

# WITH HUMBLE SPIRIT

JUNE+JULY 2023

## CALENDAR NOTES

JUN 4

*The Most Holy Trinity*

JUN 11

*The Most Holy Body and Blood of Our Lord Jesus Christ (Corpus Christi)*

- **SEQUENCE:** The Sequence “Laud O Sion” is optional in either its short or long form.
- **PROCESSION:** This year especially as we celebrate the beginning of the Parish Phase of the Eucharistic Revival, please consider planning a Eucharistic procession after a principal Mass.

JUN 16

*The Most Sacred Heart of Jesus*

- On this, the **WORLD DAY OF PRAYER FOR THE SANCTIFICATION OF PRIESTS**, prayers for priestly holiness may be included in the Universal Prayers.

JUN 18

*Eleventh Sunday in Ordinary Time*

- **FATHER’S DAY:** A prayer over the people for Father’s Day can be found in the Book of Blessings, #1729

JUN 24

*The Nativity of John the Baptist*

- **VIGIL MASS:** This Solemnity has a proper Vigil Mass which may be celebrated at any time in the evening the day before.
- The **GLORIA** and **CREED** are said.

JUN 27

*Optional Memorial of Our Lady of Perpetual Help (OKC)*

- Permitted today in the Archdiocese of Oklahoma City is the Optional Memorial of our Lady of Perpetual

## ARS CELEBRANDI

### PROGRESSIVE SOLEMNITY PART I: INTRODUCTION

Between the Second Vatican Council’s Constitution on the Sacred Liturgy and the solidification of the Roman Rite in the 1969 Missal of Paul VI, an important instruction was published on the Sacred Music in the Liturgy. *Musicam Sacram*, promulgated in 1967, explores the important element of music within liturgy. This instruction, rich in theological reflection as well as practical advice, introduces the Church to a renewed vision for enshrining Sacred Music in the Liturgy.

Among the innovative frameworks this instruction gives is something called “progressive solemnity.” (cf. MS, 38) This model for liturgy initially was a response to the “all-or-nothing” framework given by the ’62 Roman Missal. There were only two options: “the sung Mass (*Missa in cantu*), and the read Mass (*Missa lecta*), commonly called low Mass.” *Musicam Sacram* suggested instead: “Between the solemn, fuller form of liturgical celebration, in which everything that demands singing is in fact sung, and the simplest form, in which singing is not used, there can be various degrees according to the greater or lesser place allotted to singing.” (MS, 7)

The concept of progressive solemnity was initially introduced, then, to invite more music in the liturgy. By doing away with an all-or-nothing attitude, celebrants of the liturgy would be empowered to elevate music progressively in the celebration of the Mass and the Liturgy of the Hours according to circumstances. However, this framework has developed since the publication of *Musicam Sacram* to apply not only to music, but other elements of liturgical celebration as well.

The persistent danger in this framework is arbitrariness. Including solemn elements or chanting in the Mass “when we feel like it” communicates a disorderliness in the liturgical project of the Church. The idea of progressive solemnity, however, helps us to rightly order our worship of God in the liturgy in celebration of the mysteries of the Life of Christ and the Saints. The Paschal Mystery is always celebrated in the Eucharist and in the Divine Office, but by engaging in progressive solemnity, we allow for our worship to be most fitting to the reality of our earthly lives and fight against the temptation to minimalism.

The main criteria to be considered with progressive solemnity, then, is the liturgical calendar. In a previous article, the “Table of Liturgical Days according to Their Order of Precedence” was referenced as a means for choosing the Mass to be celebrated when multiple celebrations coincide. This same table directs progressive solemnity. Listed from 1-13, the categories of liturgical

## CALENDAR NOTES, CONT'D

Help. Any Mass from the Common of the BVM may be used, or, from Collection of Masses of the Blessed Virgin Mary: #42, BVM, Help of Christians.

JUN 29

*Saints Peter and Paul*

- **VIGIL MASS:** This Solemnity has a proper Vigil Mass which may be celebrated at any time in the evening the day before.
- The **GLORIA** and **CREED** are said.

JUL 3

*St. Thomas the Apostle*

- The **GLORIA** is said.

JUL 22

*Saint Mary Magdalene*

- **FEAST:** This day was elevated to the liturgical rank of Feast in 2016. The **GLORIA** is said.
- A proper preface was composed and may be found [here](#).

JUL 28

*Optional Memorial of Blessed Stanley Rother*

- The Collect and other texts for the Optional Memorial of Blessed Stanley Rother may be found [here](#).
- Per Archbishop's permission, this may also be observed on the following weekend (Jul 29-30).

JUL 29

*Saints Martha, Mary, and Lazarus*

- For more information including Mass formulary, the USCCB provides resources [here](#).



**SATURDAY AUGUST 12, 2023**  
**ORDINATION OF RODRIGO SERNA**  
**TO THE PRIESTHOOD**

*Cathedral of Our Lady of Perpetual Help*  
 10AM



Go Make Disciples

DIVINE WORSHIP

ARCHDIOCESE OF OKLAHOMA CITY

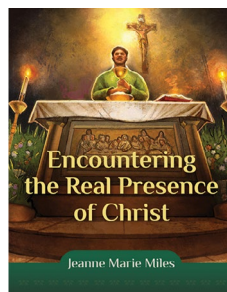
days are ordered by importance in the liturgical life of the Church. This numbering approximately maps to a scale from most solemn to least solemn. Our celebration of the liturgy should reflect where it falls in the table.

While the "rank" of a liturgical day (Solemnity, Feast, Memorial, Commemoration) should be the primary criterion for determining how to utilize progressive solemnity on a particular day, the circumstances must be considered as well. A weekday Mass at Noon on December 8 for the Solemnity of Immaculate Conception may not advantageously employ incense and chanting throughout the Mass as it could severely inconvenience those who are in attendance during their work lunch hour. Likewise, a festive occasion in the life of the community might elevate a liturgy which otherwise might be simpler. Nonetheless, the framework of progressive solemnity helps appropriately celebrate the liturgy when circumstances allow.

In the articles that follow, we will explore how this framework of progressive solemnity can be utilized in the specific elements of the celebration of the liturgy: music, art and environment, and optional rites. Throughout this study, it is the job of those in charge of planning liturgy in their communities to develop a schema for implementing progressive solemnity appropriately according to circumstances.

*Zachary M. Boazman*

## RESOURCES FROM OUR OFFICE



**Encountering the Real Presence of Christ**

**Jeanne Marie Miles**

Belief in the real presence of Christ in the sacrament of the Eucharist has always been the heart of our Catholic faith. Participating at Mass and receiving the Lord's Body and Blood in holy Communion is the most important thing we do each week as Catholic Christians. Christ's presence is so great and wondrous that we encounter

it in multiple ways. Based on the teachings of the Second Vatican Council, this booklet explores the many presences of Christ as experienced in the liturgy: in the gathered assembly, the minister, the proclaimed Word and, most especially, the Eucharist. This resource also reflects upon Christ's presence in the Body of Christ, the Church, called forth from the liturgy as a sign of his presence in the world.

Available in English and Spanish. Great for bulk order and distribution.

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