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RITE NOTES

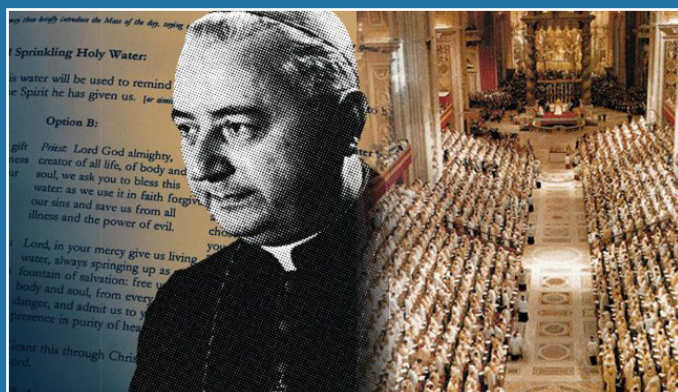
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ORDINARY TIME II

— From the Director of the Archdiocesan Office of Worship & Spiritual Life —

LITURGICAL RENEWAL & THE PATH BEYOND POLARIZATION



IN A recent interview, Pope Leo XIV addressed head-on the liturgical debates that have unsettled the Church for decades. His remarks were marked by clarity and balance. He lamented the tendency to turn the liturgy into a political battleground, whether in disputes over the Traditional Latin Mass or in controversies surrounding the ordinary form. The Holy Father's reminder was simple but profound: the liturgy is not meant to be an arena for ideologies, but the privileged place where the faithful encounter the living God.

Significantly, Pope Leo did not pit one form of the Mass against the other. He noted what many forget, that the ordinary form of the Mass may be celebrated in Latin with full reverence and dignity. At the same time, he acknowledged what has driven some of the polarization: when the ordinary form is celebrated casually, with novelty or neglect of the rubrics, many Catholics naturally look to the extraordinary form for the sense of prayer and mystery they seek. Yet, instead of viewing this as a permanent division, Pope Leo proposed a hopeful vision: if the Mass of Paul VI is celebrated faithfully and prayerfully, would the spiritual difference between the forms truly be so great?

This is not a break with Pope Francis, who in *Traditionis Custodes* underscored fidelity to the Second Vatican Council as essential for Catholic unity. Francis himself recognized the “unbearable distortions” that have marred celebrations of the liturgy. Pope Leo takes that recognition further, pointing us not toward deepening divisions but toward renewal. The way forward, he suggests, is to reclaim the beauty, reverence, and sense of the sacred that Vatican II envisioned and that the faithful continue to long for.

Why does this matter? Because the liturgy is not a secondary issue. The Mass is the very source and summit of the Church's life. When celebrated poorly, it weakens faith and alienates hearts. When celebrated with fidelity and beauty, it draws people to Christ and strengthens the entire Body. A divided Church cannot evangelize convincingly, but a Church that prays well can speak with one heart to a fractured world.

For us priests, the responsibility is clear. The renewal of the Church begins with the renewal of our liturgical life. This is why I make it a point to send out monthly liturgical notes, not to burden brother priests with technicalities, but to help sharpen our practice and keep us attentive to the sacred. *Lex orandi, lex credendi*, the way we pray shapes the way we believe. If our people are to encounter Christ, it must begin at the altar.

Pope Leo's call is pastoral rather than ideological. He is not asking us to fight over preferences, but to rediscover the essence: that the Mass, in whatever form, must be a true encounter with Christ. That requires fidelity to the Church's rites, reverence in our gestures, attention to silence, and humility before the mystery of the Eucharist.

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For most Catholics, the real question is not whether the liturgy is in Latin or the vernacular, nor whether it is ordinary or extraordinary in form. The deeper question is whether the liturgy awakens in them awe before the living God. If we priests approach the altar as if nothing matters more, then our people will sense that it matters to them too. Offered with devotion, the Mass becomes what it truly is, the wellspring of Christian life and the summit of all we do.

In this light, Pope Leo's words are more than commentary on a debate. They are a summons to renewal. Strategies and programs may serve the Church, but they will not save her. What renews the Church is Christ Himself, made present in the Eucharist, celebrated with fidelity and love.

This is why Pope Leo's interview matters, not only for the Church at large, but especially for us as priests. The renewal of the liturgy is the renewal of the Church herself. And it begins very simply, yet profoundly, with the way we celebrate the Holy Sacrifice of the Mass. -RJV

- Fr. Vigoa



Taking Holy Communion to the Sick: What the Church Teaches

BRINGING Our Lord to the sick and homebound is one of the most beautiful works of mercy entrusted to the Church. Precisely because it is so sacred, the Church is careful about who may carry the Eucharist, how it is carried, and what happens from the moment a host is placed in a pyx until the sick person reverently consumes it. These norms are not red tape; they are about reverence, security, and pastoral care.

The ordinary ministers of Holy Communion are bishops, priests, and deacons. When there is a pastoral need, pastors may deputize suitable lay faithful as Extraordinary Ministers of Holy Communion, either stably or for a single occasion. No one else may self-appoint. Canon law also states clearly: "No one is permitted to keep the Eucharist on one's person or to carry it around," unless true pastoral necessity and diocesan norms are observed. In other words, only those authorized in advance may carry the Eucharist to the sick, and only for that immediate purpose.



The Church also gives us a clear way of doing this with reverence and dignity. Hosts are entrusted to the minister by the priest or deacon, normally after the Communion of the faithful and before the Prayer after Communion, with a brief sending or intercession by the community. The minister then proceeds directly to the sick person. This is not a time for lingering or socializing, because the minister is carrying the Lord. The Eucharist must be carried in a proper pyx, never in an improvised container. Upon arrival, the minister uses the approved rite, *Holy Communion to the Sick Outside Mass*, which includes a greeting, brief penitential act, short reading, the Lord's Prayer, Communion, and a concluding prayer. The Eucharist may never be reserved in a private home. If only one or two hosts remain, an extraordinary minister of Holy Communion may consume them reverently. Still, if more are left over, they should always be returned to the tabernacle for reservation.

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Why such rigor? Because this is Jesus Christ we carry. The norms protect the reverence due to the Sacrament, prevent loss or profanation, and ensure that the sick person receives Holy Communion within a true liturgical act, not as a mere delivery. They also safeguard priests and parishes by providing a clear chain of responsibility.

In our parish, only extraordinary ministers who are known to me and have been approved in advance may present a pyx during Communion. After the prayer after communion, they leave directly for their visits. This is deliberate: it honors the Lord, protects the Sacrament, and serves the sick more faithfully, because they receive not just the Eucharist, but the Church's prayerful ministry through the approved rite.

When we follow these norms, we honor Christ in the Sacrament, we protect His presence from casual handling, and we allow the sick to encounter not only Holy Communion, but also the love and care of the whole Church. This is the dignity that the Eucharist deserves, and the dignity our sick brothers and sisters need. For this reason, pastors should take care to meet with their extraordinary ministers of Holy Communion and provide clear instructions about parish practice, always ensuring that those entrusted with this ministry are known and commissioned. If there is ever any doubt about someone requesting a host in a pyx, the minister should immediately refer the matter to the pastor or the priest celebrating the Mass. It is always better to err on the side of caution, so that the Eucharist is safeguarded and distributed only by those properly entrusted with this sacred task. -RJV



When Should We Bow Before Receiving the Eucharist?

RECENTLY, I was asked about the proper gesture of reverence before receiving Holy Communion. It is a good question, because how we approach the Lord in the Sacrament should reflect both faith and devotion.

The Church addresses this directly in the *General Instruction of the Roman Missal (GIRM)*. Paragraph 160 states: "When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood."



That makes it clear: every communicant is expected to make a gesture of reverence. In the United States, the bishops have determined that this gesture should be a simple bow of the head. Other conferences, such as in Europe, allow for a genuflection or bow, but in our country, the bow of the head is the norm.

So, when exactly should this bow be made? The GIRM does not spell out a precise moment, and in practice, there is some flexibility. With that said, the common recommendation is to make the bow while the person in front of you is receiving. Then, when you step forward and the minister says, "The Body of Christ," you are ready to respond "Amen" and to receive reverently without delay.

It is important to understand that this bow is not directed toward the person ahead of you in line, but toward Christ Himself. Even if made while the person in front is receiving, the act of reverence is interiorly oriented to

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the Eucharistic Lord. The direction of the heart makes all the difference.

Finally, this question offers a chance to recall another important norm: once you receive the host, you are to consume it immediately and before the minister. Communion is not something to be carried away or saved for later. The Church is clear that the Eucharist is received and consumed in that moment, completing the act of Communion.

Why do these details matter? Because the way we pray shapes what we believe. A simple bow of the head reminds us of the greatness of the mystery we are approaching. It is a small but powerful way of saying with our bodies what we believe in our hearts: “My Lord and my God.”
– RJV



Unity and Reverence: Addressing the Variety in Communion Postures

IN MANY parishes across the United States, and indeed, the world, there is a noticeable variation in how the faithful receive Holy Communion. Some bow with the entire body, others only bow the head; some genuflect; others kneel before receiving. Many do so out of deep devotion and reverence for Our Lord in the Eucharist. But such diversity, when ungoverned, can lead to confusion, disorder, and even unintended danger. As pastors and teachers of the faith, we must walk carefully between honoring genuine piety and safeguarding liturgical unity and safety.

As mentioned in the previous post, the General Instruction of the Roman Missal (GIRM) 160 clearly states: “*When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence....*” This is the normative gesture in the dioceses of the United States. The law of the local bishops’ conference is likewise authoritative: in our country, Communion is ordinarily received *standing*, though a communicant *may choose to kneel*. Importantly, the GIRM safeguards that “communicants should not be denied Holy Communion because they kneel.” (GIRM 160; adaptation for the U.S. approved by the Holy See)

The reasoning behind these norms is not mechanical. The Church chooses a visible, shared posture, standing with a bow of the head, as a sign of unity, order, and mutual participation (GIRM 42). A uniform posture helps maintain the flow of Communion, especially in large congregations, and reduces potential hazards when people are in line. (There is a practical reason to avoid kneeling in a long Communion line: sudden movement or imbalance could lead to accidents.)

Still, many among the faithful, especially young people, kneel or intend to kneel out of zealous reverence. We should not dismiss their devotion. The law already protects them: kneeling does not invalidate Communion, and pastors are not permitted to refuse Communion to someone who kneels. What is needed is catechesis, not condemnation. We must explain both the reasons behind the norms and the value of reverence, so that people’s piety is harmonized with the common good of the liturgy.

One danger, however, is when individual postures become *de facto* standards in certain parts of the pews or become enforced by attitude or pressure from others. That can create division, or make those who follow the normative posture feel less reverent. As pastors, we must discourage subtle coercion and foster charity: prompt the faithful to make the gesture of reverence in their hearts first, rather than in competition of external posture.

This question of posture is not abstract. It touches on how we form Eucharistic believers. If a parish becomes lax or inconsistent, some begin to think that reverence is optional. On the other hand, if we enforce a posture too rigidly and without explanation, we risk stifling genuine devotion. The path forward is balanced: clear norms, gentle correction, patient instruction, and humble charity. The posture of reverence is not meant to distract or hinder the flow of the line or the unity of worship. All of us are called to reverence, but in a way that builds communion, not disunity.

In conclusion, posture is not the essence of reverence, but it matters as a visible expression of interior faith. When parishes adhere to the unity the Church provides, and when pastors accompany their people with patience and teaching, we can maintain both fidelity and piety. Let us encourage devotion, protect order, teach truth, and always direct hearts to the Lord in the Eucharist, whose presence demands our reverence, not our confusion. -RJV

The Priest's Role in the Prayers of the Faithful

EVERY Sunday after the homily and the Creed, the Church lifts her voice together in what we call the Prayers of the Faithful, or the Universal Prayer. It is a moment that sometimes passes quickly, but in reality, it carries great meaning for the life of the Church and for the priest who The General Instruction of the Roman Missal (GIRM 69–71) explains that in these prayers, the baptized exercise their priestly dignity by interceding for the Church and for the whole world. Having heard the Word of God proclaimed and preached, the people now respond with prayer.

We pray for the Church, for our leaders, for the salvation of the world, for those who suffer, and for the needs of the local community. At weddings, funerals, or confirmations, the petitions may reflect the particular occasion, but the structure always remains: our prayer begins with the Church, then moves outward to the world, then to those in need, and finally to our local community. It is also worth remembering that in this part of the liturgy, less is often more. The GIRM does not prescribe an exact number of intentions, but most liturgical guides recommend four to six petitions as sufficient. Too many can distract from the prayerful rhythm of the Mass and turn the intercessions into a running commentary on current events. The goal is not to say everything, but to give voice to the essential needs of the Church and the world in a way that invites the whole assembly into genuine prayer. What is the priest's role in this moment? Too often we think of the Prayers of the Faithful as belonging to the deacon or lector who reads the intentions. Yet the Church is very clear: the priest celebrant is the one who presides over this prayer. He begins it with a short introduction that invites the faithful to pray, and he concludes it with a prayer said with hands extended, just as he does with the other presidential prayers of the Mass. These opening and closing words are not optional flourishes; they give shape and meaning to the prayer of the entire assembly.

The petitions themselves are usually read by the deacon, or if there is no deacon, by a cantor or reader. But the priest is the one who “directs” the prayer from the chair. His introduction sets the tone, and his conclusion gathers up the petitions into a single act of intercession offered through Christ the Lord. If he were simply to say “Let us pray” and move on, the people's prayer would be left hanging, without the voice of the Church's ordained minister bringing it to completion.

There is a beautiful theology here. The faithful, exercising their baptismal priesthood, voice their needs and the needs of the world. The priest, exercising his ordained priesthood, unites those prayers to the prayer of Christ and offers them to the Father. It is a visible moment of collaboration between the priesthood of all the baptized and the ministerial priesthood of the ordained.

Practically speaking, this means that priests must take care with both the introduction and the conclusion of the Prayers of the Faithful. The introduction should be brief, but it should invite the assembly with clarity. The conclusion, likewise, should not be improvised at random or omitted, but should express the Church's confidence in God's providence. A simple formula such as “We ask this through Christ our Lord” is sufficient, though on special occasions another fitting prayer may be chosen.

Sometimes, when the Liturgy of the Hours is joined to Mass, the intercessions from Morning or Evening Prayer may replace the Prayers of the Faithful. In such cases, the priest still concludes with a prayer, even if the Collect of the Mass has already been said earlier. This shows how important the priest's presidential role is in bringing the intercessions of the people before God.

For the faithful, this moment is an invitation to take seriously their call to intercede. We are not spectators but participants, joining our voices to Christ who “lives forever to make intercession” for us. For the priest, it is a reminder that his voice is not his own, it is the voice of the Church, gathering up the prayers of the faithful and presenting them at the altar of God.

The Prayers of the Faithful may seem like a small part of the Mass, but they reveal something essential about who we are as Church. We are a people who listen to God's Word and then speak back to Him in faith, confident that He hears us. And at the center of this dialogue, the priest stands as shepherd and intercessor, giving voice to the Church's hope: that all the world may be saved and come to the knowledge of the truth. -RJV



Why Intinction Is Not Permitted in Our Archdiocese (and Why That Matters!)

How do we choose the most appropriate music for Mass? It's a question every parish music coordinator, choir director, and pastor faces regularly. The Church, in her wisdom, offers a helpful framework: music for the liturgy should be selected with liturgical,At the convocation you may remember, I gave a brief presentation on the topic of intinction, the practice of dipping the consecrated host into the Precious Blood before receiving it. Because I needed to be concise, I omitted a point I consider essential. I hope this article will clarify what our own Archdiocese teaches, why it does so, and how we can communicate this with respect to those who reverently desire it.

First, the Church's law does permit intinction in certain circumstances. The General Instruction of the Roman Missal allows that when Communion is offered under both species, the *Blood of the Lord may be received either by drinking directly from the chalice or by intinction*. (GIRM 245, corresponding to GIRM/Norms for distribution under both kinds in the United States)

However, and this is crucial, only a valid minister, a priest or deacon, may intinct the host and then distribute it. A communicant may never dip the host themselves, nor may they receive an intincted host in the hand. Both practices are strictly forbidden by *Redemptionis Sacramentum* and by the norms of the U.S. bishops. As the Archbishop reminded us, this prohibition also safeguards the communicant's right to receive Holy Communion on the hand, a right which would be denied if intinction were practiced in an indiscriminate way.

Moreover, the U.S. bishops' official document *Norms for the Distribution and Reception of Holy Communion under Both Kinds* states clearly: "The communicant, including the extraordinary minister, is never allowed to self-communicate, even by means of intinction. Communion under either form, bread or wine, must always be given by an ordinary or extraordinary minister of Holy Communion."

That brings us to our archdiocese's policy. In the Archdiocese of Miami (as in many U.S. dioceses), intinction is not permitted in parish settings. On the theological side, the Church must safeguard the reverence due the Eucharist. Allowing lay communicants to dip their own host would risk breaking the sacred chain of ministerial distribution. On the practical side, there is a real danger that drops of the Precious Blood could fall to the floor, especially if communicants kneel or stop midway. That risk is heightened in crowded Communion lines. Even a small drop is a sacrilege and must be prevented.

This is not merely our archdiocesan "preference." The Archbishop himself addressed this concern explicitly, recognizing that while some dioceses permit intinction more broadly, our local norm prohibits it to protect the sanctity of the Sacrament. I offer this clarification not to offend those whose devotion moves them to desire kneeling or intinction, but to remove ambiguity so that pastoral practice is consistent and safe. – RJV



Why Only Catholics Receive Communion (and How to Explain It with Love)



AT A recent *Transformed in Love* retreat, a young woman preparing for marriage and currently in OCIA asked a question I have heard more than once: “*Why can only Catholics receive Communion, and not people of other faiths?*” It was asked with sincerity, and behind it was a longing for Christ. Questions like this deserve answers that are not only clear, but pastoral and rooted in love.

To begin, we must recall what the Eucharist truly is. Our Catholic faith teaches us that we believe that the consecrated bread and wine become the Body and Blood of Christ, not symbolically, but in reality, through the power of the Holy Spirit. The Eucharist is at once a sacred meal, a sacrifice, and the real presence of the Lord. To receive it is not simply to “eat holy bread,” but to enter into communion with Christ and with His Church in the most profound way possible.

Because of this reality, the Church sets certain boundaries around who may receive. Canon Law (Canon 844 and others) teaches that Catholic ministers may ordinarily give the Eucharist only to Catholics, except in very rare and specific situations. This is not meant to exclude but to protect what the sacrament means. To receive Communion is to profess the Catholic faith in the Eucharist and to be visibly united with the Catholic Church. If someone does not share that faith or is not in full communion, then receiving would contradict the very sign the Eucharist makes visible.

The discipline also guards against what the Church calls “indifferentism,” the false idea that it makes no difference what one believes, so long as one is sincere. Communion is not a gesture of general hospitality; it is a sacramental act that presupposes a shared faith and unity. There are some exceptions, for instance, when Catholics and Eastern Orthodox Christians share the Eucharist in certain circumstances, but these are carefully regulated by the Church and not the norm.

When I answered the young woman, I began with the positive. I told her that in the Catholic Church, the Eucharist is not only a sacred meal but also the deepest sign of unity we have as Christians. When we receive Holy Communion, we are saying with our bodies what we believe with our hearts, that we are fully united in faith, in sacraments, and in life together as one Church. Because of that, I explained gently, the Church teaches that sharing Communion isn’t just about personal devotion or love for Jesus, it also expresses belonging to the same faith and the same Church. For Catholics, it means we believe the Eucharist truly is the Body and Blood of Christ, and that we are in communion with the Pope and bishops. If someone doesn’t share fully in that faith and that communion yet, it would be like saying with our actions something we don’t yet fully share in belief.

I wanted her to see this not as a rule but as a relationship. So I gave her this image: imagine Communion like a wedding ring. The ring is not just jewelry, it’s a sign of a covenant that already exists. You wouldn’t wear a wedding ring if you weren’t actually married. In the same way, receiving the Eucharist is the visible sign of already being fully united in faith. For those who aren’t Catholic, we invite them to pray with us, to join spiritually, and to seek that unity. And if someone feels drawn to receive, that’s often the Holy Spirit inviting them to learn more and perhaps even to consider becoming Catholic.

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I also stressed that this teaching does not mean the Church closes its doors to non-Catholics. At Mass, those who cannot receive are often invited to come forward with arms crossed over the chest to receive a blessing instead. This is not a consolation prize, but a genuine expression of the Church's desire to include them in prayer and to acknowledge their presence with love. We also encourage what is called a "Spiritual Communion," in which a person from their place in the pews unites themselves to Christ in prayer, asking that He come into their heart even when they cannot receive Him sacramentally. Both practices honor the desire for Christ and keep the door open for deeper unity.

And so I told her that it is not really a "no," but a "not yet." The Eucharist is the banquet of unity, and we long for the day when all Christians may share it together. Until then, we wait with longing and prepare our hearts through prayer, catechesis, and conversion. For those who are on the journey of initiation, that "not yet" is really a promise, that one day, when they are fully received into the Church, they will be welcomed to the altar as brothers and sisters in full communion.

Ultimately, the discipline around Communion is not about exclusion but about a greater yes. It is the yes to truth, the yes to the fullness of faith, and the yes to Christ's own prayer "that they may all be one" (John 17). The young woman who asked her question that day was already taking her steps into that yes. Her longing, like the longing of so many others, should inspire us as priests and as a Church to answer with clarity, but always with hope, with open arms, and with love.- RJV

What Is the Proper Posture After Communion?



NOT long ago I was asked a very practical but important question during a teaching Mass: "*After we receive Communion, what posture should we take? Do we remain kneeling until the tabernacle is closed, or do we sit once the priest does?*"

The question is a good one, because our gestures at Mass express what we believe. They are not arbitrary. Every bow, kneel, or genuflection is meant to help us enter more deeply into the mystery of Christ's presence in the Eucharist, even to consider becoming Catholic.

The General Instruction of the Roman Missal (GIRM) gives us clear direction about the role of the priest and deacon after Communion. It says that once the distribution of Communion is finished, it is the priest or deacon, not the extraordinary ministers, who should gather any remaining hosts from the altar and place them reverently in the tabernacle. Any remaining Precious Blood is to be consumed at the altar before the chalices are set aside for purification. This is not meant to be handled in the sacristy, but at the altar itself, so that the Eucharist is always treated with the reverence due to the Lord.

But what about the posture of the faithful? Here, the Church gives some flexibility. The faithful may kneel, sit, or stand after receiving Communion. What matters most is that each person enters into a period of thanksgiving, either by singing the Communion hymn or through a moment of silent prayer. In the United States, kneeling after the Agnus Dei until the distribution of Communion has been the long-standing practice, and many people also remain kneeling

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after receiving until the tabernacle is closed. Others return to their pews and sit or kneel quietly in prayer. Both postures are acceptable.

Some dioceses have given local norms about posture, and the Holy See has clarified that while a certain uniformity in posture is encouraged for the sake of unity, it should never be imposed so rigidly that individual devotion is stifled. In other words, if someone wishes to kneel in thanksgiving after Communion, they are free to do so, even if most of the congregation is standing or sitting.

So, should you sit when the priest sits? You may, but you are not required to. Should you remain kneeling until the tabernacle is closed? You may, and many people find that a fitting way to honor the Lord who is once again reserved in the tabernacle. The important thing is that this time after Communion is used to unite yourself in gratitude and love to the Lord you have just received.

As I often remind parishioners, the gestures matter because they express what is in the heart. Kneeling, sitting, or standing, what matters most is that we do it with reverence, with awareness of the Lord's real presence, and with a spirit of thanksgiving. The posture is not about rules alone, but about fostering prayer. If your heart is centered on Christ, your posture will naturally follow. – RJV



Confession and the Reception of Baptized Christians into the Church

FROM time to time, questions arise about the role of confession in the process of Christian initiation, especially when it comes to those who are already baptized Christians preparing to enter into full communion with the Catholic Church. Some wonder whether it is correct to go to confession before they are officially Catholic. The Church's answer is clear: yes, it does, and in fact, it is required. The reason lies in the distinction the Church makes between catechumens and candidates.

Catechumens are those who have never been baptized. For them, baptism itself is the great sacrament of forgiveness. It washes away original sin and all personal sins, and because of this, they do not go to confession before baptism. Indeed, the sacrament of reconciliation is not available to the unbaptized. Only once they are baptized does confession become part of their sacramental life.

Candidates, however, are those who have already been validly baptized, often in another Christian faith. Because baptism can never be repeated, these men and women are not baptized again when they come into the Catholic Church. Instead, they make a profession of faith, are confirmed, and then receive the Eucharist. But before those sacraments of initiation, the Church asks that they first make a sacramental confession. The Order of Christian Initiation of Adults foresees this, noting clearly in its appendix that if the reception into the Church takes place during Mass, then beforehand the candidate, having considered his or her personal condition, is to confess sins after having been instructed about the sacrament of penance. This requirement is not a technicality; it is part of the Church's consistent sacramental discipline. The reasoning is straightforward: Confirmation and the Eucharist are sacraments of the living, which presuppose that a person is already reconciled with God and in a state of grace.

For those already baptized, baptism has once and for all cleansed their soul, but what remains are the personal sins committed after baptism. Those sins must be confessed so that the candidate can enter the Catholic Church reconciled, renewed, and ready to receive the grace of Confirmation and the Eucharist fruitfully. This is why, whenever the Archbishop grants priests the faculties to confirm a baptized Catholic or to receive a baptized non-Catholic into the Church, he reminds us to ensure that the candidate has gone to confession beforehand.

Some may still wonder whether absolution “counts” if it is given before someone is officially Catholic. The Church’s answer is yes. Baptism itself makes a person capable of receiving sacramental absolution. The obstacle is not sacramental but juridical: baptized non-Catholics are ordinarily not admitted to confession. But in the case of reception into full communion, the Church herself makes the exception. Once a person is preparing to be received, they may and should be absolved, so that they are reconciled before receiving Confirmation and the Eucharist.

To send someone to the altar without first reconciling them would be to deprive them of the joy and fruit of the sacraments. To guide them through confession beforehand ensures that they enter the Catholic Church fully prepared, cleansed, and ready to be filled with God’s grace. This is not a burden but a gift, and it is why the Archbishop insists upon it when he entrusts us with faculties. For us as priests, it is a reminder that our work is not only to perform ceremonies but to shepherd souls, to bring them into full communion with Christ in a way that is both true and fruitful. Confession before reception is not a “fine print” requirement; it is a vital step in helping our brothers and sisters begin their Catholic life in freedom, peace, and grace. – RJV



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ALL SAINTS & ALL SOULS' DAYS 2025

THIS year, the observances of All Saints and All Souls' will take place on Saturday and Sunday, November 1 and 2, respectively. Since it falls on a Saturday, All Saints Day is not a holy day of obligation this year. As a result, funeral Masses may be celebrated on this day (Order of Christian Funerals, 178). The Ritual Mass for the Celebration of Marriage is forbidden on All Saints Day (General Instruction of the Roman Missal, 372). However, either the Mass of the day (with the marriage ritual and nuptial blessing) or the Order of Celebrating Matrimony without Mass may be celebrated on All Saints Day in 2025. Given that both All Saints and All Souls' Days have the same rank in the Table of Liturgical Days, the following chart is meant to help clarify the use of proper texts on these days:

DATE	EVENING MASS	LITURGY OF THE HOURS
Saturday, November 1st	All Souls (anticipated)	MP and EP II of All Saints (optional recitation of EP of the Dead after EP II of All Saints)
Sunday, November 2nd	All Souls	MP and EP II of the 31st Sunday in Ordinary Time (in individual recitation) -or- Office of the Dead (with the people)

*If you have questions or need further clarification,
please contact Fr. Vigoa in the Worship Office: rvigoa@theadom.org*



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OF THE OFFICE OF WORSHIP & SPIRITUAL LIFE

ARCHDIOCESE OF MIAMI

— *From the Archdiocesan Director of Sacred Music* —

Dear Parish Musicians,

Fall has officially begun and I know that all of our parish music programs are buzzing with activity with the beginning of the new choral season, as well as with the many rehearsals and preparations for the upcoming liturgies of Advent and Christmas. Be reminded that the *Commemoration of All the Faithful Departed* (commonly, 'All Souls'), November 2nd, falls on a Sunday this year, and therefore this Liturgy takes precedence over the Sunday observance. The *Gloria in Excelsis Deo* ('Glory to God in the Highest') is NOT said (sung). The Creed is said.

We had a fabulous time last month at Saint Gregory the Great Church in Plantation with Fr. Davis and Michael Sayers serving as our consummate hosts! Ciro Federe performed fabulously on the new Bluthner grand piano and then we enjoyed an informative presentation from Tim Newby of Central Music on the unique qualities and manufacturing process of Bluthner instruments. Following an excellent meal and an even better time visiting with each other, we returned to the church and had a lively discussion about liturgical planning. It is good to be together!

And, together we will be again NEXT MONTH when WE HIT THE BEACH!! On Tuesday 18 November we will journey to Saint Patrick Church on Miami Beach for Mass followed by a reception with heavy hors d'œuvres. Our Program for the evening is entitled "Singing the Rites: The Funeral Liturgy". I'll have lots of handouts. Bring your own ideas and questions.

Be reminded of Epiphany's new Organist and Associate Director of Music Alexander Straus-Fausto's inaugural recital on the Ruffatti Organ on Wednesday 22 October beginning at 7:30pm at Church of the Epiphany in Pinecrest (8080 SW 54 Court, Miami, FL 33143).

It's not too late for you or your choir members to join the Pontifical Choir for a spectacular year of great music making. We are busy preparing for the annual ThanksForGiving Mass at the Cathedral on 22 November, our now-annual presentation of "Christmas at the Cathedral" on 21 December, and even a quick tour to the Basilica in Key West for "Christmas in the Keys" on 19 December. This group is a ton of fun and folks learn lots of skills that can benefit your parish choirs. We rehearse Saturday mornings 9-11AM at the Cathedral. Contact me for more details (mtenney@theadom.org).

Finally, I want to officially welcome Danny Cabrera to the Music Office. He came on board this Summer and has been an immense help in getting so many projects up and running and keeping me organized. Danny is the Music Director at Gesu Church downtown, and is a graduate of UF. You can reach Danny at dcabrera@theadom.org.

God Bless! - Max



ADOM MUSICIANS *IN THE WILD!*



ADOM MUSICIANS' NETWORK



St. Patrick
CATHOLIC PARISH • MIAMI BEACH



Dear Parish Musicians,

You are invited to the next meeting of the ADOM Musicians' Network taking place on Tuesday 18 November at St. Patrick Church on Miami Beach. The event will begin with Holy Mass at 7PM, kicking off St. Patrick's Centennial Celebrations. Big thanks to Fr. Roberto Cid, *Pastor*, and Br. Mark Spencer, *Director of Liturgical Music & Principal Organist*, for hosting us. We are in for a REAL TREAT! After Mass there will be a short reception with *amuse bouche* for us to enjoy while visiting with each other. Our Program for the evening follows with ADOM Music Director Max Tenney presenting "Music for the Rites: The Funeral Mass". We can't wait to see all of you. RSVP to dcabrera@theadom.org; Please include what parish you are from, and how many will be peeps will be joining you.

TUESDAY 18 NOVEMBER 7pm

**St. Patrick's Church Miami Beach
3716 Garden Ave, Miami Beach 33140**



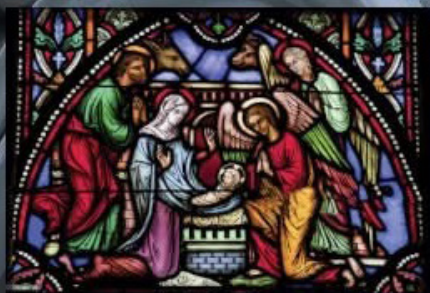
Music at Epiphany

Alexander Straus-Fausto, Organ
Wednesday, October 22, 2025 – 7:30pm



"Drama, Discipline, and Divinity" takes the listener on a journey through dramatic contrasts; the theatrical, meticulous, and solemn, will be on display from the new Organist and Associate Music Director of Epiphany Catholic Church. Featuring the works of Wagner, Dupré, Bernstein and others, this exciting program will conclude with a dramatic battle between good and evil, culminating in divine redemption.

Adeste Fideles Christmas Concert
Wednesday, December 17, 2025 – 7:30pm



Our traditional Christmas Concert features our Epiphany Choirs and Orchestra. We present music for all ages to bring joy and beauty to the coming celebration of the birth of Christ.

Dawon Lee,
Organ Competition Winner's Recital
Tuesday, February 3, 2026 – 7:30pm



The First Prize winner of Epiphany's 2024 Miami International Organ Competition returns to present an evening of extraordinary organ performance. Ms. Lee studied in Korea and Germany, and she has been playing concerts in Europe and the United States.

Tenebrae
Friday, April 3, 2026 – 7:30pm

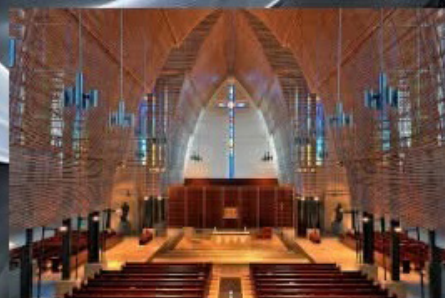


Continuing the cycle of Tenebrae in short form, the Epiphany Adult Choir will perform the Second Nocturne of Matins of Holy Thursday. This service will feature authentic Gregorian chants, beautiful choral works of master composers from the times when the weight of the Sacred Triduum was celebrated overnight, and the writings of St. Augustine.

Civic Chorale of Greater Miami
Friday, April 17, 2026 – 7:30pm



The Civic Chorale, directed by Misty Bermudez, presents a program celebrating English cathedral music. It will feature timeless works by both famous and lesser-known composers, offering a peaceful and moving look into this rich tradition. The evening promises beautiful music and a fresh experience for all.



Note: No tickets required; free-will offerings greatly appreciated.



Alexander Straus-Fausto

Debut Organ Concert

Wednesday October 22 at 7:30pm

8235 SW 57th Ave Miami, FL 33143

Admission is FREE

Works of Wagner, Dupre, Bach, Piazzolla, Bernstein, and Reubke

2026 PUERI CANTORES FLORIDA YOUTH CHORAL FESTIVAL & MASS

March 7, 2026

The Cathedral of St. Mary, Miami



Pueri Cantores, the national student choral organization of the Catholic Church, invites all parish & school treble and mixed voice choirs (grades 4-12) in the region to participate in a Festival & Mass.

Singers will unite with hundreds of their peers as one combined choir to sing beautiful music from the Church's rich historical repertoire. More information will be available soon at www.pcchoirs.org.



2025 • 2026 SEASON Martha/Mary Yamaha Concerts

Paul Posnak, Founding Artistic Director



AN EVENING WITH ITALIAN SAXOPHONE QUARTET

Friday | October 24 | 7:30pm

Be prepared to be surprised when the **Italian Saxophone Quartet** returns to MMC to again amaze us with their four – soprano, alto, tenor and baritone – saxes played by four true masters of the instrument. Music from Handel and Bach to Albéniz, Piovani, Iturralde, from Bizet to film suites, Astor Piazzolla and Scott Joplin, plus Amazing Grace and Go Down Moses! Great music, performed by great musicians whose enthusiasm, joy and reverence create beautiful musical combinations you have never imagined, but will remember in your very best dreams.

See/hear them on YouTube or www.italiansaxquartet.it, then experience them live!

¡Prepárense para sorprenderse! El magistral **Cuarteto Italiano de Saxofones** regresa al MMC para sorprendernos una vez más con sus cuatro saxofones (soprano, alto, tenor y barítono), interpretados por cuatro auténticos maestros del instrumento. ¡Música de Händel y Bach, pasando por Albéniz, Piovani, Iturralde y Bizet, hasta suites cinematográficas, Astor Piazzolla y Scott Joplin, además de Amazing Grace y Go Down Moses! Gran música, interpretada por grandes músicos cuyo entusiasmo, alegría y reverencia crean hermosas combinaciones musicales que jamás imaginaron, pero que recordarán en sus mejores sueños.

¡Véanlos/escúchenlos en YouTube y italiansaxquartet.it, y luego vengan a disfrutarlos en vivo!

After the concert join us in La Merced Chapel for a student exhibit featuring works from Miami Arts Studio 6-12 at Zelda Glazer.