

# WITH HUMBLE SPIRIT

MAY 2024

## CALENDAR NOTES

MAY 3

*Saints Philip and James, Apostles*

- **GLORIA**

MAY 5

*Sixth Sunday of Easter*

- **READINGS:** It is permitted to read the Second Reading and Gospel for the 7<sup>th</sup> Sunday of Easter (cf. Lectionary 60).

MAY 9

*Thursday after the Sixth Sunday of Easter*

**NB:** in the Roman Missal, the propers for this Mass are printed after the Mass for the Ascension of the Lord.

MAY 10

- **NOVENA TO THE HOLY SPIRIT:** Novena prayers should begin this day, 9 days before Pentecost.

MAY 12

*Ascension of the Lord*

- **ASCENSION OF THE LORD:** The observance of the Ascension of the Lord is transferred to Sunday in the Archdiocese of Oklahoma City. All Masses said in the evening of Saturday, May 11 use the antiphons and orations from “At the Vigil Mass.” In all Masses said Sunday, May 12, texts are from “At the Mass during the Day.”
- **MOTHER’S DAY:** The prayer over the people found in the Book of Blessings might be said (cf. BB #1728).

MAY 14

*Saint Matthias, Apostle*

- **GLORIA**

MAY 19

*Pentecost Sunday*

- **VIGIL:** On May 18, the Vigil Mass of Pentecost must be celebrated in the evening. The Extended Form is optional, but a beautiful option if properly executed. Read [here](#) for more details.
- **SEQUENCE:** the Sequence “Veni Sancte Spiritus” (NOT “Veni Creator Spiritus”) is obligatory and may not be omitted on Pentecost Sunday; however, it may be omitted at the Vigil Mass.
- **DISMISSAL:** the “Alleluia, Alleluia” is read to the dismissal to mark the end of the Easter Season.

MAY 20

*Blessed Virgin Mary, Mother and the Church*

- The orations for this Mass are found in the Votive Masses (#10B), and a printout of the readings may be found here in [English](#) and in [Spanish](#).

## ARS CELEBRANDI

### GUIDELINES FOR MULTILINGUAL MASSES

The following is taken from the USCCB’s “Guidelines for a Multilingual Celebration of Mass,” section “B. Norms for Specific Rites During Mass.” [Click here for the full article.](#)

**The Introductory Rites** – The introductory rites of Mass have as their purpose “to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily” (GIRM, no. 46). Therefore, every effort should be made to create this disposition in those assembled. (a). The choice of processional music, introductory greetings and of music for the penitential intercessions and the Gloria can elicit an awareness of the cultural and linguistic diversity of those gathered for the liturgy. (b). The invitation to pray before the Collect can be given in the diverse languages spoken by those assembled. The Collect itself should be prayed in one language to preserve its integrity.

**The Liturgy of the Word** – “When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel.

“Therefore, the readings from the Word of God are to be listened to reverently by everyone, for they are an element of the greatest importance in the Liturgy. Although in the readings from Sacred Scripture the Word of God is addressed to all people of whatever era and is understandable to them, a fuller understanding and a greater efficaciousness of the word is nevertheless fostered by a living commentary on the word, that is, by the Homily, as part of the liturgical action” (GIRM, no. 29).

In order that the Sacred Scriptures can be heard with reverence and understood by all, attention should be given to the language(s) in which they are proclaimed and commented upon in the homily.

a. One or both of the readings preceding the Gospel should be proclaimed in the language understood by the majority of those assembled. If two readings are to be proclaimed, one may be proclaimed in another language appropriate to those assembled. As a suggestion, since the first reading and the Gospel normally have similar themes, these could be proclaimed in different languages so that each group can hear at least some of the primary themes from the Sacred Scriptures of the day.

b. Printed booklets which provide translations of the Sacred Scripture readings have proved helpful and should be continued. Providing a brief commentary in these booklets could be effective, such as the one-sentence that the Lectionary itself provides.

c. In multilingual Masses the Responsorial Psalm

may be divided into different languages, which could be an enriching experience. Including translation of the verses has proven effective. The language used would preferably (though not necessarily) be the same language as the first reading, since the Psalm in some way responds to it, and this would show the relationship more clearly. The refrain used with the Psalm should be the same language as the Psalm or multilingual.

d. The Gospel, which Christ himself proclaims, may be read in more than one language in its entirety. There is long and varied precedent for this, from the Papal liturgies chanting in both Latin and Greek because of the ancient bilingual character of the city, to various Eastern Churches (some of which proclaim the Gospel in two or more languages), to the Extraordinary Form in which the Gospel is chanted in both Latin and the vernacular. If this is done, then the procession, introduction and incensation should only be done once. At the conclusion of the proclamation in the first language, a minister should immediately proceed to the proclamation of the text in the next language. The conclusion is said only once and in the last language used. A well-crafted bilingual/multilingual Alleluia verse could be helpful. It is not recommended that the Gospel be broken into different sections for different languages.

e. The homily, ordinarily, should be preached in the language understood by the majority. A short summary may be given in other languages. The homilist may reflect the same theme in his summary while incorporating a different development or cultural illustration.

f. Several options for the Universal Prayer are available:

i. The invitation to each of the petitions could be given in the various languages understood by those assembled (e.g., "Let us pray for the Church" and "Let us pray for the sick," etc.). Following each invitation, a silent pause will allow for the assembly to unite in prayer for particular concerns. The

conclusion to each intercession could then be spoken or sung in the same language throughout to allow for the consistent, flowing pattern of the response among the assembled.

ii. Or, each petition could be said or sung in a different language, each with a common response, e.g., Kyrie eleison or Te rogamus audi nos or Domine, exaudi nos, etc. This would eliminate the repetitiveness of the invitation in several languages for each petition.

iii. Or, the first part of the petition could be given in one language and the second part (the assembly's response) be given in another.

### The Liturgy of the Eucharist

a. Preparation of the Gifts. "At the beginning of the Liturgy of the Eucharist the gifts which will become Christ's Body and Blood are brought to the altar" (GIRM, no. 73). These gifts of bread and wine, as well as gifts for the Church or the poor brought by the faithful or collected at Mass, are appropriate.

b. Eucharistic Prayer. To preserve the integrity of the Eucharistic Prayer, the whole of the Priest's parts of the Prayer (from Preface through Doxology) should be in the same language. The acclamations proclaimed by the assembly could be either multilingual or in the language of the Eucharistic Prayer.

c. Communion Rite. Because the Lord's Prayer is common to all Christians, members of the assembly may be invited to recite the prayer in his or her own language simultaneously with others. Otherwise, to preserve the integrity of the Communion Rite, it should be conducted in one language (different from that of the Eucharistic Prayer). The Agnus Dei acclamation could be either multilingual or in the language of the rest of the Communion Rite.

**The Concluding Rites** – When the more solemn forms of blessing are chosen, each of the blessing prayers may be given in alternating languages appropriate to those assembled.

[USCCB Secretariat for Divine Worship](#)

## CALENDAR NOTES, CONT'D

MAY 26

*Most Holy Trinity*

MAY 27

- **MEMORIAL DAY:** Mass "for Peace and Justice," (VN #30A or B) may be fitting in cases of pastoral advantage.

MAY 31

*Visitation of the Blessed Virgin Mary*

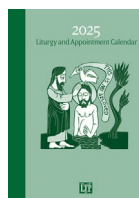
- **GLORIA**

### LOOKING AHEAD

**CORPUS CHRISTI** (Sunday, June 2) Please plan your parish's Eucharistic Procession to be on or around the Solemnity. Valuable planning resources can be found [online](#). This is ongoing effort of the Eucharistic Revival.

June 1 **DIACONATE ORDINATION**  
June 29 **PRIESTHOOD ORDINATION**

## RESOURCES FROM OUR OFFICE



### Liturgy and Appointment Calendar 2025

This calendar helps you celebrate the liturgy each day! It works like a mini-ordo—each day includes the liturgical observance (such as the First Sunday of Advent or the Memorial of Our Lady of Sorrows), citations for the readings from the

Mass of the day, the proper liturgical colors, and the Psalter for the Liturgy of the Hours.

The calendar also includes other Catholic events and observances such as holydays of obligation, First Friday and First Saturday devotions, Catechetical Sunday, and more! Common secular and other non-Christian religious observances are noted as well.

In recognition of the 1700th anniversary of the Council of Nicaea, this year's calendar includes passages from the Nicene Creed and various reflections pertaining to the faith we profess each Sunday.

## CONTACT US

**VERY REV. STEPHEN BIRD, DIRECTOR**

[sbird@archokc.org](mailto:sbird@archokc.org)

**REV. ZACHARY BOAZMAN, ASSOCIATE DIRECTOR**

[zachary.boazman@archokc.org](mailto:zachary.boazman@archokc.org)

**MR. MICHAEL SCOTT, ADMINISTRATIVE ASSISTANT**

[msscott@archokc.org](mailto:msscott@archokc.org)



Go Make Disciples

**DIVINE WORSHIP**

ARCHDIOCESE OF OKLAHOMA CITY