



DIOCESE OF FORT WAYNE-SOUTH BEND
OFFICE OF WORSHIP
LITURGICAL NOTES

May 2008

Upcoming Holy Days of Obligation

- August 15 — The Assumption of the Blessed Virgin Mary
- December 8 — The Immaculate Conception of the Blessed Virgin Mary
- December 25 — Christmas
- January 1, 2009 — The Blessed Virgin Mary, Mother of God

* Please note that November 1st, All Saints Day, is **not** a holy day of obligation in 2008.

Weddings on November 1st: Although the Mass for All Saints must be used, one marriage reading may be substituted for marriages on Saturday, November 1st, since it is not a holy day of obligation this year.

Solemnity of the Most Holy Body and Blood of Christ

As noted in a previous mailing, the mandate for extraordinary ministers of Holy Communion is renewed annually on the Solemnity of the Most Holy Body and Blood, also known as Corpus Christi (May 25th this year). Please keep in mind the diocesan “Afternoons of Reflection,” which are options for fulfilling the retreat requirement of all extraordinary ministers (and lectors as well).

Corpus Christi has also traditionally been the date of solemn Eucharistic processions. From the document *Holy Communion and Worship of the Eucharist Outside Mass* (HCW):

“102. (A) procession on the solemnity of Corpus Christi, or on a convenient day near this feast, has a special importance and meaning for the pastoral life of the parish or city. It is therefore desirable to continue this procession, in accordance with the law, when today’s circumstances permit and when it can truly be a sign of common faith and adoration.”

A number of places, including some in this diocese, have had recent success with Eucharistic processions. A well-executed procession takes a lot of planning and work, so while it may be too late for parishes or a group of parishes to organize a procession for this year, it is never too early to look into the possibility. (Corpus Christi falls on June 14th in 2009.)

There are a couple of things to keep in mind before scheduling a Eucharistic procession. The diocesan Bishop must approve any plans for a procession (HCW #101), due to the public nature of the event. Also, full processions cannot be held indoors—they must be outdoors. Upon request, the Office of Worship can provide additional resources and information on Eucharistic processions.



Proper Feasts and Solemnities for Diocesan Churches

The observance of proper Feasts and Solemnities adds important diversity to the liturgical life of the Church. (A full list can be found in the “Table of Liturgical Days” at the beginning of the Sacramentary.) The “Solemnity of the title of a particular church” is celebrated on the official feast day of the Saint for which the parish is named. Besides this titular Solemnity, the anniversary of the dedication of a church is also celebrated as a Solemnity.

Celebrating these two proper Solemnities can help to foster a parish’s identity. Moreover, if a proper Solemnity falls on a weekday during Ordinary Time, it may be transferred to an adjacent Sunday in Ordinary Time. This would allow as many people as possible to take part in a ceremony that is especially relevant to the life of the parish. Again, however, the proper Solemnity may only be moved to a Sunday in Ordinary Time (see #58 of *General Norms for the Liturgical Year and the Calendar*). It cannot be transferred to special Sundays that occur during Ordinary Time, such as Corpus Christi or the Solemnity of Ss. Peter & Paul (June 29th), which is on a Sunday this year. (But you’d be all set if your parish had one of those names!)

Another proper celebration that is often overlooked is the diocesan Feast of the dedication of the Cathedral of the Immaculate Conception in Fort Wayne (December 9th). Observing this Feast throughout the diocese can lend a sense of unity centered upon the seat of the Bishop. (The observance of this celebration cannot be transferred to a Sunday.) The appropriate Mass texts for the anniversary of dedications can be found in the “Common of the Dedication of a Church.”

Some Notes on the Sacred Triduum

During the Easter Season, a number of pastors contacted me with specific questions regarding some of the practices during Triduum. In an attempt to provide some clarifications, here are some brief responses to common questions:

Holy Thursday: How should the footwashing be conducted?

There have been several questions about who is to participate in the washing of feet. If there is to be a footwashing rite, the presiding priest alone does the washing. There should not be a mutual footwashing, or any sort of large communal footwashing. While the motivation behind such practices is understandable, it obscures the principal symbolism of the priest (representing Christ) acting in humble service to his Apostles. In order to preserve that same symbolism, there really should be no more than twelve pairs of feet washed by the priest.

In response to another common inquiry related to the first, the universal norm (found both in the Latin and in the English translation) is that the feet of men (males—*viri selecti*) are washed during this rite—again, so as to recall an historical act that possesses a powerful Scriptural theology of priestly commissioning in the order of charity. This is simply a clarification that, while various arguments have been made as to why a modification is justified, there have been no official changes to this liturgical practice.

Good Friday: Cross or Crucifix?

During the veneration of the cross, either a plain cross or a crucifix may be used. However, unless a parish possesses a plain cross with a relic of the True Cross, using a crucifix for the veneration is preferable, since it is a more fitting icon of what we commemorate that day.

Easter Vigil 2009: For those planning ahead, the Vigil on April 11, 2009 should not start before 8:45 PM on the Fort Wayne side, or 8:50 PM on the South Bend side (the end of civil twilight). The ideal start time would be 9:00 PM or later, since darkness is key to the nature of the Vigil.

Some General Notes on the Mass

Low-Gluten Hosts

The question of Catholics with celiac disease who have a strong allergic reaction to the wheat content within even a single host at Mass seems to be a growing area of concern in some places. Of course, such people should be accommodated insofar as possible, while maintaining the liturgical precepts of the Church. An easy solution would be to receive only the Precious Blood, since it contains the fullness of Christ's presence.

However, if there is serious need in individual circumstances, Bishop D'Arcy does allow pastors to use their discretion as to whether to consecrate and give low-gluten hosts (or mustum, in very rare circumstances) to certain communicants. In these situations, it must be ensured that the matter being used is valid matter, such that the sacrament of the Body of Christ is actually effected. Low-gluten hosts must meet very strict standards in order to be considered valid—any hosts that are completely gluten-free or contain additional elements such as potato flour are not simply illicit, but invalid matter for the Eucharist. As of right now, the United States Secretariat of Divine Worship recognizes only one officially approved source of low-gluten hosts: the Benedictine Sisters of Perpetual Adoration in Clyde, MO. Their formula is very precise, and took years to perfect. Their approved altar bread may be purchased by phone at 1-800-223-2772 or by email: altarreads@benedictinesisters.org

If you are currently using a different low-gluten bread made in the Americas, please stop using it immediately, and replace it with the approved bread. Any hosts whatsoever that are not made solely of wheat are invalid matter for the Eucharist.

Special Ceremonies in Conjunction with Mass

Occasionally, the question arises of having a special ceremony for a particular group or cause in conjunction with Mass. The general rule to be followed is that special recognition ceremonies, etc. should be held immediately after Mass, so as not to disrupt the liturgy with an unrelated element. There are certain rites, devotions, and blessings that are allowed at specific times during Mass; but other ceremonies should not be incorporated into the liturgy.

In the event that a group or organization requests that there be a special ceremony during a particular Mass, the proposal should be carefully examined. If no official provisions can be found that allow such a ceremony to occur during the Mass, please seek clarification from the Office of Worship. Also, please contact the Office of Worship if an unfamiliar liturgical ceremony is being circulated without explicit approval from a proper authority.

The Sacramentary and Presider's Prayers at a Multilingual Mass

The problem of how best to encourage the participation of multiple language groups at a Mass has been a challenging one for some time now. Options include having some readings or petitions in a different language, or having certain communal songs in Latin or in multiple languages. However, one approach that is not a legitimate solution is the division of the Eucharistic Prayer into more than one language by a single priest or by concelebrants. This practice actually causes more division than unity, because it interrupts the flow and coherence of the central prayers of the Mass.

The text of the Eucharistic Prayer should come from only one approved edition or translation of the Missal. Concelebrants should only pray those parts assigned to them, so that the role of chief presider, which is necessary to direct and focus the liturgy according to a model in which Christ is the head, is not obscured. In a multilingual environment, a single language, familiar to as many as possible, should be chosen for the Eucharistic Prayer and used throughout (*Redemptionis Sacramentum*, #113).

The Place of Blesseds in the Liturgical Life of the Church

The ascent of a beatified person to the ranks of the canonized is a very joyful yet serious process. For this reason, the Church's liturgical rules governing the invocation of Blesseds are very strict—this is done to ensure that public liturgical devotion will not prejudice the canonization process.

A Blessed may not be liturgically commemorated at all if he or she is not officially inscribed in the national or particular/diocesan calendar. The Blesseds officially inscribed on the U.S. calendar are Bl. André Bessette (January 6), Bl. Damien Joseph de Veuster of Moloka'i (May 10), Bl. Junípero Serra (July 1), Bl. Kateri Tekakwitha (July 14), Bl. Marie Rose Durocher (October 6), and Bl. Miguel Agustín Pro (November 23). All six may be commemorated throughout the country, though only Bl. Kateri is an obligatory memorial. An example of a Blessed inscribed on a particular calendar is Bl. Basil Moreau, C.S.C., who may be commemorated by the Congregation of Holy Cross.

Other Blesseds, although local popular devotion to them may be very strong, are not permitted to be liturgically commemorated or publicly addressed in prayer in this diocese, because they are not inscribed on our calendar. (A Blessed can only be added to a diocesan calendar with the approval of the Holy See, and additions are usually limited to geographical areas with a strong connection to the life of the Blessed.) Their Masses may not be prayed, and devotional images or statues of them may not be placed in churches. An exception is that a relic of any Blessed may be placed in a church, but organized public veneration of the relic is not allowed prior to canonization.

Therefore, Blesseds such as Bl. Teresa of Calcutta or Bl. Frederic Ozanam (founder of the St. Vincent de Paul Society) may not be publicly invoked or even included in a Litany of the Saints in this diocese. On the other hand, there is nothing prohibiting public prayer *for* a Blessed, that he or she may be canonized. Again, these rules exist to safeguard the sensitive canonization process, and they make room for an appropriate period of anticipation before the canonization of a holy person.

Lastly, it should be noted that the same rules apply in even stricter fashion to Venerables (such as Rev. Michael McGivney, founder of the Knights of Columbus) and Servants of God (e.g. the late Pope John Paul II). We may pray that these will enter Heaven and be numbered among the Saints; but prayers seeking their intercession must be kept strictly private.

Liturgy Day 2009

Every two years, our diocese holds its "Liturgy Day," which is an opportunity for priests, musicians, and parishioners to gather and learn more about some aspect of the Church's life of prayer. Our next Liturgy Day is scheduled for Saturday, February 7, 2009 in Warsaw (exact timetable and location to be announced). We are pleased to announce that our main presenter for Liturgy Day will be Mr. Paul French, an accomplished student of sacred music who currently conducts Chicago's William Ferris Chorale and serves as music director at Our Lady of Mt. Carmel Church in Chicago. He is also very active in WLP and NPM, among many other affiliations.



Mr. French will be leading presentations that focus on *Sing to the Lord: Music in Divine Worship*, the newly-approved liturgical music guidelines from the U.S. Conference of Catholic Bishops. He will emphasize those parts of the document that are particularly relevant for our situation today, and for the direction that sacred music may be heading in the future.

Additional details, including registration information, will be forthcoming.