

# DIVINE WORSHIP NEWSLETTER



*Sacristy Crucifix  
Pastoral Center Chapel*

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# Introduction

Welcome to the fourth Monthly Newsletter of the Office of Divine Worship of the Archdiocese of Portland in Oregon. We hope to provide news with regard to liturgical topics and events of interest to those in the Archdiocese who have a pastoral role that involves the Sacred Liturgy. The hope is that the priests of the Archdiocese will take a glance at this newsletter and share it with those in their parishes that are interested in the Sacred Liturgy. This Newsletter will be eventually available as an iBook through iTunes but for now it will be available in pdf format on the Archdiocesan website. It will also be included in the weekly priests' mailing. If you would like to be emailed a copy of this newsletter as soon as it is published please send your email address to Anne Marie Van Dyke at [amvandyke@archdpdx.org](mailto:amvandyke@archdpdx.org) just put DWNL in the subject field and we will add you to the mailing list.

In this issue we start a new regular feature which will be an article from the **Office of Liturgical Celebrations of His Holiness**. Under the guidance of Msgr. Guido Marini, the Holy Father's Master of Ceremonies, this office has commissioned certain studies of interest to Liturgists and Clergy. Each month we will publish an article or an extract which will be of interest to our readers.

If you have a topic that you would like to see explained or addressed in this newsletter please feel free to email this office and we will try to answer your questions and treat topics that interest you and perhaps others who are concerned with Sacred Liturgy in the Archdiocese.

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## CHAPTER 1

# GENUFLECTIONS AT HOLY MASS

Recently this Office has been in discussion with some parishes about the gesture of the genuflection as a sign of reverence to the Most Blessed Sacrament during and outside of the celebration of Holy Mass. The General Instruction of the Roman Missal (GIRM) describes a genuflection as bending the right knee to the ground as a sign of reverence reserved for the Blessed Sacrament “as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil”. (GIRM 274)

A common question asked of this Office is: “Should the ministers genuflect as they enter the sanctuary?” Some would quote the GIRM on the section concerning Mass with a Congregation #122 which states that “On reaching the altar, the priest and ministers make a profound bow.” This instruction seems to be quite clear as to the actions of the ministers however we must then look at the chapter entitled **IV. SOME GENERAL NORMS FOR ALL FORMS OF MASS (273-287)**. These general norms would obviously be operative at all the Masses previously described in the GIRM and would be considered binding. The GIRM (274) states: “If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers **genuflect when they approach the altar and when they depart from it**, but not during the celebration of Mass itself.”

The GIRM continues in the same section: “Otherwise all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting.”

If there is a deacon carrying the Book of the Gospels in the procession we read in the GIRM that: “When he reaches the altar, if he is carrying the Book of the Gospels, he omits the sign of reverence and goes up to the altar.” (173)



*In summary then: If the Blessed Sacrament is present in the Sanctuary the **ministers should genuflect** when they approach the altar and when they leave the altar. The ministers carrying the cross and candles bow instead of genuflecting. The Deacon of the Word omits any sign of reverence and takes the Book of the Gospels to the altar. The GIRM also states that: “Otherwise all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession.”(274) This would be clear that those who are not in the sanctuary (at the altar) should genuflect when passing before the Blessed Sacrament reserved in the tabernacle. This could be reasonably interpreted that those entering the sanctuary (approaching the altar) for some ministry (e.g. lector, Extraordinary Minister of Holy Communion) should genuflect at they approach and depart from the altar. The venerable tradition of the faithful genuflecting to the Blessed Sacrament when they arrive in the church for Mass and depart should obviously be maintained and encouraged. “No one who enters a church should fail to adore the Blessed Sacrament, either by visiting the Blessed Sacrament Chapel or at least by genuflecting. Similarly, those who pass before the Blessed Sacrament, except when they are walking in procession.” (Ceremonial of Bishops #71)*

## Ash Wednesday - February 14

Lent is ordered to preparing for the celebration of Easter, since the Lenten liturgy prepares for celebration of the Paschal Mystery both catechumens, by the various stages of christian initiation, and the faithful, who recall their own baptism and do penance. The forty days of Lent run from Ash Wednesday up to but excluding the Mass of the Lord's Supper. From the beginning of Lent until the paschal vigil, the Alleluia is not said.

It should be noted that according to the Table of Liturgical Days given in the Roman Missal that Ash Wednesday is a day of high precedence coming after only the Sacred *Triduum*, Christmas Day, Epiphany, Ascension and Pentecost; and then the Sundays of Advent, Lent and Easter.

On Ash Wednesday, the beginning of Lent, which is observed everywhere as a fast day, ashes are distributed. During the Mass for Ash Wednesday the Penitential Act is omitted since the Distribution of Ashes takes its liturgical place and thus after the Greeting the priest says the Collect.

After the Homily the priest blesses the ashes and distributes them. The Ashes are "made from the olive branches or branches of other trees that were blessed the previous year." (Roman Missal)

The blessing of the ashes may only be celebrated by a Priest or a Deacon however lay people may assist in the imposition of the ashes where there is a genuine need. This is especially appropriate in pastoral ministry the homebound. (Cf. Book of Blessings)



The Roman Missal states that the priest places ashes on the head of all those present who come to him, and says to each one:

**Repent, and believe in the Gospel.**

or

**Remember that you are dust, and to dust you shall return.**

The blessing and distribution of ashes may also take place outside Mass. In this case, the rite is preceded by a Liturgy of the Word, with the entrance antiphon, the collect, and the readings with their chants as at Mass. Then there follow the Homily and the blessing and distribution of ashes. The rite is concluded with the Universal Prayer, the Blessing, and the Dismissal of the Faithful.

## CHAPTER 3

# THE CHOICE OF HOLY MASS



*The General Instruction of the Roman Missal (GIRM) contains a section detailing the possibilities of the various Mass formulas which can be used at different celebrations throughout the liturgical year. Chapter VII of the GIRM states that the “pastoral effectiveness of a celebration....will be achieved by appropriate use of the many possibilities.” Depending on the Feast or the Liturgical season the priest has choices with regard to the celebration. We explain some of the options available to those who are planning liturgies, specifically the prayers of the Mass. If you are preparing the Missal for the celebration of Mass it is always a good idea to check with the celebrant beforehand to determine the correct choice of Mass and its parts.*

During the season of Advent this office has received a few calls with questions regarding the options of the Mass to be used when Memorials occur on the weekdays of Advent.

The GIRM states that on Sundays, weekdays of Advent, Christmas, Lent and Easter and on Feasts and Obligatory Memorials, the priest must follow the calendar of the church where he is celebrating.

The choices really come to the fore on the days when **Optional Memorials** are permissible. Here are the basic considerations for choosing the Mass:

- a) On the weekdays of Advent from 17-24 December, on days within the Octave of Christmas and Holy Week the Mass texts for the current liturgical day must be used: but the Collect may be taken from an Optional Memorial inscribed in the General Calendar. (On these days Violet vestments would be worn.) On weekdays of Easter Time all the Memorials of Saints may be celebrated in full.
- b) On weekdays of Advent before 17 December, on weekdays of Christmas from 2 Jan and on weekdays of Easter Time, either the Mass of the weekday or the Mass of the Memorial may be chosen.
- c) On weekdays of Ordinary time, there may be chosen either the Mass of the weekday or the Mass of an Optional Memorial, or the Mass for another Saint that appears in the Martyrology for that day, or a Mass for Various Needs or a Votive Mass.

With regard to the Orations used at Mass the GIRM also notes that on Memorials of Saints, the proper Collect is said or if this is lacking one from the Common is used. The other prayers unless proper are taken from the Common or from the weekday of the current time of the year.

On the weekdays of Ordinary time the prayers can be taken either from the preceding Sunday or from another Sunday in Ordinary time. During the most important times of the year, provision is made by means of proper orations which exist for each weekday in the Missal.

## Excerpts from the Roman Missal

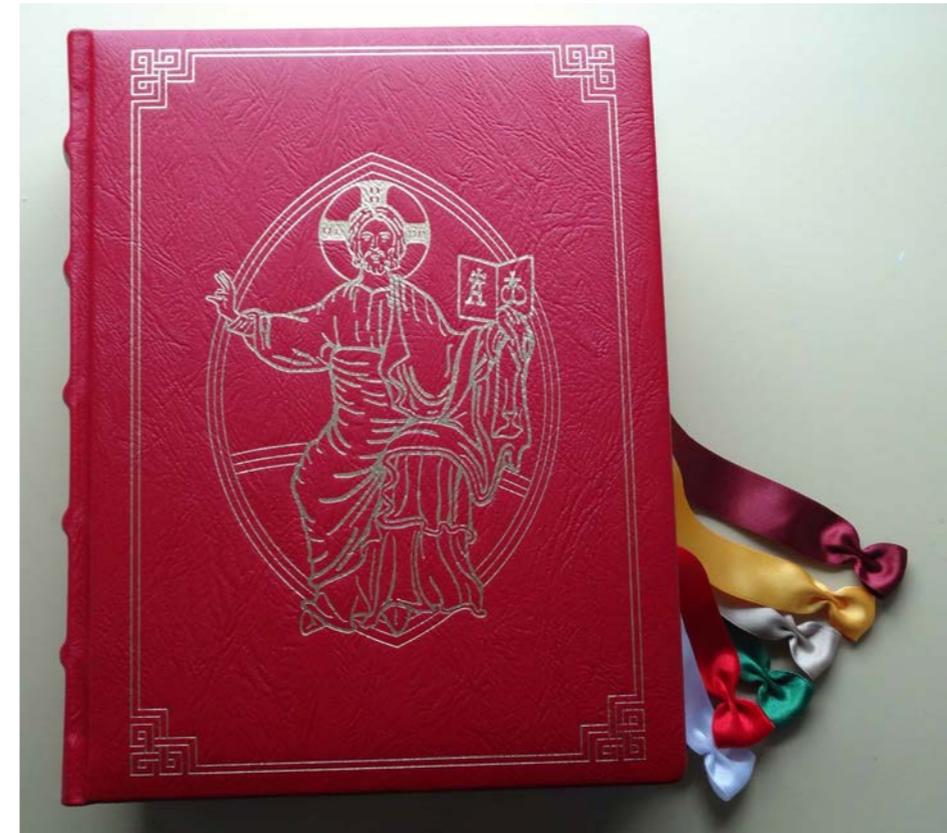
COMMONLY REFERRED TO AS THE BOOK OF THE CHAIR

In February 2018 some of the publishers of the Roman Missal will be publishing a new volume to their missal offerings called “Excerpts from the Roman Missal”. This book contains only the prayers that are needed by the priest at the presidential chair and hence it is also known as the ‘Book of the Chair’.

The book is apparently in response to the common criticism of the current Missal, that it is too large and heavy for altar servers to hold comfortably. So this new reduced version of the Missal contains only the necessary parts of the Mass the priest will use away from the altar and thus is about half the physical size and half the weight.

Currently there are two publishers which have advertised their intention to publish this new book; Catholic Book Publishing and Liturgical Press. These books will be offered in two or three different formats and range between \$85 and \$115. Details can be found on their respective websites.

These new books may be an attractive and practical addition to any parish sanctuary and may be more cost effective than gym memberships for the servers.



*The Roman Missal is the book containing the prescribed prayers, chants, and instructions for the celebration of Mass in the Roman Catholic Church. In 2002, Saint John Paul II introduced a new edition of the Missale Romanum (editio typica tertia, the ‘third typical edition’ [since the Second Vatican Council]) for use in the Church.*

*As the Church in the United States introduced the new edition of the Missal in late 2011, so too did much of the English-speaking world. In addition, the Missale Romanum, editio typica tertia was translated into other languages for use by the the Church in other countries. The process of implementing a new edition of the prayers of the Mass is not new, but has occurred numerous times throughout the history of the Church as the Liturgy developed and was adapted to particular circumstances to meet the needs of the Church.*

# The Beauty of Holy Mass

OFFICE OF DIVINE WORSHIP LITURGICAL TRAINING SERIES

Recently Msgr. Gerard O'Connor, the Director of the Office of Divine Worship presented a short day of reflection for the parish of Our Lady of Perpetual Help in Cottage Grove. The title of the presentation was "The Beauty of Holy Mass." The day appropriately started with Holy Mass and continued with this presentation aimed at bringing the participants to a greater understanding of the centrality of Holy Mass in the life of the catholic.

The presentation covered the structure of the Mass and the various parts of the Mass that change throughout the liturgical year. The call of Vatican II for a active participation of the faithful was discussed as well as how that active participation manifests itself in today's parishes.

Msgr. O'Connor explained the importance of Mass as the 'source and summit' of our Catholic faith using references from the documents of Vatican II and the testimony of the Church Fathers and the Saints throughout the ages.

The reflection followed the structure of Mass explaining the significance of the Introductory rites, the Liturgy of the Word, the Liturgy of the Eucharist and the Concluding rites. Each part of the Mass was described and explained in light of the doctrine of the Church and its liturgical practice over the course of the centuries.



The structure of the Eucharistic prayer was discussed along with its Preface prayer and its dialogue between the priest and the faithful. Many of the participants whilst obviously regular Mass attendees were appreciative of some new insights into the various parts of Mass and the deeper meaning which was conveyed.

In summary the presentation was a prayerful reflection upon the beauty of the central act of Catholic Worship allowing the participants to increase their devotion to the Mass.

Concluding the presentation Monsignor answered many question from the eighty or so participants. Questions were raised regarding the correct gestures of the faithful during Mass and the proper preparation for a more active participation in the Sacred Mysteries.

# Lent - Easter Liturgy Resource Pack 2018

The Lent - Easter 2018 Resource Pack brings together some of the resources available to parishes during this beautiful season in which we prepare for and then celebrate the Resurrection of the Lord. Many of these resources are readily available online but it was thought useful to put some of them in one place for parishes.

This document starts with some thoughts on Lenten Penance Services which include the Rite of Reconciliation for Several Penitents with Individual Confession.

The Stations of the Cross is a very popular devotion during the season of Lent. We include the Way of the Cross prepared by St. Alphonsus Liguori which can be personalized by individual parishes.

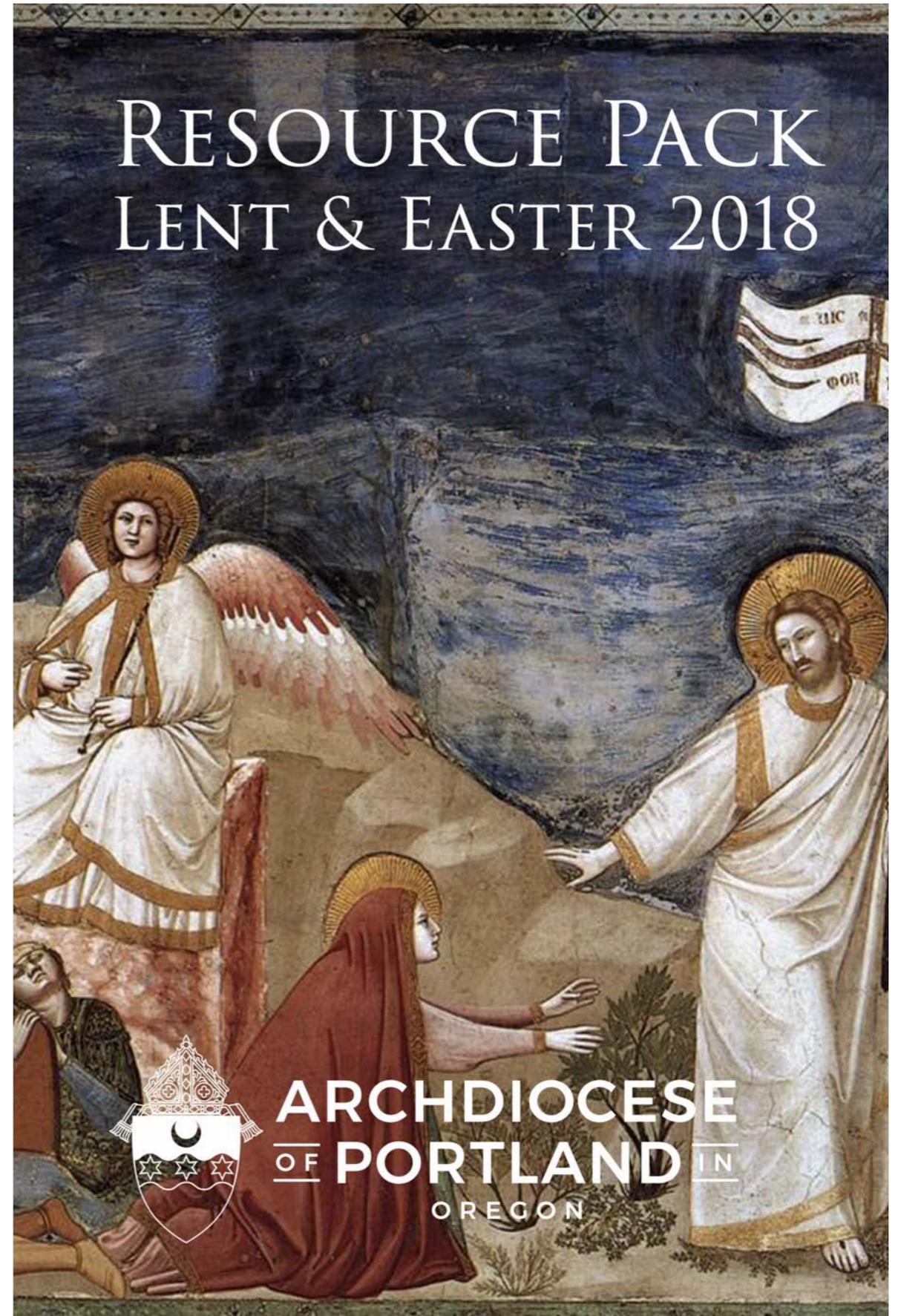
The Resource Pack also has two articles about some music of interest during the season of Lent.

We have also included a brief section at the beginning of this document on ideas for other parish activities for the Lent and Easter Seasons. It can be very fruitful to try some new ideas during the major seasons of our liturgical year. We hope that you might try something new this year and that this season will bring many graces to your parish. A link to an adaptable Tenebrae Service is included in this issue.

Also included in the pack is a flyer from the USCCB which contains a Pastoral Exhortation on the Sacrament of Penance and an article from the same authors entitled “How to Go to Confession.”

A printed copy of this Resource Pack from the Office of Divine Worship was included in the Lenten Tool Kit which was mailed to parishes by the Office of Pastoral Ministries just before Christmas. The pdf version includes the hyperlinks which will direct you to the other resources available.

The pdf version of this Resource Pack was included in the Dec 20 priests' mailing. If you missed it you can click [HERE](#) to see a copy.



## The Disposal of Sacred Objects

As Catholics, we are accustomed to having religious objects blessed, which signifies the permanent sanctification and dedication of an object for some sacred purpose. Once a religious object is blessed and dedicated for divine worship or veneration, it must be treated with reverence and must not be used in either an improper or profane way (cf. Code of Canon Law, #1171). **The basic rule for the disposition of these items is to burn or to bury them.**

Sacred relics of great significance and other relics honored with great reverence by the people cannot be alienated validly in any manner or transferred permanently without the permission of the Apostolic See. It is absolutely forbidden to sell sacred relics. (Cf. Code of Canon Law, # 1190). Special care should be taken to safeguard relics, in particular when a church or chapel is to be closed, or an altar which contains relics is no longer to be used.

Sacred objects and works of art that are no longer useful or needed, or that are worn out and beyond restoration, still deserve to be treated with respect.

Sacred objects or works of art that are still usable but are no longer needed, which belong to parishes, oratories, or chapels can be given to the Archdiocese of Portland, to other parishes, or to the missions. In disposing of such items pastors should consult the Office of Divine Worship.

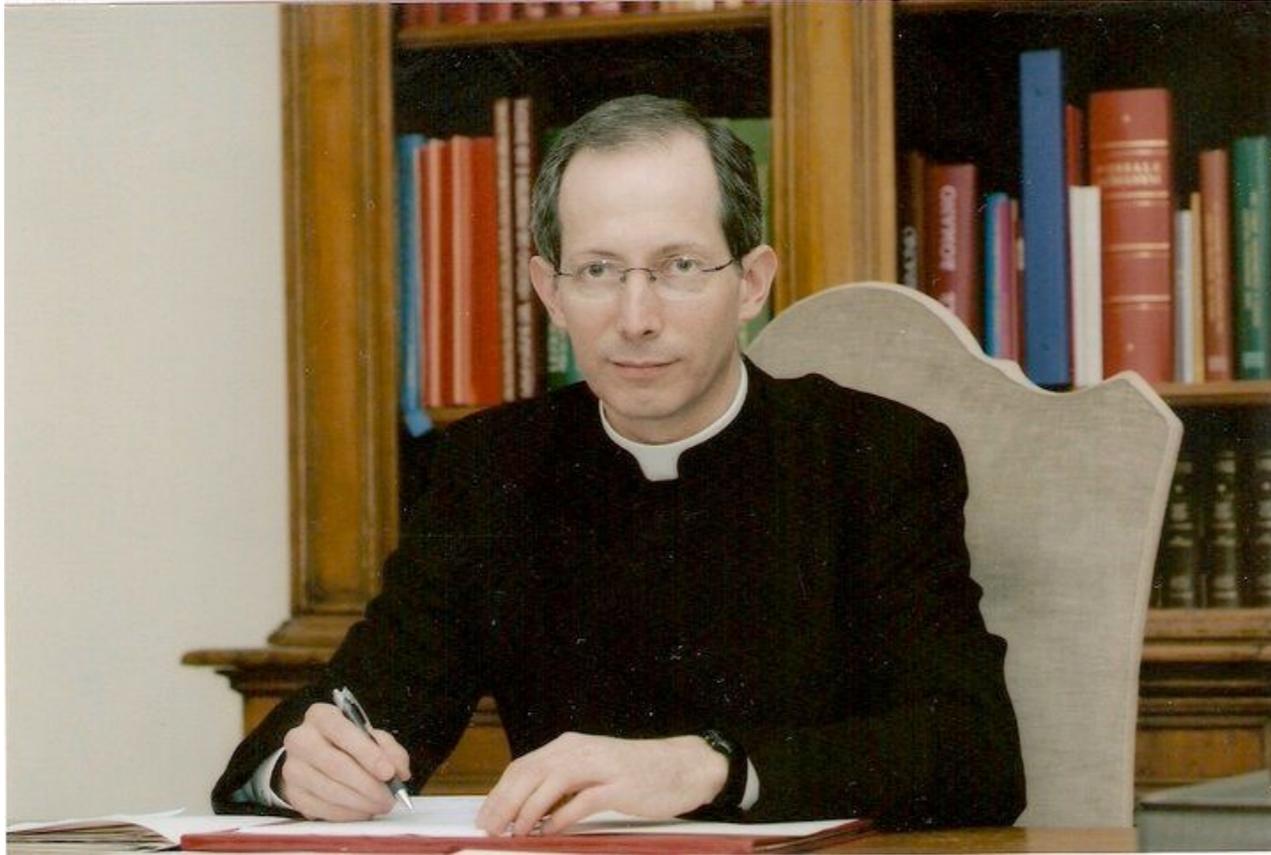
Sacred objects that are so damaged or worn that they cannot be repaired or put to some other appropriate use connected with worship have lost their consecration or blessing, and can be disposed of reverently through the traditional methods of burning or burial.

Images honored in a church with great reverence by the people cannot be alienated validly in any manner or transferred permanently without the permission of the Apostolic See. (cf. CIC 1190)

Objects of great artistic or historical value or those donated to the Church through a vow are not to be sold without special permission of the Apostolic See. When such objects are not to be sold but disposed of in some other way, the Archbishop should be consulted so that the concerns of donors and the requirements of canon law are fulfilled. When a privately owned object that is a sacramental—a rosary, scapular, medal, statue, palm, etc.—is so damaged or worn that it cannot be repaired or put to some other appropriate use connected with worship, it may be disposed of reverently through the traditional methods of burning or burial.

If you have religious items (e.g. sacred vessels, vestments, liturgical books) that are no longer needed you can pass them on to the Office of Divine Worship and it will arrange proper disposal. If these items can still be used we may offer them to another parish or send them to the missions, otherwise they will be burned or buried. Please feel to call this office with any questions.





*Il Maestro* - Msgr. Guido Marini is the Head of the Liturgical Celebrations Office of the Holy Father and the Pope's Chief Master of Ceremonies. In his role as the organizer of the various liturgies celebrated by Pope Francis both in the Vatican and abroad, Msgr. Marini presents a model for the Church's liturgy.

*In a now famous interview in October 2016 Msgr. Marini stated that "When a choir director and parish priest differ over liturgical music, the choir should follow in good faith the wishes of the priest for the sake of unity." He continued "There are situations where priests may not be giving completely correct guidance, he said, and there are directors that could be doing better. But in either case, conflict and division should be avoided and "humility and communion be truly safeguarded".*

*When it comes to celebrating the liturgy, "we should never fight," Monsignor Guido Marini told choir members, directors and priests. "Otherwise, we distort the very nature" of what the people of God should be doing during the Mass, which is seeking to be "one body before the Lord."*

*Each month we will publish an extract from various studies commissioned by the Pontifical Office of Liturgical Celebrations under the guidance of Msgr. Guido Marini, which will be of interest to those who are concerned with Sacred Liturgy.*

## CHAPTER 8

# SACRED MUSIC & THE PIPE ORGAN

Singing and beautiful music have provided an interface with the heights and depths of human emotion since time immemorial. However, where such are formative of the liturgy, their higher purpose is that of giving glory to God in worship which, inevitably, eclipses the noble but limited destiny fulfilled by a primary desire for polished performance. Since it is oriented towards God, above all, "the musical tradition of the universal Church is a treasure of inestimable value, greater than that of any other art. The main reason for this is that, as a combination of sacred music and words, it forms a necessary or integral part of solemn liturgy" (Catechism of the Catholic Church [CCC] 1156 and *Sacrosanctum Concilium* [SC] 112). The Old Covenant lay store, not only by psalms and hymns that remain central in Jewish and Christian liturgy, but by the different musical and symbolic registers of various musical instruments (CCC 1156). From a modern perspective, it is hard to establish what all of the instruments were, though a sense of their symphony can be absorbed by our appreciation of the versatility of a pipe organ which announces, so ably, the distinctive atmospheres of the liturgical year. One should never lose sight of the appeal of SC 120 in support of the particular esteem that should be afforded the pipe organ even when other instruments are permitted in the liturgy on the basis that they are suitable for sacred use.