

# WITH HUMBLE SPIRIT

JANUARY 2024

## CALENDAR NOTES

JAN 1

*Solemnity of Mary, The Holy Mother of God*

- Not a Holy Day of Obligation in the USA this year because it falls on a Monday.
- Mass in the evening of Dec 31 may be of either Holy Family or Mary, Mother of God. Attending any Mass on Dec 31 fulfills the Sunday obligation.
- The Gloria and Creed are said.

Jan 6-7

*Epiphany of the Lord*

- **PROPER VIGIL MASS:** The proper vigil Mass should be celebrated on Saturday evening.
- **ANNOUNCEMENT OF EASTER & THE MOVEABLE FEASTS:** The proclamation found in Appendix I may be proclaimed after the Gospel at the Mass during the day of Epiphany. The pointed proclamation for dates in 2024 in English and Spanish may be found [here](#).
- **BLESSED CHALK:** There is a tradition of blessing chalk for families to take home on Epiphany to bless their houses for a new year. Priests can use different formulae to bless the chalk outside of Mass or within Mass, but [here is a suggestion](#).

JAN 8

*The Baptism of the Lord*

- When the Epiphany of the Lord falls on January 7 or 8, The Baptism of the Lord is celebrated the following Monday instead of the following Sunday. This Feast of the Lord is not a Holy Day of Obligation.
- The Gloria is said.
- **READINGS:** Note there are 2 options for the readings to be proclaimed.

JAN 9

*Ordinary Time Begins*

- **NB:** The daily Mass Lectionary cycle is year II.

## ARS CELEBRANDI

### ELEVATIONS, PART II

*The following is a reprint of the article found in the January 2022 edition of "With Humble Spirit."*

Undoubtedly the most memorable moment of "elevation" within the Mass occurs at the heart of the Eucharistic Prayer after the words of consecration. Because this gesture has become iconic and so deeply associated with the Mass, we might be surprised to know that in fact it is only a liturgical development from the twelfth and thirteenth centuries. Flowing from the desire of the faithful to see the precise moment when the host becomes the sacred species, "the Bishop of Paris in 1210 ordered that the priests should hold the host breast-high, before the consecration, and only *after* the consecration should they lift it high enough to be seen by all." (Jungmann, 207) This practice quickly spread, but the parallel elevation of the chalice was slower to develop. Of course, by the *Roman Missal* of Pius V in 1570, the elevation of both species after the words of consecration became proscribed. As Jungmann summarizes, "The desire of gazing upon the Lord's Body was the driving force which, since the twelfth century, brought about this intrusion of a very notable innovation into the canon which for ages had been regarded as an inviolable sanctuary" (Jungmann, 208). As Gerard Grant notes, "the elevation of the Host may be regarded as a touchstone of the Western liturgical spirit" (Grant, 229).

This history moves us to a further point of reflection that some might find surprising. In no missal (either before or after the liturgical reform) is there a rubric to "elevate" the host or the chalice! The rubric in both the *Roman Missal* of 1962 and the *Roman Missal* of 1969 reads "*ostendit populo*," that is, "shows [it] to the people." We can take this detail along with the history of this gesture to help direct our *ars celebrandi*.

At this second moment of elevation, that is of the host or chalice during and after the words of consecration, we in fact see two levels of elevation. First, before and during their respective consecratory statements, the host and chalice are "slightly raised" (cf. RM 89-90). This would seem to correlate to the level they are raised during the offertory prayers. As we read in the historical development, this slight raising is not a "showing," for the faithful are not looking upon the host or the chalice before the words of consecration in adoration, lest they worship the creature and not the creator. Peter Elliott reminds us, the priest should not take the paten or ciborium in his hands when slightly elevating the host. (cf. Elliott, par. 299) Second, after the words of consecration are pronounced the sacred species are "shown" to the people. Allowing the word's denotation to penetrate the action, we can consider this rubric under the hermeneutic of noble simplicity proper to the Roman Rite. We should not interpret "show" to mean an overdramatized gesture, neither a panoramic movement nor otherwise. Simply speaking, whether the Mass is being celebrated *ad orientem* or *versus populum*, whether there are candles or a crucifix or anything else between the people and the priest, the host and the chalice must be raised to a height over the corporal so that all might look upon

## CALENDAR NOTES, CONT'D

JAN 18-25

*Week of Christian Unity*

- Consider inserting prayers for Christian Unity in the general intercessions at Mass, using the Mass formulary, "For the Unity of Christians" (VN #17), or others as noted in the Ordo, p 37.

JAN 21

*Third Sunday in Ordinary Time*

- SUNDAY OF THE WORD OF GOD:** Declared in 2019 by Pope Francis. While no particular tradition or rite has developed, the theme can readily be included in the Homily or the Universal Prayers.

JAN 22

*Day of Prayer for the Legal Protection of Unborn Children (Anniversary of Roe v. Wade)*

- Consult Ordo for possible Masses to be celebrated, VN #48/I A or B, "For Giving thanks to God for the gift of Human Life." More information can be found online [here](#).

JAN 25

*The Conversion of St. Paul*

- The Gloria is said.

JAN 28-FEB 3

*Celebrate Catholic Schools Week*

- Consider using Book of Blessings, Ch. 5, "Order for the Blessing of Students and Teachers." (Universal Prayers, Blessing). If the weekly school Mass is not on Friday, Feb 2, a Votive Mass of the patron/patroness of the school might appropriately be celebrated.

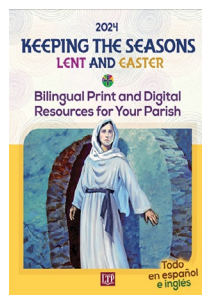
## LOOKING AHEAD

- Presentation of the Lord (Feb 2): Plan and prepare Blessing of Candles/ Procession; Blessing of Throats (Feb 3)
- World Marriage Day (Feb 11)
- Ash Wednesday (Feb 14)

the sacred species. Elliott reflects, "It seems preferable to elevate the Host at least above eye-level, where it would obscure the celebrants face. The action is more significant if he raises the Host higher, without stretching" (Elliott, par. 301, *emph. added*). The same is true of the elevated height of the base of the chalice. Likewise, the hands and fingers of the priest should be arranged such that the host is minimally obscured. Traditionally, it is only the thumbs and forefingers which touch the host, and the right hand holds the node of the chalice while the left holds the base. The duration of the elevation should be reserved: neither too rapid, nor too curt; neither too prolonged, nor too perfunctory. As Elliott describes it, "The elevation of the Host should be a gracious and unhurried 'showing' of the Body of Christ to His people" (*ibid.*). The prepared and well- executed tintinnabulation (ringing of the bells, once or three times) can assist in indicating the duration appropriate for the elevation. Despite this being the "touchstone" moment of elevation in the Eucharist, the remaining two moments are equally important and will be discussed in future issues.

Zachary M. Boazman

## RESOURCES FROM OUR OFFICE

**Keeping the Seasons for Lent and Easter 2024**

Bilingual Print and Digital Resources for Your Parish

*Cristina Castillo, art by Mike Jarosko.*

This online resource offers prayer, catechesis, and Scripture reflections on handouts for each week of the seasons of Lent and Easter, from Ash Wednesday through Pentecost. The beautifully illustrated handouts will engage your parishioners with these seasons.

Every parish wants to provide parishioners with rich and inspiring catechesis in attractive formats during Lent and Easter Time. Now you can do so economically with the beautifully illustrated and versatile reproducibles on the resource's website.

At the core of the resource are the 22 handouts, in English and in Spanish, for Ash Wednesday and for each week of Lent and Easter Time. On the front of each handout is a prayer, an illustration, and a reflection on the Sunday Scripture. On the back is catechesis for each weekday—about the day's Scripture, saint, or Catholic practices, along with a smaller illustration. Citations for Scripture readings are included with each day.

The handouts may be printed in color or in black and white as PDF files. But even more helpful, the individual illustrations and sections of text are provided as separate JPG and Word files that may be reproduced as you wish—placed on your website, added to your parish bulletin, to worship aids, or to handouts of your own making. Finally, you have permission to make as many reproductions as you wish for as long as you wish!

**Register today for the Southwest Liturgical Conference Study Week January 24-27 in Oklahoma City at the Catholic Pastoral Center and Epiphany.**



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