

**OFFICE FOR DIVINE WORSHIP  
MARCH 2018**

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*LITURGICAL and CIVIC CALENDAR ITEMS*

**THE TIME FOR VIGIL MASSES AND ANTICIPATED MASSES**

The time for Vigil Masses and Anticipated Masses in the Archdiocese of Philadelphia is no earlier than 4:00 PM. This applies to Holy Days of Obligation as well, including Christmas.

**THE MASS SCHEDULE FOR HOLY DAYS WHEN THE OBLIGATION IS SUSPENDED**

In the United States, there are three Holy Days, Solemnities, when the obligation to participate in Mass is suspended when the observance falls on a Monday or a Saturday—the Solemnity of Mary, the Holy Mother of God (January 1), the Solemnity of the Assumption of the Blessed Virgin Mary (August 15), and the Solemnity of All Saints (November 1). In these instances, the Mass schedule can certainly be modified.

However, there should at least be the celebration of one Mass for the benefit of the faithful who desire to attend Mass.

### **FEAST OF SAINT KATHARINE DREXEL, VIRGIN**

**Saturday, March 3, 2018**

The commemoration of Saint Katharine Drexel is a proper Feast in the Archdiocese of Philadelphia with a Gloria and the specified texts in the *Lectionary for Mass*.

### **LENT, THE SACRED PASCHAL TRIDUUM AND EASTER TIME**

#### **CONFESSIONS DURING LENT**

Once again each parish is asked to schedule the availability for Confessions every Wednesday of Lent from 7:00—8:00 PM.

In some cases, and for sound pastoral reasons, it is not possible for a parish to have additional Confessions available on the Wednesday evenings of Lent. In such cases, an additional time for Confessions, perhaps on another weekday evening or Saturday morning or before Sunday Mass, might be a better alternative. Pastors responsible for two parishes need only to arrange for additional Confessions in one of the parishes. Please publish the additional times for Confession.

#### **OBSERVANCE OF THE 24 HOURS FOR THE LORD**

**March 9—10, 2018**

The Holy Father's invitation in his Apostolic Letter, *Misericordia et misera*, at the conclusion of the Jubilee Year of Mercy, asked parishes to continue to arrange for *24 Hours for the Lord*, on the Friday and Saturday before the Fourth Sunday of Lent.

All parishes and institutions in the Archdiocese, with consideration for particular circumstances and schedules, are to open their churches and chapels for a period of 24 hours from Friday evening, March 9, through Saturday evening, March 10, typically concluding with the Anticipated Mass, if possible. The clergy and faithful are encouraged to encounter the mercy of the Lord in adoration of the Most Blessed Sacrament, reserved or exposed, and with additional opportunities for the Sacrament of Penance and Reconciliation during these 24 hours.

- In some instances it will be a hardship to open churches and chapels for the whole 24 hour period. Pastors and chaplains, in keeping with the spirit of the

observance, are to provide at least for greater availability for prayer before the Most Blessed Sacrament and the Sacrament of Penance and Reconciliation.

- Additionally, parishes and institutions are encouraged, if this is helpful to the observance, to cluster together and have a single area site for greater availability for prayer before the Most Blessed Sacrament and the Sacrament of Penance and Reconciliation.
- The observance of the *24 Hours for the Lord* in churches and chapels, on the one hand, may take place with exposition of the Most Blessed Sacrament throughout the whole period and several times for Confessions. On the other hand, it may take place with exposition and confessions only at certain periods.
- The observance is to be determined by each location with opportunities for greater availability for prayer and Confessions.

The Lenten season provides an excellent occasion to catechize about the Sacrament of Penance and Reconciliation, to follow more faithfully the form for the *Rite of Reconciliation of Individual Penitents (Chapter I)* and the *Rite for Reconciliation of Several Penitents with Individual Confession and Absolution (Chapter II)* in the *Rite of Penance*.

For additional resources see the website for the Office for Divine Worship, <http://www.odwphiladelphia.org/sacred-liturgy/archdiocesan-guidelines/>.

## **WAY OF THE CROSS AND BENEDICTION OF THE MOST BLESSED SACRAMENT**

Typically, the Way of the Cross, with the movement from station to station, does not take place in conjunction with exposition and benediction of the Most Blessed Sacrament. Exposition with the reading of the Word of God and time for adoration and then Benediction may follow the Way of the Cross.

## **VEILING OF STATUES**

In the dioceses of the United States, crosses in the church may be covered from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the end of the Celebration of the Lord's Passion on Good Friday. Statues in the church may be covered from the conclusion of the Mass for Saturday of the Fourth Week of Lent until the beginning of the Easter Vigil. Additional information can be found on the website for the Office for Divine Worship.

## **ADDITIONAL INFORMATION FOR LITURGICAL PREPARATION**

The *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts (Paschale Solemnitatis)*, by the Congregation for Divine Worship, January 16, 1988, is posted on the

website of the Office for Divine Worship. This letter provides helpful pastoral, theological and liturgical (as well as liturgical music) information for pastors and preparers of the Sacred Liturgy for Lent, the Sacred Paschal Triduum and Easter Time.

### **THE GLORIA IS SUNG AT ALL WEEKDAY WEDDING MASSES DURING LENT**

With the introduction of the third edition of the *Roman Missal* the Gloria is sung, even during Advent and Lent, when the Ritual Mass for the Celebration of Marriage is used. The Penitential Act is always omitted during a Wedding Mass.

### **GUIDELINES ON THE PRESENTATION OF JEWS IN PREACHING AND THE CELEBRATION OF THE LITURGY DURING LENT AND HOLY WEEK**

The USCCB document, *God's Mercy Endures Forever*, continues to offer helpful guidance on preaching, liturgical celebration and participation in the Jewish Seder and other points for Catholics. See the 1988 document at:

<http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/jewish/upload/God-s-Mercy-Endures-Forever-Guidelines-on-the-Presentation-of-Jews-and-Judaism-in-Catholic-Preaching-1988.pdf>

### **CHRISTIAN INITIATION OF ADULTS**

#### **CELEBRATION OF THE SCRUTINIES AND PRESENTATIONS OF THE CREED AND THE LORD'S PRAYER**

The Rites belonging to the Period of Purification and Enlightenment, RCIA nos. 138-205, found in the ritual book, *Rite of Christian Initiation of Adults*, are to be carefully observed for the Elect. Any questions regarding these rites may be directed to the Office for Divine Worship.

### **IMPORTANT INFORMATION FOR THE EASTER VIGIL**

#### **Time of the Easter Vigil**

The Easter Vigil should not begin before nightfall. It may be helpful to know that sunset, according to the US Naval Observatory Astronomical Applications Department, occurs at 7:24 PM on March 31, 2018.

In accord with the US National Statutes for the Catechumenate (November, 11, 1986) no. 33, Archbishop Chaput asks that you note:

Only the adult elect, that is, the unbaptized catechumens elected at the Rite of Election, are to be fully initiated with Baptism, Confirmation and reception of the Body and Blood of the Lord at the Solemn Paschal Vigil, according to the rites outlined in the *Roman Missal*. Children may also be baptized at the Easter Vigil.

Baptized non-Catholic Christians are to be received into the Full Communion of the Catholic Church on Palm Sunday or Easter Sunday or any Sunday of Easter Time. In fact, this reception can take place almost any time during the Church Year according to the rite outlined in the *Rite of Christian Initiation of Adults* (cf. RCIA, nos. 473-504). No additional permission is required for this Reception of Baptized Christians in the Full Communion of the Catholic Church.

For many parishes, this practice continues to represent an innovation that requires catechesis on the dignity of Baptism and the avoidance of any confusion between candidates for Baptism and baptized Christians.

Candidates for the Reception into the Full Communion of the Catholic Church should be encouraged to participate in the Easter Vigil, especially with a distinct place to sit among the faithful and acknowledged by the priest celebrant.

## **RECEPTION OF BAPTIZED CHRISTIANS INTO THE FULL COMMUNION OF THE CATHOLIC CHURCH**

The *Rite of Christian Initiation of Adults* allows for people baptized in another Church or ecclesial community, although never treated as catechumens, to benefit from the doctrinal and spiritual formation of the unbaptized. Additionally, the use of the Combined Rites for catechumens and candidates gives the candidates an important sense of the Sacred Liturgy and participation with the Church leading to Confirmation and Communion. However, many candidates do not require a full program parallel to the catechumenate. Therefore, the directives provided in the US National Statutes for the Catechumenate for Reception into Full Communion (nos. 30-37) should be increasingly observed.

*Preparation and celebration of the Sacrament of Penance and Reconciliation for baptized non-Catholics are an essential element of their Reception (See RCIA, no. 482).*

### **Reception of Candidates and Valid Baptism and Conditional Baptism**

All non-Catholic Christians seeking full communion must be validly baptized. The following norm is to be observed in the Archdiocese of Philadelphia with regard to the reception of candidates into the full communion of the Catholic Church:

*Baptism is the doorway to all of the Sacraments. Therefore, the sacred minister needs moral certitude that a person was baptized with the Trinitarian formula and the triple water pouring/immersion before other Sacraments are celebrated. This moral certitude requires more than the evidence of a baptismal certificate and must be the case in each individual circumstance. Such moral certitude can often be readily obtained through inquiry with the candidate. When moral certitude is lacking, a conditional Baptism is necessary (see Canon 869 and National Statutes for the Catechumenate 37).*

Additional information on valid baptism and conditional baptism can be found on the website for the Office for Divine Worship.

### **CONFIRMATION FOR ROMAN CATHOLIC ADULTS**

The ordinary minister of the Sacrament of Confirmation for baptized Roman Catholics is the Bishop. Typically, this occurs during the pastoral visit of the Bishop to the parish. Every effort should be made to prepare Catholic Adults for Confirmation to participate in the parish celebration with the Bishop.

Additionally, Archbishop Chaput will celebrate the Sacrament of Confirmation on Pentecost Sunday, May 20, 2018, during the 6:30 PM Mass at the Cathedral Basilica of Saints Peter and Paul. The candidates for this sacramental celebration are baptized Roman Catholics who have been properly catechized for Confirmation (and if needed, for the reception of First Communion). Information about this celebration for pastors and those who assist with the formation and reception of the Sacraments of Initiation will be distributed by e-mail in March 2018 to all parish Liturgy Contacts, parish Christian Initiation Coordinators, and DRE's, and can also be found on the website of the Office for Divine Worship.

*If for some serious reason, a school age baptized Roman Catholic is unable to be confirmed by the Bishop during his pastoral visit to the parish, then this candidate, with the permission of the pastor, may be presented for the Sacrament of Confirmation on Pentecost Sunday. The pastor's permission is to be included with the registration forms to be sent to the Office for Divine Worship.*

A pastor who foresees the genuine pastoral need to confirm an adult baptized Roman Catholic can do so only with the specific delegation of the Bishop (see Canon 882 and *National Statutes for the Catechumenate*, nos. 28-29). Archbishop Chaput gives this faculty to all priests of the Archdiocese to confirm Roman Catholic Adults on any occasion from Palm Sunday through Pentecost Sunday. This delegation is required for the validity of the Sacrament in the case of a Roman Catholic candidate. If you have any

questions about this faculty, please contact the Office for Divine Worship. There is no need for an additional letter requesting this faculty during the period specified by the Archbishop. Priests are reminded that only the 2016 revised *The Order of Confirmation* may be used to celebrate the Sacrament.

**Full Initiation—Baptism, Confirmation and the first reception of Communion—apart from the Easter Vigil, outside the immediate danger of death, requires the permission of the Archbishop (see RCIA, no. 331).** Archbishop Chaput delegates the Office for Divine Worship to give this permission. Please contact the Office for Divine Worship for such circumstances.

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#### COLDS AND FLU

#### AND THE CELEBRATION OF THE SACRED LITURGY

- ❖ Ministers of Holy Communion should wash their hands before Mass begins, or even use an alcohol based anti-bacterial solution in the pew before distributing, and after purifying their fingers after distributing Holy Communion;
- ❖ People feeling ill should avoid receiving Communion from the chalice.

Priests are encouraged to use good pastoral common sense to allay the fears of the faithful during cold and flu season. An example of this might include refraining from the use of the Sign of Peace during the celebration of Mass and reminding the faithful not to receive the Precious Blood if they are ill.

#### UPCOMING WORKSHOPS

#### EXTRAORDINARY MINISTERS OF HOLY COMMUNION

*Since 2008, the Office for Divine Worship has provided workshops throughout the fall and spring all throughout the Archdiocese of Philadelphia for Extraordinary Ministers and Lectors. These have in some instances been very well attended and in other instances poorly attended. For 2017-2018, the Office is experimenting with a new approach to the workshops.*

#### **For Extraordinary Ministers of Holy Communion:**

Thursday, March 15, 2018, 7:00 - 9:00 PM

Cathedral Chapel, 18<sup>th</sup> Street and the Benjamin Franklin Parkway, Philadelphia, PA 19103

Presenter, Father Dennis Gill, Director of the Office for Divine Worship

## EXTRAORDINARY MINISTERS OF HOLY COMMUNION

- **All Extraordinary Ministers of Holy Communion are to have an appointment letter from the Archbishop.**
- Candidates are to be fully initiated practicing Catholics, high school graduates, validly married (if married), recognized for faith and devotion to the Holy Eucharist as well as for service in the parish/institution.
- Pastors and chaplains are encouraged to send new Extraordinary Ministers of Holy Communion to the archdiocesan formation sessions. Current Extraordinary Ministers of Holy Communion are also welcome to attend.
- Extraordinary Ministers of Holy Communion typically serve for three years. Pastors/chaplains may renew terms, if agreeable and in consultation with the minister.
- Pastors and chaplains are reminded to inform the Office for Divine Worship if they conduct their own formation and to send to this office their request for new Extraordinary Ministers of Holy Communion.
- Request forms can be found on the Office for Divine Worship website. Letters of Appointment from the Archbishop will then follow.
- Extraordinary Ministers of Holy Communion are appointed for a three-year term and for the place where they are commissioned. Terms may be renewed if agreeable to both the pastor/chaplain and the minister.
- All records of active Extraordinary Ministers of Holy Communion are maintained by the parish/institution.
- **Extraordinary Ministers of Holy Communion are commissioned after participation in a training session, according to the form found in the *Book of Blessings*, Chapter 63, "Order for the Commissioning of Extraordinary Ministers of Holy Communion."**
- Extraordinary Ministers of Holy Communion only serve in the parishes/institutions for which they are commissioned.

## *From the Office for Liturgical Music*

### *Instrumental Music during the time of Lent*

We come again to the Season of Lent, where the use of the Organ and Accompanying instruments comes into question. During this specific time in our Liturgical Year, we are to enter into the penitent mind-set, renewing ourselves in faith and opening our ears to the voice of God. Allowing the congregation to live in the space of "silence" can be quite powerful.



At the Cathedral, we adhere to the Liturgical Documents, which state that Organ and Accompanying Instruments should be used only for the purpose to support singing. That is not, however, as black and white as it may seem. As it pertains to preludes and postludes, which happen outside of the context of the Mass, there is a great deal of seasonally appropriate repertoire to help bring the congregation to a proper place in preparation for the coming Liturgy.

We eliminate all postludes from our program, while inserting some choral preludes throughout the season of Lent. Of course, Laetare Sunday we will have both a prelude and postlude, exclusively done on the organ. Throughout the Mass, we chant as much of the psalms, ordinary and antiphons as possible, with minimal help from the organ. It is important to note that we do allow for instrumental music to continue through to the end of the Liturgical action happening on the altar. For instance, when communion has been received by all in the congregation, but there is still activity on the altar, our practice is to allow for continued, subdued music to accompany that action to completion.

## *Cantor Workshop*

Please let your cantors know we will be holding a Level 1 Cantor Workshop at

**ST. MONICA'S, Berwyn, PA**  
Tuesdays, April 10, 17, 24, 2018  
7:00 to 9:00 PM

**Future workshop will be offered at the following location:**

Annunciation BVM, Havertown, PA - July 2018

LINKS TO HELPFUL INFORMATION

**MAKE SURE YOUR PARISH RECEIVES THE MOST CURRENT INFORMATION**

Please notify the Office for Divine Worship if there are any changes to the Coordinators serving as liaisons between your parish and the Office for Divine Worship.

**FOR THE MOST RECENT NEWSLETTER FROM THE USCCB**

Individual issues of the Newsletter are posted online around the fifteenth of the month approximately three months after they have been released to subscribers.

<http://www.usccb.org/about/divine-worship/newsletter/>

For information on subscribing to the newsletter, visit:

<http://www.usccb.org/about/divine-worship/newsletter/>.

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