

ABOUT MASS CELEBRATED *AD ORIENTEM*

Having the priest and people celebrate Mass *ad orientem* [“to the east,” liturgically or absolutely] was the liturgical norm for nearly 18 centuries. In the last 40 years, however, this shared orientation was lost. The priest faces the people...*even though the Eucharistic Prayer is directed to the Father and not to the people.*

Unfortunately this change had a number of unforeseen and largely negative effects. First of all, it was a serious rupture with the Church’s ancient tradition. Secondly, it can give the appearance that the priest and the people are engaged in a *conversation about God*, rather than the *worship of God*. Thirdly, it places an inordinate response on the personality of the celebrant by placing him on a kind of liturgical stage.

Even before his election as the successor to St. Peter, Pope Benedict has been urging us to draw upon the ancient liturgical practice of the Church to recover a more authentic Catholic worship. For that reason, I have restored the venerable *ad orientem* position when I celebrate Mass at the Cathedral.

This change ought not to be misconstrued as the Bishop “turning his back on the faithful,” as if I am being inconsiderate or hostile. Such an interpretation misses the point that, by facing in the same direction, the posture of the celebrant and the congregation make explicit the fact that we journey together to God. Priest and people are on this pilgrimage together.

It would also be a mistaken notion to look at the recovery of this ancient tradition as a mere “turning back of the clock.” Pope Benedict has spoken repeatedly of the importance of celebrating Mass *ad orientem*, but his intention is not to encourage celebrants to become “liturgical antiquarians.” Rather, His Holiness wants us to discover what underlies this ancient tradition and made it viable for so many centuries, namely, the Church’s understanding that *the worship of the Mass is primarily and essentially the worship which Christ offers to His Father.*

Bishop Edward J. Slattery, Diocese of Tulsa, Oklahoma (September 2009)

ABOUT GREGORIAN CHANT AND LATIN

Gregorian chant is uniquely the Church’s own music. Chant is a living connection with our forebears in the faith, the traditional music of the Roman rite, a sign of communion with the universal Church, a bond of unity across cultures, a means for diverse communities to participate together in song, and a summons to contemplative participation in the Liturgy.

The Second Vatican Council directed that the faithful be able to sing parts of the Ordinary of the Mass together in Latin.

Each worshipping community in the United States, including all age groups and all ethnic groups, should, at a minimum, learn *Kyrie XVI*, *Sanctus XVIII*, and *Agnus Dei XVIII*. More difficult chants, such as *Gloria VIII* and settings of the *Credo* and *Pater Noster*, might be learned after the easier chants have been mastered.

Whenever a choir sings in Latin, it is helpful to provide the congregation with a vernacular translation so that they are able to “unite themselves interiorly” to what the choir sings.

Sing to the Lord: Music in Divine Worship, U.S. Conference of Catholic Bishops (2007)

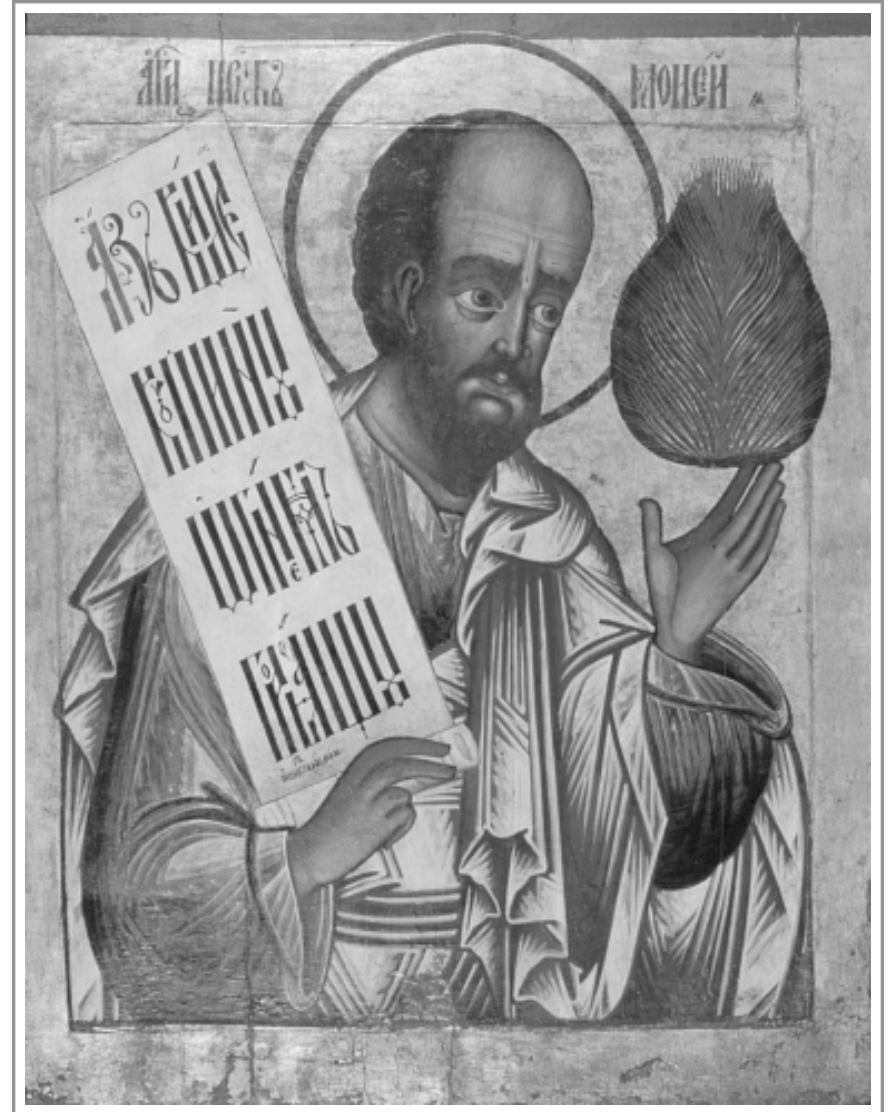
— Please feel free to take this worship program with you from the church and share with others! —

ST. IGNATIUS, MT. HOREB • ST. MARY, PINE BLUFF

THURSDAY, FOURTH WEEK OF LENT • YEAR I

“Remember your servants Abraham, Isaac and Israel,
and how you swore to them by your own self, saying,
I will make your descendants as numerous as the stars in the sky;
and all this land that I promised,
I will give your descendants as their perpetual heritage.”

— Exodus 32:13



Ikoon of Moses

INTRODUCTORY RITES

Introit Antiphon: Psalm 104(105):3, 4 Gregorian chant, mode ii

Lætétur cor quaeréntium Dóminum :
quaérite Dóminum, et confirmámini :
quaérite fáciem eius semper.

*Let the heart of them rejoice that seek the Lord.
Seek ye the Lord, and be strengthened:
seek his face evermore.*

Greeting & Penitential Act

Kyrie XVI RitualSong 363-B

Cóllect (Opening Prayer)

LITURGY OF THE WORD

Reading: Exodus 32:7–14

Responsorial Psalm: Psalm 105(106):4a; 19–20, 21–22, 23



℣ **Remember us, O Lord, as you favor your people.**

Gospel Acclamation



℣ **Praise to you, Lord Jesus Christ, king of endless glo-ry.**

Gospel Reading: John 5:31–47

Homily & General Intercessions

LITURGY OF THE EUCHARIST

Preparation of the Altar & Offerings

Offertory Antiphon: Cf. Exodus 32:11, 12, 13, 14 Gregorian chant, mode viii

Precátus est Móyses in conspéctu Dómini Dei sui, et dixit : Quare, Dómine, irásceris in pópulo suo? Parce iræ ánimæ tuæ : meménto Abraham, Isaac et Iacob, quibus iurásti dare terram fluéntem lac te mel. Et placátus factus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Moses implored the Lord, his God, saying, "Why, O Lord, is your anger enkindled against your people? Let the wrath your mind has conceived cease. Remember Abraham, Isaac and Jacob, to whom you swore to give a land flowing with milk and honey." And the Lord was dissuaded from accomplishing the evil which he had threatened to inflict upon his people.

Prayer over the Offerings & Preface

Sanctus XVIII RitualSong 370-B

Eucharistic Prayer

LITURGY OF THE EUCHARIST (CONTINUED)

Memorial Acclamation C



℣ **When we eat this bread and drink this cup, we proclaim your death, Lord Je- sus,**



until you come in glory.

Doxology & Amen

COMMUNION RITE

Lord's Prayer RitualSong 303

Sign of Peace

Agnus Dei XVIII RitualSong 375-B

Communion Antiphon: Psalm 70(71):16, 17, 18 Gregorian chant, mode viii

Dómine, memorábor iustítiae tuæ solíus : Deus docuísti me a iuventúte mea, et usque in senéctam et sénium, Deus ne derelínquas me.

O Lord, I will be mindful of thy justice alone. Thou hast taught me, O God, from my youth, and unto old age and grey hairs: O God, forsake me not.

Verses: Psalm 70(71):1, 2, 3, 5, 6, 12, 14, 23 Gregorian chant, mode viii

In thee, O Lord, I have hoped: * let me never be put to confusion.

Deliver me in thy justice, and rescue me. * Incline thy ear unto me, and save me.

Be thou unto me a God, a protector, and a place of strength: †

that thou mayst make me safe. *

For thou art my firmament and my refuge.

For thou art my patience, O Lord: * my hope, O Lord, from my youth.

By thee have I been confirmed from the womb: †

from my mother's womb thou art my protector. *

Of thee shall I continually sing.

O God, be not thou far from me: * O my God, make haste to my help.

But I will always hope; * and will add to all thy praise.

My lips shall greatly rejoice, when I shall sing to thee; *

and my soul which thou hast redeemed.

Glory be to the Father, and to the Son, *

and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, *

world without end. Amen.

CONCLUDING RITES

Greeting, Blessing, & Dismissal