
WITH HUMBLE SPIRIT

A NEWSLETTER
OF THE
SECRETARIAT
FOR DIVINE WORSHIP

MARCH 2022

CALENDAR NOTES

MAR 2

Ash Wednesday

See notes about the season of Lent and Ash Wednesday in the *Ordo*.

■ IMPOSITION OR SPRINKLING OF ASHES

This year, either method (imposition or sprinkling) is permissible.

■ NO PENITENTIAL ACT

The penitential act is omitted. After the greeting, the priest says, “Let us Pray” and prays the Collect.

MAR 3

Commemoration of St. Katherine Drexel

■ CELEBRATING

COMMEMORATIONS IN LENT

If the commemoration of a saint is celebrated at Mass during Lent, only the proper Collect may replace the prayers of the weekday in Lent in the Proper of Time.

MAR 6

The First Sunday of Lent

■ RITE OF ELECTION

Two celebrations of the Rite of Election will occur in the afternoon at the

CALENDAR NOTES

Cathedral of Our Lady of Perpetual Help. In parishes, the *Parish Celebration For Sending Catechumens for Election and Candidates for Recognition by the Bishop* may be used. (RCIA, Appendix I, #536ff.)

MAR 19

Solemnity of St. Joseph

■ PRINCIPAL PATRON

St. Joseph is the principal patron of the Archdiocese of Oklahoma City. Consider praying in a special way for the Archdiocese in the Universal Prayers.

■ GLORIA AND CREED

Both the Gloria and Creed are said.

MAR 20

Third Sunday of Lent

There are several liturgical notes regarding Masses where the **First Scrutiny** is Celebrated:

■ PRESIDENTIAL PRAYERS

Prayers are found in the *Roman Missal*, Ritual Masses, #2. A.

■ READINGS

The Year A readings are used.

CALENDAR NOTES

■ RITE OF SCRUTINY

The Rite of the First Scrutiny is found in RCIA, #150ff.

■ EUCHARISTIC PRAYER

Note the interpolations of the Eucharistic Prayer as indicated in the *Missal*.

MAR 25

The Annunciation of the Lord

■ GLORIA AND CREED

Both the Gloria and Creed are said.

During the Creed, all genuflect at the words, “and by the Holy Spirit...”

MAR 27

Fourth Sunday of Lent

The notes above for the First Scrutiny apply when the **Second Scrutiny** is celebrated. The Rite of the Second Scrutiny is found in RCIA, #164ff.

LOOKING AHEAD

■ EASTER VIGIL (APR 16)

Consider preparing early for the noble celebration of the Easter Vigil.

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MARCH 2022

ELEVATIONS, PART IV



Our reflection on the “elevations” within the Mass have revealed a liturgical pattern: the elevations present an alternation between offering to God and showing to the faithful the elements of the sacrifice. We conclude this series of articles with an examination of the final elevation where the Eucharist is shown to the faithful before they receive communion.

It is important to note that much like that of the third elevation, this final rubric of elevation has been revised dramatically by the liturgical reform after the Second Vatican Council. In fact, strictly speaking, no such correlate elevation is found in the Order of Mass from the pre-conciliar Missal. The practice of elevating a single host over the ciborium by way of inviting the faithful to receive communion comes from the general rubrics or instructions printed separately or as a preface to the *Missale Romanum* (cf. “Rubricae generalis” #502-3). This elevation only happened

ARS CELEBRANDI
ELEVATIONS, PART IV

if communion was distributed during Mass. After the priest received communion, he would take the ciborium from the tabernacle and show the people a single host held over the *ciborium* while saying the *Ecce Agnus Dei*. The servers would respond with him three times the *Domine, non sum dignus*. Following was the distribution of Holy Communion to the faithful.

In the revision of the Missal, the ritual action of the distribution of Holy Communion became ensconced within the Liturgy of the Eucharist. The words and actions by which the faithful received the Body and Blood of Jesus offered in the very Mass celebrated became part of the Order of the Mass, and at the climax of the Communion Rite, the gifts consecrated and offered to God are shown to the Mystical Body of Christ, its head and members, to turn their hearts to Him who is their salvation. This addition, rooted in the liturgical *praxis* for centuries, receives new power and vigor by its intentional inclusion in the *Roman Missal* of Paul VI.

This final elevation happens after a series of other ritual elements: the fraction of the host, the commingling, the singing of the *Agnus Dei*, and the quiet prayer of the priest. After (and only after) all of these are done should the rubric be executed: “The Priest genuflects, takes the host

ARS CELEBRANDI
ELEVATIONS, PART IV

and, holding it slightly raised above the paten or chalice, while facing the people, says aloud,” the formula for the invitation to communion, “Behold the Lamb of God...” (*Roman Missal*, #132). It is important to fight the temptation to rush to get the host and chalice elevated by the end of the singing of the *Agnus Dei*. Allow the timing proscribed by the rubrics to emphasize this climactic moment. The genuflection should happen after the *Agnus Dei* is done (not during), the elevating action should follow, and only once the host is lifted up should the words be pronounced.

Regarding the proper execution of the final elevation itself, several familiar questions arise. How high should the elevation be? Elliot says “preferably to eye level.” Common sense would indicate that since the host is being “shown,” people should be able to see it.

What exactly is the priest supposed to lift up? The rubric indicates it is the host which is raised slightly above the paten or chalice. The host must always be visible, and it is already fractured. Showing the fractured host highlights the symbolism of the action: the broken body of Jesus is shared by his Mystical Body. For the host to be raised *slightly* above the paten or chalice (not a ciborium), in order to be seen by all, it is

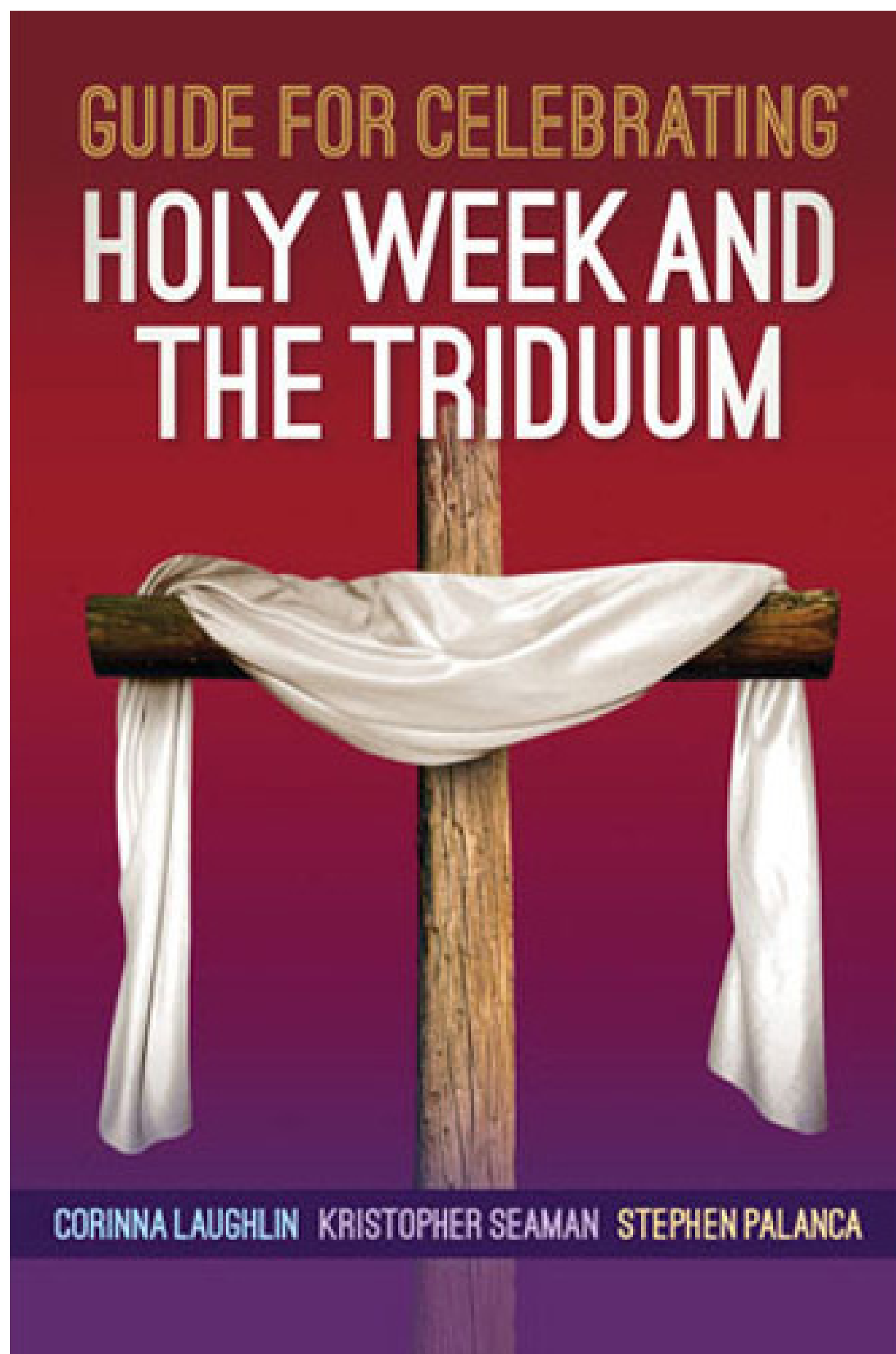
ARS CELEBRANDI
ELEVATIONS, PART IV

logical that the paten or chalice above which the host is raised must also be raised (though Turner does not agree). Thus, a fractioned piece of the priest's host in the right hand should be raised over either the paten or the chalice held in the left hand.

How long does the elevation last? Because the priest responds with the people after the invitation, "Lord, I am not worthy..." it is appropriate that he continue the elevation throughout that response.

This moment of elevation is ritually prolonged and individuated. To each communicant, "the Priest raises the host slightly and shows it," as he says, "The Body of Christ" (*Roman Missal*, #133). Therefore, it is important to be intentional in the reverent execution of the final elevation.

RESOURCES FROM OUR OFFICE



Guide for Celebrating Holy Week and the Triduum

Corinna Laughlin, Kristopher Seaman, Stephen Palanca

1-2 copies: \$10.95 each
3 or more: \$9.95 each

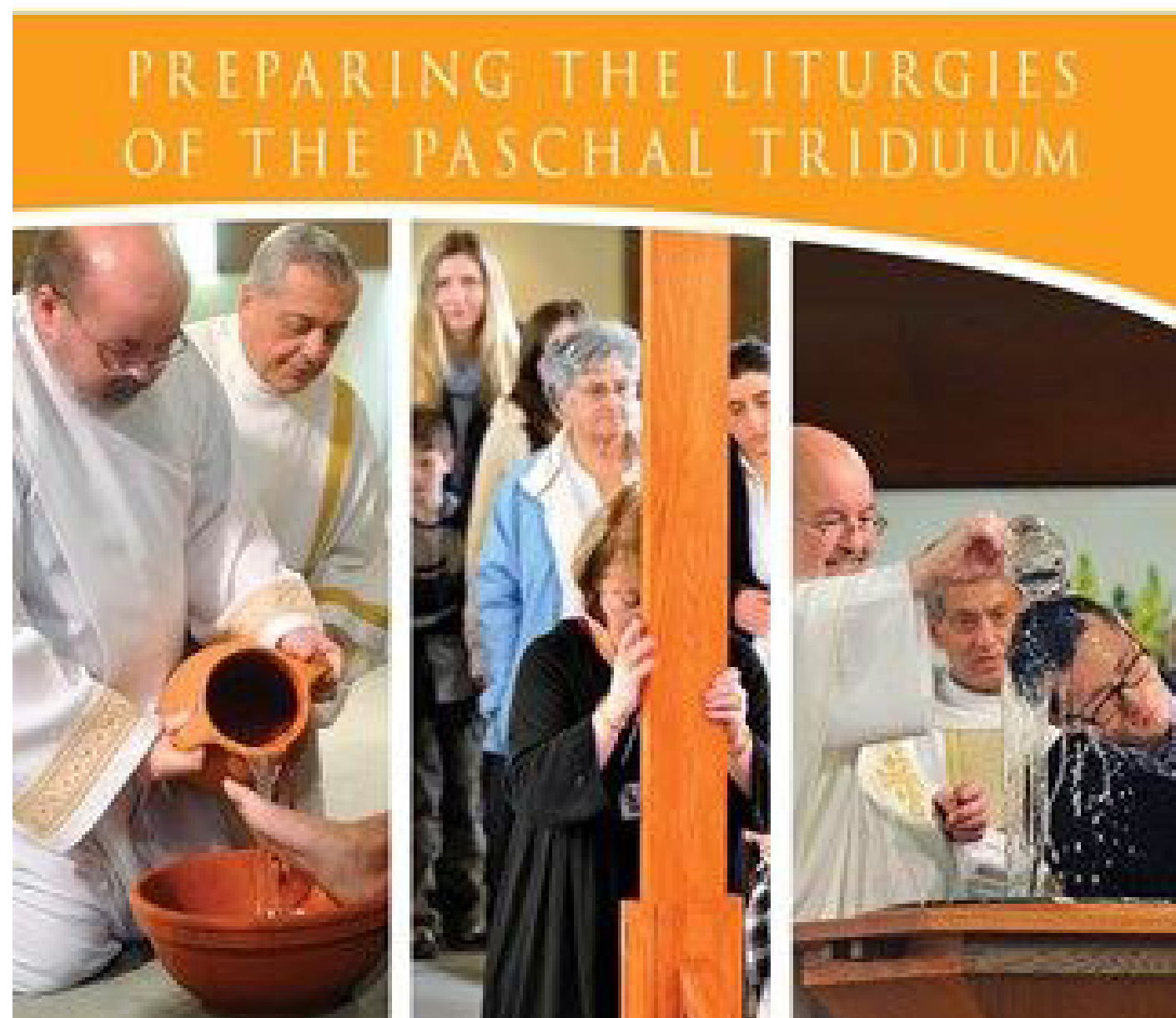
Holy Week and the Sacred Paschal Triduum are the most important days of the Catholic liturgical year and require careful and collaborative preparation. Guide for Celebrating® Holy Week and the Triduum provides a detailed overview of the rubrics surrounding the various liturgies, rites, and devotions of this time and addresses concerns surrounding multicultural communities, evangelization, and liturgical aesthetics. This practical resource will assist parish communities to enter the Paschal Mystery of Jesus' life, Death, and Resurrection more deeply each year: As part of the Preparing Parish Worship series, this book includes: Theological reflections on the consecration of time, A historical overview of the development of the Liturgy of the Hours, A walk-through of the Hours, Answers to frequently asked questions with responses to difficult pastoral situations, Assistance with best liturgical practices, and Inspirational and informative quotations from Scripture and Church documents.

WITH HUMBLE SPIRIT
MARCH 2022

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JEREMY HELMES

THREE GREAT DAYS



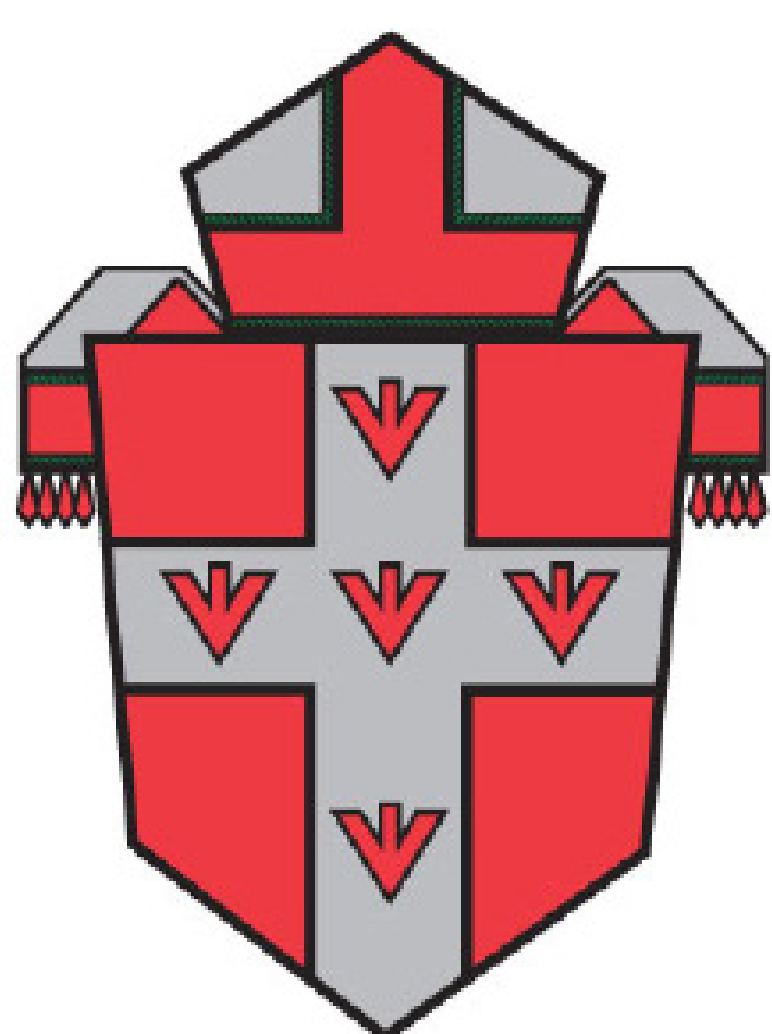
Three Great Days: Preparing the Liturgies of the Paschal Triduum Jeremy Helmes

\$16.95

As the summit of the church's liturgical year, the Paschal Triduum requires the energy, time, and talents of many people within the parish community. In Three Great Days, Jeremy Helmes draws on rubrics, liturgical theology, the church's tradition, and plenty of lived experience to offer a sound guide to planning and preparing. He draws attention to rituals requiring special attention and helps you determine liturgical roles and responsibilities. He also offers templates, worksheets, planning forms, and other ready-to-use resources that any parish can use to make their liturgical preparation and evaluation easier and more effective. Whether it's your first time preparing these liturgies, you're looking for fresh ideas, or you just want to make sure you're covering everything, this book will help your parish make this year's Triduum three truly great days.

Jeremy Helmes is the pastoral associate for worship at St. Maximilian Kolbe Parish in Cincinnati. He serves on the board of directors for the National Association of Pastoral Musicians and his articles have been published in Pastoral Music and Worship.

WITH HUMBLE SPIRIT
MARCH 2022



Go Make Disciples

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ARCHDIOCESE OF
OKLAHOMA CITY

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