



RITE *NOTES*

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ORDINARY TIME I

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

BEAUTY CENTER STAGE: THE JUBILEE YEAR 2025

As the Jubilee Year 2025 begins, Rome showcases the Church's timeless dedication to the pursuit of beauty. This year, pilgrims from every corner of the globe will encounter a city adorned with renewed splendor. Renovations, repairs, and embellishments have transformed fountains, plazas, Bernini's Baldacchino and churches into breathtaking reflections of divine beauty. Among the most significant highlights is the newly renovated space housing Michelangelo's Pietà, which pilgrims will encounter as they step through the Holy Doors of St. Peter's Basilica.

The Pietà is a masterpiece of Renaissance sculpture, commissioned in 1498 by Cardinal Jean de Bilhères for his private chapel. Michelangelo, then a young artist of just 23, created a work that continues to captivate hearts and minds over five centuries later. The sculpture portrays the Virgin Mary cradling the lifeless body of her Son, a poignant depiction of maternal love and sacrificial grief. Mary's serene expression conveys profound acceptance of God's will, even in the face of immense sorrow.

Art historians have noted the dynamic quality of the composition—Christ's body appears to be sliding from Mary's lap, as though she is presenting Him to the world. This visual element draws the viewer's gaze downward, almost directing it toward the high altar of what would have been the Cardinal's private altar below. In this way, Mary's gesture mirrors her role in salvation history: offering her Son to the Father in the ultimate sacrifice, a sacrifice renewed in every celebration of the Mass.

This Jubilee Year, the Pietà has been given a space that magnifies its spiritual and artistic significance. Restorers have meticulously cleaned and preserved the sculpture, ensuring that its delicate details—from Christ's wounds to Mary's flowing robes—shine with renewed clarity. New glass and lighting enhancements and thoughtful placement allow pilgrims to engage more deeply with the work, fostering moments of prayerful reflection. Positioned as the first major artwork seen by pilgrims entering the basilica through the Holy Doors, the Pietà invites visitors to contemplate the mystery of Christ's passion and Mary's profound faith. It is a fitting entry point to the Jubilee pilgrimage, setting the tone for an encounter with the sacred.

The Church has long recognized the power of beauty to draw souls closer to God. Pope Benedict XVI often spoke of the "via pulchritudinis"—the way of beauty—as a path to encountering the divine. In his words, beauty "pulls us up short, it reawakens us, opening the eyes of our heart and mind, giving us wings, carrying us aloft." Similarly, Pope Francis, in his reflections on the Jubilee Year, has encouraged the faithful to look to beauty as a source of spiritual renewal. The restoration of Rome's sacred spaces, including the Pietà, embodies



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this call. These artistic treasures are not merely objects of admiration but gateways to prayer, meditation, and a deeper relationship with God.

As pilgrims journey through Rome during this Jubilee Year, they are invited to pause and reflect on the beauty surrounding them—not only in the grand monuments of faith but also in the small moments of grace encountered along the way. Whether it is the gentle flow of water from a newly restored Trevi fountain, the harmonious proportions of a Renaissance church, or the loving detail of the Pietà, each is an invitation to encounter God, the source of all beauty. Let this year inspire us to cultivate beauty in our own lives. Whether through acts of kindness, the creation of something meaningful, or simply by appreciating the world around us, may we reflect the divine artist's hand at work in all things. Like Mary, who offered her Son to the Father, let us offer our lives as instruments of God's grace, bringing beauty and hope to a world in need.

In this Jubilee Year, may we rediscover the transformative power of beauty and allow it to lead us closer to the heart of God.

- Fr. Vigoa



***DON'T DELAY —
SCHEDULE YOUR PILGRIMAGE TODAY!***

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Cathedral Office Manager & Activities Coordinator**

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SAINT MARY CATHEDRAL

Jubilee Year 2025

'Special Place of Prayer for Jubilee Year Pilgrims'

— LITURGICAL MEMOS —
POURING WATER INTO THE WINE
IN THE CHALICE

DURING the preparation of the gifts at Mass, the priest or the deacon pours a small amount of water into the wine in the chalice. This act, while simple, is rich with theological significance and symbolism. It is an ancient practice rooted in both Jewish tradition and the early Christian liturgy, reflecting the profound mystery of the Eucharist.

The mingling of water and wine represents the union of Christ's divinity with our humanity. The wine symbolizes Christ's divine nature, while the water represents our human nature. Together, they point to the Incarnation—the moment when the Word became flesh and dwelt among us (John 1:14). As the priest or the deacon pours the water, he prays silently, "By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity." This prayer encapsulates the hope that through the Eucharist, we are united with Christ and drawn into the divine life.

The mingling also reflects the blood and water that flowed from Christ's side when He was pierced on the cross (John 19:34). This act recalls His sacrificial love and the wellspring of grace poured out for our salvation. It connects the sacrifice of Calvary with the sacrifice offered on the altar.

When multiple chalices are used, such as during large celebrations or concelebrated Masses, the question arises: Should a drop of water be poured into each chalice or only into the main chalice? Liturgical norms do not explicitly mandate that the priest or the deacon must pour water into every chalice. The rubrics focus on the principal chalice, where the water is traditionally mingled with wine.

Some liturgical commentators suggest that if there is a practical and pastoral reason to do so, water may be poured into the additional chalices as well. This can emphasize the unity of the Eucharistic celebration. However, in my personal opinion, pouring a drop of water into the main chalice suffices for the intended symbolism. This singular act effectively represents the theological and spiritual truths behind the ritual, maintaining its dignity and integrity.

This small yet profound act reminds us of the Eucharist's central mystery: God's love poured out for us and the invitation to share in His divine life. As we witness this ritual, we are called to reflect on the Incarnation and the depth of Christ's sacrifice, renewing our commitment to live in union with Him. -RJV

JANUARY 18-25:
WEEK OF PRAYER FOR CHRISTIAN UNITY

THE theme for the 2025 *Week of Prayer for Christian Unity* is "Do You Believe?" (Jn. 11:25). During this period, special intentions for Christian Unity may be included in the Universal Prayer. Masses for this intention may also be selected from Masses for Various Needs and Occasions (nos. 17, 18, 19), in accordance with liturgical norms (see: *GIRM*, 373-374).

CLARIFYING THE ROLE OF DEACONS
DURING THE FRACTION RITE

RECENTLY, in Rome, I attended a Eucharistic celebration where a noteworthy liturgical irregularity occurred. During the Fraction Rite, the presiding priest turned to distribute the consecrated host to concelebrating priests. This practice is correct and aligns with liturgical norms. However, what followed was incorrect: the priest proceeded to give the host to two deacons present as if they were concelebrating. While undoubtedly done with good intentions, this action is explicitly prohibited by liturgical norms.

The General Instruction of the Roman Missal (*GIRM*) and other liturgical documents clearly define the role of the deacon during the celebration of the Eucharist. The deacon assists the priest and stands as a bridge between the sanctuary and the assembly, facilitating a harmonious and reverent liturgy. Unlike priests who concelebrate, deacons do not partake in the Eucharist by receiving a fragment of the host during the Fraction Rite.

The *GIRM*, no. 182, explicitly states that during the Fraction Rite, "The priest breaks the Eucharistic Bread and places a small piece in the chalice. Meanwhile, the Lamb of God is sung or recited. The Fraction Rite is reserved for the principal celebrant and any concelebrating priests present. The deacon and the lay faithful receive the host in the customary manner during Communion."

The Ceremonial of Bishops (no. 49) further emphasizes the distinct role of the deacon. The deacon's role is not to mimic the actions of concelebrating priests but to assist in other capacities, such as distributing Communion after receiving it in the proper manner. While priests and deacons share in the sacrament of Holy Orders, their functions during the Mass are distinct. The priest, acting in persona Christi, stands as the principal celebrant, while the deacon assists. The deacon's reception of the Eucharist mirrors the faithful, emphasizing the unity of the Body of Christ. -RJV

THE TRUTH ABOUT GLUTEN-FREE HOSTS

The issue of gluten sensitivity has become increasingly common, and as pastors, we often face questions about how individuals with gluten intolerances can fully participate in the Eucharist. This sensitive pastoral concern requires both an understanding of Church teaching and practical solutions that honor the integrity of the sacrament while caring for the needs of the faithful.

The Church teaches that for bread to be valid matter for the Eucharist, it must be made from wheat and contain gluten, even if only in trace amounts. This teaching is rooted in the tradition established by Christ Himself, who used unleavened wheat bread at the Last Supper. The Congregation for the Doctrine of the Faith reaffirmed this requirement in 2017, stating, “Hosts that are completely gluten-free are invalid matter for the celebration of the Eucharist.” This is because the use of wheat bread signifies the unity of the sacramental sign, as instituted by Christ. Completely gluten-free hosts cannot fulfill this essential requirement.

For those with celiac disease or gluten sensitivity, low-gluten hosts provide a viable solution. These hosts are made with minimal gluten content, sufficient to meet the requirements for valid matter but low enough to be tolerable for many individuals with gluten sensitivity. In the United States, low-gluten hosts approved by the Church are produced by the Benedictine Sisters of Perpetual Adoration in Clyde, Missouri (<http://www.altarbread.org>). Their hosts contain less than 20 parts per million (ppm) of gluten, meeting both Church standards and many medical guidelines for safety.

THE LITURGICAL USE OF COPES AND HUMERAL VEILS

THE humeral veil and the cope are two distinctive liturgical vestments, each with specific uses that enrich the Church’s sacred rituals. Understanding their proper application helps maintain the reverence and beauty of the liturgy.

The Humeral Veil- a long rectangular cloth worn over the shoulders, serves a specific and symbolic purpose in the liturgy. When used during Benediction or for carrying the Eucharist in a pyx or ciborium, the humeral veil is always white, regardless of the liturgical season. This consistency underscores its function of honoring the Blessed Sacrament, transcending the seasonal liturgical colors.



An exception to this rule occurs on Good Friday during the celebration of the Passion of the Lord. On this solemn day, when the Eucharist is carried from the place of reservation to the altar for Communion, a red humeral veil is permitted. This change reflects the unique liturgical character of Good Friday, where the color red signifies the Passion and the sacrifice of Christ.

The Cope- used in various liturgical contexts, offer more flexibility. When used during Benediction, the cope is typically white, symbolizing the purity and glory of Christ present in the Eucharist. However, when Benediction follows a solemn celebration of the Liturgy of the Hours, the cope may reflect the liturgical color of the day or season. In such cases, red, violet, rose, or green copes can be worn to maintain harmony with the preceding celebration. This adaptability emphasizes the connection between the Liturgy of the Hours and Eucharistic worship, allowing the vestments to visually bridge the two liturgical moments.

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The use of copes and humeral veils demonstrates the Church's dedication to the dignity of the liturgy. Each vestment's color and application are not arbitrary but rooted in a deep symbolism that invites us to reflect on the mysteries being celebrated. By adhering to these norms, we honor the sacred traditions of the Church and ensure that our liturgical celebrations remain a source of reverence and spiritual enrichment.

SAINT OR BLESSED? UNDERSTANDING THE LITURGICAL LANGUAGE OF THE COMMONS



FOR those who pay close attention to the prayers of the Church, a curious pattern emerges in the Common of Saints: the word “blessed”^{*} is often used instead of “saint.” This can feel confusing, especially when celebrating the memorial of a canonized saint whose proper prayers are not provided. Should the word ^{*}“blessed” be replaced with “saint” in these prayers, or is there a theological and liturgical reason for this language?

The prayers in the Commons are designed for flexibility. These texts are used when celebrating saints who do not have specific propers assigned to them. Because the Commons serve as a universal template, the word “blessed” is often chosen to encompass a broader spectrum of holy men and women, including canonized saints and those beatified but not yet formally declared saints.

This linguistic choice allows the prayers to remain applicable to both groups. For example, when celebrating a feast or memorial of a beatified individual, the use of “blessed” is liturgically appropriate. It would be inaccurate to use the word “saint” for someone who has not yet been canonized. Conversely, when celebrating a canonized saint, “blessed” remains valid but can understandably seem less precise.

For the memorial of a canonized saint that lacks specific propers, it is permissible and pastorally

appropriate to substitute “saint” for “blessed.” The General Instruction of the Roman Missal (GIRM) and the rubrics for the Commons do not explicitly forbid this adjustment. This substitution ensures that the saint’s full dignity is acknowledged, and it aligns the liturgical text with the reality of their canonized status.

For example, when celebrating the memorial of St. Josephine Bakhita using the Common of Holy Men and Women, it is fitting to adapt the prayers to reflect her title as “saint” rather than “blessed.” This small modification honors her canonization while maintaining the integrity of the prayer’s theological meaning.

The predominance of “blessed” in the Commons also reflects the Church’s broader theology of sanctity. The term reminds us that all the holy men and women honored in the liturgy whether canonized, beatified, or unrecognized share in the blessedness of God. The word “blessed” calls to mind the Beatitudes, which describe the characteristics of those who live in communion with Christ. In this sense, “blessed” is not a diminishment of a saint’s title but an affirmation of the shared call to holiness. It emphasizes the universal invitation to participate in the life of God, which is the foundation of all sanctity.

When preparing for liturgical celebrations, especially those involving the Commons, priests and liturgical ministers should consider the congregation’s understanding and devotion. For well-known canonized saints, substituting “saint” for “blessed” can enhance the faithful’s connection to the celebration. However, in cases where the broader term “blessed”^{*} is retained, catechesis can help clarify its theological significance and avoid confusion.

Using “blessed” in the Commons is a deliberate choice that reflects the Church’s inclusive understanding of sanctity. While it is proper to substitute “saint” for “blessed” when celebrating canonized saints, the broader term reminds us of the universal call to holiness that unites all the faithful. Understanding the rationale behind this language can deepen our appreciation for the richness and flexibility of the Church’s liturgical tradition. -RJV





United States Conference of Catholic Bishops

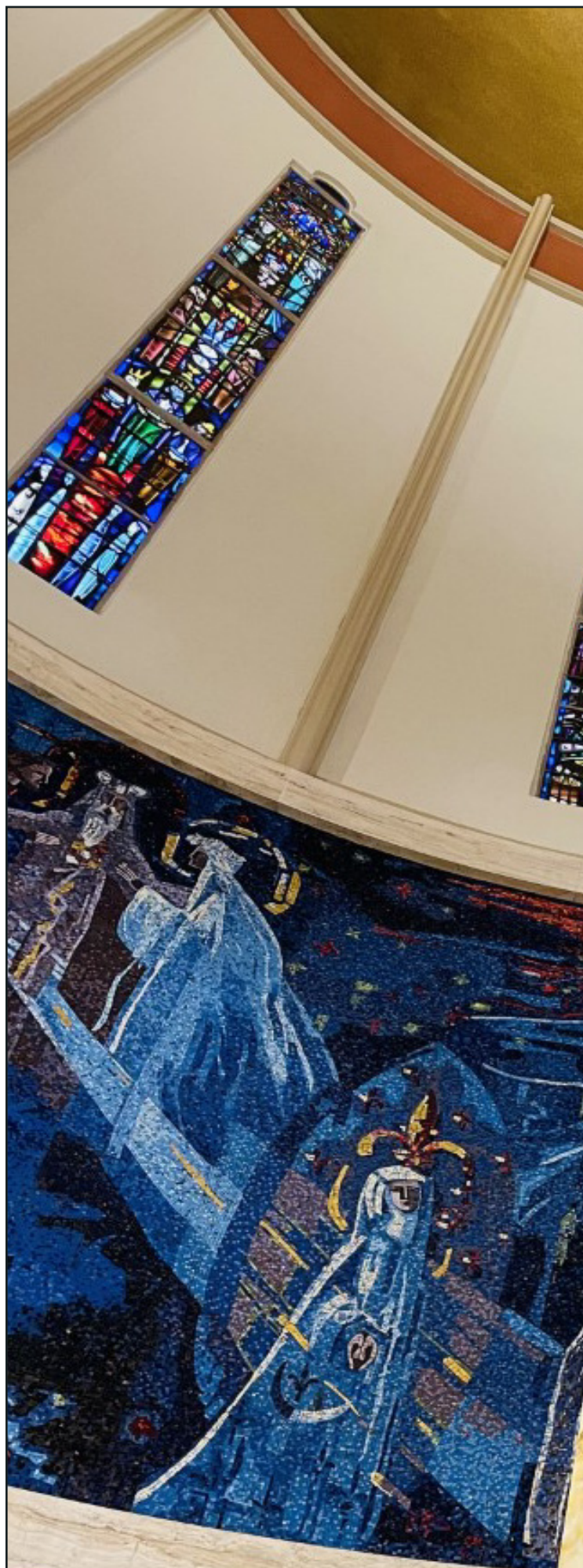
USCCB Announces Jubilee Year and Texts for New Memorials Approved by the Holy See

THE USCCB's Committee on Divine Worship has announced the publication of liturgical prayers for Mass in the Jubilee Year (usccb.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/mass-for-the-holy-year) in English, Spanish, and Latin. These texts include presidential prayers, three full Mass formularies, a set of Lectionary readings, five sets of tropes for Penitential Act C, and four sets of introductions, responses, and conclusions for the Universal Prayer. This Mass can be offered whenever special jubilee celebrations are held in the parish, at which the priest-celebrant should wear the color of the day or the liturgical time. The jubilee year began on Christmas Eve at the Vatican and on the Feast of the Holy Family (Sunday, December 29, 2024) in dioceses around the world.

The Committee has also indicated that the Dicastery for Divine Worship and the Discipline of the Sacraments has confirmed the proper liturgical texts for several optional memorials which have been added to the General Roman Calendar in recent years. These include the optional memorials of the three newest Doctors of the Church. The texts are now available on the USCCB website at usccb.org/prayer-worship/liturgical-year.

- Saint Gregory of Narek (February 27)
- Saint John De Avila (May 10)
- Saint Hildegard of Bingen (September 17)
- Saints Martha, Mary, and Lazarus (July 29)

- From Wire Services





ARCHDIOCESE OF MIAMI

Office of the Archbishop

The Archdiocese of Miami in communion with the Universal Church and Pope Francis will open the Jubilee Year of 2025 with a solemn Mass at St. Mary's Cathedral, 7525 NW 2nd Avenue on Saturday, December 28 at 5:30 PM. The Jubilee Year 2025 marks the 2,025th anniversary of the Incarnation of our Lord, an **"event of great spiritual, ecclesial, and social significance in the life of the Church."**

The Jubilee Year will offer the faithful opportunities to participate in various jubilee events at the Vatican and in their own dioceses. The great tradition of opening the Holy Door will begin when Pope Francis opens the Holy Door of St. Peter's Basilica on December 24, 2024. Other holy doors will be opened at the Rome basilicas of St. John Lateran, St. Mary Major and St. Paul Outside the Walls.

For pilgrims who cannot travel to Rome, bishops around the world have designated their cathedrals or a popular Catholic shrine as special places of prayer for Jubilee Year pilgrims, offering opportunities for reconciliation, indulgences and other events intended to strengthen and revive their faith.

Here in the Archdiocese of Miami, designated as special places of prayer for Jubilee Year Pilgrims are the following churches and shrines.

St. Mary's Cathedral
7525 NW 2nd Avenue
Miami, FL, 33150

The National Shrine of Our Lady of Charity (La Ermita)
3609 South Miami Avenue, Coconut Grove (Miami), FL, 33133

Our Lady of Schoenstatt Shrine
22800 SW 187th Avenue
Homestead, FL, 33170

St. Mary Star of the Sea Basilica
1010 Windsor Lane, Key West, FL, 33040

St. Clement's Catholic Church
2975 N. Andrews Avenue
Wilton Manors, FL, 33311

Our Lady of Guadalupe Church
11691 NW 25th Street, Doral
Doral, FL, 33172

Pope Francis stated in his February 2022 letter announcing the Jubilee 2025: "We must fan the flame of hope that has been given to us and help everyone to gain new strength and certainty by looking to the future with an open spirit, a trusting heart and far-sighted vision. The forthcoming Jubilee can contribute greatly to restoring a climate of hope and trust as a prelude to the renewal and rebirth that we so urgently desire..."

For centuries a feature of holy year celebrations has been indulgence, which the church describes as a remission of the temporal punishment a person is due for their sins. The basic conditions to gain an indulgence are that a person is "moved by a spirit of charity," is "purified through the sacrament of penance and refreshed by Holy Communion" and prays for the pope.

Groups of the faithful who wish to organize pilgrimages to one or more of the above designated churches or shrines should coordinate with the designated site so that the pilgrims can be properly welcomed and have access to the Sacraments, especially confession.

9401 Biscayne Boulevard, Miami Shores, Florida 33138
Telephone: 305-762-1233 Facsimile: 305-757-3947



To arrange your visit, or
for further information,
please call Kendi O'Neill
in the Basilica Office -
305.294.1018

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'SPECIAL PLACE OF PRAYER FOR JUBILEE YEAR PILGRIMS'



*I invite and
encourage you,
your individual
parishioners, parish
groups, school
communities, and
ministries, to receive
the Graces afforded
through the Plenary
Indulgence here at
our "Southernmost"
place of pilgrimage.*

- The Very Rev.
Christopher B. Marino
Basilica Rector



JUBILEE 2025

GENERAL CALENDAR

DECEMBER 2024

24 December

Opening of the Holy Door of Saint Peter's Basilica



JANUARY 2025

24-26 January

Jubilee of the World of Communications

FEBRUARY 2025

8-9 February

Jubilee of Armed Forces, Police and Security Personnel

15-18 February

Jubilee of Artists

21-23 February

Jubilee of Deacons

MARCH 2025

8-9 March

Jubilee of the World of Volunteering

28 March

24 Hours for the Lord

28-30 March

Jubilee of the Missionaries of Mercy

APRIL 2025

5-6 April

Jubilee of the Sick and Health Care Workers

25-27 April

Jubilee of Teenagers

28-29 April

Jubilee of People with Disabilities

MAY 2025

1-4 May

Jubilee of Workers

4-5 May

Jubilee of Entrepreneurs

10-11 May

Jubilee of Marching Bands

12-14 May

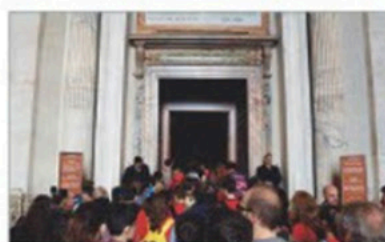
Jubilee of the Eastern Churches

16-18 May

Jubilee of Confraternities

30 May - 1 June

Jubilee of Families, Children, Grandparents and the Elderly



JUNE 2025

7-8 June

Jubilee of Ecclesial Movements, Associations and New Communities

9 June

Jubilee of the Holy See

14-15 June

Jubilee of Sport

20-22 June

Jubilee of Governments

23-24 June

Jubilee of Seminarians

25 June

Jubilee of Bishops

25-27 June

Jubilee of Priests

JULY 2025

28 July - 3 August

Jubilee of Youth

SEPTEMBER 2025

15 September

Jubilee of Consolation

20 September

Jubilee of Justice

26-28 September

Jubilee of Catechists

OCTOBER 2025

4-5 October

Jubilee of the Missions

4-5 October

Jubilee of Migrants

8-9 October

Jubilee of Consecrated Life

11-12 October

Jubilee of Marian Spirituality

31 October - 2 November

Jubilee of the World of Education



NOVEMBER 2025

16 November

Jubilee of the Poor

22-23 November

Jubilee of Choirs


DECEMBER 2025

14 December

Jubilee of Prisoners



PLEASE SHARE THIS ANNOUNCEMENT WITH YOUR PARISH MUSICIANS!



THE OFFICE OF WORSHIP & SPIRITUAL LIFE

— *Announces the Establishment of* —

THE PONTIFICAL CHOIR OF THE ARCHDIOCESE OF MIAMI

The Pontifical Choir will sing for the major liturgical celebrations in the life of the Archdiocese celebrated by The Archbishop of Miami in his Cathedral-Church and elsewhere. These include The Chrism Mass, the ordinations of Deacons, Priests, and Bishops, The Rite of Election, The Rite of Reception, the annual *Wedding Anniversary Mass*, and the Archbishop's *Thanks-For-Giving Mass*.

The liturgical obligations of The Choir are such that they will not interfere with a chorister's participation in their own parish's music program. Most liturgies are on Saturday mornings or Sunday afternoons at The Cathedral of St. Mary in Miami.

Membership in The Choir is open to organists, choir directors, cantors, and other singers from throughout the three-county area of The Archdiocese. The ability to read music, though recommended, is not required. Only a simple placement audition, and the ability to commit to the rehearsal schedule is necessary. Regular rehearsals, beginning in September, will be on Saturday mornings, approximately twice monthly, at The Cathedral.

For further information, or to schedule a placement audition, email:

Max Tenney
Director of Sacred Music
Archdiocese of Miami
mtenney@theadom.org

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OFFICE *of* WORSHIP
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PONTIFICAL CHOIR

***PONTIFICAL CHILDREN'S CHOIR**
*(*Autumn, 2025)*

For assistance with any of the above,
or for more information,
contact Max Tenney in the Music Office
(305) 759-4531, ext. 111
mtenney@theadom.org

