



I Rejoiced

*Effecting Vibrant Worship
in the Diocese of Salt Lake City*

Prepared by: Anne Boyer, Val Evans, Lorena Needham, Anthony Ray
Ad hoc Committee,
Diocesan Liturgical Commission,
Office of Worship, Diocese of Salt Lake City, Utah

DIOCESE OF SALT LAKE CITY
27 C STREET
SALT LAKE CITY, UTAH 84103



TELEPHONE (801) 328-8641
FAX (801) 328-0324

OFFICE OF THE BISHOP

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Dear Sisters and Brothers in Christ,

Grace and Peace to you!

With the renewal of our efforts to implement the Pastoral Plan, I wish to offer you this summary of the Church's guidance on liturgy. It is my sincere hope that by directing our efforts toward more vibrant worship, we will unite ourselves more completely with the heavenly hosts and all the People of God in our mission to bring forth the kingdom of heaven.

Our Diocesan Liturgical Commission and the Office of Worship have prepared this booklet to assist our parishes and missions with the preparation of their liturgies.

Parish liturgy committees and indeed all liturgical ministers will find the information it contains to be useful for their formation, as well as their weekly preparations.

Thank you for all your efforts to make our worship inclusive, participative, reverent, and joyful!

Sincerely in Christ's love,

+ 
Most Reverend Oscar A. Solis, D.D.
Bishop of Salt Lake City

I rejoiced when they said to me, “Let us go to the house of the LORD.”
(Psalm 122:1)

Introduction

In his Apostolic Letter written in June 2022 on the liturgical formation of the People of God, Pope Francis writes: “Let us be clear here: every aspect of the celebration must be carefully tended to (space, time, gestures, words, objects, vestments, song, music...) and every rubric must be observed. Such attention would be enough to prevent robbing from the assembly what is owed to it; namely, the paschal mystery celebrated according to the ritual that the Church sets down.”¹

On September 15, 2018, Bishop Oscar Solis published his pastoral plan entitled “Charting Our Mission” in which he outlined a vision for the Diocese of Salt Lake City. The first goal promoted in this document under Eucharistic and Catholic identity is for “... renewal through liturgical catechesis that inspires vibrant and uplifting Eucharistic celebrations that foster Catholic identity amidst the diversity of the community.” The document further states that the objective is to “encourage and assist parish leaders to review their practice of planning and celebrating liturgies that are inclusive, participative, reverent and joyful.”²

In April 2024, a committee was formed to ask the question “how do we effect vibrant liturgies that incorporate

1 *Desiderio Desideravi*, 23.

2 “Charting Our Mission”, Pastoral Plan, Diocese of Salt Lake City, September 15, 2018, 18.

full, conscious, and active participation?” and to determine possible steps toward that goal. The committee further defined “vibrant worship” to include elements which promote the Bishop’s goal and exclude elements which hinder it. The committee also identified three areas of formation to further educate and catechize the faithful in order to promote vibrant worship: 1) theological formation, 2) liturgical formation, and 3) musical formation.

Vibrant liturgy takes place when the faithful understand their ministry by virtue of their baptism. When the faithful are properly formed in these three areas, we will begin to see our liturgical celebrations transformed into spiritually formative moments. Pope Francis makes this clear: “[W]e are inclined to think of it only in regards to ordained ministers carrying out the service of presiding. But in fact this is an attitude that all the baptized are called to live.”³ Therefore, we call parishioners into ministry through liturgical catechesis, formation, and by recognizing and fostering talents. Vibrant liturgy is realized when we are transformed as individuals and communities, when we practice fully right worship, and when we engage in virtuous social actions in the world.

While every detail cannot be addressed in this single document, the following are additional “definitions” to help facilitate vibrant worship.

3 *DD*, 51.

I. Prayer

The greatest prayer the Church can offer is the Holy Sacrifice of the Mass. Rich in spiritual truths, the words preserved in the tradition of the Roman Missal have been guarded through the ages, enriched through the wisdom of past generations. Therefore, every word uttered by the priest and ministers should be viewed in this light, with great consideration and intention. Furthermore, the priest does not reinvent, add, or omit any words from the approved text. The Roman Missal and Lectionary prescribe what is to be said during the Mass. Five categories of texts are prescribed for every Mass which we should follow carefully and regard as our corporate prayer: The Ordinary, the Propers, the Collects, the dialogues, and the Preface and Eucharistic Prayer. Greater consciousness of these texts can lead to deeper dimensions of prayer. It is important to remember that there is nothing more we can ever say or add to enhance what has already been perfected by the Church. Therefore, priests and ministers should be familiar with the norms found in the Missal, General Instruction of the Roman Missal, and other documents promulgated by the Vatican, USCCB, and the Diocese of Salt Lake City.

For much of the Church's history, this great prayer has been chanted or sung. While the entirety of the Mass can be spoken, there are deep spiritual benefits to singing those parts which are meant to be sung. The General Instruction of the Roman Missal (GIRM) states: "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.”⁴ When “sung or said” is indicated in the Missal, this is not an option, but an order of priority. Priests should make every effort to sing the parts of the Mass which are indicated in the Missal.

The Mass Ordinary

The primary prayer of the Church is found in the Ordinary texts of the Mass. They are comprised of the Kyrie, Gloria, Creed, Sanctus, and Agnus Dei. The Ordinary texts do not change with each Mass⁵ and should be learned by every Catholic. Whether the Ordinary is sung by the choir or by the assembly, all hearts should be joined together in an offering to God as unified prayer. The Ordinary should be sung on Sundays and on Holy Days of Obligation as prescribed in the GIRM.⁶ Singing the Ordinary on ferial days is spiritually beneficial and should not be neglected. Ministers of music should also ensure that the texts of the sung Ordinary correspond to the Roman Missal, third edition (2010).

4 General Instruction of the Roman Missal (hereafter referred to as GIRM), 39.

5 Use of the Gloria is omitted during Advent, Lent, and on most ferial days. The Creed is only used on Sundays and on solemnities.

6 GIRM, 40: “... 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.”

The Mass Propers

The Mass Propers are texts which relate to the readings, expanding on the truths they contain, and change with each Mass. Since the Second Vatican Council, the Church has desired for the faithful to participate more and engage with the texts of the Mass. The document *Musicam Sacram* states: “It is desirable that the assembly of the faithful should participate in the songs of the Proper as much as possible, especially through simple responses and other suitable settings.”⁷ Historically, they were comprised of the Introit, Gradual, Alleluia, Offertory, and Communion and have traditionally been chanted. After the Second Vatican Council, these texts were restructured. The 2011 Roman Missal includes the Entrance Antiphon (formerly the Introit) and Communion Antiphon. The Lectionary includes the Responsorial Psalm (correlating to the Gradual) and the Gospel Verse (correlating to the Alleluia). While the Entrance Antiphon is often replaced by a processional hymn or other song, the GIRM encourages its use.⁸ The Responsorial Psalm is most effective when the antiphon and verses are sung or chanted, as is the Alleluia. While these both can be spoken, they assume another spiritual dimension when they are sung or chanted. As with the Entrance Antiphon, the Communion Antiphon is often replaced by another communion hymn or song. Incorporating this text, whether spoken or chanted, can help to tie the readings of the Mass to the reception of Holy Communion.

7 *Musicam Sacram*, 33.

8 *Ibid.*, 256.

The Scripture Readings

The GIRM states: “For it is out of the Sacred Scripture that the readings are read and are explained in the Homily and that Psalms are sung, and it is by the influence of Sacred Scripture and at its prompting that prayers, orations, and liturgical chants are fashioned in such a way that it is from Sacred Scripture that actions and signs derive their meaning.”⁹ The Scripture readings, found in the Lectionary, change with each Mass. They are comprised of a First Reading (typically from the Old Testament), a Second Reading (typically from the New Testament), the Psalm (see above), and the Gospel.¹⁰ The priest should give special attention to those days which offer optional or shortened readings to ensure that proper coordination has been made with the assigned lector. Lectors should come prepared to proclaim the Word of God in a manner that can be understood by the entire assembly. They should be trained to speak at a moderate pace, enunciate clearly, properly pronounce unfamiliar or unusual words, and be familiar with the acoustics and sound system of the space in which the Mass is taking place.

The Collects

Three short prayers, known as Collects, are sung or said during the Mass: the first Collect, the Prayer over the Offerings, and the Prayer after Communion. The Collects,

9 GIRM 391.

10 On ferial days, they are comprised of a first reading, the Psalm, and the Gospel.

addressed to God, reflect some aspect of the readings from the Mass or the saint whose feast is celebrated. The Collect is said by the priest alone while the other ministers and those assembled pray with him silently.

The Dialogues and Responses

Throughout the Mass, there are several instances during which the priest and assembly dialogue with and respond to one another. These are not merely a “call and response” but are an extension of the Preface prayer and should be said in that same spirit. After the Collects, the people respond “Amen”. If the Collects are chanted, the people respond in kind. During the Preparation of the Altar, the priest may say aloud “Blessed are you Lord God of all creation...” to which the people respond “Blessed be God forever.” This is followed by the Orate Fratres (“Pray, brethren”) and Preface Dialogue.

The Preface and Eucharistic Prayer

As a continuation of the Dialogue, the priest speaks or chants the Preface which introduces the Sanctus. After the Sanctus, the priest then speaks or chants one of the four Eucharistic Prayers.¹¹ The Eucharistic Prayer is the highest prayer which can be offered to God, for it is in these texts that the words of consecration, once spoken by our Lord, are offered, and the sacrament of the Eucharist is effected. While the assembly does not pray these words, internally they should pray along-

11 Or one of those found in the Appendix to the Order of the Mass.

side of the priest. Again, the GIRM encourages the chanting of the Eucharistic prayer by saying: “It is most appropriate that the Priest sing those parts of the Eucharistic Prayer for which musical notation is provided.”¹²

Prayers of the Faithful

The GIRM states that “... the people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world.”¹³ During this time, the assembly offers up petitions that address specific needs within the Church and community. These intentions are read after the Creed without being repeated multiple times throughout the Mass. If a deacon is present, he offers these prayers on behalf of the assembly. If there is no deacon present, a cantor, a lector, or one from the assembly offers these prayers. The GIRM states that four prayers should be offered: 1) for the needs of the Church, 2) for public authorities and the salvation of the whole world, 3) for those burdened by any kind of difficulty, and 4) for the local community.

Silence

Silence is an important aspect of corporate prayer that is often rushed or overlooked entirely. These are sacred moments during the Mass when the entire assembly is able to reflect on and respond to what has been said or en-

12 GIRM, 147.

13 Ibid., 55.

countered. The GIRM specifies three moments which are particularly suited for silence: “For in the Penitential Act and again after the invitation to pray, individuals recollect themselves; whereas after a reading or after the Homily, all meditate briefly on what they have heard; then after Communion, they praise God in their hearts and pray to him.”¹⁴

II. Singing

In his letter to the Colossians, St. Paul says: “Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God.”¹⁵ The Church earnestly desires that the faithful actively and consciously participate during the Mass. One important way those assembled participate is through singing. Because much of the Mass is intended to be sung, every effort should be made to sing or chant those parts, including the Ordinary, the Propers, the Collects, the dialogue, the Preface, the Eucharistic Prayer, and the Lord’s Prayer, as well as other suitable hymns. Both the priest and those assembled ought to be prepared and equipped to be able to sing. It is the responsibility of the priest to make every effort to facilitate participation. When the priest chants these parts of the Mass, he gives greater opportunity to the faithful to actively and consciously participate through chanting the appropriate responses. In

14 Ibid, 45.

15 Colossians 3:16

an effort to ensure confident participation, priests and music ministers should seek to further their knowledge and training in basic music fundamentals and vocal technique.

The Assembly

The assembly plays no small role in the Mass. They are the primary choir. However, in this current age of music illiteracy, we must do all within our abilities to encourage and foster robust congregational singing. This may require the use of Mass programs, hymnals, Missals, or other aids. As ministers, we should seek to remove any potential hindrance or avoid any form of discouragement.

The Priest

Much of what is prescribed in the Roman Missal is intended to be chanted. Therefore, priests ought to be formed and instructed in the proper formulas for chanting the Collects, the readings, the dialogue, the Preface, and the Eucharistic Prayer. Priests should choose pitches that are accessible for the majority of people (i.e., the reciting tone should rest somewhere between G and B_♭). Choosing a starting pitch that is too high or too low can discourage the assembly from responding. Additionally, priests should avoid improvising or altering these prescribed chants to allow the assembly to respond in an orderly and cohesive manner. By chanting these parts, the faithful automatically respond in kind which can foster more robust congregational singing of the hymns and Mass Ordinary.

The Choir

While the choir is not intended to replace the assembly, they have an important role to lead the faithful in the responses, antiphons, Ordinary, and hymns. Choirs should support the assembly by being well prepared for every liturgy. This requires advanced coordination between the music director and the priest or liturgy committee. All involved should regularly rehearse their respective parts to facilitate an orderly liturgical celebration.

The Cantor

As with the choir, the role of the cantor is not to replace the assembly, but to lead them with confidence and support. Cantors are not soloists, nor do they provide “special” music. They are one from among the assembly to help lead and direct corporate prayer to God. When the cantor is singing alone, they ought to be clearly understood. This requires being a well-trained musician who incorporates clear enunciation, proper pronouncement of unfamiliar or unusual words, and a familiarity with the acoustics and sound system of the space in which the Mass is taking place. The duty of singing or proclaiming the Psalm is designated to the psalmist. The United States Conference of Catholic Bishops (USCCB) states in the document *Sing to the Lord: Music for Divine Worship* that “Although this ministry is distinct from

the role of the cantor, the two ministries are often entrusted to the same person.”¹⁶

III. Suitable Music

The topic of suitable music for liturgy can often be controversial. In order to navigate this contentious aspect of worship, we should ask ourselves four questions: 1) Is the music selection liturgically appropriate? While there are many wonderful and spiritually uplifting songs, not all are liturgically appropriate. These songs may be more appropriate in the home for personal devotion. Liturgically appropriate music should be conformed to the Mass in both its text and music. 2) Does the music encourage congregational singing? When selecting music for the assembly, it is imperative that the music be suitable for singing. Difficult or complex rhythms and extreme pitches ranges can overwhelm or hinder congregational singing. Many contemporary songs incorporate irregular rhythms that can be difficult for the assembly to learn. Selecting repertoire that remains within an octave range is a widely accepted rule of thumb. Music directors should avoid music that goes too low (below a B,) or too high (above an E). 3) Does the music convey a deeper spiritual truth? The text is just as important as the music. When selecting music for the assembly, one should consider the spiritual and theological truths it conveys. Music is an

16 Sing to the Lord: Music in Divine Worship, United States Conference of Catholic Bishops (hereafter referred to as USCCB), 2008, 12-13; see also GIRM, 61.

important and underutilized tool for catechesis and should be spiritually nourishing. 4) Does the music foster a spirit of prayer? “The one who sings prays twice.” This oft-quoted proverb gives great insight into the interconnectedness of music and prayer. Music and prayer go hand-in-hand, and if the music does not foster a spirit of prayer, it is probably not suitable for a liturgical celebration. This is not to say that music can never elicit a sense of visceral joy or that it must always be somber. However, proper liturgical music should never distract us from a spirit of prayer.

IV. Gestures

External actions help to inform internal beliefs. Throughout the Mass, several gestures are made at specific moments. These include standing during the Gospel, kneeling during prayer, sitting during the readings, genuflecting before the tabernacle, bowing before the altar, and signing ourselves with the cross at the beginning and end of Mass. These simple physical actions are sacramentals that help remind us of the God’s grace. Knowing when each of these actions should happen and performing them collectively can promote a spirit of unity, signifying Christ’s unifying spirit among the assembled faithful.

V. Listening

The act of active listening is significantly different from detached observation. To be mentally and spiritually present

at Mass can be difficult when we bring with us our worries, anxieties, and fears. However, the priest, ministers, and assembly should make every effort to listen with great intent. The Word of God should penetrate our thoughts to alleviate our worries, anxieties, and fears. The homily should reinforce a spiritual truth conveyed in the readings. As a result of all that is seen and heard and performed, the assembly should leave transformed, renewed by the sacrament of the Eucharist. Everyone should be spiritually prepared to take Christ into the world and share his love with each person they encountered. By listening to the Word of God, the prayers, the homily, and the music (our singing), we have the opportunity to be transformed into something beyond our own strength. Therefore, priests should encourage their parishioners to come to Mass having familiarized themselves with the appointed readings for the day. Prepared through a preliminary reading of the Scriptures, the assembly can better hear the proclaimed Word of God.

Priests and ministers should do all within their ability to ensure that everyone is able to clearly hear the Word of God. Special audio enhancement devices should be readily available for those who are hard of hearing. Batteries should be fully charged. Cables should be properly plugged into sound systems. Volume levels should be adjusted to accommodate the acoustical space. Clear enunciation should be used to articulate every word. Out-of-date sound systems should be replaced with more suitable equipment that can help the assembly better hear all that is being said.

VI. Preparation

An important yet frequently overlooked aspect of any liturgical celebration is preparation. This requires advanced planning by all involved, especially through a parish liturgical committee, and including those who do not work directly with the liturgy.

Rehearsals

Priests should meet regularly with those who facilitate liturgical celebrations, especially when infrequent elements are incorporated, such as processions. Regular planning sessions should take place between the priests, deacons, and liturgical coordinators. The choir and musicians should hold weekly rehearsals. Acolytes, lectors, and ushers should be assigned in advance and should be properly trained in proper protocols. While mistakes will happen, we should do everything in our power to ensure that every minister is well equipped and that they know exactly what is expected.

Organization and Cleanliness

As the house of God, the entire church building should be treated with great reverence. This is especially reflected in its cleanliness. From the church grounds to the restrooms, all areas of the church should be neat and clean. Lawns and shrubbery should be well manicured. Restrooms should be kept sanitary and well stocked. Floors should be mopped and swept. Pews should be removed of clutter. Decorations

should be carefully considered and should never distract from the liturgical celebration. The use of artificial flowers should be avoided since life itself is represented in real floral arrangements. The house of God should never look dirty or tacky. Sacred art should complement the space, never distracting the assembly for worshipping God.¹⁷

As the designated room for preparing sacred linens, vessels, and items which pertain to the Holy Mass, it is imperative that we keep sacristies clean and orderly. Sacristies should be well organized and clear of unnecessary clutter. As much as possible, we should avoid using sacristies as social areas before, during, and after Mass. Sacristies should be considered holy places that prepare the celebrant and ministers spiritually for the liturgy. Altar societies are particularly helpful in keeping sacristies, linens, and vessels clean. If your parish does not currently have an altar society, consider forming one.

Technology

While technology is a wonderful tool and gift, it can often be very unreliable. Therefore, all technology should be tested in advance of any liturgical celebration. Cables should be properly plugged into sound systems. Microphones should have new batteries and be placed in their proper location.

¹⁷ See *Built of Living Stones Art, Architecture, and Worship*, USCCB, 2000 for further information on the maintaining the physical and artistic space of the church building. It is also recommended that priests and liturgical committees consult the Diocesan Arts and Architecture Committee before any major structural, architectural, or artistic change to the church building.

Volume levels should be adjusted as needed. As with decorations, technology should never distract from the liturgical celebration. Its primary purpose is to help make the liturgy more accessible for everyone.

Parish Liturgy Committees

Parish liturgy committees serve an important role in fostering a healthy and robust parish community. They help promote better liturgical catechesis, coordinate liturgical celebrations, train ministers, and address various needs and issues. Additionally, the parish liturgy committee is important to facilitating much of what is discussed in this document. It should be the goal of every parish that does not have a liturgy committee, in cooperation with the pastor, to begin the process of forming one as soon as possible. For more information on the importance of the parish liturgy committee and how to form one, see “Office for Worship Guidelines for Parish Liturgy Committees” issued by the Archdiocese of Los Angeles Office of Worship.

Contingency Plans

Finally, every parish should have contingency plans formed and rehearsed. It is not uncommon for a priest or minister to accidentally forget about a liturgical celebration. Cantors call out sick with only moment’s notice. Lectors get stuck in traffic. There are many reasons that might inhibit a minister from being able to fulfill their appointed role. We must have contingency plans for when these inconvenient events occur.

However, it is more imperative to have a contingency plan for something more serious such as an attack or a medical emergency. Every parish should be prepared for the worst situation. Being able to safely navigate these issues could mean the difference between life or death.

VII. Pacing and Choreography

In many ways, a liturgical celebration is an elaborate choreography with many “performers” acting at once. For this reason, pacing and choreography are vital to a vibrant liturgical celebration. The liturgy should never feel rushed, nor should it ever feel lagged. It should never feel clunky or disorganized. Careful planning should go into selecting music that is not too short that it would create an awkward silence, nor should it be too long that it would delay a liturgical action. Processions should never be hurried, nor should they linger. Avoid unnecessary or distracting movements by the ministers. Determine an optimal configuration for seating which will allow the shortest distance to and from any point. Every minister should know their “cue” when and where to move.

VIII. Attire

All ministers involved in a liturgical celebration should be dressed in an appropriate manner that complements the dignity of the Mass. Colors and patterns which might cause a distraction should be avoided. Flat black shoes are optimal for those serving to present a look of professionalism and

to ensure safety. Parishes should consider using vestments for all ministers to promote a unified look which does not detract from the liturgical celebration. Cassocks, cassock-albs, and albs are suitable options. Graduation gowns are not appropriate use for any minister in the liturgy. Choir attire (cassock and surplice) are only suitable for music ministers.¹⁸

IX. Pastoral Awareness and Expectations

The Church has set a high standard for pastors and priests. They must be shepherds, liturgists, homilists, theologians, musicians, counselors, social workers, and are expected to assume several other roles by members of their parish. While the expectations can be overwhelming, steps can be taken to help ensure healthy ministries and promote vibrant liturgies. Pastors should pay special attention to their parishioners and know the overall and individual needs of their community. The above points are all suggestions that must be taken into consideration in light of a particular community. While one parish may have the resources to build a new pipe organ and hire a music director, another may only be able to afford a modest stipend for a cantor and instrumentalist. Regardless of the situation, every parish should strive for dignified, reverent, and holy liturgical celebrations. Pastors must also learn how to balance the culture of their parish with the desires of the local and universal Church. Not all cultural elements are suitable for incorporation with a liturgical

18 GIRM, 335-347.

celebration. However, the Church does not wish to exclude those elements which may be appropriate to include in its liturgies.¹⁹

The surest way a pastor can help cultivate vibrant liturgies is by simply “doing the red and saying the black.” Verbal improvisations should be kept to a minimum. If absolutely necessary, statements should be prepared and written beforehand. Homilies should be concise and spiritually edifying. Deviating from the rubrics should be avoided. Announcements should be kept to a minimum or printed in the parish bulletin. The liturgy of the Church speaks more powerfully and eloquently than anything we can ever say. When we as ministers get in the way of the liturgy through word or action, we threaten to limit the effect it will have on our parishes.

X. Hospitality

“Welcome one another, then, as Christ welcomed you, for the glory of God.”²⁰ Hospitality is a vital component of evangelization. In his pastoral plan, Bishop Solis encourages each parish to “Create an organized plan... to develop a ministry of hospitality.”²¹ Each parishioner is a minister of hospitality and should make it their personal responsibility to welcome every person who enters through the church’s door. Greeters and ushers help those unfamiliar with the Church and the Mass

19 *Sacrosanctum Concilium*, 37-40.

20 Romans 15:7.

21 “Charting Our Mission”, 21.

feel more comfortable. Age-appropriate opportunities should be considered when developing a more structured hospitality ministry. Whether it's coffee hour after Mass, special activities for children, an evening activity for single adults, Bible studies for seniors, or parenting classes for young couples, each of these can help to focus on age-related needs that help to incorporate everyone into the life of the Church. Consider practical ways of helping visitors feel welcome. Encourage people to move toward the center of the pew to create more seating spaces on the ends. Make bulletins and websites available and accessible. Consider distributing bulletins and other materials after Mass so parishioners aren't reading them during Mass. These and other suggestions can help visitors feel welcome, and, more importantly, demonstrate Christ's love for us.

Conclusion

Liturgical celebrations require great care and attention. They are not events which can be planned at the last minute. Every liturgy should be prepared with great prayer, care, and precision. The points discussed in this brief document address only a few aspects of effecting vibrant liturgies and is not meant to cover every aspect a parish might encounter. Pastors must use great discernment in determining what is best for their particular community while aligning the community with the desires of the Bishop and Pope. Additionally, we must continue educating and catechizing the entire parish in the areas of theology, liturgy, and music. This will

not happen in a short time but must be followed through with consistency. While the task of realizing vibrant liturgies may seem arduous, through prayer and hard work, each parish can take steps toward liturgical renewal that incorporate the entire body of Christ.

Appendix I: Historical Documents on the Liturgy

The following excerpts come from documents which promote the concept of active participation by the faithful. This term was first used in 1903 by Pope Pius X in his papal encyclical on sacred music *Tra le Sollecitudini*. Participation by the faithful was reiterated again in 1928, 1947, and most concretely in the Second Vatican Council Constitution on the Sacred Liturgy *Sacrosanctum Concilium*. Through these documents, we clearly see a desire on the part of the Church to incorporate all baptized believes in the celebration of the Eucharist.

Tra le Sollecitudini, Pope Pius X, 1903

Filled as We are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, We deem it necessary to provide before anything else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable font, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church.

Divini Cultus, Pope Pius XI, 1928

In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian Chant, so far as it belongs to them to take part in it.

Mediator Dei, Pope Pius XII, 1947

Through this active and individual participation, the members of the Mystical Body not only become daily more like to their divine Head, but the life flowing from the Head is imparted to the members, so that we can each repeat the words of St. Paul, “With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me.”

Sacrosanctum Concilium, 1963

Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

Appendix II: Liturgical Resources

The following are liturgical resources that priests and liturgical ministers should know. Laypersons will find these resources to be edifying and useful for their understanding and encounter with the Mass.

1. The Roman Missal, Third Edition (2010)

The Roman Missal contains all the texts (besides the Scripture readings) and directions needed for the priest and the assembly.

2. The General Instruction of the Roman Missal

Found at the beginning of the Roman Missal, the GIRM helps explain and clarify the norms found within the Missal.

3. *Sacrosanctum Concilium* (1963)

The first document to be promulgated during the Second Vatican Council, *Sacrosanctum Concilium* is the Constitution on the Sacred Liturgy which defines the reforms to the Mass enacted through the Council.

4. *Musicam Sacram* (1967)

After the Second Vatican Council, the Church issued the document *Musicam Sacram* to help parishes enact the goals presented in *Sacrosanctum Concilium*.

5. Charting Our Mission: Pastoral Plan (Diocese of Salt Lake City)

The pastoral plan promoted by Bishop Oscar Solis in 2018 outlines his goals for the Diocese of Salt Lake City and states objectives and strategies to accomplish them.

6. Pastoral Directives (Diocese of Salt Lake City)

Dealing with a variety of topics and issues for the Diocese of Salt Lake City, the pastoral directives also dictate certain norms specific to the diocese.

7. Sing to the Lord: Music in Divine Worship (USCCB)

In an effort to help Catholic musicians, the USCCB published “Sing to the Lord” as an aid to help promote quality music and to clarify procedures and norms.

8. Built of Living Stones Art, Architecture, and Worship (USCCB)

This document is a guide for those involved in the visual aspects of the church building to ensure that liturgical needs are met and facilitated.

9. *Desiderio Desideravi* (2022)

This Apostolic Letter by Pope Francis is an exhortation addressed to the Bishops, Priests, Deacons, Consecrated Men and Women, and to the Lay Faithful on the liturgical formation of the People of God.

