

**ST. ELIZABETH ANN SETON CHURCH
MUSIC & LITURGY**

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*To know Jesus and live the Gospel through
word and sacrament, fellowship and service*

Rehearsal Schedule

Rehearsals are on Wednesdays from 6:45-8pm

- September 6th
- September 13th
- September 20th
- September 27th
- October 4th
- October 11th
- October 18th
- October 25th
- November 1st (NO rehearsal. Sing for 6:30pm Mass)
- November 8th
- November 15th
- Saturday, November 18th Time TBD
- Sunday, November 19th Dedication

The Celebration of the Eucharist and Concluding Rites

The bishop celebrates the eucharist, the principal and the most ancient part of the whole rite, because the celebration of the eucharist is in the closest harmony with the rite of the dedication of a church:

- the celebration of the eucharistic sacrifice achieves the end for which the church was built and the altar erected and expresses this end by particularly clear signs.
- the eucharist which sanctifies the hearts of those who receive it, in a sense consecrates the altar and the place of celebration, as the ancient Fathers of the Church often assert: *“This altar should be an object of awe: by nature it is stone, but it is made holy when it receives the body of Christ.”*
- the bond closely connecting the dedication of a church with the celebration of the eucharist is likewise evident from the fact that the Mass for the dedication has its own preface, which is a central part of the rite itself.

Following the reception of communion comes the Inauguration of the Place of Reservation of the Blessed Sacrament. The bishop will say the prayer after communion, and will then return to the altar and incense the blessed sacrament, and while wearing the humeral veil he takes the blessed sacrament, and process through the church to the tabernacle.

Once at the tabernacle the bishop places the blessed sacrament in the tabernacle, kneels and then incenses the blessed sacrament. After a brief period in which all pray silently, the deacon closes the door of the tabernacle, and a minister lights the lamp that will burn perpetually before the blessed sacrament.

The closing song was commissioned for the dedication of our new sanctuary. It was written by Mr. Luke Rosen



from Toledo, Ohio. Over the past year he has worked with Christopher on text and music for our dedication. This piece is dedicated to the parishioners of St. Elizabeth Ann Seton.

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The Quarter Note

What is a Dedication?

Over the past year or so, we’ve used the phrase the Dedication of the Church and Altar. But what exactly is a dedication, and what happens? This rite has its own book, much like Confirmation and Matrimony.

The rite follows the usual order of the liturgy - Introductory Rite, Liturgy of the Word and Liturgy of the Eucharist. Between the Liturgies of Word and Eucharist, is the dedication complete with prayers, Chrism, incense and lighting of the candles, and plenty of music for each part. There might just possibly be more music for the dedication than at the Eater Vigil.

Because the rite is so complex, we’ll break it up throughout the newsletter.

This rite is very rich with symbolism, and most Cath-

olics will never get a chance to attend a Dedication of a Church and an Altar.

The decree found in the Rite of Dedication of a Church and an Altar states, “The rite for dedication of a church and an altar is rightly considered among the most solemn liturgical services. A church is the place where the Christian community is gathered to hear the word of God, to offer intercession and praise to him, and above all to celebrate the holy mysteries, and it is the place where the holy sacrament of the eucharist is kept. Thus it stands as a special kind of image of the Church itself, which

is God’s temple built from living stones. And the altar of a church, around which the holy people of God gather to take part in the Lord’s sacrifice and to be refreshed at the heavenly meal, stand as a sign of Christ himself, who is the priest, the victim, and the altar of his own sacrifice.”



Why is November 19th the Last Day Possible?

In the email announcing the date of dedication, I mentioned that November 19th was the last possible Sunday on the liturgical calendar. But why can’t we just dedicate it any Sunday? There is a table of liturgical days and they’re arranged in order of prece-

dence. On these days ritual masses are not allowed, like a dedication. In order they are:

1. The Triduum and Easter
2. Christmas, Epiphany, Ascension, Pentecost, Sundays of Advent,

Lent, Easter
3. Solemnities in the General Calendar (like Christ the King)

November 19th is the 33rd and last Sunday in Ordinary Time, thus being the last Sunday until January 2018.

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The Introductory Rites

The rite begins with three options, a procession to the church, a solemn entrance, or a simple entrance. We will use the first option of a procession from the courtyard to the new church. In the procession the relics of the Saints to be placed under the altar are carried.

Once the procession reaches the new church, the building is handed over to the bishop who entrusts it to Father Mark, and will call upon him to open the doors. Once the doors are opened the bishop will invite everyone to, "Go within his gates giving thanks, enter his courts with songs of praise." And with those words the congregation will step foot into the new church for the first time.

Once everyone is assembled in the church the Blessing and Sprinkling of Water takes place. The bishop blesses the water

which to sprinkle the people as a sign of repentance and as a reminder of their baptism and who are the spiritual temple, and to purify the walls and the altar.

After the bishop has sprinkled the people, the walls and the altar, he returns to his chair and says a prayer.

Following the congregation's response of Amen, the Gloria is sung. After the Gloria the Collect is said,

"Lord, fill this place with your presence, and extend your hand to all those who call upon you.

May your word here proclaimed and your sacraments here celebrated strengthen the hearts of all the faithful."

This one of a couple of times we will mention Christ's presence. Following the

Collect we begin the Liturgy of the Word.

The Liturgy of the Word

Before the readings are proclaimed, two readers, one of whom carries the Lectionary, and the psalmist go to the bishop. The bishop, standing takes The Lectionary and shows it to the people saying:

May the word of God always be heard in this place, as it unfolds the mystery of Christ before you and achieves your salvation within the Church.

The bishop then hands The Lectionary to

the first reader. The readers and psalmist proceed to our new lectern, carrying The Lectionary for all to see.

Three readings are used in the liturgy of the word. The texts chosen come from those in the Lectionary for the rite of dedication of a church.

The first reading is always,

even during the Easter season, the passage of Nehemiah that tells of the people of Jerusalem gathered in the presence of the scribe Ezra to hear the proclamation of the law of God (Neh. 8:1-4a, 5-6, 8-10).

The psalm is always Psalm 19B:8-9, 10, 15 - Your words, Lord, are spirit and life.

May the word of God always be heard in this place, as it unfolds the mystery of Christ before you and achieves your salvation within the Church

The Prayer of Dedication and the Anointings

Following the Creed we begin the rite of dedication. This part is made up of prayers and anointings. The bishop invites all of us to pray, asking the saints to support our prayers. Following the invitation to prayer the Litany of the Saints is chanted, followed by an ending prayer.

Next, the relics of St. Elizabeth Ann Seton, St. Vincent de Paul, St. Pius X, and St. Teresa of Calcutta will be placed beneath the altar, along with the dedication

decree signed by the bishop, chancellor, Fr. Mark and two parishioners.

The Prayer of Dedication follows. This prayer is a sign of the intention to dedicate the church to the Lord for all times and petition for his blessing.

The rites of anointing, incensing, covering and lighting the altar express in visible signs several aspects of the invisible work that the Lord accomplishes through the Church in its celebration of the di-

vine mysteries, especially the eucharist.

Anointing of the Altar and the Walls

"The anointing of the altar with chrism makes the altar a symbol of Christ, who, before all others, is and is called "The Anointed One"; for the Father anointed him with the Holy Spirit and constituted him the High Priest so that on the altar of his body he might offer the sacrifice of his life for the salvation of all."

The bishop pours chrism on the middle of the altar and on each of its four corners, and it is recommended he anoint the entire table of the table of the altar with this.

Once the altar is anointed, the bishop anoints the walls of the church, signing with chrism the suitably placed twelve crosses.

The anointing of the church signifies that it is given over entirely and perpetually to Christian worship.

In keeping with liturgical tradition, there are twelve anointings, as a symbol that the church is an image of the holy city

Jerusalem.



Anointing of an altar

Incensation of the Altar and the Church

After the rite of anointing, a brazier is then placed on the altar for burning incense. The bishop puts incense into the brazier and says, "Lord, may our prayer rise like incense in your sight. As this building is filled with fragrance so may your Church fill the world with the fragrance of Christ.

After this the bishop puts incense into some censers and incenses the altar. He returns to his chair where he is incensed

and sits. Other ministers walk through the church incensing the people and the walls.

We burn incense on the altar to signify that Christ's sacrifice, there perpetuated in mystery, ascends to God as an odor of sweetness and also to signify that the people's prayers rise up pleasing and acceptable,

"but that the people of God are incensed first, because they are the living temple in which each fanciful members is a spiritual altar."

reaching the throne of God. Then incensation of the nave of the church indicates that the dedication makes it a house of prayer, but that the people of God are incensed first, because they are the living temple in which each fanciful members is a spiritual altar.

Covering of the Altar & Lighting of the Church

The covering of the altar indicates that the altar is the altar of the Eucharistic sacrifice and the table of the Lord. Around it priests and people together with different function, celebrate the memorial of Christ's death and resurrection partake in his supper. Because of this the altar is prepared as the table of the sacrificial banquet and adorned for a feast. The dressing of the altar clearly signifies that it is the Lord's table at which all God's people joyously meet to be refreshed

with divine food, namely the body and blood of Christ sacrificed. The altar will be wiped of excess chrism, and covered with a waterproof linen, cloth, and flowers.

Following the covering of the altar, the bishop give to the deacon a candle that is lit. The deacon lights the candles on the altar for the celebration of the eucharist. Once the altar is lit, the festive lighting takes place. All the candles, including

those where the anointings were made, and the other lamps are lit as a sign of rejoicing. Following this, the liturgy continues in its usual way.

