

OFFICE FOR DIVINE WORSHIP

JANUARY 2020

Website for the Office for Divine Worship

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LITURGICAL and CIVIC CALENDAR ITEMS

THE PRAYER TO SAINT MICHAEL, THE ARCHANGEL

Many parishes and institutions within the Archdiocese have responded positively to pray the prayer to Saint Michael in conjunction with the celebration of Mass. You are reminded that this devotional prayer is to take place outside of Mass. **It is not to be prayed as the concluding prayer of the Universal Prayer nor as part of the Communion Rite.**

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

SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Wednesday, January 1, 2020

The Solemnity of Mary, the Holy Mother of God, is observed as a Holy Day of Obligation.

WEEK OF PRAYER FOR CHRISTIAN UNITY

Saturday, January 18, 2020 through Saturday, January 25, 2020

The Week of Prayer for Christian Unity should have, if possible, intentions in the Universal Prayer. Also, when possible during this week the Mass for the Unity of Christians may be used with the readings of the day and green vestments.

See the following site of the United States Conference of Catholic Bishops for additional resources: https://geii.org/week_of_prayer_for_christian_unity/.

SPECIAL DAY OF PRAYER

FOR THE DIOCESES OF THE UNITED STATES OF AMERICA

Wednesday, January 22, 2020

In all the Dioceses of the United States of America, January 22 (or January 23, when January 22 falls on a Sunday) shall be observed as a particular day of prayer for the full restoration of the legal guarantee of the right to life and of penance for violations to the dignity of the human person committed through acts of abortion. The liturgical celebrations for this day may be the Mass “For Giving Thanks to God for the Gift of Human Life” (no. 48/1 of the Masses and Prayers for Various Needs and Occasions), celebrated with white vestments, or the Mass “For the Preservation of Peace and Justice” (no. 30 of the Masses and Prayers for Various Needs and Occasions), celebrated with violet vestments.

Intentions for the Universal Prayer for Respect Life can be found on the website of the Office for Divine Worship.

**THIRD SUNDAY IN ORDINARY TIME
SUNDAY OF THE WORD OF GOD
Sunday, January 26, 2020**

Pope Francis' Apostolic Letter, *Motu proprio "Aperuit illis"*, published on 30 September, establishes that "the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the Word of God". Please check the website of the Office for Divine Worship for additional resources.

**FEAST OF THE PRESENTATION OF THE LORD
AND THE BLESSING OF CANDLES
Sunday, February 2, 2020**

The *Roman Missal* does not address this observance when it falls on a Sunday. When it falls on a Sunday, when there are several celebrations of the Eucharist especially in the parish setting, then it seems reasonable that the blessing of candles takes place when it is possible—at the principal Mass and other Masses with liturgical chants and a large attendance of the faithful. It does not seem reasonable to bless candles at every Mass, especially those without liturgical chants and few in attendance. The procession can take place at the Solemn (principal) Mass and the Solemn Entrance at the other sung Masses. This is the pattern of observance suggested by the *Roman Missal* for Palm Sunday of the Passion of the Lord which allows for several options for several Sunday Masses.

SAVE THE DATE

The Biennial Archdiocesan Pilgrimage
to Basilica of the National Shrine of the Immaculate Conception
will be on Saturday, October 16, 2021.

**COLDS AND FLU SEASON
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 the 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.

CHRISTIAN INITIATION OF ADULTS

The Office for Divine Worship has the responsibility for direction, guidance and support of pastors and those who collaborate with them in the formation of adults for Christian Initiation. Additional information on Christian Initiation for adults can be found on the website for the Office for Divine Worship, under the heading *Christian Initiation*.

2020 RITE OF ELECTION OF CATECHUMENS

AND OF THE CALL TO CONTINUING CONVERSION OF CANDIDATES

Cathedral Basilica of Saints Peter and Paul, Philadelphia, Pennsylvania

Saturday, February 29, 2020	11:00 AM	Philadelphia North and Delaware County
Saturday, February 29, 2020	3:00 PM	Philadelphia South and Bucks County
Sunday, March 1, 2020	3:00 PM	Chester and Montgomery County

All correspondence and registration is conducted electronically. See the website for the Office for Divine Worship, under the heading *Christian Initiation*.

The Call to Continuing Conversion is meant for adults (and not children) who are baptized and will be received into Full Communion and/or Confirmation and/or Communion. Also, the Call to Continuing Conversion is equally meant for those already baptized who have not been practicing the Christian Faith but now are returning with the celebration of the Easter Sacraments.

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.

UPCOMING WORKSHOPS

WORKSHOP ON THE ORDER OF BAPTISM OF CHILDREN

The English Translation of the second edition of the *Order of Baptism of Children* has been approved for use in the United States and replaces the current English edition. The first use date of the revised ritual is February 2, 2020, the Feast of the Presentation of the Lord, and the mandatory use date is April 2, 2020, Easter Sunday.

All Priests, Deacons, DRE's, Catechists for Baptism, and Liturgical Musicians are encouraged to attend a workshop on this new ritual book on Tuesday, February 11, 2020, at the Archdiocesan Pastoral Center, from 1:30 to 3:30 PM. Please register at worship@archphila.org.

To pre-order the second edition of the *Order of Baptism of Children*, please open hyperlink below: http://store.usccb.org/order-of-baptism-of-children-p/7-641.htm?utm_source=store-homepage&utm_medium=banner&utm_campaign=order_of_baptism

WORKSHOPS FOR LITURGICAL MINISTERS

The calendar for 2019-2020 workshops for liturgical ministers can be found on the website for the Office for Divine Worship. Register for these workshops at worship@archphila.org.

Extraordinary Ministers of Holy Communion

Thursday, January 16, 2020

Cathedral Chapel

7:00 to 9:00 PM

Cathedral Basilica of Saints Peter and Paul

18th and Benjamin Franklin Parkway

Philadelphia, PA 19103

Parking Available

Please register at: worship@archphila.org

Thursday, February 13, 2020

Saint John Neumann Parish, Bryn Mawr

7:00 to 9:00 PM in the Main Church

Please register at: worship@archphila.org

Thursday, March 26, 2020

Cathedral Chapel

7:00 to 9:00 PM

Cathedral Basilica of Saints Peter and Paul

18th and Benjamin Franklin Parkway

Philadelphia, PA 19103

Parking Available Please register at: worship@archphila.org

Lectors

Wednesday, March 18, 2020

Cathedral Chapel

7:00 to 9:00 PM

Cathedral Basilica of Saints Peter and Paul

18th and Benjamin Franklin Parkway

Philadelphia, PA 19103

Parking Available

Please register at worship@archphila.org

Wednesday, October 28, 2020

Saint Joseph Parish, Downingtown

7:00 to 9:00 PM in the Main Church

Please register at: worship@archphila.org

Extraordinary Ministers of Holy Communion of the Sick

Saturday, February 8, 2020

Cathedral Chapel

10:00 AM to Noon

Cathedral Basilica of Saints Peter and Paul

18th and Benjamin Franklin Parkway

Philadelphia, PA 19103

Parking Available

Please register at: worship@archphila.org

Spanish Ministry Workshop

Saturday, November 14, 2020

9:30 AM to 12 Noon

Cathedral Basilica of Saints Peter and Paul

18th and Benjamin Franklin Parkway

Philadelphia, PA 19103

Please register at: worship@archphila.org

If any parish or institution would like a workshop for liturgical ministers, especially Extraordinary Ministers of Holy Communion, please contact 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

Why the Organ?

If you travel throughout the Archdiocese of Philadelphia, you will find a variety of instruments being used to accompany the liturgy and serve our current congregations. Why is the organ the preferred instrument for the Roman Catholic Church?

In *Sing to the Lord: Music in Divine Worship*, we are told “Of all the sounds of which human beings, created in the image and likeness of God, are capable, voice is the most privileged and fundamental. Musical instruments in the Liturgy are best understood as an extension of and support for the primary liturgical instrument, which is the human voice.” This is of great importance when understanding the role of the organ within the liturgy. What distinguishes the organ from other instruments is the way by which the sound is produced. Just like the voice, it relies on the flow of air through the pipes to sustain pitch, mimicking human anatomy. The organ stops are categorized into four major tone families – principal, reed, string, and flute. The “principal” stop of the organ is best suited to provide ample support for accompanying voices in every possible scenario (choir, congregation, cantor and soloist). Unlike a guitar or piano, the organ can sustain tone for as long as the key is depressed and does not dissipate in the space as quickly.

Coined by Mozart as the “King of instruments,” the organ with its expansive tonal palette aids in the expressive ability of the instrument as a whole. As stated in *Sing to the Lord: Music in Divine Worship*, “the manifold possibilities of the organ in some way remind us of the immensity and the magnificence of God.”

The liturgical documents below reaffirm the preference of the organ as the “traditional musical instrument” of the Church, worthy of the solemn and dignified nature of the liturgy itself.

A document which gives direction in preparation for the Second Vatican Council.

INSTRUCTION ON SACRED MUSIC AND SACRED LITURGY, 1958

Chapter III-4. Musical instruments and bells.

A. Some General principles.

60. The following principles for the use of musical instruments in the sacred liturgy are to be recalled:

a) Because of the nature, sanctity, and dignity of the sacred liturgy, the playing of any musical instrument should be as perfect as possible. It would be preferable to omit the use of instruments entirely (whether it be the organ only, or any other instrument), than to play them in a manner unbecoming their purpose. As a general rule it is better to do something well, however modest, than to attempt something more elaborate without the proper means.

b) The difference between sacred, and secular music must be taken into consideration. Some musical instruments, such as the classic organ, are naturally appropriate for sacred music; others, such as string instruments which are played with a bow, are easily adapted to liturgical use. But there are some instruments which, by common estimation, are so associated with secular music that they are not at all adaptable for sacred use.

B. The classic organ and similar instruments.

61. The principal musical instrument for solemn liturgical ceremonies of the Latin Church has been and remains the classic pipe organ.

63. Besides the classic organ, the harmonium or reed organ may also be used provided that its tonal quality, and volume are suitable for sacred use.

64. As a substitute, the electronic organ may be tolerated temporarily for liturgical functions, if the means for obtaining even a small pipe organ are not available. In each case, however, the explicit permission of the local Ordinary is required. He, on his part, should consult the diocesan commission on sacred music, and others trained in this field, who can make suggestions for rendering such an instrument more suitable for sacred use.

C. Sacred instrumental music.

68. Other instruments besides the organ, especially the smaller bowed instruments, may be used during the liturgical functions, particularly on days of greater solemnity. These may be used together with the organ or without it, for instrumental numbers or for accompanying the singing. However, the following rules derived from the principles stated above (no.60) are to be strictly observed:

- a) the instruments are truly suitable for sacred use;
- b) they are to be played with such seriousness, and religious devotion that every suggestion of raucous secular music is avoided, and the devotion of the faithful is fostered;
- c) the director, organist, and other instrumentalists should be well trained in instrumental techniques, and the laws of sacred music.

D. Musical instruments, and mechanical devices.

70. Musical instruments which by common acception, and use are suitable only for secular music must be entirely excluded from all liturgical functions, and private devotions.

A document which carefully states the tradition as one of the constitutions of the Second Vatican Council.

CONSTITUTION ON THE SACRED LITURGY SACROSANCTUM CONCILIUM

SOLEMNLY PROMULGATED BY HIS HOLINESS POPE PAUL VI

ON DECEMBER 4, 1963

120. In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things.

But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority, as laid down in Art. 22, 52, 37, and 40. This may be done, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful.

An instruction on sacred music for the application of principles found in Sacrosanctum Concilium.

MUSICAM SACRAM

INSTRUCTION ON MUSIC IN THE LITURGY

VI. Sacred Instrumental Music

62. Musical instruments can be very useful in sacred celebrations, whether they accompany the singing or whether they are played as solo instruments.

"The pipe organ is to be held in high esteem in the Latin Church, since it is its traditional instrument, the sound of which can add a wonderful splendor to the Church's ceremonies and powerfully lift up men's minds to God and higher things.

"The use of other instruments may also be admitted in divine worship, given the decision and consent of the competent territorial authority, provided that the instruments are suitable for sacred use, or can be adapted to it, that they are in keeping with the dignity of the temple, and truly contribute to the edification of the faithful."[43]

63. In permitting and using musical instruments, the culture and traditions of individual peoples must be taken into account. However, those instruments which are, by common opinion and use, suitable for secular music only, are to be altogether prohibited from every liturgical celebration and from popular devotions.[44]

Any musical instrument permitted in divine worship should be used in such a way that it meets the needs of the liturgical celebration, and is in the interests both of the beauty of worship and the edification of the faithful.

64. The use of musical instruments to accompany the singing can act as a support to the voices, render participation easier, and achieve a deeper union in the assembly. However, their sound should not so overwhelm the voices that it is difficult to make out the text; and when some part is proclaimed aloud by the priest or a minister by virtue of his role, they should be silent.

The concrete document for the United States to implement principles of liturgical music.

U.S. BISHOP'S DOCUMENT: SING TO THE LORD

MUSIC IN DIVINE WORSHIP, 2007, #87-88.

87. Among all other instruments which are suitable for divine worship, the organ is "accorded pride of place" because of its capacity to sustain the singing of a large gathered assembly, due to both its size and its ability to give "resonance to the fullness of human sentiments, from joy to sadness, from praise to lamentation." Likewise, "the manifold possibilities of the organ in some way remind us of the immensity and the magnificence of God."

88. In addition to its ability to lead and sustain congregational singing, the sound of the pipe organ is most suited for solo playing of sacred music in the Liturgy at appropriate moments.

LINKS TO HELPFUL INFORMATION

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/>