

OFFICE FOR DIVINE WORSHIP

APRIL 2021

Website for the Office for Divine Worship

Website: www.odwphiladelphia.org

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**MOST CURRENT LITURGICAL DIRECTIVES
WITH REGARD TO THE CORONAVIRUS PANDEMIC
FOR THE ARCHDIOCESE OF PHILADELPHIA**

Please see the website of the Office for Divine Worship,

<http://www.odwphiladelphia.org/home-page/news/>

for regular updates.

**LITURGICAL AND SPIRITUAL RESOURCES
DURING THIS TIME
OF THE CORONAVIRUS PANDEMIC**

Please see the website of the Office for Divine Worship,

<http://www.odwphiladelphia.org/home-page/news/>

and <http://archphila.org/arise/>.

LITURGICAL and CIVIC CALENDAR ITEMS

RECURRING INFORMATION

THE YEAR OF SAINT JOSEPH

On December 8, 2020, Our Holy Father, Pope Francis, announced *The Year of Saint Joseph* that began that day and will continue through December 8, 2021. *The Year of Saint Joseph* commemorates the 150th anniversary of the proclamation of Saint Joseph as the patron of the Universal Church. You can read the Holy Father's Apostolic Letter, *Patris Corde*, on Saint Joseph here:

http://www.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco-lettera-ap_20201208_patris-corde.html.

For information on the Archdiocesan Observance of the *Year of Saint Joseph*, please see:

<http://archphila.org/joseph/>.

ONGOING PRAYER FOR HEALING AND PEACE FOR OUR CITY AND COUNTRY

The following intention may be included regularly in the Universal Prayer (second category) for Sundays.

*For the eradication of all forms of racism among all peoples
and that all will open wide their hearts with the love of God and neighbor
so that healing and peace will mark our way of life.
Let us pray to the Lord/Lord, hear our prayer.*

*Por la erradicación de todas las formas de racismo entre todos los pueblos
y que todos abran sus corazones con el amor de Dios y del prójimo
para que la sanación interior y la paz marquen nuestro estilo de vida.
Roguemos al Señor/Te rogamos óyenos.*

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.

THE SACRED PASCHAL TRIDUUM AND EASTER TIME

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.

**PLEASE SEE THE LITURGICAL DIRECTIVES
FOR THE CELEBRATION DURING THE PANDEMIC
OF PALM SUNDAY OF THE PASSION OF THE LORD
AND OF THE SACRED PASCHAL TRIDUUM
ON THE WEBSITE OF THE OFFICE FOR DIVINE WORSHIP**

APOSTLES' CREED DURING LENT AND EASTER TIME

Consideration should be given to the use of the Apostles' Creed during 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.*

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 Solemnitatis*, 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 to either recycle or burn the wax.

As a reminder, *Paschale Solemnitatis*, 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).

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*

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 a variety of models, occurs approximately at 7:30 PM on April 3, 2021. In general, given the variable date for Easter, it seems best to schedule the Easter Vigil each year for 8:00 PM or later.

In accord with the US National Statutes for the Catechumenate (November, 11, 1986) no. 33, the Archbishop 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 EASTER TIME

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.

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 cathedra 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.*

- The Archbishop grants the faculty to priests of the Archdiocese to confirm Catholic adults (those who have completed fourteen years of age and older) even beyond Pentecost until further notice while the COVID 19 Pandemic endures.
- The 2016 edition of the *Order of Confirmation* must be used for the Conferral of the Sacrament. A copy can be provided by the Office for Divine Worship.
- The celebration of Confirmation is recorded in the parish Confirmation Register and at the church of Baptism.

- *The conferral of Confirmation for adults (those who have completed fourteen years of age) planned for Pentecost Sunday, May 23, 2021 at the Cathedral Basilica will not take place this year.*

PLEASE NOTE

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

Save the Date

THE BIENNIAL ARCHDIOCESAN PILGRIMAGE
to the Basilica of the National Shrine of the Immaculate Conception
will be on Saturday, October 16, 2021

UPCOMING WORKSHOPS

WORKSHOPS FOR LITURGICAL MINISTERS

The calendar for 2021 workshops for liturgical ministers can be found on the website for the Office for Divine Worship. Register for these workshops 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.

If a parish or institution conducts its own workshop for Extraordinary Ministers of Holy Communion, please contact the Office for Divine Worship for instructional materials and also to obtain the mandate letters from the Archbishop for the new Extraordinary Ministers of Holy Communion.

Plans are underway to provide virtual formation workshops in English and Spanish for Lectors and Extraordinary Ministers of Holy Communion in the Archdiocese of Philadelphia. As soon as the materials are ready, additional information will be published. The virtual formation workshops will be available to everyone. Pastors will need to insure that proposed Extraordinary Ministers of Holy Communion view the virtual formation workshop and then submit their names to the Office for Divine Worship for the mandate letter from the Archbishop.

2021 WORKSHOPS

Extraordinary Ministers of Holy Communion Workshop

Tuesday, April 20, 2021

Saint Andrew Parish, Drexel Hill

7:15 PM to 9:00 PM in Church

Please register at worship@archphila.org

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.

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.

ON-LINE COURSES ON THE SACRED LITURGY AVAILABLE FROM THE LITURGICAL INSTITUTE AT MUNDELEIN

This is a new online liturgy program as a resource for both church professionals and the laity. This new online program extends the mission of the Institute to diocesan and parish professionals as well as interested individual Catholics. Composed of five one-hour classroom

sessions followed by online quizzes, each course awards one-half Continuing Education Unit and brings a fresh, energized approach to the study of liturgical renewal.

For additional information, please see: <https://www.liturgicalinstitute.org/>.

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/>.