

Preparing for the
Roman Missal, third edition
in the Catholic Diocese
of Springfield in Illinois

Booklet 8
The Concluding Rites

For use in the week of 20 November 2011
or any other time

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Cross and crucifix.
Both are treasured
by the Church.



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The Importance of Singing

The Christian faithful who come together as one in expectation of the Lord's coming are instructed by the Apostle Paul to sing together Psalms, hymns, and spiritual canticles (cf. Col 3:16). Singing is the sign of the heart's joy (cf. Acts 2:46). Thus St. Augustine says rightly, "Singing is for one who loves," and there is also an ancient proverb: "Whoever sings well prays twice over."

Why We Sing?

Eliot Kapitan
Director, Office for Worship and the Catechumenate,
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People sing all the time: in the shower, in the car, and in the house. People sing around the campfire, under the village Christmas tree, and at sporting events. People also listen to what is sung or played: marching bands, symphony orchestras, glee clubs, and barbershop quartettes. The iPod, phonograph, CD player, and radio fill our heads and lives with music of all stripes and styles. It is not uncommon for groups from ten to a hundred to a thousand to sing together by heart and from the heart.

HOW THE CHURCH PRAYS

The Church also sings and listens to music. It is part of the very nature of liturgy. The opening song of every rite helps to set a tone for praying liturgically. It helps the prayer begin by shaping the separate individuals into a single body of believers.

This may not yet be the practice everywhere, though it should be, but every liturgy of the Roman Rite calls for, proscribes some assembly song.

An assembly sings to praise God. An assembly laments the death of one they love. An assembly sings of sorrow and penitence. An assembly sings of love and grace and faithfulness.

WHAT THE CHURCH BELIEVES BY PRAYING

Good music, along with good art and good architecture, enriches and fosters the religious memory and tradition more than the spoken word alone. In fact, the Church believes that music "is a treasure of inestimable value, greater even than that of any other art" [*Constitution on the Sacred Liturgy*, no. 112].

Each of us may not be able to expound on the intricacies of the theology of redemption and the primacy of the paschal mystery. We have, however, sung the old memorial acclamation, "Christ has died, Christ is risen, Christ will come again." We sang it in several different tunes, by heart, and with great faith. We will learn the new texts just as well.

Each of us may not be able to lay out the full theology of grace preceding sin, of life conquering death, of Christ as firstborn, as preexisting Word, as light from light. We can, however, sing of it each Easter Vigil with, "The Light of Christ. Thanks be to God." as we process from darkness to light and then listen to that great proclamation, "Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult...."

Each of us may not be able to list all the reasons the Church has for praising God. All of us, however, do break into one of several settings of "Holy, holy, holy Lord, God of power and might."

An assembly sings of praise, of lament, of penitence, of love and faith because it believes. An assembly sings because it loves God who loved us first.

WHAT THE CHURCH LEARNS BY BELIEVING

Roman Catholic liturgy is not public prayer to which music is added for embellishment and only if convenient or possible. Roman Catholic liturgy is *sung liturgy*. It summons the faithful to sing together "psalms, hymns, and spiritual songs" [Colossians, 3:16]. It enables the Church to sing in the dark, to sing by heart. It calls the Church to sing from the heart with gusto and in faith.

Catholic people at liturgical prayer sing all the time.

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Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of peoples and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are in principle meant to be sung, every care should be taken that singing by the ministers and the people not be absent in celebrations that occur on Sundays and on Holydays of Obligation.

However, in the choosing of the parts actually to be sung, preference is to be given to those that are of greater importance and especially to those which are to be sung by the Priest or the Deacon or a reader, with the people replying, or by the Priest and people together.

General Instruction of the Roman Missal, nos. 39-40.

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Mass Outline

Using New Titles

Introductory Rites

Liturgy of the Word

Liturgy of the Eucharist

Preparation of the Altar and the Gifts

Eucharistic Prayer

Communion Rite

Concluding Rites

Announcements
Greeting
Blessing
Dismissal
Veneration of the Altar

◆ ◆ ◆

Old Texts from the *Order of Mass, 1985*

The **Concluding Rite** (singular case is used in the older missal translation) quickly brings the Mass to an end.

Announcements. They are made by the priest, deacon, or another person. They are pastoral in nature to help the people transition from worship to living the apostolic life in the world. Because the people are standing, they should be brief. The ambo is never used for them since it is reserved for the Word of God and a few other texts.

Greeting.

Priest: The Lord be with you.

People: And also with you.

Blessing. This blessing has three forms: (1) **simple**,

Priest: May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.

People: Amen.

The other forms are (2) **solemn** with a threefold pattern that touches on aspects of the feast or divine graciousness, and (3) a **prayer over the people** that is simpler and more general than the solemn form. In both of these forms, the deacon, or the priest in his absence, gives this instruction:

Deacon: Bow your heads and pray for God's blessing.

The priest then gives the blessing with hands outstretched over the people and, as the people raise their heads, concludes the blessing with the simple form above.

Dismissal. This rite sends the whole assembly out with the reminder, the charge to do good works, to witness to the manifold presence of Christ in the world, and to praise and bless the Lord.

Deacon: Go in the peace of Christ.

Or: The Mass is ended, go in peace.

Or: Go in peace to love and serve the Lord.

People: Thanks be to God.

Veneration of the Altar. The priest and deacon kiss the altar as in the beginning, and with the ministers make the customary reverence to the altar (profound bow) or to the tabernacle if it is in the sanctuary (genuflection) and leave.

The missal has always seen this leaving, this **procession** as a simple one. Although it may be a practice to sing a song, it is always optional and never required.

New Texts from the *Order of Mass, 2011*

The **Concluding Rites**, now in the plural, is unchanged in form and intention.

Announcements. The intent of these brief announcements is unchanged.

Greeting. This dialogue follows the same change for the people as in the other parts of Mass.

Priest: The Lord be with you.

People: **And with your spirit.**

Blessing. The three forms are retained. The posture and response of the people are unchanged. Only the English translations of the prayers by the Priest are new.

Dismissal. The dismissal texts, especially the new middle ones, give rich reminders to all: the People of God, because of Baptism and participation in this Mass, are charged to carry on the mission of Christ in the Church and in the world.

Deacon: Go forth, the Mass is ended.

Or: **Go and announce the Gospel of the Lord.**

Or: **Go in peace, glorifying the Lord by your life.**

Or: **Go in peace.**

People: Thanks be to God.

Veneration of the Altar. The ritual action is unchanged.

The Concluding Rites:

To the Concluding Rites belong the following:

- a) brief announcements, should they be necessary;
- b) the Priest's Greeting and Blessing, which on certain days and occasions is expanded and expressed by the Prayer over the People or another more solemn formula;
- c) the Dismissal of the people by the Deacon or the Priest, so that each may go back to doing good works, praising and blessing God;
- d) the kissing of the altar by the Priest and the Deacon, followed by a profound bow to the altar by the Priest, the Deacon, and the other ministers.

*General Instruction of
the Roman Missal,
no. 90.*

Novena for a Fuller Participation in the Sacrament of the Eucharist



A novena is a way to pray nine times for something important to the lives of Christians. The novena is usually prayed nine days in a row or nine weeks on a set day or nine months on a set day. This "Novena for a Fuller Participation in the Sacrament of the Eucharist" may be used on any day within the week. A parish group could use it as prayer during its meeting.

The complete novena is found in Appendix C in the *Parish Guide to Implementing the Roman Missal, Third Edition* by the Committee on Divine Worship, United States Conference of Catholic Bishops. ISBN: 978-1-60137-093-8. It is available from USCCB Publishing, www.usccbpublishing.org or (800) 235-8722.

Day Eight:

That all the faithful will proclaim the death and resurrection of the Lord through their words and deeds.

BEGINNING

Leader: In the name of the Father, and of the Son, and of the Holy Spirit.

All: **Amen.**

BIBLE READING – 1 Corinthians 11:23-26

- From the *Lectionary for Mass*, no. 979.2 – Votive Mass of the Most Holy Eucharist
- For as often as you eat the bread and drink the cup, you proclaim the death of the Lord.

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters:

I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread and, after he had given thanks, broke it and said, "This is my Body that is for you. Do this in remembrance of me."

In the same way also the cup, after supper, saying, "This cup is the new covenant in my Blood.

Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

The word of the Lord.

Thanks be to God.

REFLECTION

"The Eucharist is also Jesus Christ, future, Jesus Christ to come. When we contemplate the sacred host, his glorious transfigured and risen Body, we contemplate what we shall contemplate in eternity, where we shall discover that the whole world has been carried by its Creator during every second of its history. Each time we consume him, but also each time we contemplate him, we proclaim him until he comes again, '*donec veniat*'. That is why we receive him with infinite respect."

Pope Benedict XVI, Meditation during the eucharistic procession in Lourdes, 14 September 2008.

SILENCE

FAITH SHARING

PRAYER

O God, you have willed that your Church
be the sacrament of salvation for all nations
so that Christ's saving work may continue to the end of the
ages;

stir up, we pray, the hearts of your faithful
and grant that they may feel a more urgent call
to work for the salvation of every creature,
so that from all the peoples on earth
one family and one people of your own
may arise and increase.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

Amen.

SONG – Praise to the Lord, the Almighty



1. Praise to the Lord, the Al - might - y, the king of cre -
2. Praise to the Lord, a - bove all things so might - i - ly
3. Praise to the Lord, who shall pros - per our work and de -
4. Praise to the Lord— O let all that is in us a -



a - tion! O my soul, praise him, for
reign - ing; Keep - ing us safe at his
fend us; Sure - ly his good - ness and
dore him! All that has life and breath



he is your health and sal - va - tion!
side, and so gent - ly sus - tain - ing.
mer - cy shall dai - ly at - tend us.
come now with prais - es be - fore him!



Come, all who hear: Broth - ers and sis - ters, draw near,
Have you not seen All you have need - ed has been
Pon - der a - new What the Al - might - y can do,
Let the "A - men!" Sound from his peo - ple a - gain—



Praise him in glad ad - o - ra - tion!
Met by his gra - cious or - dain - ing?
Who with his love will be - friend us.
Glad - ly with praise we a - dore him!

- What did I notice, what stood out in the reading or the reflection that I find helpful?
- The reading from St. Paul is read aloud at the Evening Mass of the Lord's Supper on Holy Thursday. Nourished by the Body and Blood of Christ, how does my life proclaim him until he comes?



Text: *Lobe den Herren, den mächtigen König;*
Joachim Neander, 1650-1680; tr. by Catherine Winkworth, 1827-1878, alt.

Tune LOBE DEN
HERREN, 14 14 4 7 8;
Stralsund Gesangbuch,
1665; descant by C. S.
Lang, 1891-1971.

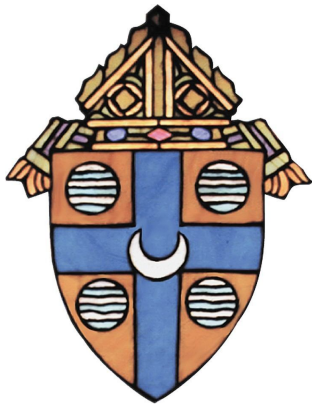


Rendering of a medallion from the Cathedral Church of the Immaculate Conception by Jane Bucci. Reprinted with permission.

Prayer of Self-Offering

Receive, Lord, my entire freedom.
Accept the whole of my memory,
my intellect and my will.
Whatever I have or possess,
it was you who gave it to me;
I restore it to you in full,
and I surrender it completely
to the guidance of your will.
Give me only love of you
together with your grace,
and I am rich enough,
and ask for nothing more.
Amen.

St. Ignatius of Loyola, priest, 1491-1556
Founder of the Society of Jesus (Jesuits)
Memorial is celebrated each year on 31 July



Preparing for the *Roman Missal, third edition* in the Catholic Diocese of Springfield in Illinois

This nine-part series is to help the people of the diocese prepare for the new words and music that will be used at all Masses beginning on the weekend of the First Sunday of Advent, 27 November 2011. The booklets are included as an insert in *Catholic Times*, the official newspaper of the diocese, beginning with the issue for 31 July 2011.

Booklet 1 – Mass: Introductory Rites, Part One

- Booklet 2 – Mass: Introductory Rites, Part Two
- Booklet 3 – Mass: Liturgy of the Word, Part One
- Booklet 4 – Mass: Liturgy of the Word, Part Two
- Booklet 5 – Mass: Preparation of the Altar and the Gifts
- Booklet 6 – Mass: Eucharistic Prayer
- Booklet 7 – Mass: Communion Rite
- Booklet 8 – Mass: Concluding Rites
- Booklet 9 – People's Parts for Mass

Office for Worship and
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