

WITH HUMBLE SPIRIT

FEBRUARY 2024

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

Note the two options provided for the entrance:

- 1) "The Procession." In this option, the faithful gather with the priest in a place different than the church and process into the church with the rites outlined in the Missal.
- 2) "The Solemn Entrance." In this option, the faithful are gathered in the church but the priest addresses them from a "suitable place" near the entrance.

Omitting an entrance is NOT an option.

■ GREETING, BLESSING OF CANDLES, PROCESSION

Note further that both options include a greeting (#4), a prayer of blessing the candles (#5), and a procession (#6, 7) either by all or just the priest and ministers.

■ NO PENITENTIAL ACT, GLORIA, NO CREED

The procession takes the place of the Penitential Act, the Gloria is said, but the Creed is not said.

FEB 3

St. Blaise, Bishop and Martyr

■ BLESSING OF THROATS

Read the PN in the Ordo for the many options for the Blessing of Throats. (cf. Book of Blessings, Ch. 51, par. 1622 ff.) Blessing may even occur at Mass in the evening.

FEB 11

Sixth Sunday in Ordinary Time

ARS CELEBRANDI

ELEVATIONS, PART III



While we may consider the elevation of the host and the chalice after the words of consecration to be *the* moment of elevation, as noted in the previous article, two other moments are yet to be considered. The third moment when the sacred species are raised above the altar happens during the doxology of the Eucharistic Prayer. Paul Turner argues this is the moment properly called an "elevation" according to the Order of Mass since the rubric in Latin is *elevans*, translated "raising" (cf. Turner, p. 108). In this article, we will consider this third moment of elevation in its historical development and current praxis.

Whereas the first two moments of elevation have flowed seamlessly from their preconciliar rubrics, we can note in these last two moments significant differences in rubrical language found in the Missal of Pope St. Paul VI. During the doxology, there were several movements proscribed in the Missals before the Second Vatican Council. The priest made five signs of the Cross with the host: three over the chalice, and two over the corporal as he prayed the doxological prayer, "*Per ipsum...*" which culminated in what was previously referred to as the "little elevation" or the "minor elevation." This language is justified by Jungmann, "little not because it is of less importance or because it is the remnant of a larger one, but because it does not, like its younger sister, the 'big elevation,' consist in showing the holy gifts to the people, but only in raising them up to God as an oblation" (Jungmann, p. 266). However, Elliott chides those who use this language: "First of all, let us never use the term 'little elevation' to refer to the raising of the paten and the chalice at the doxology at the end of the Eucharistic Prayer." Indeed, such language, though common before the liturgical reform of the Twentieth Century, has fallen out of favor for good reason: it no longer meaningfully signifies what happens in the reformulated Mass.

Three major revisions are observable in the post conciliar liturgy. First, there is a complete omission of the signs of the cross with the host, which follows the pattern of revision for the rest of the Eucharistic Prayer. Second, no longer does the rubric speak of the chalice and host being raised, but the chalice and "*paten with host.*" Finally, the adverb *parum*, "a little bit," has been deleted, and the verb *elevans* stands alone.

At this point, we should consider the practical consequences of

CALENDAR NOTES, CONT'D

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

- **WORLD DAY OF THE SICK**
- **WORLD MARRIAGE DAY**

FEB 14

Ash Wednesday

- **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 18

First Sunday of Lent

- **RITE OF ELECTION**
The Rite of Election will be held at the Blessed Stanley Rother Shrine at 3:30pm.

LOOKING AHEAD

- **THE SCRUTINIES**
In the RCIA, there are three weeks of "Scrutinies of the Catechumens." These coincide with the Third Sunday (Mar 3), Fourth Sunday (Mar 10), and Fifth (Mar 17) Sunday in Lent. Prepare accordingly.
- **ST. JOSEPH (MAR 19)**
St. Joseph is our Principal Patron.
- **EASTER VIGIL (MAR 30)**
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.

this revision of the rubric. However, there are two scenarios which must be considered: if there is a deacon assisting at Mass or not.

Let us first consider the situation without a deacon. During this moment of elevation, properly indicated as such, the priest should take the paten with the host on it and the chalice, and, as he raises it, sing or say the doxology. The priest should not take the host and raise it above the chalice so as to show the host and the chalice to the people. Correctly understood, this is the moment of offering the victim back to the Father, which happens with the host on the paten. These two vessels should be raised coequally. According to the *Ordines Romani* which describe the seventh-century liturgy in Rome, the archdeacon would raise the chalice to the height of the consecrated breads. A good standard then would be to have the edge of the paten to be elevated to the same height as the brim of the chalice, both raised to a height of at least above eye-level. Both vessels should be raised directly above the corporal. The paten should be in the left hand and the chalice in the right hand, if possible. (For some who are left-handed, this may be unwise.) None of this is indicated in the *Roman Missal*, but is an application of the Roman principle of noble simplicity. As Elliott reflects, conscious attention to these details ensures "the gesture is strong and significant" (Elliott, par 318). The oblation is raised until the completion of the people's response, "Amen."

When a deacon is present, the priest should raise the paten with both hands, and the deacon, standing to his right, should raise the chalice with both hands. The deacon should keep pace and stop raising with the brim of the chalice near the edge of the paten (not touching, however). It is not necessary that the priest hand the chalice to the deacon, however this may be practically or aesthetically preferable. Likewise, the priest and the deacon should simultaneously lower both vessels after the people's response.

The proper execution of this third moment of elevation concludes the Eucharistic Prayer in a satisfactory and impactful way. In our last article, we will consider the fourth and final moment of elevation which happens right before communion.

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