

# WITH HUMBLE SPIRIT

NOVEMBER 2024

## CALENDAR NOTES

NOV 1

*All Saints*

- This is a Holy Day of Obligation.
- The Gloria and Creed are said.
- Consider exposing relics for the faithful to venerate.
- No other Masses may be celebrated this day, including a Mass in Commemoration of all the Faithful Departed.

NOV 2

*Commemoration of All the Faithful Departed*

- The Gloria and the Creed are not said.
- **READINGS**  
Given the number of options, prepare reading selections in advance.
- **THREE MASSES**  
Following the Apostolic Constitution of Pope Benedict XV, *Incrumentum Altaris Sacrificium*, all priests have the privilege of celebrating 3 Masses on this day, with the specific intentions specified. (see Ordo)
- **INDULGENCE**  
From the Manual of Indulgences: A plenary indulgence, applicable only to the souls in purgatory, is granted to the faithful who, on any and each day from November 1 to 8, devoutly visit a cemetery and pray, if only mentally, for the departed; on All Souls' Day (or, according to the judgment of the ordinary, on the Sunday preceding or following it, or on the solemnity of All Saints), devoutly visit a church or an oratory and recite an Our Father and the Creed.

NOV 9

*Dedication of the Lateran Basilica*

- The Gloria is said.
- Note, there are two readings.

NOV 17

*Thirty-Third Sunday of Ordinary Time*

- **WORLD DAY OF THE POOR**  
The 33rd Sunday of Ordinary Time was

## ARS CELEBRANDI

### OCIA: THE RITE FOR ENTRANCE INTO THE CATECHUMENATE

We continue a series that examines the *Order of Christian Initiation of Adults* as the revised edition is released this month.

Before exploring the precatechumenate, we will look at the "Rite for Entrance into the Catechumenate," formerly called the "Rite of Acceptance" or the "Rite of Welcome." This rite is integral to the Order, and it is important "since that is when, coming together in public for the first time, those entering the catechumenate manifest their will to the church, and when the Church, fulfilling her apostolic office, receives those who intend to become her members." (OCIA #41) God gives his grace to catechumens through this liturgical celebration. Because catechumens have particular canonical rights and obligations, just like the baptized, the confirmed, the married, and the ordained in the Church, the Church requires a ritual to be celebrated, marking the beginning of this journey.

Those who intend to enter the catechumenate must be vetted, so to speak, as the *Order* describes. Pastors, in particular, along with sponsors, catechists, and deacons "discern the outward signs of [the catechumens'] spiritual dispositions." (OCIA #43) A particular caution is made to investigate that the would-be catechumens have not validly received the sacraments before.

The time for the celebration of the Rite for Entrance is variable. The rite can happen in conjunction with the Eucharist or separately, since the catechumens should be dismissed before the Eucharist anyway. If it occurs in conjunction with Mass, it replaces the usual introductory rites up to the *Gloria* (if proscribed) and the collect.

After the celebration of the Rite for Entrance, the catechumens are to be inscribed in a special book kept for that purpose, with all the appropriate notations.

The rite may only be celebrated by a priest or a deacon. Like the beginning of the *Order of Baptism of Infants*, the rite is to happen outside the entrance to the church or in a vestibule. If necessary, it can occur inside the church in another suitable location.

Note the rite does not begin with the Sign of the Cross since the Sign of the Cross is an important symbol that is introduced to the catechumens later. The rite begins with the greeting and an instruction given by the celebrant. Then Psalm 63 is chanted while the sponsors and those entering come forward. (cf. OCIA #49)

The dialogue between the celebrant and the catechumens follows. This dialogue, like that at the beginning of the *Order of Baptism of Infants*, ascertains the entrants' names and requires them to manifest what they ask of God's church. The dialogue is scripted, but it recognizes that the celebrant may have to adapt from various answers.

designated the “World Day of the Poor” by Pope Francis in his Apostolic Letter, *Misericordia et Misera*. Prayers of the faithful and music selections may reflect this.

## NOV 24

*Our Lord Jesus Christ, King of the Universe*

- **Extraordinary Ministers of Holy Communion:** The Last Sunday of Ordinary Time marks the occasion for appointment or reappointment of EMHCs. An order of commissioning EMHCs may be celebrated at a single Mass, at several Masses, or in a Liturgy of the Word on this day as found in the Book of Blessings, Chapter 63 (esp. #1874ff).

## NOV 28

- In the USA, the Proper Mass for Thanksgiving Day may be celebrated, which may be found at the end of November in the Proper of Saints (after Nov 30: St. Andrew, Apostle). Note the readings come from the Mass “In Thanksgiving to God” (Lectionary vol. IV, nos. 943-947) which includes several options. One or two readings may be used. Prepare readings in advance. Other optional memorials are permitted, or the Mass of the day.

## NOV 30

*St. Andrew, Apostle*

- The Gloria is said.

## Looking Ahead

- **DEC 1 – First Sunday of Advent:** The new cycle of readings begins with Year C as the Sunday cycle and Cycle I as the Weekday cycle in Ordinary Time.
- **DEC 9 - Immaculate Conception.** Per the recent communication from the USCCB and the Dicastery for Divine Worship, Dec. 9 must be observed as a Holy Day of Obligation. Parishes should schedule the appropriate number of Masses to accommodate the faithful.

Following the dialogue, the celebrant instructs the catechumens again and asks them to make a commitment. There are multiple scripted options. Then, the celebrant questions the sponsors.

The signing with the Sign of the Cross follows. This would be considered the essential ritual element of the Rite for Entrance. The celebrant always makes the Sign of the Cross on (or in front of) the forehead. Then, the sponsors and catechists can do the same. By this act, those entering become catechumens.

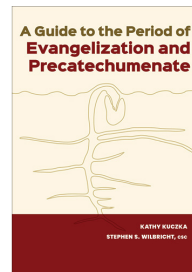
Optionally, the catechists or sponsors, or even several priests and deacons, can also sign the senses of the catechumens.

The signing concludes with a prayer for the catechumens and then an invitation to enter the church to partake in the Liturgy of the Word. The sacred celebration of the Word is scripted unless it is the Liturgy of the Word from the Mass, and the catechumens are normally dismissed with one of the formulas in OCIA #67.

It is up to the discretion of the Diocesan Bishop to include the following optional rites in the Rite for Entrance: Exorcism and Renunciation of False Worship, Giving of a New Name, and the Presentation of a Cross or other symbolic act of reception into a community. In the Archdiocese of Oklahoma City, the Exorcism and Renunciation of False Worship and the Giving of a New Name are not normally carried out, and the Presentation of a Cross is permitted but not required.

*Zachary M. Boazman*

## RESOURCES FROM OUR OFFICE



### A Guide to the Period of Evangelization and Precatechumenate

*Kathy Kuczka, Stephen S. Wilbricht, csc*

A Guide to the Period of Evangelization and Precatechumenate explores the distinctive vision and purpose of this foundational period of the initiation process. It provides initiation ministers with the practical tools needed to assess the parish's current evangelizing ministry and to design an inquiry process aimed at helping seekers to hear and respond to

the Good News, to undergo conversion, and to awaken and the desire to enter a relationship with God in Christ. Inside this guide, initiation ministers will find everything needed for effective ministry in this period, including: An overview of the purpose and vision of the Period of Evangelization and Precatechumenate; Practical tips for improving the evangelizing outreach of your parish; Ideas for attracting inquirers; An outline for an initial conversation with prospective inquirers; Questions for reflection with the initiation team and with inquirers; Sample inquiry sessions based on paragraph 42 of the OCIA; Discernment questions for assessing an inquirer's readiness to celebrate the Rite for Entrance into the Catechumenate; Guidance for preparing and celebrating the Rite for Entrance into the Catechumenate; A mystagogical session to help catechumens reflect on the Rite for Entrance into the Catechumenate and its meaning at this moment in their journey.

**Samples of all editions of the new *Order of Christian Initiation for Adults* are available in the Secretariat for Divine Worship Office: English, Spanish, Bilingual and study editions from 5 publishers.**

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