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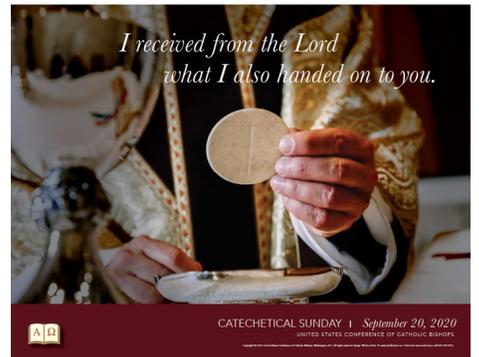
Liturgies for Labor Day

We give thanks to God for the gift of work, and we ask that he “give success to the work of our hands” (Psalm 90:17). Since there is no other feast day on September 7 that would take precedent, parishes may wish to consider celebrating Masses on Labor Day using the following texts:

- ✦ *Roman Missal*: Masses and Prayer for Various Needs and Occasions, II. For Civil Needs, #26 A or B, For the Sanctification of Human Labor
- ✦ *Lectionary*: #907-911, For the Blessing of Human Labor

Catechetical Sunday 2020

This year, the Church will celebrate Catechetical Sunday on September 20. The theme will be *I received from the Lord what I handed on to you*. Those who the Community has designated to serve as catechists will be called forth to be commissioned for their ministry. Catechetical Sunday is a wonderful opportunity to reflect on the role that each person plays, by virtue of Baptism, in handing on the faith and being a witness to the Gospel. Catechetical Sunday is an opportunity for all to rededicate themselves to this mission as a community of faith. Especially during this time of pandemic, recognizing and praying for the efforts of all catechists as they seek different and creative ways to provide formation for the faithful is vitally important.



As in past years, a variety of materials, free of charge on-line, have been prepared to assist clergy, parish catechists, Catholic school teachers, and the faithful to celebrate Catechetical Sunday, not only in September but throughout 2020-2021. These can be found at the [USCCB Catechetical Sunday 2020](https://www.usccb.org/catechetical-sunday-2020) website.

In addition, chapter four of the *Book of Blessings* provides an “Order for the Blessing of Those Appointed as Catechists” that may be used in or outside of Mass. This could be used at the Masses Catechetical Sunday weekend to publicly recognize those who have made the commitment to serve as catechists, as well as giving the faithful of the community the opportunity to publicly pray for and support those entrusted with this great work.

Lastly, please do not forget to recognize parents as the first teachers of children. The role which they play is essential, and our prayerful support of them is greatly needed and appreciated.

Form Matters

On August 6, the Congregation for the Doctrine of the Faith (CDF) issued responses to questions it had received regarding the validity of Baptism conferred with the formula “We baptize you in the name of the Father and of the Son and of the Holy Spirit.” In the letter dated June 24 approved by Pope Francis and signed by the prefect and secretary of the Congregation, the CDF stated that Baptisms which used this formula were not valid. In addition, those whose Baptism was attempted using this formula would need to be baptized (not re-baptized or conditionally baptized, since the previous celebration was invalid).

Accompanying the response was a [doctrinal note](#) giving a more detailed explanation as to why celebrating the sacrament with this formula was invalid. Changing the form from singular to plural showed defective intention on the part of the minister as well as a misunderstanding of *who* is baptizing:

Neither can he even declare that he is acting on behalf of the parents, godparents, relatives or friends, nor in the name of the assembly gathered for the celebration, because he acts insofar as he is the sign-presence of the same Christ that is enacted in the ritual gesture of the Church. When the minister says “I baptize you...” he does not speak as a functionary who carries out a role entrusted to him, but he enacts ministerially the sign-presence of Christ, who acts in his Body to give his grace and to make the concrete liturgical assembly a manifestation of “the real nature of the true Church” ...

Subsequently, a story came out of the [Archdiocese of Detroit](#) of a priest who had been ordained in 2017, but was “baptized” as an infant using this invalid formula. Since Baptism is required for the reception of the other sacraments, not only was this man’s presumed baptism invalid, but his ordinations to diaconate and priesthood (along with his Confirmation) were invalid. This obviously impacted his ability to celebrate the sacraments, meaning countless Masses he celebrated and confessions he heard were invalid as well. He has since been validly Baptized and celebrated the rest of the sacraments, and the Archdiocese is working to rectify the situation with all impacted.

This story, granted, is an extraordinary case, and it is not shared with the intent of “scaring” people about whether or not a particular sacrament was celebrated validly. It is shared, however, especially for those who are privileged to be ministers of the sacraments, as a reminder that the words, the form, matters. While it is not a “magic” incantation, the form is an expression of the faith of the Church, and the form can be altered to such a point that it no longer speaks to what the Church believes to be true about a particular sacrament. That is one of the takeaways from the Doctrinal Note on Baptism mentioned above.

What is said above about the baptismal formula, therefore, is also applicable to the other sacraments. The minister is ordained to act with the intention of the Church, and that intention is expressed when the proper form of the sacrament is used. Saint Augustine reminds us: “The word is added to the element, and this becomes the sacrament...” (*Tract. LXXX on John*, 3). The faithful should not have to walk away from the Sacrament of Reconciliation wondering if their sins have been forgiven, or from a Baptism uncertain if their baby has been made new in Christ. By virtue of their Baptism, the faithful have a right and duty to participate in the liturgical life of the Church, and the Church and her ministers have an obligation to provide that to those who are properly disposed.

Archbishop Vigneron, in his letter to the Archdiocese, sums it up when he reminds us that “God has bound Himself *to* the sacraments, but He is not bound *by* the sacraments.” God can and does extend his grace in many ways:

At the same time, the sacraments, when properly administered, are visible rites and efficacious channels through which the sanctifying grace of God flows to those who receive them...This grace is a treasure of treasures and we must do everything we can to protect the integrity of the sacraments through which we receive it. It is the duty of the local Church to ensure that everyone entrusted into her care has the full benefit and certainty that come from the valid reception of the sacraments, which have been given to us to keep us as secure as possible on the path to heaven.

Reminder of Discounts on 2021 Ordos and LTP Workbooks

The Office of Worship is pleased to be able to recommend offer the following resources at a discounted price. **To order, please contact Matt Miller (mmiller@evdio.org) by Friday, September 18 with kind and number. Materials will be ready for pick-up in October.**

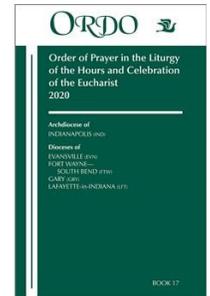
Paulist Press

2021 Ordo from Paulist Press

Print edition. Contains the order of prayer for the Liturgy of the Hours and Mass, clergy necrology, information on saints' lives, and helpful pastoral notes. Spanish edition also available (Spanish version is not diocese-specific and does not contain the necrology).

Office of Worship Price—\$16 (20% off)

Please note—This offer is for the print version only. If you would like to order the ebook version or the mobile app, please visit the [Paulist Press website](#). The Office of Worship is unable to provide a discount for the electronic versions.



LTP

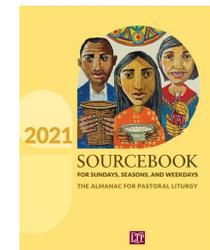
Sourcebook for Sundays, Seasons, and Weekdays 2021

The Almanac for Pastoral Liturgy

This trusted annual publication brings you concise and helpful material to enlighten and inspire those who prepare the liturgy, especially the Sunday Mass, the “source and summit of the Christian life.” Features include:

- ✘ Preaching points & Scripture insights
- ✘ Music preparation guidance and song suggestions
- ✘ Ideas for celebrating other rites and customs
- ✘ Online supplement for preparing the sacramental rites
- ✘ Daily calendar preparation guides
- ✘ Dated entries with liturgical titles, Lectionary citations, and vestment colors
- ✘ Brief biographies of the saints and blessed
- ✘ Guidance for choosing among the options provided in the ritual texts

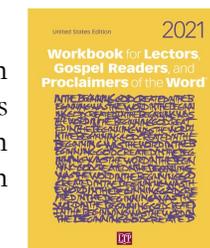
Office of Worship price—10.80 (40% off)



Workbook for Lectors, Gospel Readers, and Proclaimers of the Word® 2021

This resource contains the readings in large print for practice (with suggestions for emphasis in bold) commentaries that give background and explain the meaning of the reading, margin notes with pronunciation helps and tips for proclamation, and the Responsorial Psalms for meditation and context. Workbook's introduction offers an orientation to this ministry of the Word and an overview of proclamation skills.

Office of Worship price—\$8.40 (40% off)



Do not forget your Spanish readers!

Manual para proclamadores de la palabra® 2021

This resource provides the Sunday readings arranged in sense-lines, with the most indispensable biblical and liturgical information to proclaim them with reverence and efficacy before the assembly. This Manual collaborates in the technical, biblical, and spiritual formation of parish lectors, so that each celebration is a source and culmination of the life of the Church.

Office of Worship price—\$8.40 (40% off)



Feasts in October

While they may not be holy days of obligation, there are several additions to the liturgical calendar in October that deserve some special attention. The texts for their respective Masses and entries in the Lectionary and Liturgy of the Hours in English and Spanish (when available) can be found under “Mass” in the Worship section of the diocesan website:

October 3—Memorial (optional) of Saint Theodore Guérin, Virgin

Due to her impact on the Church here in southern Indiana, in 2007 the Optional Memorial of Saint Theodore Guérin was added to the Proper Calendar for the Diocese of Evansville after her 2006 canonization. We can still see the fruits of her work here in the diocese today, especially in Catholic education.

October 5—Memorial (optional) of Blessed Francis Xavier Seelos, Priest

Born in Füssen, Germany in 1819, he entered the diocesan seminary and, coming to know the charism of the Congregation of the Most Holy Redeemer, joined it and was sent to North America. Ordained a priest in 1844, he began his pastoral ministry in Pittsburgh, Pennsylvania as assistant pastor of his confrere Saint John Neumann, serving also as Master of Novices and dedicating himself to preaching. He became a full-time itinerant missionary preacher, preaching in both English and German in a number of different states. He died in New Orleans, Louisiana, on October 4, 1867.

Due to his missionary zeal as well as continued devotion to him, especially in the south, in 2014 the Congregation for Divine Worship and the Discipline of the Sacraments confirmed the inscription of Blessed Francis Xavier Seelos into the Proper Calendar for the Dioceses of the United States.

October 22—Memorial (optional) of Saint John Paul II, Pope

Pope John Paul II has been on the Proper Calendar for the United States since 2012 (after his beatification in 2011). Pope Saint John Paul II is commemorated not on his death but on the date of his papal inauguration. His contributions to the Church and world were numerous and his popularity with the faithful unquestioned.

All Saints/All Souls

This year, the Solemnity of All Saints (November 1) lands on a Sunday. This means that Masses from 4 PM October 31 through November 1 should be for the Solemnity rather than for the 31st Sunday of Ordinary Time. There are no specific prayers for an All Saints vigil Mass, so any anticipatory Masses the evening of October 31 would use the proper prayers and readings for November 1.

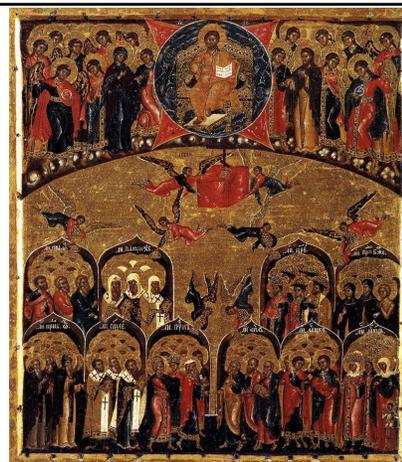
Since the dispensation of the Sunday/holy day Mass obligation is still in effect through November 1, the annual question of whether or not All Saints is a day of obligation is moot.

The ordo also recommends the exposing of relics this day for veneration by the faithful, placing them in some location of honor this day (but not on the altar itself).

As usual, November 2 brings us the Commemoration of All Souls. Since it holds the special title of “commemoration,” it has its own set of rules:

- ✘ Priests are granted the privilege of celebrating three Masses—one for a particular intention, one for all the faithful departed, and one for the intentions of the Holy Father.
- ✘ Funeral Masses may be celebrated this day, but other ritual Masses may not.
- ✘ Masses the evening of November 1 would still be for All Saints and not anticipating All Souls.

Chapter 57 of the *Book of Blessings* provides an “Order for Visiting a Cemetery on All Souls Day” that can be used right after Mass or apart from the Mass. Remember to pray for the dead!



Unknown Russian Icon, *Synaxis of All Saints*, 17th century

DOCTRINAL NOTE
on the modification of the sacramental formula of Baptism

Recently there have been celebrations of the Sacrament of Baptism administered with the words: “In the name of the father and of the mother, of the godfather and of the godmother, of the grandparents, of the family members, of the friends, in the name of the community we baptize you in the name of the Father and of the Son and of the Holy Spirit”. Apparently, the deliberate modification of the sacramental formula was introduced to emphasize the communitarian significance of Baptism, in order to express the participation of the family and of those present, and to avoid the idea of the concentration of a sacred power in the priest to the detriment of the parents and the community that the formula in the *Rituale Romano* might seem to imply^[1]. With debatable pastoral motives^[2], here resurfaces the ancient temptation to substitute for the formula handed down by Tradition other texts judged more suitable. In this regard, St. Thomas Aquinas had already asked himself the question “*utrum plures possint simul baptizare unum et eundem*” to which he had replied negatively, insofar as this practice is contrary to the nature of the minister^[3].

The Second Vatican Council states that: “when a man baptizes it is really Christ Himself who baptizes”^[4]. The affirmation of the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, inspired by a text of Saint Augustine^[5], wants to return the sacramental celebration to the presence of Christ, not only in the sense that he infuses his *virtus* to give it efficacy, but above all to indicate that the Lord has the principal role in the event being celebrated.

When celebrating a Sacrament, the Church in fact functions as the Body that acts inseparably from its Head, since it is Christ the Head who acts in the ecclesial Body generated by him in the Paschal mystery^[6]. The doctrine of the divine institution of the Sacraments, solemnly affirmed by the Council of Trent^[7], thus sees its natural development and authentic interpretation in the above-mentioned affirmation of *Sacrosanctum Concilium*. The two Councils are therefore in harmony in declaring that they do not have the authority to subject the seven sacraments to the action of the Church. The Sacraments, in fact, inasmuch as they were instituted by Jesus Christ, are entrusted to the Church to be preserved by her. It is evident here that although the Church is constituted by the Holy Spirit, who is the interpreter of the Word of God, and can, to a certain extent, determine the rites which express the sacramental grace offered by Christ, does not establish the very foundations of her existence: the Word of God and the saving acts of Christ.

It is therefore understandable that in the course of the centuries the Church has safeguarded the form of the celebration of the Sacraments, above all in those elements to which Scripture attests and that make it possible to recognize with absolute clarity the gesture of Christ in the ritual action of the Church. The Second Vatican Council has likewise established that no one “even if he be a priest, may add, remove, or change anything in the liturgy on his own authority”^[8]. Modifying on one’s own initiative the form of the celebration of a Sacrament does not constitute simply a liturgical abuse, like the transgression of a positive norm, but a *vulnus* inflicted upon the ecclesial communion and the identifiability of Christ’s action, and in the most grave cases rendering invalid the Sacrament itself, because the nature of the ministerial action requires the transmission with fidelity of that which has been received (cf. *1 Cor 15:3*).

In the celebration of the Sacraments, in fact, the subject is the Church, the Body of Christ together with its Head, that manifests itself in the concrete gathered assembly^[9]. Such an assembly therefore acts *ministerially* – not collegially – because no group can make itself Church, but becomes Church in virtue of a call that cannot arise from within the assembly itself. The minister is therefore the sign-presence of Him who gathers, and is at the same time the locus of the communion of every liturgical assembly with the whole Church. In other words the minister is the visible sign that the Sacrament is not subject to an arbitrary action of individuals or of the community, and that it pertains to the Universal Church.

(continued on next page)

In this light must be understood the tridentine injunction concerning the necessity of the minister to at least have the intention to do that which the Church does^[10]. The intention therefore cannot remain only at the interior level, with the risk of subjective distractions, but must be expressed in the exterior action constituted by the use of the matter and form of the Sacrament. Such an action cannot but manifest the communion between that which the minister accomplishes in the celebration of each individual sacrament with that which the Church enacts in communion with the action of Christ himself: It is therefore fundamental that the sacramental action may not be achieved in its own name, but in the person of Christ who acts in his Church, and in the name of the Church.

Therefore, in the specific case of the Sacrament of Baptism, not only does the minister not have the authority to modify the sacramental formula to his own liking, for the reasons of a christological and ecclesiological nature already articulated, but neither can he even declare that he is acting on behalf of the parents, godparents, relatives or friends, nor in the name of the assembly gathered for the celebration, because he acts insofar as he is the sign-presence of the same Christ that is enacted in the ritual gesture of the Church. When the minister says “I baptize you...” he does not speak as a functionary who carries out a role entrusted to him, but he enacts *ministerially* the sign-presence of Christ, who acts in his Body to give his grace and to make the concrete liturgical assembly a manifestation of “the real nature of the true Church”^[11], insofar as “liturgical services are not private functions, but are celebrations of the Church, which is the ‘sacrament of unity,’ namely the holy people united and ordered under their bishops”^[12].

Moreover, to modify the sacramental formula implies a lack of an understanding of the very nature of the ecclesial ministry that is always at the service of God and his people and not the exercise of a power that goes so far as to manipulate what has been entrusted to the Church in an act that pertains to the Tradition. Therefore, in every minister of Baptism, there must not only be a deeply rooted knowledge of the obligation to act in ecclesial communion, but also the same conviction that Saint Augustine attributes to the Precursor, which “was to be a certain peculiarity in Christ, such that, although many ministers, be they righteous or unrighteous, should baptize, the virtue of Baptism would be attributed to Him alone on whom the dove descended, and of whom it was said: ‘It is he who baptizes with the Holy Spirit’ (Jn 1:33)”. Therefore, Augustine comments: “Peter may baptize, but this is He that baptizes; Paul may baptize, yet this is He that baptizes; Judas may baptize, still this is He that baptizes”^[13].

[1] In reality, a careful analysis of the *Rite of Baptism of Children* shows that in the celebration the parents, godparents and the entire community are called to play an active role, a true liturgical office (cf. *Rituale Romanum ex Decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum, Ordo Baptismi Parvulorum, Praenotanda*, nn. 4-7), which according to the conciliar provisions, however, requires that “each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy” (Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 28).

[2] Often the recourse to pastoral motivation masks, even unconsciously, a subjective deviation and a manipulative will. Already in the last century Romano Guardini recalled that if in personal prayer the believer can follow the impulse of the heart, in liturgical action “he must open himself to a different kind of impulse which comes from a more powerful source: namely, the heart of the Church which beats through the ages. Here it does not matter what personal tastes are, what wants he may have, or what particular cares occupy his mind...” (R. Guardini, *Vorschule des Betens*, Einsiedeln/Zürich, 19482, p. 258; Eng. trans.: *The Art of Praying*, Manchester, NH, 1985, 176).

[3] *Summa Theologiae*, III, q. 67, a. 6 c.

[4] Second Vatican Ecumenical Council, Constitution *Sacrosanctum Concilium*, 7.

[5] S. Augustinus, *In Evangelium Ioannis tractatus*, VI, 7.

[6] Cf. Second Vatican Ecumenical Council, Constitution *Sacrosanctum Concilium*, 5.

[7] Cf. DH 1601.

[8] Second Vatican Ecumenical Council, Constitution *Sacrosanctum Concilium*, 22 § 3.

[9] Cf. *Catechismus Catholicae Ecclesiae*, n. 1140: “Tota communitas, corpus Christi suo Capiti unitum, celebrat” and 1141: “Celebrans congregatio communitas est baptizatorum”.

[10] Cf. DH 1611.

[11] Second Vatican Ecumenical Council, Constitution *Sacrosanctum Concilium*, 2.

[12] *Ibid.*, 26.

[13] S. Augustinus, *In Evangelium Ioannis tractatus*, VI, 7.

SATURDAY, SEPTEMBER 12

PRAYER OF CONSECRATION TO THE IMMACULATE HEART OF MARY



Most Holy Virgin Mary, Mother of God,
patroness of the Diocese of Evansville,
united with your beloved Son, Jesus the Christ,
and enflamed by the love of the Holy Spirit,
we consecrate our parish
or (we consecrate our family) *or* (I consecrate myself)
to your Immaculate Heart.

The Sacred Heart of Jesus continually overflows
with divine love offering pardon to all
and reparation for sins.

Your most pure, maternal and loving Immaculate Heart
is intimately linked with His,
in God's plan for our salvation.

Queen of Peace,
pray that our hearts become more fully converted,
finding peace from anger, hatred, bigotry,
war, and violence,
which tear apart communities and families.

Obtain peace and liberty for the Church
and help us overcome all division
preventing the faithful practice and public witness
of Christian life.

Mother of Sorrows,
whose Immaculate Heart is pierced by human suffering,
awaken in us compassion for the homeless,
the impoverished, the refugee, the oppressed,
the grief-stricken, the hopeless
and those sick in mind, soul and body.

Teach us God's love for the poor and vulnerable
on the margins of our consciences and our communities.

Patroness of the Unborn and Mother of the Living,
deliver us from all sins against human life
from conception until natural death.

Assist us in defending the sanctity
of marriage and the family.

Teach us to preserve and nurture the dignity
of every human being as children of God.

Our Lady, Star of the New Evangelization,
enable our hearts to embrace the truths
of our Catholic faith.

Make us docile and obedient to the promptings
of the Holy Spirit
and help us always to discern good from evil.

Instill in us your zeal to proclaim the Gospel of your Son
in every time and place.

Mother of the Church and first among disciples,
guide us on the path of holiness.

Awaken in each of us a desire to draw ever closer
to your beloved Son.

Under the mantle of your love,
we consecrate our parish)

or (we consecrate our family) *or* (I consecrate myself)
to your maternal protection in this our 75th Jubilee Year
and entrust all to your beloved Son,

Our Lord Jesus Christ,
who lives and reigns yesterday, today and forever.
Amen.

Adapted from a prayer by Bishop Joe Vasquez, Diocese of Austin