

~From the Administrator~

December 13, 2009

Dear Parish Family,

I want to thank you for your continued warm welcome, and also to thank you for your patience as I figure things out and get settled in.

Also, thank you to Fr. Tom McNamara for loaning our parish the statues of St. Joseph and Our Lady from the Cathedral. The statues were in storage in Saginaw, and Fr. Tom was generous enough to let us have them temporarily.

Congratulations to Novalee Rose Leppert, who received the sacrament of Baptism last Sunday at the 10:30 am Mass. Novalee is the infant daughter of Scott and Sabrina Leppert; and was a little angel for the entire ceremony.

This Saturday, Kyle Stratton and Kendra Keehbauch were joined in Holy Matrimony here at St. Joseph the Worker. We wish them well, and offer them our prayerful support as they begin their married life together.

This week, we celebrated the Mass of Christian Burial for John Smith on Thursday. John was born September 12, 1935; married Carol Hall on February 9, 1957; and passed away last Saturday. He worked as an electrician at CMU for 28 years. Please remember John's family in your prayers. Also, please remember the family of Joe Kurys, who passed away in Florida last week.

Eternal rest grant unto them, O Lord. And let perpetual light shine upon them. May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

Also on Thursday evening was our school Advent Program The Miracle Still Happens. A great big thank you goes out to Chris Neyer and the students for their hard work and a beautiful performance. Our sixth graders will be performing this Sunday in the Carols & Candy Canes band concert at 4:00 pm.

I want to thank my brother priests: Fr. Michael Burt from St. Michael in Remus, Fr. Nick Coffaro from St. Brigid in Midland, and Fr. Prentice Tipton from Sacred Heart in Merrill for their generous assistance at our Advent Penance service on Friday night. Thanks also go out to all of you who were able to make time in your busy holiday schedule to participate in this wonderful Sacrament of God's mercy and love.

Saturday, December 12, is the Feast of Our Lady of Guadalupe. During the Battle of Lepanto in 1571, an image of Our Lady of Guadalupe was on the flagship of the European fleet which miraculously defeated a superior Ottoman force off the Balkan coast. Pope John Paul II designated Our Lady of Guadalupe as Patroness of the Americas in the year 2000.

Let us resolve to pray for each other daily. Also, please remember to pray for our diocesan seminarians, priests, and our bishop every day. I'll see you at church, at school, or on the playground. God bless you!

Fr. David

RANKING OF DAYS IN THE LITURGICAL CALENDAR

Solemnity — the highest ranking day. Solemnities commemorate an event in the life of Jesus, Mary, the Apostles, or the Church that are central to the Catholic faith. The celebration of Mass on a Solemnity includes three readings, the singing or recitation of the Gloria and the Creed. Every Sunday is a solemnity.

Feast — the rank of secondary liturgical days include lesser events in the life of Jesus, Mary, an Apostle, the Church, or a saint of great importance. The celebration of Mass on a Feast includes two readings and the singing or recitation of the Gloria.

Memorial — the commemoration of a saint of less importance. Many memorials are optional or only observed in specific dioceses, regions or nations. Memorials use the two readings prescribed for the weekday.

Seasonal Weekday — a weekday in a liturgical season (such as: Advent, Christmas Season, Lent, Easter Season) on which no solemnity, feast, or memorial is observed.

Ferial Weekday — a weekday in Ordinary Time on which no solemnity, feast or memorial is observed.

What Parts Do We Sing?

Excerpted from: *Sing to the Lord: Music in Divine Worship*,
United States Conference of Catholic Bishops.

Progressive Solemnity

Music should be considered a normal and ordinary part of the Church's liturgical life. The use of music in the Liturgy is governed by the principle of progressive solemnity.

Progressive solemnity means that "between the solemn, fuller form of liturgical celebration, in which everything that demands singing is in fact sung, and the simplest form, in which singing is not used, there can be various degrees according to the greater or lesser place allotted to singing."

Progressive solemnity includes not only the nature and style of the music, but how many and which parts of the rite are to be sung. For example, greater feasts such as Easter Sunday or Pentecost might suggest a chanted Gospel, but a recited Gospel might be more appropriate for Ordinary Time. Musical selections and the use of additional instruments reflect the season of the liturgical year or feast that is being celebrated.

Solemnities and feasts invite more solemnity. Certain musical selections are more capable of expressing this solemnity, adding an extraordinary richness to these special celebrations.

The Parts to Be Sung

Singing by the gathered assembly and ministers is important at all celebrations. Not every part that can be sung should necessarily be sung at every celebration; rather "preference should be given to those [parts] that are of greater importance."

a. Dialogues and Acclamations

Among the parts to be sung, preference should be given "especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together." This includes dialogues such as *The Lord be with you*. And also *with you* in the Mass. The dialogues of the Liturgy are fundamental because they "are not simply outward signs of communal celebration but foster and bring about communion between priest and people." By their nature, they are short and uncomplicated and easily invite active participation by the entire assembly.

The acclamations of the Eucharistic Liturgy and other rites arise from the whole gathered assembly as assents to God's Word and action. The Eucharistic acclamations include the Gospel Acclamation, the Sanctus, the Memorial Acclamation, and the Great Amen. They are appropriately sung at any Mass, in-

cluding daily Mass and any Mass with a smaller congregation.

b. Antiphons and Psalms

The psalms are poems of praise that are meant, whenever possible, to be sung. The Psalter is the basic songbook of the Liturgy.

The Responsorial Psalm in the Liturgy of the Word of the Mass and of other rites "holds great liturgical and pastoral importance, because it fosters meditation on the word of God." The Entrance and Communion chants with their psalm verses serve to accompany the two most important processions of the Mass.

c. Refrains and Repeated Responses

The Liturgy also has texts that may be sung as appropriate. These include the *Kyrie* and *Agnus Dei* of the Mass, or the response to the Prayer of the Faithful at Mass.

d. Hymns

At Mass, in addition to the *Gloria* and a small number of hymns in the Roman Missal, congregational hymns that have been judged appropriate may be admitted to the Sacred Liturgy.

Sacred Silence

Music arises out of silence and returns to silence. God is revealed both in the beauty of song and in the power of silence. The importance of silence in the Liturgy cannot be overemphasized.