

**OFFICE FOR DIVINE WORSHIP
APRIL 2016**

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**OBSERVANCE OF THE EXTRAORDINARY JUBILEE YEAR OF MERCY
ARCHDIOCESE OF PHILADELPHIA**

*December 8, 2015, the Solemnity of the Immaculate Conception of the Blessed Virgin Mary,
through November 20, 2016, the Solemnity of Our Lord Jesus Christ, King of the Universe
(50th Anniversary of the Closing of the Second Vatican Council)*

*Remember to incorporate aspects of the Jubilee Year of Mercy into all areas of parish activities;
particularly as you finalize your plans for Lent, the Sacred Triduum and Easter Season.*

Please see the separate mailing on the Jubilee Year of Mercy for Easter Time.

*Parishes are encouraged to arrange for pilgrimages to the Cathedral Basilica and the Shrines
in the Archdiocese to pass through the Holy Door of Mercy during the Jubilee Year.*

TWO NEW RITUAL BOOKS

**THE ORDER OF CONFIRMATION
IMPLEMENTATION DATE IS MAY 15, 2016**

This ritual book replaces all current English editions of the *Rite of Confirmation*. While it is possible to use the new ritual book once it is published, the Archbishop has established May

15, 2016, as the first use and mandatory use date of *The Order for Confirmation* in the Archdiocese of Philadelphia.

This revised ritual book is a retranslation of the Latin typical edition (*Ordo Confirmationis*, 1973) according to the decree *Liturgiam authenticam*. There are no significant adjustments to the rite. However, as with the language in the current English edition of the *Roman Missal*, the translation is more precise and closer to the style and syntax of the original Latin.

All priests, whenever making use of the faculty to confirm as of Pentecost 2016, are to use this new ritual book to celebrate the Sacrament. The new ritual book is only published in a bilingual (Spanish-English) format by the United States Conference of Catholic Bishops. To purchase a copy *The Order for Confirmation*, see: <http://store.usccb.org/>.

ORDER OF CELEBRATING MARRIAGE

This ritual book replaces all current editions of the *Rite of Marriage*. While it is possible to begin to use this new ritual book as of September 8, 2016, it becomes mandatory as of December 30, 2016, the Feast of the Holy Family of Jesus, Mary and Joseph.

Presently, workshops are being planned for the priests and deacons of the Archdiocese to provide for the liturgical, theological and pastoral reception and use of the *Order for Celebrating Marriage*. Unlike *The Order for Confirmation*, which was a retranslation, the *Order of Celebrating Marriage* is the English translation of the 1990 second edition of the *Ordo Celebrandi Matrimonium*.

These workshops will look at the following topics:

- What is new and what is the same in this second edition of the ritual book,
- The theology of Christian marriage found in the texts,
- The duties of the sacred ministers and the ministers of the Sacrament, the couple,
- Preparation of the engaged and for the celebration of Marriage.

LITURGICAL CALENDAR ITEM

TRANSFER OF THE SOLEMNITY OF THE ANNUNCIATION OF THE LORD

Friday, March 25, 2016

Since March 25, 2016 is Friday of the Passion of the Lord (Good Friday), the Solemnity of the Annunciation of the Lord, normally assigned to this day, is transferred to Monday, April 4, 2016. The Optional Memorial of St. Isidore, Bishop and Doctor of the Church, is omitted this year.

PASTORAL GUIDANCE

FOR THE USE OF APPROVED LOW GLUTEN HOSTS FOR HOLY COMMUNION AND THE MANNER OF DISTRIBUTION

- All parishes and institutions within the Archdiocese of Philadelphia are to have approved low-gluten hosts available for those with gluten allergies and intolerance.
 - *Hosts made from any other products than wheat (gluten) are not valid matter for consecration for the Body of Christ.*
- Those who wish to receive Holy Communion with a low-gluten host should inform the priest celebrant prior to the celebration of Mass.
- The low-gluten host is placed in a pyx reserved for this use and is brought to the altar when it is prepared for the Liturgy of the Eucharist.
 - *The pyx should be opened for the Eucharistic Prayer.*
 - *It is important to keep the low-gluten host separate from the other hosts to be consecrated at Mass.*
- Every effort should be made for those who receive a consecrated low-gluten host to be a part of the Communion Procession without making unnecessary distinctions among communicants. Typically, those who receive a consecrated low-gluten host would be among the first to receive from the priest celebrant or a deacon or an extraordinary minister of Holy Communion.
 - *The communicant never gives himself or herself Holy Communion.*
 - *The pyx is purified with the other sacred vessels after the distribution of Holy Communion or after the celebration of Mass.*
- In some instances, low gluten hosts may need to be consecrated for the sick and homebound. Likewise, these consecrated low gluten hosts should be contained in a pyx reserved for this use.
- In all instances, those with gluten allergies and intolerance should be invited to receive the Precious Blood especially when a low-gluten host is unavailable.

CHRISTIAN INITIATION OF ADULTS

MASSES FOR THE NEOPHYTES AND ALSO A PENTECOST CELEBRATION

During the Easter Season

The *Rite of Christian Initiation of Adults* provides helpful guidance for the pastoral care of the newly baptized adults at Easter:

247 Since the distinctive spirit and power of the period of postbaptismal catechesis or mystagogy derive from the new, personal experience of the sacraments and of the community, its main setting is the so-called Masses for neophytes, that is, the Sunday Masses of the Easter season. Besides being occasions for the newly baptized to gather with the community and share in the mysteries, these celebrations include particularly suitable readings from the Lectionary, especially the readings for Year A. Even when Christian initiation has been celebrated outside the usual times, the texts for these Sunday Masses of the Easter season may be used.

248 All the neophytes and their godparents should make an effort to take part in the Masses for the neophytes and the entire local community should be invited to participate with them. Special places in the congregation are to be reserved for the neophytes and their godparents. The homily and, as circumstances suggest, the general intercessions should take into account the presence and needs of the neophytes. 5

249 To close the period of postbaptismal catechesis, some sort of celebration should be held at the end of the Easter season near Pentecost Sunday; festivities in keeping with local custom may accompany the occasion.

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 15, 2016, 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 has been distributed by e-mail in February 2015 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.

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.

UPCOMING WORKSHOPS

**All Workshops for 2016
for Extraordinary Ministers of Holy Communion
and for Lectors can be found on the website
of the Office for Divine Worship (www.odwphiladelphia.org)**

OTHER POINTS

Below are responses to inquiries to the Office for Divine Worship:

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.

The Disposal and Replacement of the Paschal Candle

In the February 2010 (USCCB Committee on Divine Worship) *Newsletter* article, “Eighteen Questions on the Paschal Triduum,” two of those questions dealt with the appropriate specifications of the paschal candle and a suggestion for the case of mission churches and cluster parishes where only one Vigil will be celebrated, but where two or more paschal candles will be needed for the rest of the year. A question not covered in that article, but which has recently come to the Secretariat of Divine Worship, asks what the appropriate protocol is for old paschal candles.

The first response must be that they may not be reused. The paschal candle must be new each year and receive its blessing at the Paschal Vigil. *Paschale Sollemnitatis*, the 1988 Circular Letter

concerning the preparation and celebration of the Easter feasts, states that the paschal candle must “be renewed each year” (no. 82). This does not mean that the old candle must be thrown away. Most suppliers of candles accept the return of used candles (and will sometimes even offer a discount for the exchange). These suppliers will then recycle the wax to produce new candles. If, for some reason, a parish is unable to recycle the candle wax, then the old paschal candle, as a blessed object (a sacramental) must be appropriately disposed of. This could involve burning the candle in a devotional manner (privately as opposed to publicly and liturgically) or even burying the candle in blessed ground. Candles are made to be burned, however, and it is better to find a way either to recycle or burn the wax.

As a reminder, *Paschale Sollemnitatis*, nos. 83 and 99, offers good advice regarding an option for the procession with the paschal candle during the Vigil, and regarding proper use of the candle after the Vigil for Easter and for the rest of the year:

83. The procession, by which the people enter the church, should be led by the light of the paschal candle alone. Just as the children of Israel were guided at night by a pillar of fire, so similarly Christians follow the risen Christ. There is no reason why to each response “Thanks be to God” there should not be added some acclamation in honor of Christ.

99. The paschal candle has its proper place either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations of the season until Pentecost Sunday, whether at Mass, or at Morning and Evening Prayer. After the Easter season the candle should be kept with honor in the baptistery, so that in the celebration of Baptism the candles of the baptized may be lit from it. In the celebration of funerals the paschal candle should be placed near the coffin to indicate that the death of a Christian is his own Passover. The paschal candle should not otherwise be lit nor placed in the sanctuary outside the Easter season.

Finally, the *General Instruction of the Roman Missal* states the following regarding the use of incense for the paschal candle, “Three swings of the thurible are used to incense: the Most Blessed Sacrament, a relic of the Holy Cross and images of the Lord exposed for public veneration, the offerings for the Sacrifice of the Mass, the altar cross, the *Book of the Gospels*, the paschal candle, the Priest, and the people” (no. 277).

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. The Coordinators Contact Form is available online as a [PDF](#) or [Word](#) file.

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/>.

FOR NEWS REGARDING LITURGICAL MUSIC IN THE ARCHDIOCESE, read the *Liturgical Musician* newsletter at: <http://www.odwphiladelphia.org/liturgical-music/>.

FOR PAST MONTHLY MAILINGS OF THE OFFICE FOR DIVINE WORSHIP visit: <http://www.odwphiladelphia.org/sacred-liturgy/monthly-mailings/>.