
WITH HUMBLE SPIRIT

A NEWSLETTER
OF THE
SECRETARIAT
FOR DIVINE WORSHIP

OCT 2023

CALENDAR NOTES

OCT 4

Memorial of St Francis of Assisi

■ BLESSING OF ANIMALS

On this day or another appropriate day, the Blessing of animals can be celebrated. Blessing may be found in *Book of Blessings* #942ff.

OCT 15

Anniversary of the Dedication of the Metropolitan Cathedral of Our Lady of Perpetual Help

- The anniversary of the dedication of a cathedral is a special moment in the liturgical year. This year, it is celebrated only in the Cathedral itself as a solemnity.

OCT 18

St. Luke, Evangelist

- The Gloria is said.

OCT 22

Twenty-ninth Sunday of Ordinary Time

■ WORLD MISSION SUNDAY

The Mass for the Evangelization of Peoples (VN #18) may be celebrated. See the Ordo for suggestions for readings.

CALENDAR NOTES

OCT 28

Sts. Simon and Jude, Apostles

- The Gloria is said.

Looking Ahead

- **November – Month for the Dead.**

Consider preparing the book of the dead, planning an event to remember the dead on All Souls, visiting a cemetery, etc.

- **NOV 1 – All Saints Day:** All Saints Day is a Holy Day of Obligation this year. Consider preparing relics to be venerated in the church.

- **NOV 23 – Thanksgiving Day**

- **NOV 26 – Our Lord Jesus Christ, King of the Universe**

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PROGRESSIVE SOLEMNITY,
PART IV

In this final article on Progressive Solemnity, we will consider how the optional rites given in the Roman Missal for the celebration of the Mass offer another opportunity to accentuate the different levels of celebration in the life of the Church.

The first optional rite we might consider is the “Rite for the Blessing and Sprinkling of Water.” This rite, adapted from the preconciliar missal, no longer belongs only to “Sung Masses”, or “Solemn Masses,” but is available for use at any Sunday Mass, “especially in Easter Time” (cf. Roman Missal, “Rite for the Blessing and Sprinkling of Water,” 1). However, this rite is not envisioned to be used every Sunday, but may be used “from time to time” (ibid.). Therefore, while this optional rite is tied to a solemn occasion in the life of the Church, namely Sunday, it might not strictly be considered under the structure of “Progressive Solemnity” because it would not be used every Sunday. Nonetheless, it might appropriately be used during the Easter Season and on other more significant Sundays throughout the year.

Perhaps the most noteworthy optional

PROGRESSIVE SOLEMNITY

rite to consider under the heading of “Progressive Solemnity” is the use of incense in the Mass. The General Instruction of the Roman Missal prescribes, “Incense may be used optionally in any form of Mass” (GIRM 276). This general statement should be read in light of the paradigm of Progressive Solemnity. The optional moments incense are listed: “a) during the Entrance Procession; b) at the beginning of Mass, to incense the cross and the altar; c) at the procession before the Gospel and the proclamation of the Gospel itself; d) after the bread and the chalice have been placed on the altar, to incense the offerings, the cross, and the altar, as well as the Priest and the people; e) at the elevation of the host and the chalice after the Consecration” (ibid.). Each listed moment seems to be “optional,” yet if it is to be chosen it should be carried out completely. For example, if the offerings are to be incensed, the altar, the priest, and the people must also be incensed.

If a selection of these is to be used for the sake of displaying progressive solemnity, it would seem appropriate that those elements which are more essential to the action of the Mass should be preferred. Thus, incensing

PROGRESSIVE SOLEMNITY

the host and the chalice after Consecration, the most essential element of the Mass, should be preferred to incensing the offerings, etc. Likewise, the proclamation of the Gospel, which is the high point of the Liturgy of the Word, (cf. GIRM 60) should be preferred.

While incense can be used in any Mass since “it is an expression of reverence and of prayer, as is signified in Sacred Scripture,” incensation has historically been reserved as a rite for more solemn Masses, since it naturally bears a symbol of solemnity. If every Mass were celebrated with incense, no doubt it could lose its natural symbolism. Thus, the GIRM suggests that incense be prepared for “Sundays and festive days” (GIRM 119). A good practice might be to use incense on Feasts, Sundays, Solemnities, or Ritual Masses.

A related rite which we consider in this article is the Gospel Procession. The general practice in the United States is to use the Book of the Gospels on Sundays and Holy Days of Obligation. Most Books of the Gospels are published with only the Sunday Gospel readings and those of the Solemnities. However, nowhere is such a

PROGRESSIVE SOLEMNITY

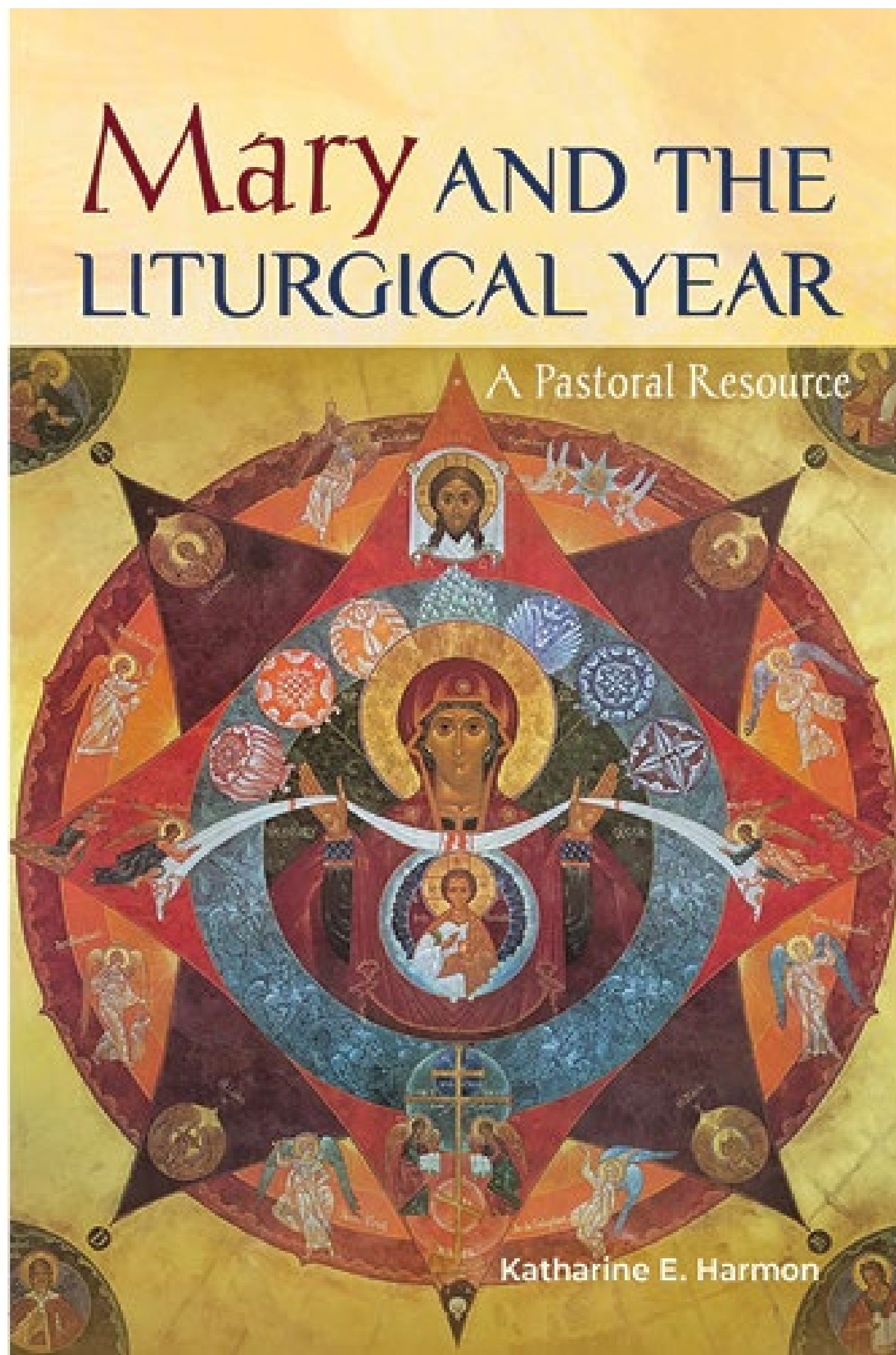
restriction present in the General Instruction of the Roman Missal that the Book of the Gospels may be used on those days alone. The Evangeliary may be used in any Mass, and it is presumed to be used, especially when a deacon is present. Nonetheless, the solemn procession with the Book of the Gospels might seem out-of-place in many daily Masses. In the section entitled “Mass without a Deacon,” the GIRM recognizes there will be Masses which do not use the Book of the Gospels, and it begins the corresponding instruction with, “If the Book of the Gospels is on the altar...” (GIRM 133). Thus, much like incense, it may be used most appropriately on Feasts, Sundays, Solemnities, or Ritual Masses.

To conclude these series of articles, we can recall the introductory paragraph of the GIRM which states, “Since, however, the celebration of the Eucharist, like the entire Liturgy, is carried out by means of perceptible signs by which the faith is nourished, strengthened, and expressed, the greatest care is to be taken that those forms and elements proposed by the Church are chosen and arranged, which, given the circumstances of persons and

PROGRESSIVE SOLEMNITY

places, more effectively foster active and full participation and more aptly respond to the spiritual needs of the faithful” (GIRM 20). The “circumstances of persons and places” must be considered in conjunction with the paradigm of progressive solemnity to let the signs and symbols which the Mass offers the faithful shine forth in all their richness.

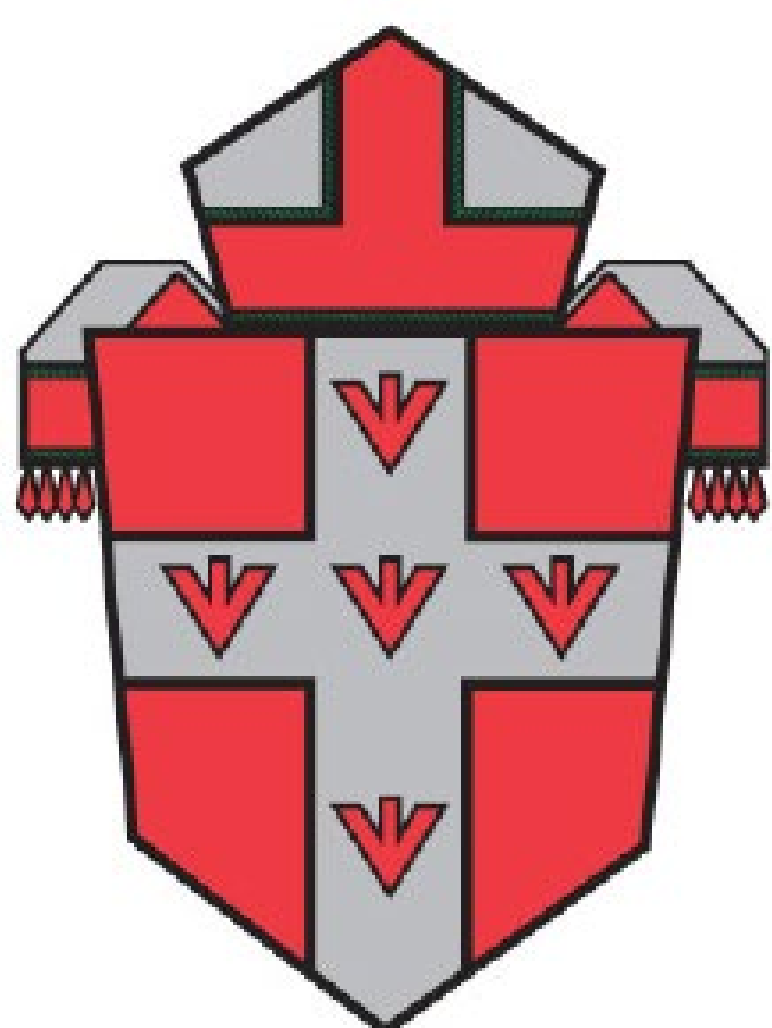
Zachary M. Boazman



Mary and the Liturgical Year
A Pastoral Resource
Katharine E. Harmon

\$17.95

In Mary and the Liturgical Year: A Pastoral Resource, liturgical scholar and professor Katharine E. Harmon offers an engaging survey of Mary's role in the Church's liturgical prayer from the first days of the early Church to our own day. In this unique resource, Harmon examines the twelve prominent Marian solemnities, feasts, and memorials celebrated throughout the liturgical year. Pastoral ministers, theology students, and persons seeking to reflect on Mary as a source of wisdom and faith will discover the riches of Marian theology and will come to understand how Mary always leads us to a deeper and more intimate relationship with her son, Jesus.



Go Make Disciples

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