



ST. PATRICK

Catholic Community

HUDSON, WISCONSIN

Vol. I No.1

December, 2008

COMING EVENTS

Communal Penance

December 15
7:15 PM

Christmas Programs

December 4
Pre K, K, 1
2:30 PM
December 16
Mighty Messengers
Gr. 2 – 4
7:00 PM
December 18
Gr. 5, 6
shamRocks & Instrumental
7:00 PM

Christmas Masses

December 24
4:00 PM
6:30 PM
9:00 PM

December 25
8:00 AM
10:00 AM



You are reading the very first of a monthly Newsletter of news, answers, and updates of happenings around St. Patrick Parish. The Newsletter will be available on the parish website with a few hard copies made for those without an Internet connection. (Available on the desk outside the office door.) Just one topic will be considered each month. For December a few questions about Liturgy will be addressed. Some of these deal with areas that people have been talking about concerning modifications that have been made over recent weeks, some are simply FYI areas. Father John Parr supplied the answers to Questions 6, 7 and 8; the rest were answered by our Director of Liturgy, Terry Bogenhagen.

You May Have Noticed . . .

some changes lately in how things are done at Liturgy. You thought all changes happened at the time of Vatican II, so why are things changing NOW?

1. Why are the announcements saved for the end of Mass?

The announcements are made at the end of the Mass. This is a change from what we had been doing for many years. The change was made because we do not need to focus on those reminders for the upcoming week before we celebrate the Liturgy. It makes more sense to have the announcements at the end of Mass when we are ready to leave the church for the week. Now, before Mass begins, the commentator reads a "introduction to worship" which focuses our attention on the lesson of the scriptures for the day, the words of Jesus, the feast, and/or season being celebrated. The introduction to worship is a way that we can be drawn into the liturgy with expectation and preparation. Reading the announcements at the beginning of Mass turns the focus from the Mass we are about to celebrate and calls our attention to things we need not be concerned about until after Mass. Oftentimes Father John is asked to make special announcements at the end of Mass. By his making all announcements at the end of Mass, all get equal attention, and we are sent out from the liturgy with the important reminders we need for the next week.

2. Why are the names of readers and commentators no longer announced?

Commentators are not to announce their name or the name of the lectors. There are many other ministers who serve at Mass including altar servers, greeters, ushers, cantors, musicians, choirs and extraordinary ministers of Holy Communion. We need not single out the names of the lectors and commentators while not naming those in all the other important ministries. Lectors do proclaim the word of God which is very important but so do the choirs and cantors, often to a greater extent. When the announcement of names was eliminated, one lector asked, "How will they know who I am if I don't announce my name?" To which I answer "if you want people to know who you are, reach out and get to really know them through fellowship, and don't use your ministry of service as a way to get yourself recognized." Ministry is never about the individual and their desires, but always about serving the worshipping community.

3. Why do the readers not leave the sanctuary after they finish their reading?

The lectors do not leave the sanctuary after the first and second reading because it's less distracting. When the Gospel is finished there is movement by the presider, the servers and possibly the musicians. This is a good point for the lectors to return to their seats in a less disruptive manner than leaving before the Gospel, as was the practice.

4. Why don't the readers bow to the ambo any more?

Oftentimes when the lectors left before the Gospel, they would bow to the ambo (pulpit) when leaving the sanctuary, other times they would not. The Priest or Deacon may bow to the ambo after reading the Gospel. Bowing to the ambo should be avoided by lectors, commentators or cantors. A bow of reverence may be made to the altar if passing in front of the altar is necessary.

5. Why don't the Lectors process out at the end of Mass like they used to?

Lectors do not process out at the end of Mass because the Gospel book remains on the ambo and does not leave the sanctuary at the end of Mass. After the Gospel has been proclaimed, we, the People of God are sent to carry the Word of God out into the world. The entire congregation literally "takes the Word of God out" into the world by the way we choose to live and spread the Gospel, the Good News of Jesus Christ.

6. Do we stand when Father washes his hands or when the song ends? Father Peter always waited until the song ended so there was no wondering about what was proper.

The new General Instruction to the Roman Missal asks that the assembly stand as the presider (priest) washes his hands. At St. Patrick we are in full compliance with that instruction though other parishes may not as yet have fully implemented it.

7. Why does Father sometimes seem to 'invent' the Eucharistic Prayer. Where does Father get the Eucharistic prayer when he doesn't use one of the four in Breaking Bread?

The Church provides us with 13 Eucharistic Prayers including two for reconciliation, three for use with children, and four for various occasions in addition to the four with which we are most familiar. The vast richness of the Catholic Church is not limited to those Eucharistic Prayers offered in the participation aids which are published for profit by various printing houses. During Lent it is appropriate to use the Eucharistic Prayers for Reconciliation. At Masses in which children compose the majority of the assembly (i.e. at St. Patrick School), it is appropriate to use one of the Eucharistic Prayers for Children.

8. Why do the ministers of Holy Communion no longer wash hands?

First, the washing of hands done by the priest is called for in the rite of Mass. It has nothing, nothing to do with outer washing but everything to do with inner washing. The prayer said by the priest at the time of washing indicates its purpose: "Lord, wash away my iniquity and cleanse me of all sin."

The washing of hands done by Extraordinary Ministers of Holy Communion is not found in the rite of Mass and thus I have chosen to discontinue it. In any event the washing was so perfunctory I can promise you it did nothing to avert germs to which we Americans are so very sensitive.

9. Why does the communion song begin right after Father receives?

The communion song begins as Father is receiving communion according to church teaching as put forth in the General Instruction of the Roman Missal. The document states, "While the priest is receiving the Sacrament, the Communion chant is begun. Its purpose is to express the communicant's union in spirit by means of the unity of their voices, to show joy of heart and to highlight more clearly the 'communitarian' nature of the procession to receive communion. Singing is continued for as long as the Sacrament is being administered to the faithful. Care should be taken that singers, too, can receive Communion with ease." (GIRM #86)

10. What is the sign of peace all about?

The Rite of Peace, or offering each other a "sign of peace" during Mass is a way by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their unity in the Body of Christ before receiving the Sacrament of Eucharist. "Each person is to offer the sign of peace only to those who are nearest and in a sober manner". This is church teaching according to the General Instruction of the Roman Missal #82

