
WITH HUMBLE SPIRIT

A NEWSLETTER
OF THE
SECRETARIAT
FOR DIVINE WORSHIP

FEB 2023

CALENDAR NOTES

FEB 2

The Presentation of the Lord

NB: This Mass requires planning for the proper execution of the entrance options, which cannot be licitly omitted.

- **ENTRANCE OPTIONS, BLESSING:**

Note the two options provided for the entrance: 1) “The Procession.” 2) “The Solemn Entrance.” Omitting an entrance and the blessing of candles is NOT an option.

- **GLORIA, NO PENITENTIAL ACT, NO CREED:** The procession takes the place of the Penitential Act, the Gloria is said, but the Creed is not said.

- **WORLD DAY OF CONSECRATED LIFE**

FEB 3

St. Blaise, Bishop and Martyr

- **BLESSING OF THROATS:** Read the PN in the Ordo for the options for the Blessing of Throats. (cf. Book of Blessings, Ch. 51, par. 1622 ff.)

FEB 8

- **A DAY OF PRAYER AND AWARENESS AGAINST HUMAN**

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CALENDAR NOTES

TRAFFICKING

FEB 11

13th Anniversary of the Installation of Archbishop Paul S. Coakley, Metropolitan

- **WORLD DAY OF THE SICK**

FEB 12

Sixth Sunday in Ordinary Time

- **WORLD MARRIAGE DAY**

FEB 22

Ash Wednesday

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

- **NO PENITENTIAL ACT:** The penitential act is omitted. After the greeting, the priest says, “Let us Pray” and prays the Collect.
- **2 MASSES:** According to Canon 905 and pursuant to our priest policies, a priest may only licitly celebrate two Masses on Ash Wednesday. Consider using the “Blessing and Distribution of Ashes” from Book of Blessings, #1656 ff.

FEB 26

First Sunday of Lent

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CALENDAR NOTES

■ RITE OF ELECTION

The Rite of Election will take place at the Blessed Stanley Rother Shrine at 3pm.

LOOKING AHEAD

■ ST. JOSEPH (MAR 20)

St. Joseph is our Principal Patron.

■ THE SCRUTINIES

Integral to the RCIA, there are three weeks of “Scrutinies of the Catechumens.” These coincide with the Third (Mar 12), Fourth (Mar 19), and Fifth (Apr 26) Sundays in Lent. Prepare accordingly.

■ EASTER VIGIL (APR 8)

According to the Roman Missal, the Easter Vigil must begin in the dark. The norm for the beginning of the Easter Vigil is 8:30pm. It is prohibited to start before 8:00pm without the explicit permission of Archbishop Coakley.

New Order of Penance may be used Feb. 22
Visit <https://archokc.org/new-penance>
for more details.

THE CHOICE OF THE MASS AND ITS PARTS PART IV

Our last segment on the Choice of Mass and its parts will focus on the choice of the body of the Eucharistic Prayer. As every priest knows, the Third Typical Edition of the Roman Missal of Paul VI contains four distinct Eucharistic Prayers which are each considered equally valid and licit for use at any Mass. In addition, there are other Eucharistic Prayers printed as an appendix to the Order of Mass which are suggested to be used in conjunction with certain Masses. While any printed Eucharistic Prayer may be validly and licitly used at any Mass, the General Instruction for the Roman Missal and the rubrics of the appendix give helpful suggestions and recommendations for choosing which Eucharistic Prayer to pray at particular Masses.

As regards the four Eucharistic Prayers included in the Order of Mass, the history of their development deserves a word. Eucharistic Prayer I (the Roman Canon) dates to the 7th Century in its present form, and elements of the prayer (word-for-word) are cited by Ambrose of Milan dating from the 4th century. In the preparatory documents for the Second Vatican Council, most council

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fathers stressed that the Canon should not be touched. After the publication of *Sacrosanctum Concilium* (which did not speak about other Eucharistic Prayers), the work of the revision of the liturgy directed by Anabelle Bugnini led to the question about the *anaphora* (Eucharistic Prayer) of the Mass. Paul VI preferred that the Canon not be touched. According to Bugnini, “The Pope’s decision was brief and to the point: ‘The present *anaphora* is to be left unchanged; two or three *anaphoras* for use at particular specified times are to be composed or looked for.’” (cf. Bugnini, *The Reform of the Liturgy 1948-1975*) The Consilium which prepared the revised liturgy developed 3 new Eucharistic Prayers. EP II was strongly influenced by the text of Hippolytus as found in the disputed *Apostolic Tradition*. Though edited, it retains a similar structure and has its own preface which is also found in *Apostolic Tradition*. The other anaphoras are original compositions, though EP III draws upon Gallican and Mozarabic sources, while EP IV reflects more of the style of Eastern anaphoras. These three were distinguished and arranged mostly by their length: short, medium, and long. Ultimately, these were all ratified and promulgated in 1968, and published in the revised Roman

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Missal of Paul IV.

The GIRM comments on the appropriateness of each anaphora for various celebrations. These are developed from the original norms published in 1968.

“Eucharistic Prayer I, or the Roman Canon, which may always be used, is especially suited for use on days to which a proper text for the *Communicantes* (In communion with those whose memory we venerate) is assigned or in Masses endowed with a proper form of the *Hanc igitur* (Therefore, Lord, we pray) and also in the celebrations of the Apostles and of the Saints mentioned in the Prayer itself; likewise it is especially suited for use on Sundays, unless for pastoral reasons Eucharistic Prayer III is preferred.” (GIRM 365a) We see the several occasions during the liturgical year when it is preferred, but also recognize the Roman Canon holds pride of place on Sundays.

“Eucharistic Prayer II, on account of its particular features, is more appropriately used on weekdays or in special circumstances.” (GIRM 365b) While the special circumstances are not described, one could interpret this that EP II should not be used on Sundays, all other things being considered. It is nonetheless permitted. Furthermore, as mentioned, EP II has its own preface which may be substituted

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for another preface.

“Eucharistic Prayer III may be said with any Preface. Its use should be preferred on Sundays and festive days.” (GIRM 365c) The preference to use EP III on Sundays may be seen in competition to EP I, but as noted above, EP I still seems to have pride-of-place. The festive days are not well defined, but given the opportunity to include a variable Saint, this *anaphora* might be best used on Memorials or Feasts of saints not included in the Roman Canon.

“Eucharistic Prayer IV has an invariable Preface and gives a full summary of salvation history. It may be used when a Mass has no Preface of its own and on Sundays in Ordinary Time.” (GIRM 365d) EP IV seems most restrictive. For example, it cannot be used on a day with a proper preface, and therefore it cannot be used on Sundays outside of Ordinary Time. Certainly, it is an underused Eucharistic Prayer with rich imagery and narrative.

The other Eucharistic Prayers attached as an appendix should ideally be reserved for Masses for which they specifically suggested. “The Eucharistic Prayers for Reconciliation may be used in Masses in which the mystery of reconciliation is conveyed to the faithful in

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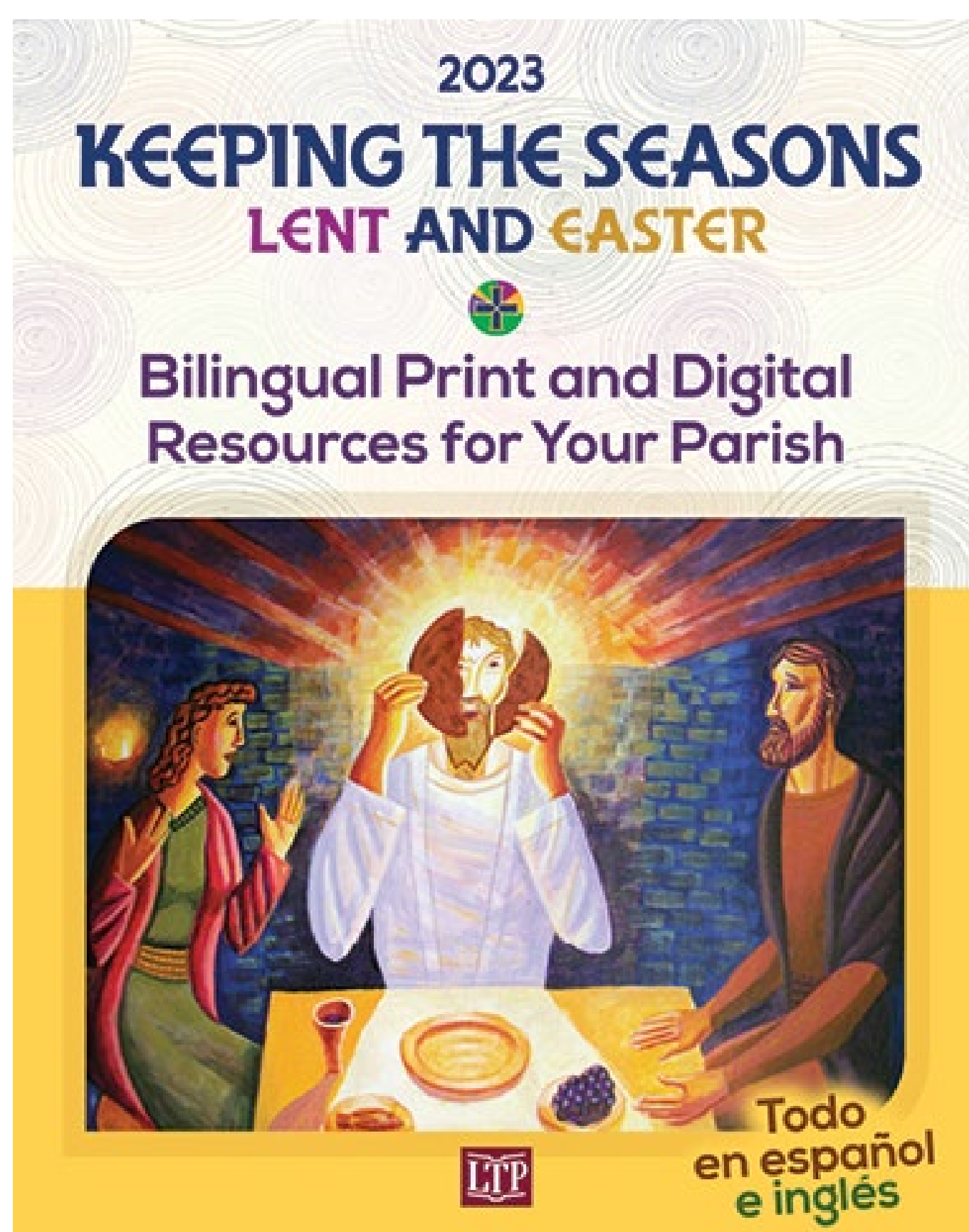
a special way.” These prayers are especially suited for use during the Lenten season, for example. Each has a proper preface which may nonetheless be substituted.

Each of the 4 Eucharistic Prayers for Various Needs list first as a rubric the Masses in which they are appropriately used. It is far less appropriate to use them in Sunday Masses or Masses for Memorials or Feasts of Saints.

The Eucharistic Prayers for Masses with Children which have their own prefaces are published separately from the Roman Missal. Their use is highly restricted “to Masses that are celebrated with children alone or Masses at which the majority of the participants are children.” (CDW) Furthermore, the “children” are defined as those who have not yet reached the age of preadolescence. It is inappropriate to use these prayers at other Masses.

Zachary M. Boazman

RESOURCES FROM OUR OFFICE



Keeping the Seasons for Lent and Easter 2023 Bilingual Print and Digital Resources for Your Parish

Lisa M. Orchen, art by James B. Janknegt

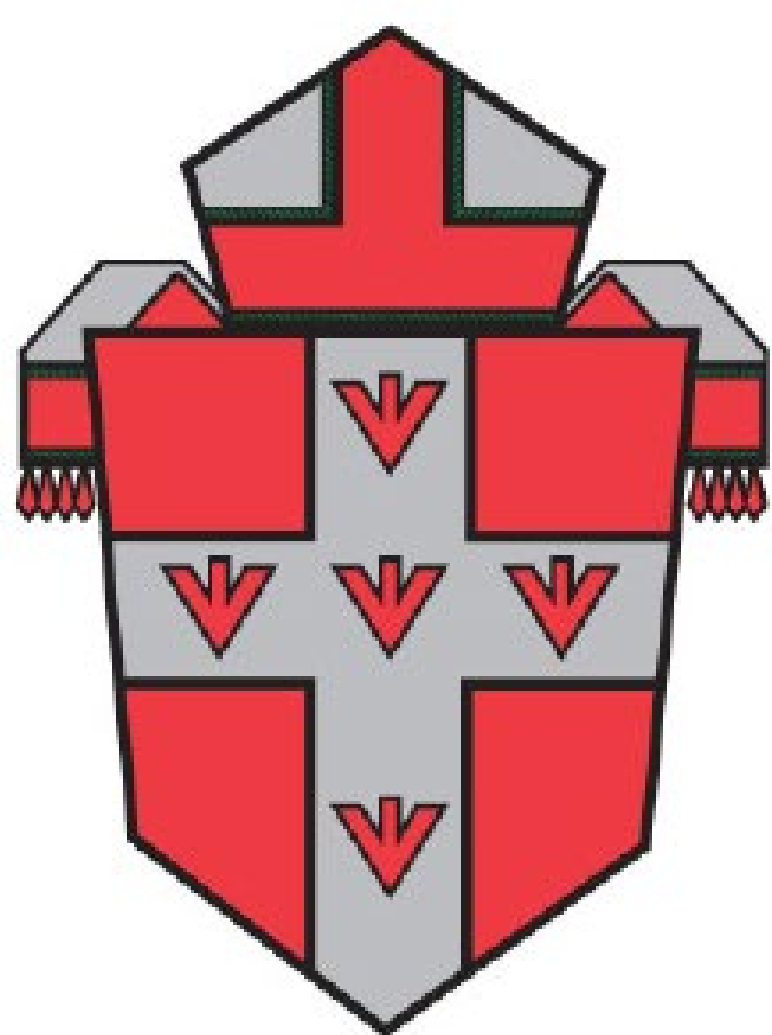
\$50.00

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.

The core of the resource is the 19 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, 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. You have permission to make as many reproductions as you wish for as long as you wish!

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Go Make Disciples

DIVINE WORSHIP

ARCHDIOCESE OF
OKLAHOMA CITY

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