

# WITH HUMBLE SPIRIT

MAY | JUNE 2025

## CALENDAR NOTES

MAY 3

*Saints Philip and James, Apostles*

- **GLORIA**

MAY 11

*Fourth Sunday of Easter*

- **WORLD DAY OF PRAYER FOR VOCATIONS**
- **MOTHER'S DAY:** The prayer over the people found in the Book of Blessings might be said (cf. BB #1728).

MAY 14

*Saint Matthias, Apostle*

- **GLORIA**

MAY 25

*Sixth Sunday of Easter*

- **READINGS:** It is permitted to read the Second Reading and Gospel for the 7<sup>th</sup> Sunday of Easter (cf. Lectionary 61).

MAY 26

- **MEMORIAL DAY:** Mass “for Peace and Justice,” (VN #30A or B) may be fitting in cases of pastoral advantage.

MAY 29

*Thursday after the Sixth Sunday of Easter*

**NB:** in the Roman Missal, the propers for this Mass are printed after the Mass for the Ascension of the Lord.

MAY 30

- **NOVENA TO THE HOLY SPIRIT:** Novena prayers should begin this day, 9 days before Pentecost.

MAY 31

*Visitation of the Blessed Virgin Mary*

- **GLORIA**

JUNE 1

*The Ascension of the Lord*

- **ASCENSION OF THE LORD:** The observance of the Ascension of the Lord is transferred to Sunday in the Archdiocese of Oklahoma City. All Masses said in the evening of Saturday, May 31 use the antiphons and orations from “At the Vigil Mass.” In all Masses said Sunday, June 1, texts are from “At the Mass during the Day.”

JUNE 8

*Pentecost Sunday*

- **VIGIL:** On June 7, the Vigil Mass of Pentecost must be celebrated in the evening. The Extended Form is optional, but a beautiful option if properly executed. Read [here](#) for more details.
- **SEQUENCE:** the Sequence “Veni Sancte Spiritus” (NOT “Veni Creator Spiritus”) is obligatory and may not be omitted on Pentecost Sunday; however, it is optional at the Vigil Mass.
- **DISMISSAL:** the “Alleluia, Alleluia” is read to the dismissal to mark the end of the Easter Season.

## ARS CELEBRANDI

### OCIA: PERIOD OF MYSTAGOGY

*We continue a series on the revised Order of Christian Initiation of Adults, which must be used beginning Ash Wednesday, March 5, 2025.*

The final period of the Order of Christian Initiation of Adults, celebrated by the community together with the neophytes, is called the period of Mystagogy. The goal of this period is to make progress “in understanding the Paschal Mystery more deeply and carrying it over more and more into the practice of daily life.” (OCIA #244) This period is observed in three principal means: “by meditation on the Gospel, by participation in the Eucharist, and by the exercise of charity.” (244)

Theologically, the period of mystagogy is supplied by the sacramental grace operative in a new way in the neophytes after the celebration of the sacraments of initiation. Because they “have been renewed in mind, have intimately tasted the good word of God, have shared communion in the Holy Spirit, and have come to realize how sweet the Lord is,...they draw forth a new understanding of the faith, the Church, and the world.” (245)

Practically, the period of mystagogy allows the neophytes to grow in their relationship with the community. In return, the community benefits from the enthusiasm of the neophytes as the mission of the local parish church advances.

While there are no specific liturgical rites related to the period of mystagogy, there are several recommendations offered by the Order itself and other sources:

**Masses for the Neophytes:** The neophytes are instructed primarily by their participation in the Eucharist, especially during the Sundays of Easter Time. In a particular way, the Bishop should set aside a time where “he meets the recently baptized neophytes and presides for a celebration of the Eucharist at which they may receive Communion under both kinds.” (251) Furthermore, “Throughout Easter Time at Sunday Masses neophytes should be allowed their own special places among the faithful. All the neophytes should make an effort to participate in these Masses with their godparents.” (248)

**Reflection on the Gospel:** The Sunday readings, especially in Year A, are particularly suited for neophytes. The community might gather with

## CALENDAR NOTES, CONT'D

JUNE 9

*Blessed Virgin Mary, Mother of the Church*

- The orations for this Mass are found in the Votive Masses (#10B), and a printout of the readings may be found here in [English](#) and in [Spanish](#).
- This begins the 10th week in Ordinary Time

JUNE 15

*Most Holy Trinity*

- **FATHER'S DAY:** A prayer over the people for Father's Day can be found in the Book of Blessings, #1729

JUN 22

*The Most Holy Body and Blood of Our Lord Jesus Christ (Corpus Christi)*

- **SEQUENCE:** The Sequence "Laud O Sion" is optional in either its short or long form.
- **PROCESSION:** Please consider planning a Eucharistic procession after a principal Mass.

JUN 24

*The Nativity of John the Baptist*

- **VIGIL MASS:** This Solemnity has a proper Vigil Mass which may be celebrated at any time in the evening the day before.
- The **GLORIA** and **CREED** are said.

JUN 27

*The Most Sacred Heart of Jesus*

- On this, the **WORLD DAY OF PRAYER FOR THE SANCTIFICATION OF PRIESTS**, prayers for priestly holiness may be included in the Universal Prayers.
- The *Optional Memorial of Our Lady of Perpetual Help* is not observed.

JUN 28

*The Immaculate Heart of the Blessed Virgin Mary*

- The **PRIESTHOOD ORDINATION** will be celebrated at 10:00 a.m. at Our Lady's Cathedral.

JUN 29

*Saints Peter and Paul (Takes the place of the 13<sup>th</sup> Sunday of Ordinary Time)*

- **VIGIL MASS:** This Solemnity has a proper Vigil Mass which should be celebrated at the Mass on the evening before.
- The **GLORIA** and **CREED** are said.

neophytes to reflect on these gospel readings in a communal setting as part of the Period of Mystagogy.

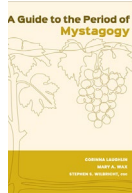
**Service Project:** To connect more effectively the reception of the gospel message with living it out, it might be appropriate to organize a service project or other charitable event for the community and the neophytes. This likewise might appropriately be united with the celebration of the Eucharist, the sacrament of Charity.

**Celebration:** "To close the Period of Mystagogy at the end of Easter Time, some sort of celebration should be held near Pentecost Sunday, even with additional festivities according to the customs of the region." (249) This celebration should include for the whole community, not just the neophytes.

In fact, while the official Period of Mystagogy ends at Pentecost for the neophytes, each of us who are baptized are called to live in daily reflection of our baptismal call and the grace afforded us through our Christian Initiation. The Order alludes to this as it invites the neophytes to observe the anniversary of Baptism: "to give thanks to God, to share their spiritual experience, and to renew their fervor." (250) The mystery of God's salvation is daily celebrated around the world in the Eucharist, and unfolds in our lives as we live out our baptism.

*Rev. Zachary M. Boazman*

## RESOURCES FROM OUR OFFICE



**A Guide to the Period of Mystagogy**  
Corinna Laughlin, Mary A. Wax, and  
Stephen S. Wilbricht, csc

After the excitement of the Easter Vigil, the period of mystagogy can often be overlooked by the initiation team and the neophytes. However, it is an essential part of the Christian initiation process because it helps the neophytes deepen their relationship with Christ and with the Church. Mystagogical reflection is an important part of the spiritual growth of all parishioners—from neophytes to lifelong Catholics—because it invites the faithful to reflect on their encounters with Christ in the sacraments and then consider the transformative effects those encounters have on their daily lives. A Guide to the Period of Mystagogy encourages members of the initiation team to make the most of this period and provides practical support to do so. It includes: An overview of six foundational principles of initiation ministry and how they are applied to the period of mystagogy; Theological insights from the early Church's practice of mystagogy; Practical advice for implementing mystagogical reflection in your parish; Nine mystagogical reflection sessions that can be used during Easter Time; Fifteen mystagogical reflection sessions that can be used during the first year following initiation; Encouragement to celebrate the first anniversary of baptism and to incorporate mystagogical reflection into the ongoing faith formation of the whole parish community.



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