



## **A Walk through the Mass**

About mid-way through my graduate degree program, I was privileged to take a course taught by Paul F. Ford, Ph.D., Professor of Theology and Liturgy at St. John Seminary in Camarillo, California. After an intense semester studying exclusively moral and systematic theology, I found myself in a course which served as a breath of fresh air. It was designed for parish liturgical ministers and served as a way for us to step back and take a look at the individual elements of the Mass in hopes of giving us the time and space to reflect on why we do what we do. It was quite possibly the most valuable course of my degree program!

Over the next calendar year, this newsletter will focus on various elements of the Eucharistic liturgy in hopes of providing that same opportunity to all of you to stop and reflect on why we do what we do at Mass.

## **THE INTRODUCTORY RITES – Part One**

*From the Roman Missal:*

When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the cross and the altar. Then, with the ministers, he goes to the chair.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:

**In the name of the Father, and of the Son, and of the Holy Spirit.**

The people reply:     **Amen.**

Then the Priest, extending his hands, greets the people, saying:

**The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.**

Or

**Grace to you and peace from God the Father and the Lord Jesus Christ.**

Or

**The Lord be with you.**

In this first greeting a Bishop, instead of The Lord be with you, says:

**Peace be with you.**

The people reply:      **And with your spirit.**

The Priest, or a Deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

**“When the people are gathered...”**

The current Order of Mass begins with the premise, “When the people are gathered...” In Latin, “Populo congregato.” This simple instruction replaced the rubric from the Order of Mass before the Second Vatican Council, which began with “Sacerdos paratus,” and means, “When the priest is ready...”

While this may seem like an insignificant detail, it directs our attention to one of the main values of the Roman Missal: the full, conscious, and active participation of the people. Prior to the Second Vatican Council, the rubrics of the Order of Mass focused primarily on the responsibilities of the priest and other liturgical ministers. Now the focus has shifted to the people’s participation. Therefore, this simple instruction is not only important, it is critical. Mass begins *not* when the priest is ready, but when the people have gathered.

The word “gathered” itself is significant, because “gathering” implies something more than just “showing up” or “being present.” When we come together for worship, we gather for a purpose. The very nature of Christian worship creates community, builds relationships among parishioners, and provides hospitality to visitors. Worship also celebrates cultural and intergenerational diversity, creates leadership roles among the laity, and serves to form, heal, reconcile, and nourish the Faithful. Because worship is an act of witness, it is essential to growth of the community.

Gathering is also necessary for liturgy, because by its very nature, liturgy, from the Greek word *leitourgia*, literally means the “work of the people” – not person. It is a literal translation of the two words “litos ergos” or “public service.” Liturgy involves engagement, participation and communion with one another.

In a social context, we gather for meals, fellowship and conversation. When we gather with others, we greet one another, recognize their presence, and begin our shared time together. In a worship context, there are similar dynamics; however, there is an additional, incredible dynamic of the very presence of God in our midst. This presence suggests that when we come together for worship, our gathering bring us into a stream of ongoing encounter with God. Therefore, when we gather for worship, we come together, from our various walks of life, to acknowledge the events of the past week and to receive sustenance for the week ahead at this celebration of the Eucharist, the source and summit of our lives.

**Celebrant vs. Priest**

Another significant point in the rubrics of the Roman Missal is that the presiding minister

is called “priest” and not “celebrant.” The word “celebrant” was used in descriptions of Masses without a congregation. Though subtle, it implies that the priest is the only person who “celebrates” the liturgy; however, as we have just seen above, it is the *people* who also engage in the liturgy. The word “priest” establishes his role in relation to the people for whom he presides. For these reasons, something important to consider is the need to shift our thinking and our speech from “celebrant” to “presider/priest” when discussing the role of the priest at Mass.

Once the people have gathered, ministers move in procession to the altar. The order of the entrance procession can be found in the *General Instruction of the Roman Missal (GIRM)* 120 and 172. The Entrance Chant, or song, accompanies the procession.

### **Entrance Chant/Song**

Singing has always been an important element of Christian worship. The Last Supper was concluded with a hymn. Paul and Silas sang hymns while they were in prison. In the early second century, Pliny the Younger sent a letter to Emperor Trajan, describing the habits of Christians, one of which was singing a hymn to Christ.



The USCCB document *Sing to the Lord: Music in Divine Worship (2007)* reads:

*After the entire liturgical assembly has been gathered, an Entrance chant or song is sung as the procession with the priest, deacon, and ministers enters the church. ‘The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers.’ (STL, no. 142, cf GIRM, no. 47)*

Care should be taken when selecting an Entrance Chant and it should never be omitted, not even during penitential seasons of Advent and Lent. Since music is a primary way in which the people actively participate, singing an opening hymn begins the liturgy on a strong note. If the liturgy begins strong and with full, conscious and active participation of the people, that energy will continue throughout the liturgy until the final blessing and dismissal. Omitting the Entrance Chant and beginning liturgy in silence affects the overall participation and energy of the rest of the liturgy. The Entrance Chant sets the tone for the rest of the liturgy, so if you want people to participate, sing!

A text for the Entrance Antiphon, or Introit, is provided for each Mass; however, most parishes today substitute the Antiphon with a hymn. Best practice is to do one or the other, but not both. One option for using the text of the Entrance Antiphon would be to have the priest adapt the text into his introductory remarks, following the greeting and before the Penitential Act.

### **Procession**

During the procession, the *Book of the Gospels* is carried forward and placed on the altar. Note that it is the Gospels, not the Lectionary, which is carried in procession. Reverence and

honor have been shown to this book since at least the fifth century when Cyril of Alexandria, in describing the Council of Ephesus, said that the Synod assembled at the holy Church dedicated to Mary where they set up Christ in some way as a member and the head. His description went on to say that the venerable Gospel was placed on a holy throne.

Today, setting the book on the altar unites two primary symbols of Christ – Christ present in the Word proclaimed and Christ present in the Eucharist.



### **Veneration of the Altar**

A series of gestures shows respect for the altar, the primary symbol of Christ in any Catholic Church. The ministers bow to it while clergy kiss it. The altar may also be incensed. This veneration takes place before the priest goes to his chair. The altar has been venerated as a symbol of Christ since at least the time of St. Ambrose (d. 397). Paragraph 1383 of the *Catechism of the Catholic Church* reads as follows:

*The altar*, around which the Church is gathered in the celebration of the Eucharist, represents the two aspects of the same mystery: the altar of the sacrifice and the table of the Lord. This is all the more so since the Christian altar is the symbol of Christ himself, present in the midst of the assembly of his faithful, both as the victim offered for our reconciliation and as food from heaven who is giving himself to us. "For what is the altar of Christ if not the image of the Body of Christ?" asks St. Ambrose. He says elsewhere, "The altar represents the body [of Christ] and the Body of Christ is on the altar."

### **Sign of the Cross**

The Sign of the Cross entered devotional practice among Christians as early as Tertullian (d. 220); however, its occurrence at the beginning of Mass dates to the fourteenth century. Once entirely assigned to the priest, who made the gesture while reciting the words himself, today, the words to the Sign of the Cross are the first words spoken by the priest and people in dialogue form, with the people answering "Amen."

### **Greeting**

When greeting the people at the beginning of mass, the priest may choose one of three options, the first two of which are inspired by the letters of Saint Paul, while the third option is found in several places in the Old Testament where it appears to be a common greeting to workers. It also appears in the New Testament; for example, when the angel Gabriel greets Mary in Luke 1:28.

When a Bishop greets the people, he says, "Peace be with you," a greeting used by the risen Christ. Pope Innocent (d. 1180) was the first to assign this greeting to Bishops as the vicars of Christ, using the words Christ spoke to the disciples after the Resurrection.

The people's response, "And with your spirit" is based on the conclusion of Paul's letters of 2 Timothy, Galatians, Philippians, and Philemon. Paul prays that the Lord will be with the

spirit of those who receive his letters. He says goodbye to these communities with a spiritual appeal, not a sentimental one.

The usage of “And with your spirit” is generally reserved to dialogues begun by ordained clergy. The idea here is that “spirit,” even though it is not capitalized, refers to the Holy Spirit, which was bestowed upon the clergy at the time of their ordination. This dialogue greeting occurs four times throughout the Mass, all as the priest is preparing to lead us into the next element of worship. While this is *only an idea*, the usage of the word “spirit” connects the greeting of the priest to its biblical roots, its historical usage, and the spiritual nature of the events about to take place.

### **Introduction to the Mass**

The General Instruction of the Roman Missal reads:

*...it is also for the Priest, in the exercise of his office of presiding over the gathered assembly, to offer certain explanations that are foreseen in the rite itself. Where this is laid down by the rubrics, the celebrant is permitted to adapt them somewhat so that they correspond to the capacity for understanding of those participating. However, the Priest should always take care to keep to the sense of the explanatory text given in the Missal and to express it in just a few words...He is permitted, furthermore, in a very few words, to give the faithful an introduction to the Mass of the day (after the initial Greeting and before the Penitential Act)... (GIRM, 31)*

This is an interesting rubric in the Roman Missal. It certainly does not hold much theological or symbolic meaning. Rather, it simply facilitates the active participation of the faithful by providing them with appropriate catechesis on the liturgy about to be celebrated.

Some priests and parishes have used this time for a social greeting of “Good Morning/Afternoon” and “Welcome to \_\_\_ Parish.” Others have used this time to announce a bit of news that is of interest to the community. Care should be taken that this is truly an Introduction to Mass and not a social greeting or a “mini homily.” The point here is brevity as a lengthy introduction can compromise the spirit of the gathered assembly.



*The following questions are suggested for use with your parish liturgy committee, between pastor and liturgist/music director, or other appropriate group.*

### **Gathering and Hospitality**

- ) Are there greeters/hospitality ministers outside the church, at the church doors, and inside the church to welcome people as they arrive?

- ) Do people arrive on time? If many people are late, why do you think this is?
- ) Does the assembly form community with one another before finding their place?
- ) How does a visitor or newcomer feel welcomed in your community? Do they leave your parish having been personally greeted, welcomed, or invited to return by at least one other person?
- ) Do those individuals who need special assistance ambulating have easy access to all parts of the church campus?

### **Entrance Chant/Song**

- ) What is the process by which the Entrance Chant/Song is selected? Describe how it accomplishes the task of gathering the assembly.
- ) Are song numbers clearly displayed? Are there enough hymnals in every pew? Can visitors find books and song numbers easily? If using worship aids, are they printed clearly in type that is easy to read?
- ) How does the musical accompaniment of the Entrance Chant/Song support and enable the full participation of the assembly in sung prayer?

### **Procession**

- ) Describe how the priest and ministers approach the altar. Do they walk with dignity and reverence or is it rushed or hurried?
- ) Is the Book of the Gospels carried in procession? If not, why not?
- ) Was the assembly invited to “greet the ministers” by singing the Entrance Chant/Song?

### **Veneration of the Altar**

- ) According to the General Instruction of the Roman Missal, ministers either bow or genuflect, depending on the placement of the tabernacle, when they reach the sanctuary of the church. What is the practice in your parish? Is there uniformity among the various ministers from one Mass to the next?
- ) When does your parish use incense? How do you decide when to use it?

### **Sign of the Cross**

- ) Does the assembly make the Sign of the Cross with the priest?
- ) Is the Sign of the Cross done with intention? Does the priest reply “Amen” or do the people? How strong is the response?

### **Greeting**

- ) Which greeting does the priest use in your community? Does the length of the greeting determine or suggest the varying degrees of solemnity?
- ) How does the community understand the words, “And with your spirit”? How does this particular response help you understand the meaning of the greeting at the beginning of Mass?
- ) Does the priest extend his hands at the greeting? How natural does it look?
- ) Aside from the Sign of the Cross, the words of the Greeting are the first words spoken between priest and people. How does this establish the beginning of the Mass?

- ) Are there additional exchanges before the Greeting? Between priest and people? Does the cantor say anything? How does this effect the Introductory Rites?

**Introduction to the Mass**

- ) How often is the Introduction to the Mass given in your parish?
- ) Who prepares the text? Who delivers the introduction?
- ) If your parish is not using this option, how can you begin to do so in an appropriate way?



## **Preparing and Celebrating the Rite of Christian Initiation**

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.” (Matthew 28:19-20)

The Rite of Christian Initiation of Adults (RCIA) is the process established by the universal Church for individuals to become Catholic and receive the Sacraments of Initiation – Baptism, Confirmation, and Eucharist. The goal of this process is to bring people into a relationship with Christ. It is initiation into “the mission of the entire people of God in the Church and in the world.”<sup>1</sup> If we begin with this goal in mind, the RCIA is not a program with a predetermined beginning and ending, but a sacramental formation process that prepares both individuals and communities for a particular way of life. Centered on fostering a deep relationship with Jesus Christ and the Church, this spiritual journey takes place through distinct stages over a period of time that is suitable to bring about a thorough catechesis, significant experience of the parish community, and commitment to the liturgical and moral life of the Catholic faith.

The Rite of Christian Initiation of Adults (RCIA) is a restoration of the ancient catechumenate, which arose within the first three centuries following the time of the apostles. It was a three-year period of rigorous examination for the purpose of determining whether the profession and the way of life of the candidate was compatible with the Christian moral law. The early Christians were not satisfied merely with knowledge of the faith. Instead, they sought primarily to form a true Christian. For this reason, the length of the catechumenate was of utmost importance as it provided ample opportunity for formation in the Christian way of life.

Because the early church experienced periods of persecution, it was critical that catechesis be comprehensive. Those becoming Christian literally risked their lives for their faith. Yet, the early Christians demanded little in the way of memory learning. Catechesis instead was closely bound with the liturgy. An active participation in the liturgy was on the whole the most desirable way in which the individual Christian and the Christian community were able to

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<sup>1</sup> RCIA, #2 General Introduction, p. xiv, from *Lumen Gentium*, #31.



acquire necessary religious knowledge. Easter became the time for Baptism with the season of Lent a time to prepare. Regular participation in the Mass of the Catechumens<sup>2</sup> provided instruction on the scripture while celebration with the community provided a witness to the Christian life.

Over the centuries, the catechumenate slowly began to disappear until the Second Vatican Council prescribed the restoration and use of this powerful method of initiation for the universal Church. Today the Rite of Christian Initiation of Adults is one of the ways the missionary faith of the Church is manifested. It is a continuing journey of personal conversion through immersion in Holy Scripture, authentic preaching, sound catechesis, liturgical participation, spiritual enrichment, and personal prayer. As integral elements of Christian initiation, the liturgical rites are meant to be celebrated in the midst of the parish assembly and according to the norms set forth in the Rite.

### **Rite of Acceptance into the Order of Catechumens *and/or* Rite of Welcome**

*The Code of Canon Law* requires that before an adult can be baptized, one must be admitted to the catechumenate, be led through the stages of initiation, be sufficiently instructed and tested in the Christian life, and be urged to have sorrow for personal sins.<sup>3</sup> It also states that the individual be initiated “into the mystery of salvation and introduced into the life of the faith, the liturgy, the charity of the people of God, and the apostolate.”<sup>4</sup> In other words, once the individual is accepted into the order of catechumens and begins their spiritual journey, they enter into a type of Christian apprenticeship through personal prayer and the liturgy, through the witness of their lives as an apostolate, and through the charity of the community.

This period begins with the Rite of Acceptance into the Order of Catechumens and/or the Rite of Welcome. The Rite of Acceptance is of utmost importance, and is for the *unbaptized*. As the title suggests, it includes the First Acceptance of the Gospel and the signing with the cross. It also includes the dismissal of the catechumens.<sup>5</sup>

After the rite of Acceptance, the names of the Catechumens should be inscribed in the Register of Catechumens as having been through the Rite of Acceptance.<sup>6</sup> The Rite of Acceptance is considered a Baptism of desire and thus the catechumen is a member of the household of Christ. As a member of the household, if they should marry before receiving the sacraments of initiation, they are entitled to a Catholic marriage following the appropriate ritual, including the dispensation from disparity of cult. Additionally, if the catechumen should die before they are fully initiated, they may receive a Christian burial.<sup>7</sup>

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<sup>2</sup> The Mass of the Catechumens was what we know today as the Introductory Rites and the Liturgy of the Word through the homily but before the Creed, as the Creed is the profession of the faith, something only the baptized was able to do.

<sup>3</sup> *Codex Iuris Canonici* (CIC), #865§1.

<sup>4</sup> CIC, #788§2.

<sup>5</sup> RCIA #41-74.

<sup>6</sup> RCIA #46

<sup>7</sup> RICA #47

Baptized, uncatechized candidates ideally move from the inquiry, precatechumenate stage to the catechumenate via the optional Rite of Welcome. A combined rite is available when there are both catechumens and candidates ready at the same time.

Several weeks before a parish celebrates the Rite of Acceptance (for catechumens) and/or the Rite of Welcome (for baptized candidates), there should be a brief interview with each inquirer. The certificate of Baptism should be obtained before the Rite of Welcome is celebrated. The purpose of this interview is to discern whether the inquirer is ready to proceed to the next step of the process. Criteria for this interview can be found in the ritual.

The Rite of Acceptance and/or Welcome should be celebrated in the context of Sunday Mass so that the parish can have the opportunity to offer their support and prayers to the catechumens and candidates. Not all inquirers need to be included at the same time. The Rite is celebrated as individuals are ready, and it may be celebrated more than once a year. Children who have reached the age of reason should be included with the Rite appropriately adapted for them.

### **The Period of the Catechumenate and its Rites**

The catechumenate is the lengthiest period of the whole initiation process. In fact, the Rite states that the catechumenate period will “depend on the grace of God and on various circumstances.”<sup>8</sup> The time in the catechumenate should be long enough for the conversion and faith of the catechumen to become strong. This may not happen in a predetermined length of time.

The period of the catechumenate should extend for at least one full liturgical year of formation, instruction, and probation. For example, this period may go from, at least, the Easter season of one year until the Easter season of the next. Ideally, it should begin before Lent in one year and extend until Easter of the following year. This is to ensure the catechumen has the opportunity and time to experience one full liturgical year with the many rituals and holy days the Church celebrates.

### **Rites Belonging to the Period of the Catechumenate**

1. Celebrations of the Word of God
2. Minor Exorcisms
3. Blessing of the Catechumens
4. Anointing of the Catechumens
5. Rite of Dismissal
6. Rite of Sending

#### *Celebrations of the Word of God*

During the period of the catechumenate there should be celebrations of the Word of God that accord with the liturgical season and that contribute to the instruction and formation of the catechumens and the needs of the community. The first priority for these celebrations of the

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<sup>8</sup> RCIA #76

Word is specifically for the catechumens; however, these celebrations may also include participation in the Liturgy of the Word at the Sunday Mass and celebrations held in connection with catechetical instruction.<sup>9</sup>

### *Minor Exorcisms*

The first, or minor, exorcisms have been composed in the form of petitions directly addressed to God. They draw the attention of the catechumens to the real nature of Christian life, the struggle between flesh and spirit, the importance of self-denial for becoming a disciple, and the unending need for God's help.<sup>10</sup>

### *Blessings of the Catechumens*

The blessings of the catechumens are a sign of God's love and of the Church's tender care. They are bestowed on the catechumens so that, even though they have not yet received the grace of the sacraments, they may still receive from the Church the courage, joy, and peace they need to proceed along the spiritual journey they have begun.

The blessings may be given by a priest, a deacon, or a qualified catechist appointed by the bishop. The blessings are usually given at the end of the celebration of the word, but they may also be given at the end of a meeting for catechesis and instruction.

### *Anointing of the Catechumens*

During the period of the catechumenate, a rite of anointing the catechumens with the Oil of Catechumens may be celebrated if it seems beneficial or desirable. The presiding celebrant for such a first anointing of the catechumens is reserved to a priest or deacon.

Care should be taken that the catechumens fully understand the significance of the oil. The anointing with oil symbolizes the catechumens need for God's help and strength so that, undeterred by the bonds of the past and overcoming the opposition of sin, they will take the step of professing their faith and hold fast to it throughout their lives.

### *Rite of Dismissal*

The Rite of Dismissal takes place at Sunday Mass and is a very powerful experience for both the catechumens and the community. The only baptized person who should leave with the catechumens is the dismissal leader. Baptized candidates might also be dismissed but the preference is that these candidates stay with the baptized members of the assembly as a sign that they are in a different order – not the Order of Catechumens, but the Order of the Faithful.

The dismissal is not a time for catechesis. It is a time for reflection, prayer, and faith sharing which flows from God's Word just heard during the Liturgy of the Word. The leader does not need to be a catechist. Rather, the leader need only be someone who can lead a reflection on faith.

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<sup>9</sup> RICA #81-89

<sup>10</sup> RCIA #90-94

Catechetical sessions are held sometime following the Liturgy of the Word and the dismissal rite either on Sunday or during the following week. The Sunday Lectionary readings should set the tone for the catechesis that takes place at the weekly instructional session. It is strongly suggested that at least the Gospel be the text for prayer that precedes the catechetical session and that the catechist have the texts in mind in preparing the doctrinal material to be presented each week. This is referred to as “Lectionary-based catechesis” and should include teaching in the four major areas as defined in the *Catechism of the Catholic Church*: 1) What we believe; 2) How we celebrate; 3) How we live; 4) How we pray.

### *Rite of Sending*

The celebration of the Rite of Sending is optional, but highly recommended for the benefit of the parish community. This rite takes place in the parish at Mass during the first weekend of Lent, prior to the Archdiocesan celebration of the Rite of Election and Call to Continuing Conversion. It provides an opportunity for the parish community to express their support of the catechumens and candidates and for the godparents and sponsors to offer personal testimony about them. In this Rite, the parish sends the catechumens and candidates to the cathedral where a bishop will recognize the catechumens and formally admit them to the Order of the Elect. He also recognizes the candidates and encourages them to be faithful to their baptism.

The catechumens, including children of catechetical age, sign the Book of the Elect in the parish during the Rite of Sending. Candidates are to be reminded that the Book of the Elect symbolizes enrollment for baptism. Because they are already one with us by virtue of their baptism, those already baptized do not enroll for baptism.

### **Rite of Election of Catechumens and the Call to Continuing Conversion of Candidates**

The Archdiocese of Milwaukee celebrates the combined Rite of Election and the Call to Continuing Conversion. All adult and child catechumens and candidates who will be initiated at the next Easter Vigil participate in this diocesan celebration with their godparents or sponsors. While this rite is optional for candidate, they are encouraged to attend.



This solemn rite is the focal point of the Church’s concern and care for catechumens and candidates. This rite marks the beginning of a final and more intense period of preparation for the sacraments of initiation and begins the Period of Purification and Enlightenment.

The combined rite is celebrated as a pastoral consideration and accommodation for parishes which prepare both catechumens and candidates in a single group process that culminates at the Easter Vigil. Ideally, the Vigil is reserved for those to be baptized while previously baptized candidates can be received into the Church at any Sunday Mass when they are ready. During the journey of conversion, the bonds of love between the baptized and the unbaptized can grow very strong. Thus, the Archdiocese recognizes the benefit of the entire group having a ritual experience of the universal Church at the Easter Vigil.

### **The Period of Purification and Enlightenment and its Rites**

The period of purification and enlightenment begins with the Rite of Election and customarily coincides with Lent. It is a period of more intense spiritual preparation, consisting more of interior reflection than catechetical instruction. As the title suggests, it is intended to purify the minds and hearts of the elect as they search their own consciences and do penance. This period is also intended to enlighten the minds and hearts of the Elect with a deeper knowledge of and relationship with Christ the Savior. As with the Period of the Catechumenate, there are several rites that are intended to help this process:

1. The Penitential Rite
2. The Scrutinies
3. Presentation of the Creed
4. Presentation of the Lord's Prayer
5. The Sacrament of Reconciliation
6. Preparation Rites on Holy Saturday

#### *The Penitential Rite (for Candidates only)*

The Penitential Rite may take place on the Second Sunday of Lent or later in that same week and is for Candidates only. Because the parish community benefits from participation in all the Rites of Christian Initiation, it is always recommended that the Rite take place within the Sunday celebration. The intent is to strengthen those who will be preparing for their First Reconciliation.<sup>11</sup> Because baptism forgives all sin as well as Original sin, the Catechumens do not participate in either the Penitential Rite or First Reconciliation. The Scrutinies and the Penitential Rite are separate and are meant to be celebrated separately. There is no combined Rite.<sup>12</sup>

#### *The Scrutinies (for the Elect only)*

The Scrutinies are normally celebrated on the Third, Fourth, and Fifth Sundays of Lent. At the Masses at which the Scrutinies are celebrated, the Cycle A readings are to be used. The purpose of the Scrutinies is to encourage self-searching and repentance. While the Scrutinies are

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<sup>11</sup> RCIA #459-472

<sup>12</sup> RCIA #463

for the Elect only, Candidates join the community in heart and mind to pray for the Elect, while being encouraged to reflect on the Rites for themselves.

*The Presentation of the Creed (for the Elect only)*

The Presentation of the Creed takes place during the week following the first Scrutiny. “The Creed, as it recalls the wonderful deed of God for the salvation of the human race, suffuses the vision of the Elect with the sure light of faith.”<sup>13</sup> The Church presents the Creed orally to the Elect; the Elect do not profess their faith. This enhances the Elect’s anticipation of the day of their initiation, when they will publicly profess their faith for the first time at the Easter Vigil.

*The Presentation of the Lord’s Prayer (for the Elect only)*

The Presentation of the Lord’s Prayer normally takes place during the week following the third Scrutiny. “The Lord’s Prayer fills them with a deeper realization of the new spirit of adoption by which they will call God their Father, especially in the midst of the Eucharistic assembly.”<sup>14</sup> It is through the Living Word itself, in the Gospel of Matthew, that Jesus himself teaches the Elect to pray the Lord’s Prayer. Again, this is only a presentation of the prayer, which the Elect will first pray with the Eucharistic assembly at the Easter Vigil.

*The Sacrament of Reconciliation (for Candidates only)*

As stated above, the Elect *do not* receive the Sacrament of Reconciliation prior to baptism because baptism takes away all sins, personal as well as Original sin. Also, baptism is the gateway into the sacramental life of the Church.

Catechesis during the doctrinal sessions of the catechumenate must include a presentation the Sacrament of Reconciliation, with special care given to its positive spiritual value, as well as the teaching of the Church that all Catholics are bound to confess their grave sins at least once a year. This teaching can be reviewed again during Mystagogy.

Candidates are also to receive catechesis on the Sacrament of Reconciliation, and they should celebrate this sacrament prior to their reception into full communion if they are guilty of serious sin, first informing the confessor that they are about to be received into full communion.<sup>15</sup> All candidates should be encouraged to celebrate this sacrament prior to reception into full communion.

*Preparation Rites on Holy Saturday*

The Elect should be encouraged to refrain from their usual activities on Holy Saturday and to engage in prayer and reflection. If possible, they may find fasting as a spiritual discipline that will help them to prepare to receive Eucharist that night. If they are able to gather together for prayer and reflection on Holy Saturday, there are several rites that may be celebrated as a

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<sup>13</sup> RCIA #147

<sup>14</sup> RCIA #149

<sup>15</sup> RCIA #482

preparation for the reception of the Sacraments of Initiation. Those rites are found in the ritual book, paragraph numbers 185-205.



### **Celebration of the Sacraments of Initiation**

The sacraments of initiation, Baptism, Confirmation, and Eucharist are normally celebrated during the Easter Vigil.

After the Elect have been baptized, they are clothed with a white baptismal garment, which

symbolizes purity and cleanliness. It shows that the newly baptized is a “new creation” and a new member of Christ’s body, the Church. Therefore, it should not be decorated with symbols, which may detract from its effectiveness. Following baptism, the presentation of a lighted candle follows. It is lit from the Paschal Candle and reminds us that as baptized Christians, we are to spread the Light of Jesus to the whole world.

Following baptism, the Sacraments of Confirmation and Eucharist are conferred immediately thereafter, unless a grave reason prevents it.<sup>16</sup> Baptism and Confirmation are conferred by the same priest. In other words, it is not permissible for one priest to baptize and another to confirm. It is also not permissible for a deacon to baptize and a priest to confirm. If there are a large number to be confirmed, however, the presiding minister may invite other priests to assist him in confirming as long as the same priest that baptizes also confirms.

Priests who exercise pastoral responsibilities in the diocese are granted faculties to receive into full communion of the Catholic Church adult and child candidates of catechetical age who have not been baptized as Catholics. Since a bishop is the ordinary minister of Confirmation, however, special permission of the bishop is required to administer the sacrament of confirmation to baptized Catholics who, for whatever reason, have not received confirmation.

### **The Period of Postbaptismal Catechesis / Mystagogy**



The period of Mystagogy refers to the fifty days of the Easter Season, concluding at Pentecost *and* the first year of the neophyte’s life as a baptized Christian as defined by the United States Bishops.

Sunday Mass is primary setting of the postbaptismal catechesis for the neophytes. During the Easter season, the neophytes and their godparents may participate as a

<sup>16</sup> CIC #866, cf. RCIA #215, NCCB #14

group at Sunday Masses. Consider reserving a special place in the assembly for them.

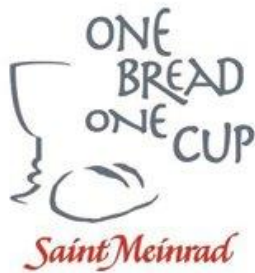
Following the immediate mystagogy during the Easter Season, the mystagogy process for the neophytes should extend until the anniversary of their Christian initiation. Candidates who were received into full communion are also encouraged to participate in this continued conversion process as well.

The period of mystagogy may include monthly meetings with the neophytes and candidates and may look like this:

- ) Neophyte Mass
- ) Instruction on the Liturgy of the Eucharist
- ) Preparation for first Reconciliation for Neophytes
- ) Scripture studies
- ) Catholic films
- ) Participation in parish ministries
- ) Time with parish pastor and pastoral staff

On the anniversary of their baptism, the neophytes may be brought together in order to give thanks to God and share with one another their spiritual experiences.





## Youth Liturgical Leadership Conference to be held in Summer 2019

“One Bread, One Cup” is a five-day liturgical leadership conference focusing on the Word, Sacrament and Mission of the Roman Catholic Church for high school youth and their campus and youth ministers. Conferences focus on community building, leadership development, catechesis, liturgical and spiritual formation, and theological reflection.

Since its inception more than 20 years ago at Saint Meinrad Seminary and School of Theology in Saint Meinrad, Indiana, “One Bread, One Cup” has become a well-known program for youth, which offers a lasting opportunity for faith formation. It is a tool that can be used, long after the conference days are over, to enter more deeply into every liturgy, every prayer, and every encounter with God. Throughout the conference week, there are opportunities for personal prayer and contemplation, liturgical prayer, charity and action, and vocational discernment while living and actively participating in an intentional Christian community.



*Saint Meinrad Seminary and School of Theology, Saint Meinrad, IN*

At the “One Bread, One Cup” conferences, youth and adults discover the Church’s treasures of Word, Sacrament and Mission and enjoy opportunities for fellowship and fun through team building, outdoor recreation, a variety show and a dance. Participants come to appreciate the Benedictine balance of prayer, work and recreation. Each participant chooses an area of liturgical formation to focus on during the conference. Those areas include liturgical music, liturgical arts, extraordinary minister of Holy Communion, prayer in the life of the Body of Christ, preaching for the Liturgy of the Hours, proclamation of the Word, master of ceremonies/server/sacristan, and hospitality and stewardship.

In 2017, Saint Meinrad Archabbey and School of Theology in Saint Meinrad, Indiana partnered with Conception Abbey and Seminary in Conception, Missouri to offer additional conferences so more youth could attend. Rev. Brendan Moss, OSB a monk of Saint Meinrad, who is currently serving as President-Rector of Conception Seminary, encouraged the idea:

“Year after year, teens come to One Bread, One Cup (OBOC) from all over the United States and gain skills, knowledge and habits necessary to achieve the ‘full, conscious, and active participation’ in the Mass and all liturgy, as envisioned by the Second Vatican Council. The central shift that all who participate in OBOC make is from observation to participation – and young people engaging fully, consciously, and actively in liturgy makes a pastor’s heart leap for

joy! Saint Meinrad's partnership with Conception allows for more youth to participate," said Moss.

Director of the Office for Worship in the Archdiocese of Milwaukee, Kim Mandelkow is an alum of Saint Meinrad School of Theology and has experienced "One Bread, One Cup."

"This is a great program that forms youth to serve in liturgical ministries in their parishes. Joel, a youth attendee of OBOC from a previous parish where I served as liturgist and music director is now a Director of Music Ministry in a large, suburban parish in Louisville, Kentucky. I couldn't be more proud of the tremendous work he's doing there! Not only is he a fantastic music minister, he's also inspiring other young people to get involved in their parish liturgies."

"Another young man, Kyle, from a rural parish in Iowa, has attended OBOC three years in a row and is currently applying to seminary. He'll make a fantastic minister and priest," Mandelkow commented.

The faculty who lead the conferences over the years have included composers and artists like Steve Angrisano, Robert Feduccia, Janét Sullivan-Whitaker, Sarah Hart and Tom Booth, as well as the monks from the respective religious communities. Our own Kim Mandelkow will teach cantor formation at this year's conference at Conception Abbey.



*Conception Abbey and Seminary, Conception, Missouri*

**The Summer 2019 Schedule is as follows:**

**June 17-21** at Saint Meinrad Archabbey & School of Theology in Saint Meinrad, Indiana.

**June 28-July 2** at Saint Meinrad

**July 6-10** at Saint Meinrad

**July 15-19, 2019** at Conception Abbey & Seminary in Conception, Missouri.

If your parish wants to encourage youth participation in the liturgy, this is a wonderful opportunity to have them formed in a supportive and encouraging environment. For more information, contact Kim Mandelkow at (414) 769-3349 or [mandelkowk@archmil.org](mailto:mandelkowk@archmil.org).

Detailed information regarding the conferences can be found at:

<http://www.saintmeinrad.edu/youth/summer-conferences/>

## Liturgical Ministry Day Offers Something for All Ministries

The 2019 Liturgical Ministry Day – We Belong will be Saturday, January 26, 2019, at Lumen Christi parish in Mequon. This one-day liturgical ministry day is for all liturgical and pastoral music ministers. Join us for a day of inspiring keynote speakers, enlightening breakout sessions covering a variety of subjects, prayer and camaraderie. The *cost* is only \$25 per person.

The keynote speakers are Sarah Hart and Trevor Thomson. **Sarah Hart**, one of the leading figures in contemporary music, is a songwriter who is often on the road with concerts and events. Many of her songs are part of the common worship experience of U.S. Catholics. **Trevor Thomson** is a nationally regarded contemporary musician and composer who has his own recording studio and takes a special interest in developing up and coming contemporary Christian songwriters. *Breaking Bread* includes several of his most popular songs.

The *theme* is We Belong and how to create a welcoming environment. The day starts and ends with prayer. Registration and a continental breakfast begins at 8:00 a.m. Besides the keynote speakers there is a full group conversation with Dr. Steven Janco about becoming a welcoming parish. Dr. Janco is the director of the Program for Music and Liturgy at Alverno College. He is the composer of three widely sung Mass settings, author of numerous journal articles, and part-time director of liturgy and music at St. Eulalia parish in Maywood Illinois.

Participants then choose which breakout sessions they would like to attend in the morning and afternoon. *Breakout topics* include spirituality of the mass; the art of the lector; vocal technique; intercultural worship; bilingual worship; Gregorian chant and the modern liturgy; gospel music; using technology; art, architecture and design; and self-care for ministers. Breakout speakers include Rev. Steven Avella, Christopher Berry, Sheila Bost, Kim Mandelkow, Sam McClain, Maria Notch, Erico Ortiz, Moira Shaughnessy, Barbara Tracey, and Joseph Wittman. The day ends with prayer at 3:15 p.m. Check out the Office of Worship web page at [www.archmil.org/offices/worship](http://www.archmil.org/offices/worship) for more information, including the [Day's Schedule](#), and the [Registration](#) page (both include brief descriptions of the breakout sessions).

Kim Mandelkow, Director for the Office for Worship at the Archdiocese, said “We want this to be a day of information and inspiration. Inspiration is as much needed as knowledge to help us all energize our parishes.”

The day is a collaboration between the Office for Worship and the Archdiocesan Liturgical Musicians' Association (ALMA). For questions or more information, contact the Archdiocesan Office for Worship at 414-769-3349.

**For more information about any of the information contained this in newsletter, contact Kim Mandelkow, Director of the Office for Worship at (414) 769-3349 or [mandelkowk@archmil.org](mailto:mandelkowk@archmil.org).**