

Prairie Praise

A newsletter from the
Office of Worship
Diocese of New Ulm
Fall 2008



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Roman Missal Update

Did you know that the United States Council of Catholic Bishops website has the new translation of the Order of Mass? The Order of Mass contains the texts that are prayed at every Mass.

This is for study purposes only, not to be used at Mass until all twelve sections of the Roman Missal are translated and approved and a date of implementation set for the parishes of the United States.

To review the texts, go to www.usccb.org. Click on “departments”. Then click on “Divine Worship” or “Liturgy”. Click on “Order of Mass Translation”. Once you are on the page, scroll down and click on “complete text (PDF)”.



The next **Diocesan Ministries Appeal** will begin with a video homily on the weekend of November 8-9. Commitment Sunday will be November 15-16. The theme of “Hope for Years to Come” and the Christian attitude of stewardship are essential components of the appeal. Money that is offered helps to defray the costs of lay ministry formation, diaconate formation, youth programs and Catholic Charities in the Diocese of New Ulm. Those preparing the liturgy may find this to be a good opportunity to intersperse a petition or a song reflecting the theme of stewardship.

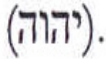
LITURGICAL NEWS AND EVENTS

Mass for Deceased Pastoral Leaders will be held on Thursday, November 6 at St. Mary's Church in Bird Island. The Mass will begin at 7:00 p.m. and a reception will follow.

Closing Celebration of the 50th Anniversary of the Diocese of New Ulm will be held on Sunday, November 16 beginning at 3:30 p.m. at the Church of the Holy Redeemer in Marshall, MN. The Celebration starts with a program and speakers. At 4:30 Solemn Vespers will be celebrated with Bishop LeVoir as presider. Prayer will be followed by a Supper to which all are invited. We do hope that you can join us for this celebration.

Are you looking for a liturgical service for children to help them celebrate Advent and Christmas? The Advent Prayer Service which is celebrated as a Diocese is one example. The Advent Prayer Services will be held on **Sunday, December 14** at 2 pm at St. Peter Parish in Saint Peter, MN and 7 pm at St. Peter Parish in Canby, MN. Bishop LeVoir would like all parishes to inform families, especially those with children, and to invite them to attend this Advent Prayer Service. It includes an offering of baby layette items to a local charity, a liturgy of the Word, the blessing of the baby Jesus from the family home crèche (manger) scene and Advent songs, readings and prayers. If this is something your parish or school would be interested in doing but are unable to take part in the Dec. 14 celebrations, contact the Office of Worship for a sample program and an outline of the prayer texts.

January 4, 2009, the Feast of the Epiphany, to be celebrated as Immigration Sunday. The Feast of the Epiphany invites us to embrace all members of our human family. The Gospel for the Feast of the Epiphany teaches us that our salvation in Jesus is intended for everyone. Immigration Sunday serves as an occasion to further engage and inform the laity throughout Minnesota on immigration issues. Homily preparation, songs and general intercessions can illuminate the immigrant experience and reflect on our responsibilities to immigrants as part of Catholic Social Teaching.

"I am the Lord; that is my Name" (*Isaiah 42:8*) .

The four letters that make up the Divine Name of God, signified by the alphabetical letters YHWH, may no longer be used or pronounced in liturgical songs and prayers. There are two clear reasons for this; 1) To uphold God's name as an expression of His infinite greatness and majesty, and 2) To be historically accurate in translating the Divine Name in scripture and liturgical texts, which is translated in the Hebrew as *Adonai*, the Greek as *Kyrios* and the Latin as *Dominus* (Lord).

In the June 29 announcement, the Congregation for Divine Worship and Discipline of the Sacraments cited that "The Divine Name of God as revealed in the Old Testament has been held as unpronounceable as an expression of reverence for the greatness of God. The word "Yahweh" is not found historically in the Christian context of scripture.

The recent Vatican directive extends the tradition of refraining from speaking God's proper name in all texts of the liturgy. Common songs prohibited by this directive include "Yahweh" by Gregory Norbet, "You Are Near" and "Sing a New Song" by Dan Schutte and many others. Publishers are currently contact with composers regarding revised versions. However, since most 2009 hymnals and missals were prepared prior to this new directive, we will continue to see these texts in this year's publications. It is up to those who prepare liturgy to be sensitive to this and to avoid singing songs that include the word "Yahweh".

2009
LITURGICAL DATES
DIOCESE OF NEW ULM
YEAR B: Sunday Cycle
YEAR I: Weekday Cycle

First Sunday of Advent: November 30, 2008
Immaculate Conception, Dec. 8, 2008 *Holy Day of Obligation*
Nativity of the Lord, Dec. 25, 2008 *Holy Day of Obligation*
Mary, Mother of God, Jan. 1, 2009 *Principal Patroness of the Diocese of New Ulm, Holy Day of Obligation*
Epiphany: Immigration Sunday, Jan. 4, 2009
Week of Prayer for Christian Unity: Friday, Jan. 18-Sunday Jan. 25, 2009
Day of Penance: Thursday, Jan. 22, 2009 *see ordo for scripture reading choices*
Feast of the Conversion of St. Paul: Sunday, January 25, 2009
Ash Wednesday, February 25, 2009
Rite of Election and Call to Continuing Conversion, March 8, 2009
Chrism Mass, April 2, 2009
Easter Sunday, April 12, 2009
Ascension, Sunday May 24, 2009: *Acts 1:1-11/Eph 1:17-23 or 4:1-13 or 4:1-7, 11-13/Mk 16:15-20*
Pentecost Sunday, May 31, 2009
Assumption of the Blessed Virgin Mary: August 15, 2009 *not a Holy Day of Obligation this year*
First Anniversary of the Episcopal Ordination of Bishop LeVoir: September 15, 2009
All Saints Day: Sunday, Nov. 1, 2009
All Souls Day: Nov. 2, 2009: *see ordo for scripture reading choices*
First Sunday of Advent: November 29, 2009

- Saturday evening anticipation Masses can not be celebrated before 4:00 p.m.
- Time of the Easter Vigil: On this holy night, the Church keeps watch, celebrating the resurrection of Christ in the sacraments and awaiting his return in glory. It is the turning point of the Triduum, the Passover of the new covenant, which marks Christ's passage from death to life. Therefore, the Easter Vigil does not correspond to the usual Saturday evening Mass and its character is unique in the cycle of the liturgical year.
The Easter Vigil should not begin before 8:30 p.m. With its emphasis on vigil and light," the entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday" (*Sacramentary, "The Easter Vigil"#3*). Sunset on April 11, 2009 is at 7:58 p.m. in New Ulm and twilight occurs at 8:28 p.m. Therefore the earliest acceptable time for scheduling the Easter Vigil for the year 2009 is 8:30 p.m.
- A Funeral Mass is not permitted on solemnities of obligation, Holy Thursday, the Triduum, and on the Sundays of Advent, Lent and the Easter Season. (See GIRM Chapter VIII)
- See the introduction to the *Rite of Marriage*, no. 11, and GIRM Chapter VII for guidance on the choice of readings and prayers for Weddings.
- This list does not include all liturgical observances. For the complete list of liturgical dates, please consult the USCCB Liturgical Calendar found at <http://www.usccb.org/liturgy/current/2009cal.pdf>

Popular Devotions and Parish Practices

With the documents of Vatican II, the relationship of liturgical prayer to the centrality of our faith was expressed. The Constitution of the Sacred Liturgy did not erase other forms of prayer, what we call devotional, but pointed out their significance. With that came the caution that devotions not become confused or mixed into the liturgical prayer of the Church.

The Constitution on the Sacred Liturgy pointed out that *“Popular devotions of the Christian people are to be highly endorsed, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See. Devotions proper to particular Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved. But these devotions should be so fashioned that they harmonize with the liturgical season, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.”* (CSL, 13) In order to maintain the liturgy as the prayer of the Church and not have it grow into an exercise of innovation or personal preference, we must be diligent about how we celebrate devotions in the parish.

In 1988 John Paul II raised this issue in his Apostolic Letter *Vicesimus Quintus Annus*. Written to all brother priests on the occasion of the 25th anniversary of the promulgation of the Constitution on the Sacred Liturgy, he writes; *“Both the pious exercises of the Christian people and also other forms of devotion are welcomed and encouraged provided that they do not replace or intrude into liturgical celebrations. An authentic pastoral promotion of the Liturgy will build upon the riches of popular piety, purifying and directing them towards the Liturgy as the offering of the peoples.”* (*Quintus Annus* #18)

Again in 2001 this subject matter was the focus of the *Directory on Popular Piety; Principles and Guidelines*. It was approved by Pope John Paul II and published by the Holy See’s Congregation for Divine Worship and the Discipline of the Sacraments *“to offer guidelines and, where necessary, to prevent abuses or deviations”* It stated that *“the objective difference between pious exercises and devotional practices should always be clear in expressions of worship. Hence, the formulae proper to pious exercises should not be commingled with the liturgical actions. Acts of devotion and piety are external to the celebration of the Holy Eucharist, and of the other sacraments.”* The Directory goes on to point out that *“pious practices must conserve their proper style, simplicity and language, attempts to impose forms of ‘liturgical celebration’ on them are always to be avoided”* (DPPL, 13)

Devotions can be fostered in the home and at the parish so that the faithful are led to a deeper hunger for Christ in the Eucharist and in the Word while keeping liturgical rites true to their spirit and intention. So what does all this mean for us who prepare celebrations? Perhaps the following questions can serve as an evaluative tool for parishes:

Do we celebrate Eucharistic exposition and benediction as a liturgical ritual of the church, clearly stemming from the Eucharistic liturgy, including sufficient time for adoration prior to benediction or do we tack it on to the end of some type of devotional prayer? If the rosary is prayed at church prior to Mass, do we allow for enough time between this devotion and the preparation of Mass? Do we mix liturgical rites, such as the Mass or sacraments with devotions like stations of the cross, the rosary or the praying of chaplets? Do we foster devotions for the home and parish while keeping in mind the liturgical season? Do we mix devotional prayer and liturgical prayer by adding popular prayers not intended for worship into the liturgy? What do we as a parish do to promote meaningful worship?