Comprehensive Liturgical Training
Setting the Stage for Change

• The Liturgy is the Church’s – no individual’s
  • “The regulation of the Sacred Liturgy depends solely on the authority of the Church, which rests specifically with the Apostolic See and according to the norms of law, with the Bishop.” (RS 14, 2004)
• Since the eucharistic liturgy is essentially an actio Dei which draws us into Christ through the Holy Spirit, its basic structure is not something within our power to change, nor can it be held hostage by the latest trends. (SaC 37, 2007)
Setting the Stage… cont.

• The Liturgy is the Church’s – no individual’s
• It must be lamented that, especially in the years following the post-Conciliar liturgical reform, as a result of a misguided sense of creativity and adaptation, there have been a number of abuses which have been a source of suffering for many.” (RS 30, 2004)
Setting the Stage… cont.

• The Liturgy is the Church’s – no individual’s
  • “From the eucharistic centre arises the necessary openness of every celebrating community, of every particular Church. By allowing itself to be drawn into the open arms of the Lord, it achieves insertion into his one and undivided body. Consequently, in the celebration of the Eucharist, the individual members of the faithful find themselves in their Church, that is, in the Church of Christ” (SaC 15, 2007)
Why the Changes to the Missal?

• First, we review what happened in the past.
  • Vatican II – Called for a new Missal
  • Sacrosancto Concillium – 1963
• New Order of Mass takes shape and is issued to the world – 1969
• Translation takes place and is approved – 1973
• Order of Mass is updated twice (1975, 2000)
  • An English revision to the 2\(^{\text{nd}}\) edition is approved but is never used. (1985)
• Third Typical Edition is translated (2002-2009)
Nota bene

• English is a standard in the world… one of the most used texts within the Church
• Church’s understanding of English has changed
  • Before John Paul II
    • No pope had ever spoken English
    • No Prefect of Divine Worship had ever been a native speaker (Arinze, Nigeria)
  • This has continued under Benedict XVI
    • Also speaks English
    • Has several English speaking Cardinals in his close circle of advisors.
Why these new Changes?

• For promoting and elucidating active participation, the recent renewal of the liturgical books according to the mind of the Council fostered acclamations of the people, responses, psalmody, antiphons, and canticles, as well as actions or movements and gestures, and called for sacred silence to be maintained at the proper times, while providing rubrics for the parts of the faithful as well… the power of the liturgical celebrations does not consist in frequently altering the rites, but in probing more deeply the word of God and the mystery being celebrated. (RS 39, 2004)
It’s all about Love

• Like the rest of Christian Revelation, the liturgy is inherently linked to beauty: it is veritatis splendor. The liturgy is a radiant expression of the paschal mystery, in which Christ draws us to himself and calls us to communion. As Saint Bonaventure would say, in Jesus we contemplate beauty and splendour at their source. This is no mere aestheticism, but the concrete way in which the truth of God's love in Christ encounters us, attracts us and delights us, enabling us to emerge from ourselves and drawing us towards our true vocation, which is love.

(Sac, 35, 2007)
Liturgicam Authenticam

• Continuation of the efforts begun in the area of Biblical studies which was jumpstarted by Pope Leo XIII in 1893!
• Pope Pius XII
  • 1943 – Divino Afflante Spiritu
  • 1947 – Mediator Dei
    • Referenced Heavily in SC at Vatican II
• Pope John Paul II – 2001
  • The heart of the Instruction is a fresh exposition with a reflective tone of principles that should govern the vernacular translation of liturgical texts.
Standard’s for Translations

• The vocabulary chosen for liturgical translation must be at one and the same time easily comprehensible to ordinary people and also expressive of the dignity and oratorical rhythm of the original: a language of praise and worship which fosters reverence and gratitude in the face of God’s glory. (LA, 2001)
• At the same time, it must be acknowledged that while liturgical prayer is formed by the culture which practices it, it is also formative of culture, so that the relationship is not merely passive. As a result, liturgical language can be expected to diverge from ordinary speech, as well as to reflect its better elements. (LA, 2001)
The Role of The Layity

• The celebration of the Mass, as the action of Christ and of the Church, is the center of the whole Christian life for the universal as well as the particular Church, and also for the individual faithful, who are involved “in differing ways according to the diversity of orders, ministries, and active participation… ‘For the common priesthood of the faithful and the ministerial or hierarchical Priesthood, though they differ in essence and not only in degree, are ordered to one another, for both partake, each in its own way, of the one Priesthood of Christ’.” (RS 36, 2004)
Laity cont.

• For the good of the community and of the whole Church of God, some of the lay faithful according to tradition have rightly and laudably exercised ministries in the celebration of the Sacred Liturgy. It is appropriate that a number of persons distribute among themselves and exercise various ministries or different parts of the same ministry. (RS 43, 2004)
Laity cont.

•...the duly instituted ministries of acolyte and lector... In addition to these are the other functions that are described in the Roman Missal, as well as the functions of preparing the hosts, washing the liturgical linens, and the like....

All, “whether ordained ministers or lay faithful, in exercising their own office or ministry should do exclusively and fully that which pertains to them”. In the liturgical celebration itself as well as in its preparation, they should do what is necessary so that the Church’s Liturgy will be carried out worthily and appropriately. (RS 44, 2004)
Laity cont.

• To be avoided is the danger of obscuring the complementary relationship between the action of clerics and that of laypersons, in such a way that the ministry of laypersons undergoes what might be called a certain “clericalization”, while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful. (RS 45, 2004)
•…Only out of true necessity is there to be recourse to the assistance of extraordinary ministers in the celebration of the Liturgy. Such recourse is not intended for the sake of a fuller participation of the laity but rather, by its very nature, is supplementary and provisional. (RS 151, 2004)
To Change is to Grow

• The eucharistic celebration is enhanced when priests and liturgical leaders are committed to making known the current liturgical texts and norms, making available the great riches found in the General Instruction of the Roman Missal and the Order of Readings for Mass. Perhaps we take it for granted that our ecclesial communities already know and appreciate these resources, but this is not always the case. These texts contain riches which have preserved and expressed the faith and experience of the People of God over its two-thousand-year history. (SaC, 2007)
Where do we go?

• The Second Vatican Council rightly emphasized the active, full and fruitful participation of the entire People of God in the eucharistic celebration…
• …the word "participation" does not refer to mere external activity during the celebration. In fact, the active participation called for by the Council must be understood in more substantial terms, on the basis of a greater awareness of the mystery being celebrated and its relationship to daily life. (SaC 52, 2007)
How do we Pray?

• Priest is the Head
  • In persona Christi Capitis (Lumen Gentium)
    • Priest offers prayers and the Mass on and for your behalf
  • All are joined to this prayer and all are to coordinate their prayers and efforts to support this prayer.
  • All are brought into communion, through this prayer and of course in the partaking of the ONE bread and ONE body that is Christ.
Prayer

• Therefore, as we each desire to assist at the celebration of this Sacred Mystery of our redemption, the Eucharist must be the solid and firm foundation of our life. Everyone who is able should spend one hour each week praying with our Lord present in the Eucharist. (Liturgical Manual pg 10-11, 2007)
Particular Roles

• Lectors
  • The reprobated practice by which Priests, Deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce, must cease. For in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy. (RS 59, 2004)
Particular Roles

• Musicians
  • The *reprobated* practice by which Priests, Deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce, *must cease*. For in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy. (RS 59, 2004)
Particular Roles

• Musicians
  • Persons designated for the ministry of psalmist should possess “the ability for singing and a facility in correct pronunciation and diction.” As one who proclaims the Word, the psalmist should be able to proclaim the text of the Psalm with clarity, conviction, and sensitivity to the text, the musical setting, and those who are listening. (Sing To the Lord, 35)
Particular Roles

• Musicians
  • When the choir is not exercising its particular role, it joins the congregation in song. The choir’s role in this case is not to lead congregational singing, but to sing with the congregation, which sings on its own or under the leadership of the organ or other instruments. (STL, 31)
  • This is typical, unless the choir is singing a motet, et al (cf STL, 30)
Particular Roles

• Musicians
  • “At times, it may be appropriate to use a modest gesture that invites participation and clearly indicates when the congregation is to begin, but gestures should be used sparingly and only when genuinely needed… When, however, a congregation is singing very familiar responses, acclamations, or songs that do not include verses for the cantor alone, the cantor need not be visible.” (STL, 38, 39)
Particular Roles

• Musicians
  • As the priest receives the Body of Christ, the cantor should ask everyone to please stand for the Communion Procession. The cantor may also word the request so that it includes the hymn and page number. (LM page 11)
    • REVISE TEXT: “After the celebrant receives the Blood of Christ… the cantor may ask…”
Particular Roles

• Extraordinary minister of Holy Communion
  • This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not “special minister of Holy Communion” nor “extraordinary minister of the Eucharist” nor “special minister of the Eucharist”, by which names the meaning of this function is unnecessarily and improperly broadened. (RS 156)
Particular Roles

• Extraordinary minister of Holy Communion
  • They may also exercise this function at eucharistic celebrations where there are particularly large numbers of the faithful and which would be excessively prolonged because of an insufficient number of ordained ministers to distribute Holy Communion. This function is supplementary and extraordinary. (CNO Article 8, 1997)
Extraordinary minister of Holy Communion
• To avoid creating confusion, certain practices are to be avoided and eliminated where such have emerged in particular Churches:
— the habitual use of extraordinary ministers of Holy Communion at Mass thus arbitrarily extending the concept of "a great number of the faithful". (CNO Article 8 § 2)

• In other words… use them if you truly need them…
Particular Roles

• Extraordinary minister of Holy Communion
• To be avoided is the danger of obscuring the complementary relationship between the action of clerics and that of laypersons, in such a way that the ministry of laypersons undergoes what might be called a certain “clericalization”, while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful. (RS 45)
Particular Roles

• Extraordinary minister of Holy Communion
  • If someone presents themselves who is not Catholic, you cannot give them communion.
  • If they desire a blessing, you shall say:
    • “May God Bless You”
    • You will not make any gestures with your hands or touch anyone.
  • The Liturgy Manual Page 20 says
    • “Under no circumstances should an EMHC make the sign of the Cross upon them or lay one’s hand on their head in blessing.”
Particular Roles

• EMHC/Sacristans
  • Liturgy Manual Change Suggestion
    • EMHC check in as Liturgy Manual says – 15 minutes before Mass.
      • Then go be seated, and pray.
    • All EMHC’s/Sacristans come back to Sacristy @ 5 minutes before Mass.
      • At this point the Sacristan can know who is there and who is not and is able to make any necessary changes, rather than having to keep tabs on people while trying to set up for Mass.
Particular Roles

• Sacristans/Ushers
  • Do as much prep as possible before Mass begins.
  • Should not have to wait for Mass to start to count hosts or pour wine.
  • If you are attending the Mass you are assisting at, then you have to attend...
    • You cannot spend half of it walking around the building or in and out of the Sacristy.
  • Please keep all sacristy doors to sanctuary closed at all times.
    • There are windows to safeguard against protocol concerns, but the door is to protect against noise.
Particular Roles

• All
  • To be avoided is the danger of obscuring the complementary relationship between the action of clerics and that of laypersons, in such a way that the ministry of laypersons undergoes what might be called a certain “clericalization”, while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful. (RS 45)
    • Also mentioned in the Liturgy Manual page 20.
Summary

• All of this is about right worship to our Lord.
  • Creating a solemn, prayerful, unified worship opportunity for ourselves and those to whom we serve.
Questions

•???

•Primary Documents Consulted:
  • Sing to the Lord – USCCB (STL)
  • Liturgical Manual for all who assist at the Sacred Liturgies Fr. David Hasser (2007) (LM)
    • Feb 2011 for St. Joan of Arc
  • Redemptionis Sacramentum, (March 2004) (RS)
  • Sacramentum Caritatis, (February 2007) (SaC)
  • Instruction On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of the Priest (1997) (CNO)
  • Sacrosanctum Concilium (1962) (SC)
  • Code of Canon Law (1983) (CIC)
  • Liturgiam authenticam (2001) (LA)