



FROM THE OFFICE OF WORSHIP...

NOTES FOR OCTOBER 2013



Contents

Immaculate Conception in 2013_____	1	Change to <i>Rite of Baptism</i> _____	3
Updating EMHC rosters_____	1	Homiletics Website_____	3
Upcoming Conferences_____	2	All Souls Day, Thanksgiving, Advent, and the Book of Blessings_____	4
Prayers During Strategic Planning_____	2		

Reminder for the Solemnity of the Immaculate Conception in 2013

In 2013, December 8—normally the Solemnity of the Immaculate Conception—falls on the Second Sunday of Advent. In accordance with no. 5 of the *Universal Norms on the Liturgical Year and the Calendar*, the observance of the Solemnity is transferred to Monday, December 9. The move allows for this feast, the patronal feast day of the United States, to be celebrated but respects the place that the Sundays of Advent have on our liturgical calendar.

However, the obligation of the faithful to attend Mass remains attached to the day itself (December 8), and so it does not transfer with the liturgical observance.

Ritual and Funeral Masses on Immaculate Conception—According to the *General Instruction of the Roman Missal* (GIRM), no. 372, Ritual Masses are not permitted on Sundays of Advent, Lent, and Easter, as well as on Solemnities, days within the Easter Octave, All Souls' Day, Ash Wednesday, and Holy Week. Therefore, Ritual Masses, including the celebration of Matrimony within Mass, are not permitted on December 9, 2013, although a wedding outside of Mass is allowed.

GIRM no. 380 prohibits Funeral Masses on the Sundays of Advent, Lent, and Easter, Thursday of Holy Week and the Paschal Triduum, and Solemnities that are Holydays of Obligation. Although the Solemnity of the Immaculate Conception is transferred this year, the obligation to attend Mass is not; therefore, Funeral Masses may be held on December 9.

Looking ahead to 2014, the Solemnity naturally falls on a Monday, and it will be a holy day of obligation. As our national feast day, it is not impacted by the concession given to some of our holy days to remove the obligation when they land on a Saturday or a Monday.

Update Your List of EMHCs

If you have not recently sent in an update of your parish's listing of extraordinary ministers of Holy Communion (EMHCs), now is a good time to do so! If you are not sure or would like a copy of what is on record, please contact the Office of Worship and we will gladly send you a copy. Updated lists can be sent to the Office of Worship via email or regular mail.

As a reminder, EMHCs are commissioned by the bishop at the recommendation of the pastor for their ministry. They are commissioned for five year terms, and can be renewed as often as needed. The "Order for the Commissioning of Extraordinary Ministers" in chapter 63 of the *Book of Blessings* should be used to inaugurate their ministry.

Upcoming Conferences

Treasures of the Triduum: The Spirituality of Holy Week

January 31, 2014

The Liturgical Institute; University of Saint Mary of the Lake; Mundelein, Illinois

One of the Institute's most popular one-day workshops! Come for a day which unveils the rich theology of the apex of the Church's liturgical year. Perfect for preachers, RCIA leaders, liturgy directors, musicians and all who desire to enter more deeply into the heart of the Paschal Mystery.

For more information or to register, please call (847) 837-4542, or visit <http://www.usml.edu/the-liturgical-institute>.

Continued Prayers during Strategic Planning

As members of the Body of Christ, all the diocese feels the impact of the changes due to strategic planning. This also means it is crucial that we pray for one another as the process moves forward whether your parish is being explicitly impacted or not. To that end, here are some sample intercessions for use at the local level. These may be used at Sunday and holy day liturgies (and other times the community gathers to pray) throughout the process, or as guides for parishes to compose their own similar intercessions. Please continue to pray for all parishes and members of the diocese in the upcoming months and years.

Before Mergers

- ✘ For our Bishop, Charles, and all who lead and serve our local Church, that the Holy Spirit may guide their deliberations, we pray to the Lord.
- ✘ For the holy Church of God, that it continues to grow and serve as a sign and instrument of the unity between God and his people, we pray to the Lord.
- ✘ For the members of this parish, that God may grant fortitude and patience to all as we look to a future filled with hope, we pray to the Lord.
- ✘ For those who are upset, bewildered or overlooked in the midst of change, that they may come to know the love and peace that comes from our unchanging God, we pray to the Lord.

During a time of Merger

- ✘ That Christ may fill our Bishop and Church leaders with the spiritual gifts and graces to lead us through these times of transition, we pray to the Lord.
- ✘ For the Church, the mystical Body of Christ, that the unity of the Body in Christ may overcome all human divisions, we pray to the Lord.
- ✘ For ourselves, the people of **N.** and **N.** parishes, may the sharing of our diverse gifts with one another help to build up Christ's Body, the Church, we pray to the Lord.
- ✘ For our brothers and sisters who are suffering in any way, that their sorrows and grief be turned into gladness which no one can take away from them, we pray to the Lord.

After a Merger

- ✘ That Christ continues to guide the minds and hearts of those who lead us and draw us all closer together in unity, we pray to the Lord.
- ✘ For the Church, that those who God has made sharers in the divine mystery never be left without the guidance of the Spirit, we pray to the Lord.
- ✘ That the unity of the mystical Body here in **N.** parish produces and stimulates charity among all the faithful, we pray to the Lord.
- ✘ For those in our midst in need of mercy, healing, conversion or reconciliation, that this celebration of the saving work of Christ draw all together in peace and tranquility, we pray to the Lord.

CDWDS Amends the *Rite for Baptism of Children*

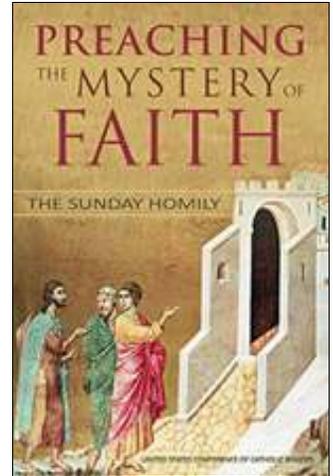
A decree dated February 22, 2013, of the Congregation for Divine Worship and the Discipline of the Sacraments and approved by then-Pope Benedict XVI was recently published in *Notitiae* 49 (2013), pgs. 54-56. The decree effects a change in paragraphs 41, 79, 111, 136, and 170 of the *Ordo Baptismi Parvulorum, editio typica altera*. In these five paragraphs, the phrase "communitas christiana" is changed to "Ecclesia Dei." An excerpt from the decree reads:

Since Baptism stands at the threshold of life and the Kingdom, it is the sacrament of faith by which men and women are incorporated into Christ's one Church, which subsists in the Catholic Church, governed by the Successor of Peter and the Bishops in communion with him. Therefore, it seemed to the Congregation that a certain variation in the *editio typica altera* of the *Rite of Baptism for Children* should be introduced, so that the teaching handed on in this rite, concerning the duty and office of the Church as Mother, may be placed in a clearer light in the celebration of the Sacrament.

The Latin text of the *Ordo Baptismi Parvulorum* was altered as of March 31, 2013. It has been left to the Conferences of Bishops, however, to determine the implementation date in particular vernacular languages. Since the International Commission on English in the Liturgy (ICEL) has already begun work on a revised translation of the *Rite of Baptism for Children*, it has been judged prudent to wait until a new text is approved to mandate the implementation of the change from "Christian community" to "Church of God" in the dioceses of the United States.

USCCB Website for Homiletics

Last November in Baltimore, the bishops of the United States overwhelmingly approved a new document, *Preaching the Mystery of Faith: The Sunday Homily*. The renewal of preaching at Mass is an important element in the New Evangelization, and to this end, a commitment was made to encourage practical resources to help homilists preach better.



As part of these efforts, the USCCB has launched a new webpage for homiletics resources and formation: www.usccb.org/homiletics.

The result of a collaborative effort of a number of Secretariats within the Conference, this one-stop webpage for preachers provides pertinent Church documents on preaching (including *Preaching the Mystery of Faith*), preaching materials for annual thematic observances of the USCCB and the Holy See, training materials for students and teachers of homiletics, and other resources. (Please note in particular two keynote addresses and a video clip of the panel discussion from the seminar held at Notre Dame this past summer for teachers of homiletics.)

The materials posted on the USCCB homiletics webpage are timely and will be regularly updated. To learn more, or to download the preaching document or any of the other resources available, just visit www.usccb.org/homiletics.

The Church, like a good mother, does the same thing: she accompanies our growth by transmitting to us the Word of God, which is a light that illuminates the path of Christian life, in administering the Sacraments. She nourishes us with the Eucharist, she brings us God's forgiveness through the Sacrament of Penance, she supports us in times of sickness through the Anointing of the Sick. The Church accompanies us in all our life in faith, in all our Christian life. – Pope Francis, General Audience, 11 September 2013

All Souls Day, Thanksgiving, Advent Wreaths and the *Book of Blessings*

Q.: What is an appropriate resource to use at the cemetery on All Souls?

A.: The *Book of Blessings* gives us an order of service that can be used on All Souls, Memorial Day, or for the anniversary of someone's death or burial. The service provides for an optional procession to the cemetery, and it may be used immediately after Mass or as a stand-alone celebration. For more information, see chapter 57, nos. 1734-1754.

Q.: What are some liturgical options available for Thanksgiving Day?

A.: There are two primary options available to us. For the Mass, the *Roman Missal* provides proper prayers for Masses on Thanksgiving Day, complete with its own proper Preface. These are found in the Proper of Saints at the end of November. The readings may be from the day or could be taken from the section "In Thanksgiving to God," nos. 943-947 of the *Lectionary for Mass* (volume IV).

In addition, the *Book of Blessings* provides a blessing of food for Thanksgiving Day, which may be used in or out of Mass. See chapter 58, nos. 1755-1780, for the full order of service.

Of course, every Mass is the greatest celebration of thanksgiving we can hope to offer (the word "Eucharist" coming from the Greek word *eucharistia*, meaning "thanksgiving").

Q.: What is the most appropriate place for the Advent wreath in the church?

A.: Advent wreaths, in terms of usage in churches, are a relatively recent development. This Germanic custom has become the customary reminder that the Advent season is upon us and stands as a visual reminder of our anticipation of the celebration of the Nativity at Christmas.

There is actually some leeway as to the placement and usage of the Advent wreath. Traditionally, the wreath consists of three violet candles and one rose candle that correspond to the Sundays of Advent. However, one may use four candles of the same color. A new candle is then lit for every Sunday of Advent.

While there is no hard and fast rule for the placement of the wreath, there are some basic guidelines for its usage:

- ✘ It should be of a suitable size for the space – do not use a small tabletop wreath for your church, but also don't use an oppressively large wreath either.
- ✘ It may be placed in the sanctuary, at the entrance of the church, in another visible location or devotional chapel in the church proper, or perhaps even suspended from the ceiling.
- ✘ Wherever it is placed, it should never obscure or interfere with the action of the Mass or other liturgies that are celebrated in the church. It also should not replace the altar candles or the Easter candle.

The blessing of the Advent wreath may take place on the first Sunday of Advent in the context of Mass, Liturgy of the Hours, or a Liturgy of the Word. Ideally, the wreath should only be blessed at one liturgy and not repeatedly blessed over the course of a weekend. For all subsequent uses of the Advent wreath, the appropriate candles may be lit either before Mass or other liturgy, or just before the Collect of Mass.

For more information on blessing, placement, and usage of the Advent wreath, please see chapter 47 of the *Book of Blessings*, nos. 1509-1540.