WITH HUMBLE SPIRIT

A NEWSLETTER OF THE SECRETARIAT FOR DIVINE WORSHIP

AUG 2022
AUG 6

Transfiguration of the Lord

- MASS IN THE EVENING – Even though the Transfiguration of the Lord is a Feast of the Lord of higher liturgical order in precedence than the Nineteenth Sunday in Ordinary Time (cf. Universal Norms on the Liturgical Year and the General Roman Calendar), it is recommended that Mass celebrated in a parish the evening of Aug 6 be for the 19th Sunday of Ordinary Time as it is a “feast of precept” (cf. ‘De Calendario Liturgico Exarando pro Anno 1984-1985,’ Notitiae 20 [1984], 603-605). However, Evening Prayer II of the Transfiguration of the Lord should be prayed on Aug 6, omitting Sunday Evening Prayer I.

Aug 14

The Twentieth Sunday in Ordinary Time

- MASS IN THE EVENING – Either the Mass for the Twentieth Sunday in Ordinary Time or the proper Vigil Mass for the Assumption of the Blessed Virgin Mary may be celebrated. Both fulfill the obligation of the faithful to attend Mass on a Sunday.
Aug 15

The Assumption of the Blessed Virgin Mary
■ Because this holy day falls on a Monday, it is not obligatory this year.

Looking Ahead
■ BEGINNING OF THE SCHOOL YEAR MASS – It is customary to celebrate a Mass of the Holy Spirit at the beginning of the Academic year (Votive Masses, #9). This may replace the assigned mass of any day noted V3 or V2 in the Ordo, (ie. any ferial or memorial).
Please promote and join the **Eucharistic Revival** in the Archdiocese of Oklahoma City.

The Eucharistic Revival kick-off Procession from Bishop McGuinness Catholic High School to Our Lady of Perpetual Help Cathedral on June 19 was a huge success. Thank you to everyone who participated. The Diocesan phase of the Eucharistic Revival continues through this year until Corpus Christi, on June 11, 2023.
We now round out our investigation of the Penitential Act by looking at Option C found at #6 in the “Order of Mass.” This option, which includes the litany “Kyrie, eleison” and “tropes” or invocations, is perhaps most commonly used in parishes due to its simplicity, accessibility, and flexibility.

Option C exhibits within itself several variations as indicated in the rubric. First, the invocations that introduce each line of the litany may be said or chanted by “The Priest, or a Deacon or another minister.” No preference is implied by this order. Thus, for example, even with a Deacon present, it is an equally valid option to have the priest or a cantor begin each invocation.

As the rubric continues, it instructs to recite “the following or other invocations.” In most missals, there is a footnote which directs to Appendix XI which includes “Sample invocations for the Penitential Act” for use in the Dioceses of the United States. The three invocations listed in “The Order of Mass,” along with the seven other sets of options for invocations help us to understand how the invocations are composed. The invocations are each appositive clauses “which are praises of Jesus Christ, drawing on the rich variety of scriptural and doctrinal titles and themes” (Elliott, Ceremonies of the Modern Roman Rite).
In the appendix, they each begin with “Lord Jesus,” however in “The Order of Mass” they have no such incipit. Either seems acceptable. Note that even for the “Christe, eleison” or “Christ, have Mercy” invocation, it begins with “Lord Jesus.” If invocations are to be composed, they should follow a similar structure to the suggestions given in Appendix XI. It is improper to have invocations which announce something about ourselves (e.g. our sinfulness, such as “For the times we have been selfish, Lord, have mercy.”) or about a saint (“Through the intercession of St. Therese, Lord, have mercy”).

Finally, the Missal indicates the option to use the vernacular or the traditional Koine Greek for the “Lord, have mercy,” or “Kyrie, eleison.” The one who says or chants the invocations also says or chants the litany. When Option C is used, there is no separate “Kyrie, eleison” litany after the “absolution” prayer (“May almighty God have mercy on us...”). The Gloria or Collect follows immediately afterwards.

However, it is important to note that when Option C is used, including the invocations is not optional. It would be inappropriate to omit them and to recite the Kyrie by itself followed by the “absolution” prayer. If Options A and B are not used, then the Kyrie with invocations must be used. If Option A or B is used, then the Kyrie follows without invocations.

Option C, popular because of its relative simplicity and flexibility, requires appropriate preparation. As mentioned before, the Priest, Deacon, and Cantor all need to be aware who is reciting or chanting the “tropes.” The invocations also must be well prepared. Even experienced celebrants, deacons, or cantors can fumble the invocations. They should never be improvised. If the Gloria is proscribed and a choir is
to sing it, they must be informed to begin immediately after the “absolution.” Insufficient attention can lead to miscues and other distractions to this important element of the Mass.

Now that we have explored all three options for the Penitential Act given in the Missal, in next month’s issue we will look at the Rite of Blessing and Sprinkling of Water which may replace the Penitential Act on Sundays.

Zachary M. Boazman
Guide for Celebrating Worship of the Eucharist Outside Mass

John Thomas Lane, sss

$10.95 each
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Praying in the presence of the Blessed Sacrament outside of Mass has been a part of Catholic tradition for centuries. This practice leads us to a deeper appreciation of Christ’s presence in our lives and to fuller participation in the Mass. This resource traces the historical developments of this practice from the early Church through the post-Conciliar reform. Providing a theological and pastoral context for best parish practices, this book addresses the following:

- The Rite of Exposition and Benediction
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- Perpetual adoration
- Holy hours and Forty Hours
- Youth and exposition
- Eucharistic congresses and their significance for the parish
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