

**OFFICE FOR DIVINE WORSHIP
APRIL 2017**

Website for the Office for Divine Worship

Website: www.odwphiladelphia.org

Contact information for the Office for Divine Worship

Phone: 215-587-3537 Fax: 215-644-3940

Email: worship@archphila.org

Reverend Gerald Dennis Gill, Director

fr.dgill@archphila.org

Ms. Charlene Angelini, Director of Liturgical Music for the Cathedral Parish

With Archdiocesan Responsibilities

cangelini@archphila.org

Mrs. Mary Ann Johnson, Executive Secretary

majohnson@archphila.org

Mrs. Barbara Chandler, Project Support Coordinator

bchandler@archphila.org

UPCOMING WORKSHOPS

**See the website of the Office for Divine Worship (www.odwphiladelphia.org)
for the schedule and registration information
for all liturgical ministry and liturgical music workshops for the Spring of 2017.**

**WORKSHOPS FOR LITURGICAL MINISTERS
FOR 2017-2018**

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.

There will be two archdiocesan-wide workshops for Extraordinary Ministers on Thursday, November 9, 2017 and Thursday, March 15, 2018 at the Cathedral Chapel from 7:00 to 9:00 PM.

Now is the time to consider the need for new candidates and prepare to send them to one of these workshops. Likewise, there will be an archdiocesan-wide workshop for Extraordinary Ministers who assist in nursing homes and hospitals on Saturday, February 3, 2018 at the Cathedral Chapel from 9:30 to 11:30 AM. There will only be one archdiocesan-wide workshop for Lectors on Wednesday, October 4, 2017 at the Cathedral Chapel from 7:00 to 9:00 PM. The content of these workshops will be available on YouTube for review locally.

More information on these workshops will be given in future editions of the monthly mailing.

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. Here, you can find already scheduled workshops to attend:

Extraordinary Ministers of Holy Communion Workshops

- 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.

LAST WEEKS OF LENT, THE SACRED PASCHAL TRIDUUM AND EASTER TIME

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 Sollemnitatis)*, by the Congregation for Divine Worship, January 16, 1988, is posted on the website for 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 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).

APOSTLES' CREED DURING LENT AND EASTER

Consideration should be given to the use of the Apostles' Creed during Lent and Easter time as provided in the *Roman Missal*. The Order of Mass, number 19, states: *Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.*

CHRISTIAN INITIATION OF ADULTS

- For the current Christian Initiation Information Periodic Mailing, see: <http://www.odwphiladelphia.org/christian-initiation/>.
- The *Institute for Christian Initiation* will again take place next year. Please see the next edition of the Periodic Mailing for the location and dates.

**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.

**DAY OF REFLECTION
LENTEN RETREAT FOR ELECT AND CANDIDATES, GODPARENTS, SPONSORS,
AND RCIA TEAMS**

Saturday, April 8, 2017

Sponsored by Malvern Retreat House in conjunction with the Office for Divine Worship. See the *Christian Initiation Information Periodic Mailing* for more information.

IMPORTANT INFORMATION FOR THE EASTER VIGIL

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.

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.

All Neophytes are welcome to attend the Sunday 6:30 PM Mass at the Basilica on any Sunday of Easter Time. The first few pews will be reserved on the cathedral side for the Neophytes, their godparents and families.

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, June 4, 2017, 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 was distributed by e-mail in February 2017 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.

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.

OTHER POINTS

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

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. Priests and deacons are reminded that only the 2016 new ritual book, *The Order of Celebrating Matrimony* may be used for the celebration of 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.

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.

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. For information on subscribing to the newsletter, visit:

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

FOR PAST MONTHLY MAILINGS OF THE OFFICE FOR DIVINE WORSHIP visit:

<http://www.odwphiladelphia.org/sacred-liturgy/monthly-mailings/>.

FROM THE DIRECTOR OF LITURGICAL MUSIC

SAVE THE DATE
WEDNESDAY, MAY 3, 2017
Cathedral Chapel

7:00 PM

MUSIC FOR THE NEW MARRIAGE RITUAL

COME AND CELEBRATE THE JOINING OF THE OLD AND THE NEW!
TOGETHER AS ONE, WE WILL EXPLORE LITURGICAL
MUSIC FOR THE OPTIONS IN THE NEW MARRIAGE RITUAL, INCLUDING
THE INTROIT, MUSIC DURING THE CELEBRATION OF MATRIMONY,
COMMUNION ANTIPHONS AND MORE!
GIVEN WITH LOVE BY FATHER DENNIS GILL AND CHARLENE ANGELINI

Choir changes for the Easter Triduum

As Easter approaches, we have an opportunity to refresh our thinking with regards to how we are presenting music during this very special time in our Liturgical Year. Often, we fall into the same rut of having the choir sing from the loft with the organ, recycling the same pieces of music from year to year. Below are some ideas to consider as we approach the Easter Triduum for 2017

- Placement of the Choir:

If your Church happens to have fantastic acoustics, why not take advantage of having the choir sing from different places within the Church. Singing in domed or arched side aisles, from behind the congregation, in the choir stalls in the sanctuary or singing antiphonally with a small group down near the congregation and the rest in the choir loft, are just a few examples of how we can add to the element of the Sacred Mystery during this most Holy Week.

- Mix up the Choir:

Choristers singing only within their sections creates a dependence that can inhibit the quality of the sound being produced and ultimately allow for the pitch to slip more easily. It's challenging to your choir members to split up the voice parts, if your numbers allow for that, so that the individual singer can hear a more cohesive blend of all the harmonics within a piece of repertoire. Although the choir members may resist at first, they may come to enjoy a different arrangement.

- Available Recourses:

Using resources such as CPDL (Choral Public Domain Library) www.cpdL.org and IMSLP (Petrucci Music Library) <http://imslp.org> offers a range of Public Domain music, easily printed directly from their sites. With a little bit of research, you can find 10-15 different settings of a well-known chant to explore with your choir. Just opening the Liturgy Planning Guide from OCP or GIA and picking from the list isn't enough! We are so fortunate to have access to multiple sources of scores and should take advantage of learning new repertoire with each coming Liturgical Year.