink.

With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight  
this day  
be pleasing to you, Lord God.

Wash me, O Lord, from my iniquity  
and cleanse me from my sin.

"Blest be the LORD, the God of Israel" (Ps 41:14; 72:18; 106:48, *et passim*). "You make... plants to serve mankind's need. That he may bring forth bread from the earth... to strengthen the heart of man" (Ps 104:14, 15c). "I am the bread of life" (Jn 6:48).

"God who is over all be blessed forever" (Rom 9:5).

"Through [his own glory and power], he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature" (2 Pt 1:4).

"Wine to cheer the heart" (Ps 104:15a). "I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father" (Mt 26:29).

"And all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ" (1 Cor 10:4).

"But with contrite heart and humble spirit let us be received... So let our sacrifice be in your presence today" (Dan 3:39-40).

"Wash me completely from my iniquity, and cleanse me from my sin" (Ps 51:4).

Exploring the Biblical Allusions in the Order of Mass: Preparation of the Gifts (continued)

**Invitation to Prayer**

Pray, brethren (brothers and sisters),  
that my sacrifice and yours  
may be acceptable to God,  
the almighty Father.

May the Lord accept the sacrifice  
at your hands  
for the praise and glory of his name,  
for our good  
and the good of all his holy Church.

“Give your praise as a sacrifice to God, and fulfill your vows to the Most High” (Ps 50: 14).  
“You shall bring a sheaf of the first fruits of your harvest to the priest, who shall wave the sheaf before the LORD that it may be acceptable for you” (Lv 23:10b-11).

“Araunah then said to the king, ‘May the LORD your God accept your offering’” (2 Sam 24:23). “Help us, O God our savior, for the sake of the glory of your name” (Ps 79:9). “In my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church” (Col 1:24).

Book of Blessings, Blessing Throats, and Saint Blase

On February 3 the Church celebrates the Memorial of Saint Blase, bishop and martyr. On this day is usually celebrated the blessing of throats. This blessing is ordinarily given during Mass, but may also be given outside of Mass in the context of Morning or Evening Prayer, or a liturgy of the word.

Please note—The prayer for the blessing of throats is not found in the *Missal*. The prayer of blessing can be found in chapter 51 of the *Book of Blessings*. Since it “lives” outside of the *Missal*, this prayer remains the same as it has in the past. Only the proper prayers for the Mass found in the *Missal* have been revised, not the texts of the blessing.

Ash Wednesday Missal Notes

Just a reminder—the words that accompany the distribution of the ashes on Ash Wednesday have changed slightly from what was in the previous *Missal* (Sacramentary):

**“Repent, and believe in the Gospel.”**

Or:

**“Remember that you are dust, and to dust you shall return.”**

There is also an Order for the Blessing and Distribution of Ashes found in chapter 52 of the *Book of Blessings*. It notes that while the blessing and distribution normally take place at Mass, it may also take place apart from Mass, especially if ashes are being brought to the sick. The texts found in the *Book of Blessings* retain the previous versions of the words spoken during the distribution of ashes, since the *Book of Blessings* has yet to be revised in the same way as the *Missal*.

While it has not been explicitly noted to make the change (see the article on page one of this newsletter), it would seem to make sense from a consistency standpoint to use the revised *Missal* texts for the distribution in all situations, whether in or out of Mass. This saves the minister from trying to remember which text they are currently using, and may save parishioners some confusion as well.

What is a little thing, is (just) a little thing. But to be faithful in a little thing is a great thing.  
—Saint Augustine, *De Doctrina Christiana*, IV,35

## Upcoming Conferences

"Holy, Holy, Holy, Lord God of Hosts"  
*The Sacred Liturgy as a Foretaste  
of Heaven*

Institute on Religious Life/Liturgical

April 13-15, 2012

Institute University of St. Mary of the Lake, Mundelein IL

The importance of the Sacred Liturgy in the life and mission of the Church will be the focus of the 2012 IRL National Meeting. Co-sponsored by the Liturgical Institute at The University of St. Mary of the Lake, this three-day event will investigate the cosmic and eschatological character of the Church's rich liturgical heritage, rooted in the Paschal Mystery of Christ.

There is a special session Friday morning devoted to priests, religious, and consecrated persons; a free Saturday session for youth; and a keynote address Friday evening by Francis Cardinal George, O.M.I., Archbishop of Chicago, entitled "The Liturgical Theology of Pope Benedict XVI."

For more information or to register, please visit the IRL website:

[http://www.religiouslife.com/meetgs\\_spec.html](http://www.religiouslife.com/meetgs_spec.html).

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*The Eucharist: Become What You Receive, Receive What You Are*

Notre Dame Liturgy Symposium

June 18-21, 2012

University of Notre Dame, Notre Dame IN

For nearly forty years, the Notre Dame Center for Liturgy has held an annual conference on pastoral liturgy. Yet, before the founding of the Center, Notre Dame's liturgical summer school formed students in the foundations of the liturgical movement. On the anniversary of our fortieth conference, the Center is retrieving the Notre Dame tradition of educating pastoral ministers in the foundations of the liturgical renewal through a symposium, modeled on these early summer sessions.

The 2012 Symposium's topics to be addressed include the Eucharistic identity of the Church; opportunities and obstacles for fruitful Eucharistic participation in the United States; Eucharistic images in the Scriptures and the Tradition; music in Eucharistic worship; the Eucharist as a school of prayer; full, conscious, and active participation in Mass; and the fruits of Eucharistic celebration.

For more information or to register, please visit:

<http://liturgy.nd.edu/education-formation/liturgy-symposium/2012-symposium/>.

## Calendar Reminder: Solemnity of the Annunciation of the Lord

This year, the celebration of the solemnity is transferred to Monday, March 26, because March 25 lands on a Sunday of Lent. As Sundays of Lent rank higher in the Table of Liturgical Days, Masses celebrated on Sunday evening, March 25, should be that of the Fifth Sunday of Lent, and Evening Prayer II of the Fifth Sunday is celebrated instead of Evening Prayer I of the Annunciation.

Also, the solemnity of the Annunciation is one of the two days (the other being Christmas) that call for a genuflection at the words "and was incarnate..." during the Creed.