
WITH HUMBLE SPIRIT

A NEWSLETTER
OF THE
SECRETARIAT
FOR DIVINE WORSHIP

DEC 2023

CALENDAR NOTES

DEC 3

The First Sunday of Advent

The new cycle of readings begins with *Year B* as the Sunday cycle and *Cycle II* as the Weekday cycle in Ordinary Time.

DEC 8

Immaculate Conception of the Blessed Virgin Mary

- Holy Day of Obligation
- **GLORIA AND CREED** are said.
- Patroness of the United States of America

DEC 12

Our Lady of Guadalupe

- **GLORIA** is said.
- **READINGS:** Note there are options for the readings to be proclaimed.
- **SECONDARY PATRONESS** for the Archdiocese of Oklahoma City: Consider invoking the intercession of Our Lady of Guadalupe for our diocese in the Prayers of the Faithful.
- Please refer to the [Guidelines for Use of Matachines in Catholic Celebrations](#).

CALENDAR NOTES

DEC 16

Anniversary of the appointment of the Metropolitan, Archbishop Paul S. Coakley

DEC 18

Third Sunday of Advent

- **GAUDETE SUNDAY:** Rose vestments may be worn. No Gloria.

DEC 24

Fourth Sunday of Advent

- All Masses celebrated before 4PM should be for the Fourth Sunday of Advent. Refer to [Memorandum on Christmas Masses](#).

DEC 24-25

The (Vigil of the) Nativity of The Lord

- **MASS TIMES:** Mass for the Vigil of the Nativity of Our Lord may not be celebrated before 4PM on Dec. 24.
- **GENUFLECTION DURING THE NICENE CREED:** Everyone should genuflect at the words, “and by the Holy Spirit...became man.” Consider making an announcement before Mass or indicating in a worship aid.

CALENDAR NOTES

■ THE CHRISTMAS

PROCLAMATION: “The Nativity of our Lord Jesus Christ,” from the Roman Martyrology is a beautiful option to be chanted or recited (by priest, deacon, cantor, or lector) at the beginning of the Christmas Mass in the Night. This text with its proper chant can be found last in the Roman Missal, “Appendix I.”

- **ORDER FOR THE BLESSING OF A MANGER OR NATIVITY SCENE:** (cf. Book of Blessings ch. 48) NB: Within Mass, prayer of blessing (n. 1564) concludes the intercessions after the Creed.

DEC 26-JAN 1

The Octave of Christmas

- **GLORIA, NO CREED:** Within the Octave of Christmas, the Gloria is said at each Mass, but the Creed is still omitted (except on Sunday).

DEC 28

Anniversary of Episcopal Ordination of Archbishop Paul S. Coakley (as bishop of Salina)

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CALENDAR NOTES

DEC 31

Feast of the Holy Family of Jesus, Mary, and Joseph

- Masses said in the evening may be for the Feast of the Holy Family of Jesus, Mary, and Joseph, or anticipating Mary, Mother of God.

LOOKING AHEAD

- **Mary, Mother of God (Jan 1)** - Because this Solemnity falls on a Monday, it is not a Holyday of Obligation this year in the US.
- **EPIPHANY:** Prepare blessed chalk/water for house blessings. Consider using the Epiphany Proclamation found [here](#). Search online later for fully pointed chant version. (usually on ccwatershed.org)
- Ordinary time begins Jan 9.
- Ash Wednesday is Feb 14.

WITH HUMBLE SPIRIT is celebrating its **SECOND YEAR ANNIVERSARY** of digital publication!

Please email to let us know how this newsletter can better serve you.

Thank you for your
feedback and support!

ELEVATIONS, PART I

The following is a reprint of the article found in the December 2021 edition of “With Humble Spirit.”

“And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up so that everyone who believes in him may have eternal life” (Jn. 3:14-15). The elevation of the host and chalice are no doubt climactic in the offering of the Holy Sacrifice of the Mass. Because of its significance and centrality in the celebration of the Eucharist, an examination of the elevations can point us in the right direction as we reflect on the general topic of *ars celebrandi* – the artful celebration of the rites of the Church.

The first step is to identify these elevations. In the Liturgy of the Eucharist, there are four distinct moments of elevation. First, during the preparation of the gifts, the vessels with the gifts are elevated while saying the prayers associated with them. Second, the host and the chalice are elevated after the words of consecration (the “body and blood statements”) within the institution. Third, both sacred vessels are elevated during the doxology. Finally, the host is elevated above

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the paten or chalice with the invitation to communion. This article is divided into four segments corresponding to each moment of elevation, and for each moment we will explore the history and detail its proper execution.

As regards the liturgical history of this first moment of elevation, the roots of this gesture extend back to the early Middle Ages in the handing over of the gifts to be offered from the deacon to the priest who held them up in a gesture of offering. As Jungmann notes, however, “for a long time it was not a general rule that the celebrant raise paten and chalice above the altar” (J. A. Jungmann, *Mass of the Roman Rite*, Vol. 2, 58). Likewise, making the Sign of Cross with the paten and chalice over the altar are “more recent,” (ibid. 62). Nonetheless, both rubrics are inscribed in the *Missale Romanum* of Pius V by 1570.

Some principles should be kept in mind when considering how to execute these elevations. Like everything in the Roman liturgy, noble simplicity is the operative model. These movements should be executed neither in a sloppy nor an overly exaggerated manner. Intentionality and

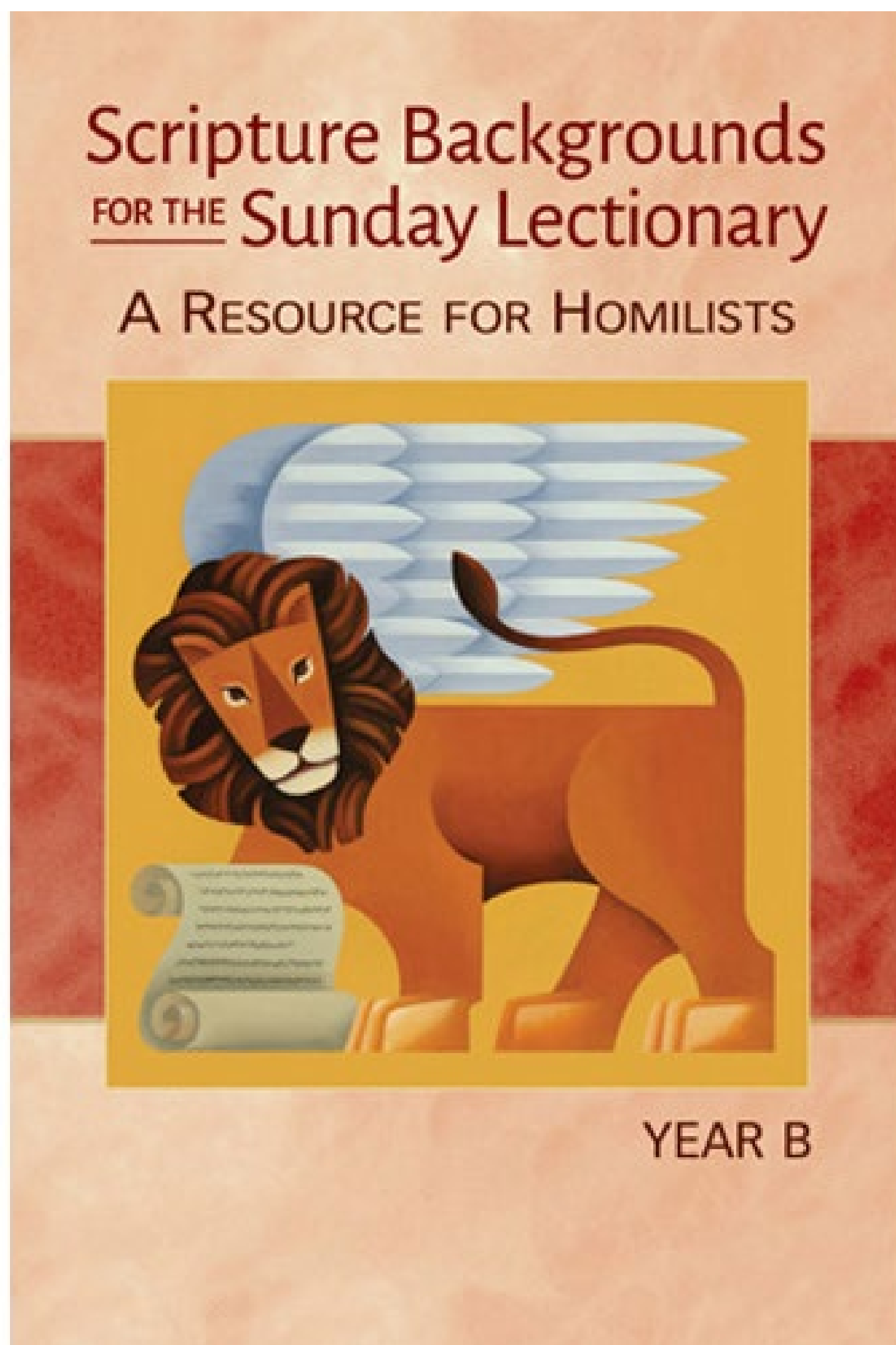
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poise must always be attitudes which guide celebration of the Roman Rite.

The practical implementation of these principles in light of the history are revealed in the rubrics and instructions found in the Roman Missal. Regarding the first elevation, RM 23 and 25 both indicate that the gifts offered are to be “slightly raised above the altar.” While this instruction is somewhat imprecise, the tradition would indicate they should be raised at the height of the sternum. Certainly, the gifts should not be raised as high as eye-level. Furthermore, the rubrics cited read, “with both hands.” Never should this elevation occur sloppily only using one hand. Only one vessel should ever be elevated at a time during the offertory. There is no need to elevate several chalices or another ciborium along with the paten. When placing the paten or the chalice on the corporal, it is no longer indicated in the rubrics to make the Sign of the Cross with the vessel before placing it down. The noble and dignified gestures during the preparation of the gifts set the tone for the solemnity of the Liturgy of the Eucharist

Zachary M. Boazman

RESOURCES FROM OUR OFFICE



Scripture Backgrounds for the Sunday Lectionary, Year B

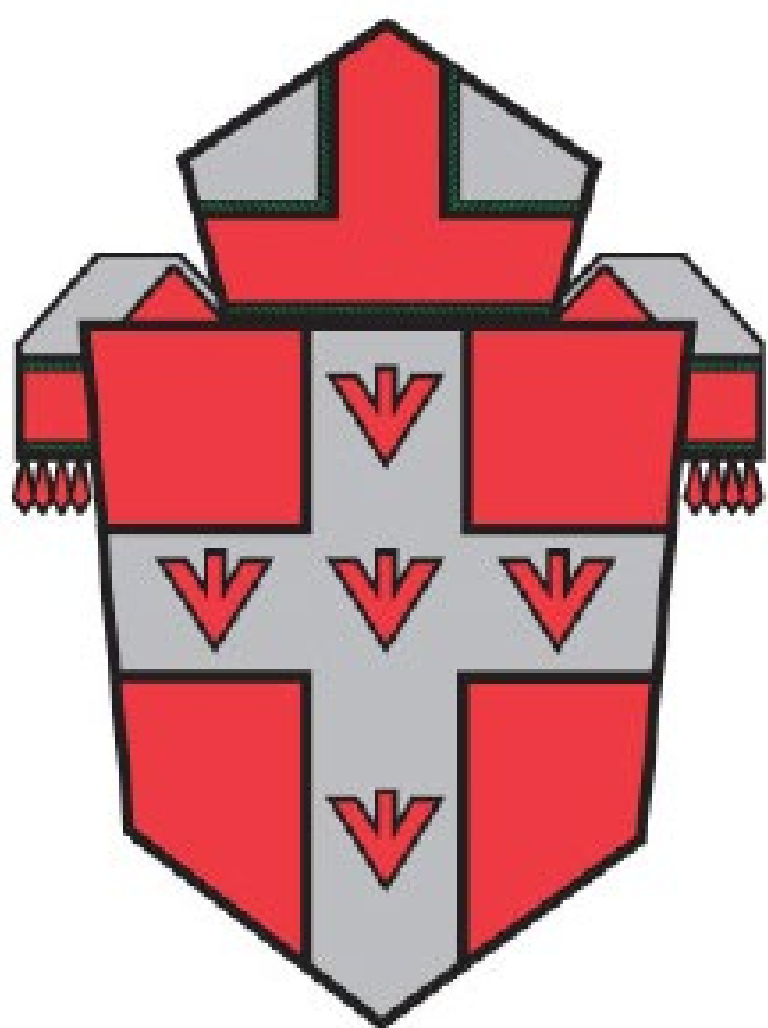
A Resource for Homilists

Various authors incl. Mary A. Ehle and Paul Turner

\$17.95

This resource offers invaluable commentary on the Lectionary readings for Year B (including the Responsorial Psalm) for Sundays, Holy Days of Obligation, and feasts and solemnities that may occur on a Sunday. Written in a pastoral tone, it offers historical-critical background on each of the readings and underscores their relevance to life today. Thematically related quotations from major Church documents are included with each Scripture background to provide context and connections to Church teaching. Organized by the liturgical calendar, each season of readings begins with an overview of the season and a brief look at where the readings come from and any unifying messages or themes present throughout the selected readings. Scripture Backgrounds for the Sunday Lectionary, Year B is written by a team of writers with a broad range of theological, pastoral, and catechetical experience. Their reflections offer homilists a solid foundation from which to begin the process of preparing to speak the Word of God to their assemblies.

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Go Make Disciples

DIVINE WORSHIP

ARCHDIOCESE OF
OKLAHOMA CITY

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