

WITH HUMBLE SPIRIT

SEPTEMBER 2024

CALENDAR NOTES

SEP 1

- **WORLD DAY OF PRAYER FOR CREATION** – Several options are given in the Ordo on how to liturgically celebrate this day.

SEP 4

- **LABOR DAY** – Suggested: Mass for the Sanctification of Human Labor, VN #26 A or B.

SEP 11

- **Remembering the Events of 9-11-2001** — The events can be remembered in the following ways: in the Universal Prayers, an intercession may be made for the country, emergency responders, those who have died, etc.; Eucharistic Prayer for Reconciliation II or Eucharistic Prayer for Use in Masses for Various Needs III may be prayed; music and hymns appropriate for the theme of reconciliation and healing may be sung. Suggested Mass texts: For those in Public Office, VN #22 or For the Preservation of Peace and Justice, VN #30.

SEP 14

Exultation of the Holy Cross

- The Gloria is said.
- Although this Feast ranks higher on the table of feasts than a Sunday in Ordinary Time, regularly scheduled Masses in the evening should still anticipate the 24th Sunday in Ordinary time since it is a “feast of precept.”

SEP 21

St. Matthew, Apostle and Evangelist

- The Gloria is said.

Looking Ahead

- **Oct 15: Anniversary of the Dedication of the Cathedral of Our Lady of Perpetual Help** – outside of the cathedral parish, this anniversary is celebrated as a Feast. The Gloria is said.

ARS CELEBRANDI

OCIA: WHO IS IT FOR?

We continue a series that examines the Order of Christian Initiation of Adults ahead of the release of its revised edition later in 2024.

The Introduction to the *Order of Christian Initiation of Adults* states: “The rite of Christian initiation presented here is designed for adults who, after hearing the mystery of Christ proclaimed, consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts.” (RCIA, #1) This is quite a broad statement, but we can focus on some words and phrases to help us understand who this ritual book is designed for.

First and foremost, it is designed for adults. OCIA complements the ritual book of baptism for infants. Canon law defines an “infant” to be anyone who has not yet completed his seventh year (cf. CIC 97, §2). Therefore, all persons 7 years and older are to be initiated according to the *Order of Christian Initiation of Adults*. The *Order* itself makes a distinction between adults and “children.” While it does not give a specific age for “children,” it implies their situation is one where “they are dependent on their parents or guardians and are still strongly influenced by their companions and their social surroundings.” (RCIA #252) Some pastoral judgment is needed to distinguish which rites should be used.

Second, it is for those who “consciously and freely seek the living God” after hearing the Gospel. There is a respect for the freedom of all to enter this path. No one can be forced to receive the sacraments of initiation, and they must honestly be seeking the living God.

Finally, they “enter the way of faith and conversion.” There must be signs of conversion of life in adults who are to receive the sacraments of initiation, and there must be a desire to live in faith.

By looking at the table of contents, it becomes clear that this *Order* is primarily for those who have never been baptized. Part I of the *Order* describes the full Christian Initiation of Adults, describing the rites belonging to the full restoration of the catechumenate. This begins with a presentation of the Gospel to unbaptized adults and their free reception of that Gospel message. They show “evidence of the first faith,” and “the first stirrings of repentance, a start to the practice of calling upon God in prayer, a sense of the Church, and some experience of the company and spirit of Christians through contact with a priest or with members of the community.” (RCIA, #42) Unbaptized individuals who begin at this level are the primary “audience” of this ritual book.

However, Part II of the *Order* gives rites for other particular circumstances. We have already mentioned that it also has rites of initiation for children (7 years of age and older, Part II.1). The *Order* also admits that

UPCOMING FEASTS

This fall, there are a few complicated calendar situations to be aware of:

On **Saturday, September 14**, we celebrate the Feast of the Exultation of the Cross, and on **Saturday, November 9**, we celebrate the Dedication of the Lateran Basilica. Both of these are “Feasts of the Lord,” ranked above Sundays in Ordinary Time. If they were to fall on a Sunday, we would celebrate them instead of the Sunday in Ordinary Time. However, when they fall on a Saturday, regularly scheduled Masses in the Evening should still use the texts for the following Sunday, pursuant to an instruction given by the CDW in 1984. This is because Sunday is a “feast of precept.” On both Saturdays listed above, it is permitted to celebrate a Funeral Mass or another Ritual Mass.

On **Saturday, November 2**, the Church celebrates the Commemoration of All the Faithful Departed (All Souls’ Day). Every priest is permitted to celebrate 3 Masses on this day; however, the intentions for two of the three Masses are determined by the Holy Father to be “For all the faithful departed in purgatory” and “For the Holy Father and his intentions” (Cf. Benedict XV, *Incrumentum altaris sacrificium*). The same directive cited above applies: a regularly scheduled Mass in the evening of Saturday should be for the 31st Sunday in Ordinary Time, despite its subordination in the Table of Liturgical Feasts. However, on All Souls’ Day, it is not permitted to celebrate a Ritual Mass (including a Mass for the Celebration of Marriage).

This year, the Solemnity of All Saints celebrated on **Friday, November 1**, and so it is a Holy Day of Obligation. The obligation is habitually dispensed only when this Holy Day falls on a Monday or Saturday.

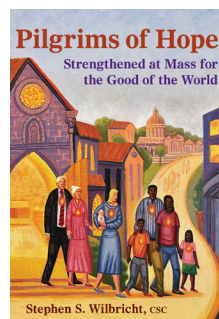
unbaptized persons in exceptional circumstances (II.2) or danger of death (II.3) would require an abbreviated form of the rites.

Only after these four cases of unbaptized persons does the *Order* consider what to do in the case of a baptized Catholic adult who has not been catechized (II.4) or in the case of a baptized non-Catholic adult who is received into full communion with the Catholic Church (II.5). Both situations only require the candidate to receive confirmation and the Eucharist.

By association, this *Order* is for bishops, priests, deacons, and catechists who are the ministers of the sacraments or the other rites, as well as sponsors and godparents who play a vital role in the catechumen’s life. Furthermore, it is for the whole Church who is continuously instructed and renewed in her baptismal character by the celebration of these rites.

Rev. Zachary Boazman

RESOURCES FROM OUR OFFICE



Pilgrims of Hope

Strengthened at Mass for the Good of the World
Stephen S. Wilbricht, CSC

As we prepare to celebrate the Jubilee Year, this short booklet invites us to explore the various ways the Mass fosters our hope in God’s promise of salvation. It is divided into five brief chapters that look at how different parts of the Mass help us along our pilgrim journey to God. This journey begins with our baptism and ends when we are welcomed into God’s heavenly kingdom. The Mass supports us as we strive to remain on God’s path by living in the hope of Christ’s salvation in a world that is troubled by suffering, division, and violence. Through our participation in the liturgy, we are brought deeper into the community of faith and hope, are formed by the Word of God to continue along our pilgrim journey, are given the source of our hope—Christ—in the Eucharist, and are sent out to share that hope with the world.

As we celebrate the Pilgrims of Hope Jubilee year, this booklet enables the faithful to live in the hope of Christ’s salvation more fully. The reflection questions at the end of each chapter encourage greater participation in the liturgy and in living out Christ’s message of hope in our daily lives.

This title is also available in Spanish.



Go Make Disciples

DIVINE WORSHIP

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