

# WITH HUMBLE SPIRIT

APRIL 2024

## CALENDAR NOTES

APR 1-7

*Octave of Easter*

- **GLORIA, NO CREED:** At every Mass (except Funeral Masses), the Gloria is said, but the Creed is omitted. (This was incorrectly printed last year.)

APR 7

*Second Sunday of Easter or Sunday of Divine Mercy*

- **SPRINKLING RITE:** It is appropriate during the Easter Season to celebrate the Sprinkling Rite on Sundays in place of the Penitential Act. Cf. Appendix II.
- **INDULGENCE:** The opportunity to receive a plenary indulgence should be announced and the appropriate prayers should be led after Mass or at another time.

APR 8

*Annunciation of the Lord (Not a holy day of obligation)*

- **GLORIA AND CREED WITH GENUFLECTION** At the moment when all usually bow in the Creed, the Missal indicates that all should make a genuflection.

APR 20

*Anniversary of Episcopal Ordination of Archbishop Emeritus Eusebius J. Beltran.*

APR 21

*Fourth Sunday of Easter*

- **GOOD SHEPHERD SUNDAY / WORLD DAY OF PRAYER FOR VOCATIONS:** Prayers for vocations should be inserted in the general intercessions.

APR 25

*Feast of St. Mark the Evangelist*

- **GLORIA**

## LOOKING AHEAD

**ASCENSION OF THE LORD** (Sunday, May 12)

**PENTECOST** (Sunday, May 19)

**CORPUS CHRISTI** (Sunday, June 2) Please plan your parish's Eucharistic Procession to be on or around the Solemnity.

## ARS CELEBRANDI

### THE SPRINKLING RITE

*This article is reprinted from the September 2022 edition of With Humble Spirit.*

Before the liturgical reform of the Second Vatican Council, the solemn Sunday Mass was often preceded by a sprinkling rite. While the chants of *Asperges* or *Vidi Aquam* were sung, holy water sprinkled on the people reminded them of their baptism and prepared them for the Holy Mass.

In the reform of the Missal, this rite was kept as an appendix to be used "From time to time on Sundays, especially in Easter time..." (GIRM 51). The reform of the rite did several things. The revision made it not routine for every solemn Sunday Mass but suggested it be used more occasionally. It inserted the rite into the Mass itself, following the entrance chant and the greeting. And it included a blessing of water (and salt) within the rite itself so that a stronger connection might be made between the blessing and the people who are sprinkled.

When should the sprinkling rite be used, then? As indicated in the rubrics, it may only be used on Sundays, and an emphasis is placed on the Sundays in Easter. Other Sundays might suggest its use as well, for example, the Baptism of the Lord (if celebrated on a Sunday). Circumstances might suggest its use as well, for example the need to replenish Holy Water in the fonts or in a receptacle. Finally, it might be appropriate to make it a regular and recurring part of the liturgical life of a parish, occurring monthly or quarterly, for example.

The Sprinkling Rite may only be celebrated within Mass. Before Mass, one or several holy water buckets (aspersoria) filled with unblest water along with aspergilla should be prepared near the presider's chair. If salt is to be blessed and mixed with the water, it should also be placed in a separate container nearby.

After the priest at the chair makes the Sign of the Cross and greets the people, he begins the Sprinkling Rite. The structure includes an invitation to prayer, the prayer of blessing of the water, the prayer of blessing of the salt and the mixing (if salt is used), the sprinkling, and a prayer which is similar to the absolution prayer after the penitential act.

A few notes about each. The invitation to prayer may be adapted using "these or similar words" ("Rite for the Blessing and Sprinkling of Water" #2). The other prayers, however, may not. There are three options for the prayer of blessing including one exclusively for use in Easter time. Each prayer is prayed with hands joined (not extended over the water), and the sign of the cross is made over the water when indicated in the text by the red cross.

The mixing of salt is optional for use "where the circumstance of the place or the custom of the people suggest" ("Rite for the Blessing and Sprinkling of Water" #3) that it occur. No further clarification on these criteria seem available. However, if it is used, the salt is blessed then poured into the water afterwards, "without saying anything." Traditionally, salt was poured in making the sign of the cross.

## DEACON MCs FOR CONFIRMATION MASSES WITH ARCHBISHOP COAKLEY

10 men will be assisting as Deacon-MCs for Confirmation Masses with Archbishop. This ministry, noted in my update letter on MCs, will be of great assistance to Archbishop Coakley as he celebrates confirmation at the many parishes of the Archdiocese. These Deacon-MCs have been selected and trained to act as cooperators with the parishes in assisting Archbishop on the day of the confirmation. They will

- Either drive the Archbishop or arrive early to understand the plan for the Confirmation Mass, help set up as necessary, and meet all those responsible for the liturgy.
- Ensure the Archbishop is prepared and act as a liaison with the parish staff to prepare for the Mass.
- Assist in the Mass as Master of Ceremonies (bringing his own vestments), particularly in direct assistance to Archbishop with his pontificals (miter and crozier)
- Pack up and clean up after the confirmation Mass

These Deacon-MCs are meant to be helpful collaborators and are not intended to replace any part of your usual confirmation preparation process. Nor are they envisioned to serve in the liturgy in the typical ways deacons do. They will not be proclaiming the gospel, preparing the altar, or distributing communion. I ask you to please welcome them and collaborate with them in our common ministry.

If you have any questions or concerns about this extension of the MC ministry, please contact me at [Zachary.boazman@archokc.org](mailto:Zachary.boazman@archokc.org). Unfortunately, I cannot guarantee this will all go smoothly this year, but as we start up, I want to hear from you your concerns, insights, and experiences.

The sprinkling follows the blessing(s), and the rubrics are specific that first the priest sprinkles himself. Traditionally, this occurs by making the sign of the cross with the aspergillum as if with the hand, touching it to the forehead, the chest, and each shoulder. Then the priest sprinkles the ministers, then the clergy, and then the people. He may move through the church, "If appropriate" ("Rite for the Blessing and Sprinkling of Water" #4). The rubrics do not indicate the assistance of other clergy or ministers for this; nonetheless, in larger churches, that is often the practice. Several options for chants are given to be used during the sprinkling itself.

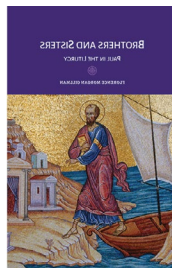
The sprinkling is concluded by a prayer which is similar in content to the "absolution" prayer which follows the Penitential Act. The missal should be prepared for the priest to pray this immediately when he returns to the chair to assist the flow of the liturgy.

The sprinkling rite replaces the Penitential Act. However, as the rubrics indicate, it seems to replace the Kyrie eleison as well. Thus, if the Gloria is said at the Sunday Mass (i.e., a Sunday Mass not in Advent or Lent) then it follows immediately after this prayer.

In conclusion, the sprinkling rite should be considered as an option on occasional Sundays throughout the year, especially in Easter Time, best used in moderation. Like the options for the Penitential Act, it must be well prepared and communicated with the musicians and other ministers who will be assisting. However, it can be a beautiful and powerful reminder of our baptism and a liturgical reminder of the efficacy of Holy Water.

*Zachary M. Boazman*

## RESOURCES FROM OUR OFFICE



### Brothers and Sisters Paul in the Liturgy

**Florence Morgan Gillman**

*Brothers and Sisters: Paul in the Liturgy* will enrich appreciation of Paul and offer a sharper lens through which to interpret his words proclaimed in the liturgy. These passages ground our faith in the beliefs and practices of the first followers of Christ and have shaped Christian life throughout the ages. Florence Morgan Gillman's exposition brings us Paul as an evangelizing man of action and introduces to us the coworkers, opponents, and communities that were part of his mission. Lectors, readers, and homilists will gain confidence and insight from this context of his sometimes-controversial legacy. This book invites them, and all who hear the Word, to bring Paul's passion for the Gospel to their ministry. This new addition to the Liturgy and the Bible series will help preachers, readers, and lectors understand St. Paul's theology and pastoral work so they can effectively relay his message to the assembly.

## CONTACT US

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