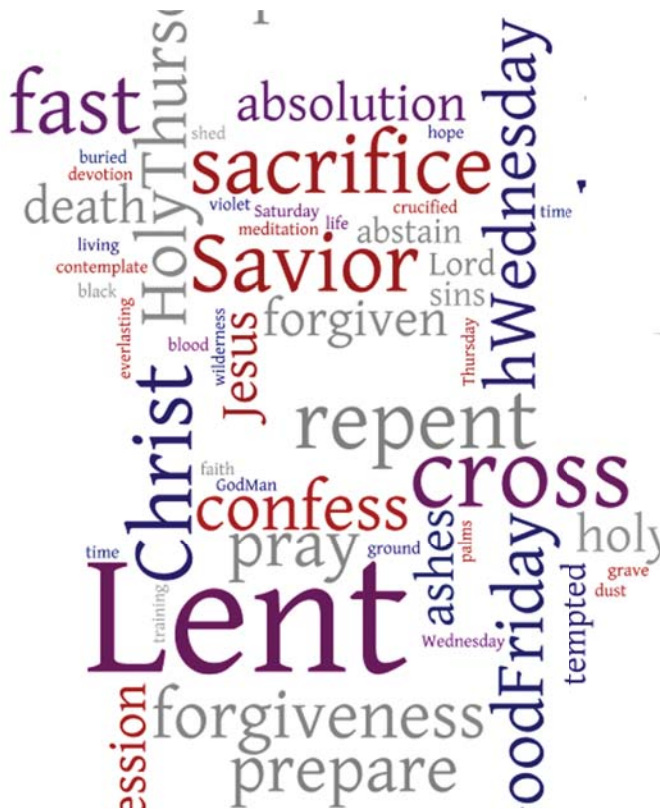


The Order of Penance

A revised English translation of the Order of Penance must be used the Second Sunday of Easter. This is explained in The New English Translation including a timeline.



The Harvester staff prays that, during this Lenten season, our parishioners are dedicating themselves to living the Word of God through their prayers, service and sacrifices. Thus, we look forward to Easter for the celebration of the resurrection of Jesus as a beacon of hope for our parish.



* Abby * Angie * Diane * Dorothy *
* Gloria * Kathy * Michael * Penni
The "Harvesters" *

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THE ORDER OF PENANCE

The New English Translation

By Father Jim Murphy interviewed by Abby Catania

In 2021, the Bishops of the United States approved a revised English translation of the Order of Penance. In April 2022, the Congregation for Divine Worship and Discipline of the Sacraments approved the implementation of the new translation. Ash Wednesday, February 22, 2023, is the date when the new translation **may** begin to be used. April 16, 2023, the Second Sunday of Easter, is the date when the new translation **must** be used. After this final date, no other translation of the rite may be used.

What has not changed? The structure of the celebration of the Sacrament of Reconciliation, in all its forms, has not changed. The Order for Reconciling Individual Penitents (one-on-one individual celebrations with a priest) remains the norm. The Order for Reconciling Several Penitents with Individual Confession and Absolution remains the norm for our Advent and Lent parish celebrations of the sacrament. The Order for Reconciling Several Penitents with General Confession and Absolution remains, though it is an extremely rare option.

What is new?

- The words and language of the ritual text are different. Following the same practices used in the translations of the *Roman Missal*, *the Order of Confirmation*, *the Order of Christian Initiation of Adults*, etc., the language is closer in style and content to the Latin original. Some examples – the Title has changed from the **Rite** of Penance to the **Order** of Penance. This recognizes the multiple ways of celebrating the sacrament.
- The proper title for the sacrament is not Confession but the Sacrament of Reconciliation. The shift is subtle and may seem minor, but the reason behind it is that it places the emphasis on what God does in the sacrament (reconciles) as opposed to what we do in the sacrament (confess). The emphasis is on the action of God.
- A reading of the Word of God (even brief) is strongly recommended. This reminds all of us of the importance and value of Sacred Scripture for the Christian life, as well as the relationship between the Word of God and the liturgy. Pope Francis wrote, “We are one people, making our pilgrim way through history, sustained by the Lord, present in our midst, who speaks to us and nourishes us.” Several options of varying length for the Word of God are given.
- There will be two subtle changes in the wording of the prayer of absolution, which the priest prays to conclude the sacrament.

The revised text of the prayer of Absolution is:

God the Father of mercies,
through the Death and Resurrection of his Son,
has reconciled the world to himself
and **poured out** the Holy Spirit for the
forgiveness of sins;
through the ministry of the Church
may God **grant** you pardon and peace.
AND I ABSOLVE YOU FROM YOUR SINS
IN THE NAME OF THE FATHER,
AND OF THE SON,
+ AND OF THE HOLY SPIRIT.
AMEN.



THE ORDER OF PENANCE

Fortunately for the individual celebrating the sacrament, the burden of the new translation falls on the priest who selects a reading from the Word of God and prays the prayer of Absolution.

The essential formula for the individual celebration of the sacrament remains the same:

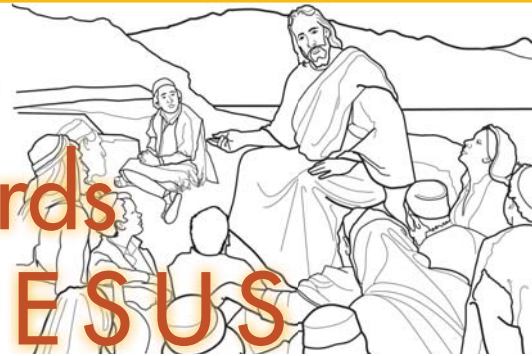
- ▶ Examination of Conscience
- ▶ The Reception of the Penitent
- ▶ The Reading of the Word of God
- ▶ The Acknowledgement of Sins and the Acceptance of Satisfaction
- ▶ The Prayer of the Penitent and the Absolution

Several options for the Prayer of the Penitent (Act of Contrition) are included in *The Order of Penance*, including the traditional form that many of us learned as children. Normally, the priest will take the lead in guiding the Penitent in celebrating the sacrament.

This is the first change in *The Order of Penance* since 1973. A review of the timeline of events for this sacrament, tells us that we have come a long way from the Lord's initial institution of this sacrament, when he reconciled the eleven Apostles on Easter night and said to them, "Whose sins you forgive, they are forgiven; whose sins you shall retain, they are retained" (John 20:22-23). Our belief remains the same. When we celebrate this sacrament with a priest, he proclaims to us that God has forgiven us and through his authority as a representative of the church, reconciles us to all the people we may have offended through our sins. Unlike the practice of the early church when we could celebrate this sacrament only once after our Baptism, we can celebrate the Sacrament of Reconciliation as often as we would like in our lifetimes. This sacrament is a special blessing that we have as Roman Catholic Christians.



The Words of JESUS



THE CLUES IN THE GOSPELS: From the Gospels, we have all heard and read the words spoken by Jesus. Many we can quote from memory. Therefore, this should be an easy challenge. Complete these verses:

1. I am the good shepherd. A good shepherd
_____.
2. Whoever wishes to come after me must deny himself,
_____.
3. Blessed are the meek, for
_____.
4. Just so, your light must shine before others that they may see your good deeds and
_____.
5. Many are invited, but
_____.
6. You shall love the Lord, with all your heart, with
_____.
7. For where your treasure is,
_____.
8. Do not worry about tomorrow
_____.
9. Ask and it will be given to you
_____.
10. Be perfect,
_____.



A Timeline of Events

Institution	[Jesus said to his disciples:] “Receive the Holy Spirit. Whose sins you forgive, they are forgiven, whose sins you shall retain, they are retained” (John 20:22-23).
2nd Century	After Baptism, the penitent may be forgiven of the sin of apostasy (denial of the faith) after the bishop sees evidence of repentance and satisfaction of penance.
4th Century	Confession and public penitential discipline.
6th Century	Council decrees that persons in the Order of Penitents have no access to Communion.
6th -11th Century	Influence of Celtic monasteries – private confession, acceptance of satisfaction by priest, penance and individual absolution.
1614	Roman Ritual after the Council of Trent – Ordo ministrandi sacramentum poenitentiae. Solidified the practice of private confession.
Dec. 4, 1963	Constitution of the Sacred Liturgy, Second Vatican Council: “The rite and formularies for the sacrament of penance are to be revised so that they more clearly express the nature and effect of the sacrament” (Paragraph 72).
Dec. 2, 1973	The Order of Reconciling Several Penitents [within a celebration of the Word of God] published. The Order of Reconciling Several Penitents with General Confession and Absolution [to be used “in special cases”] as permitted in the “Pastoral Norms” for the administration of the sacraments as promulgated by the Congregation for the Doctrine of the Faith on June 16, 1972.
1975	English translation of the Rite of Penance promulgated for use in the Dioceses of the USA.
2010	Rite of Penance published with readings based on the revised Lectionary.
2019	International Commission on English in the Liturgy (ICEL) provides a new translation of the Order of Penance.
June 17, 2021	US Bishops approve the English translation for use in the Dioceses of the United States.
Sept. 8, 2021	US Bishops send the approved text to the Apostolic See (Rome).
April 25, 2022	Rome approves the text.
June 24, 2022	US Bishops issue a Decree of Publication on the Solemnity of the Most Sacred Heart of Jesus.
Feb. 22, 2023	Ash Wednesday – First use of the new translation is permitted.
April 16, 2023	Second Sunday of Easter – mandatory use date; after that date “no other translation of the rite may be used.”

Federation of Diocesan Liturgical Commissions, 10-25-22

Harvester

A publication of St. Isidore Church for all registered parishioners, so that they may share in the vitality of our faith community

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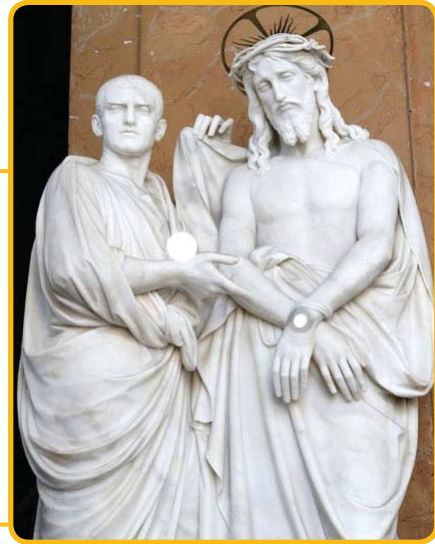
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PONTIUS PILATE

ROME'S REPRESENTATIVE IN JERUSALEM

By Michael Fassbender

The Gospels tell us little of Pontius Pilate. We know he was the leading Roman official in Judaea, and it fell to him to hear the case when Jesus came to trial. In the end he condemned a man he knew to be innocent rather than risking insurrection in his province. Little else is provided.



His origins are obscure. Inferences drawn from his name suggest that he may have come from Samnite minor nobility, but other sources claim a common background. In any case his circumstances were humble, and like many in his position, he pursued a career with the military.

This career eventually brought him to his post in Jerusalem. His title was Prefect, according to the only known monument testifying to his presence, which demonstrates the military character of his post. He governed Judaea between 26 and 36 or 37 A.D.; usually, this post was held for three years or fewer. Two incidents of popular unrest are recorded early in his tenure, one involving the misappropriation of temple funds for a civil project and the other stoking Jewish resentment by having troops entering Jerusalem with Roman standards bearing representations of the emperor. Some cite these incidents as evidence of Pilate's inability to handle a challenging post, but the length of his tenure suggests otherwise.

Many speculate that he was a crony of Aelius Sejanus, and that this explains much about Pilate's behavior. It is likely that there is some truth in this; in 26 A.D., Emperor

Tiberius retreated from public life to pursue pleasure on the Island of Capri. Sejanus, who led the Praetorian Guard, ruled almost like a viceroy. He promoted his friends, many of them from the military, into major offices while destroying the careers and lives of his enemies. After five years, he fell victim to the same intrigues.

It is sometimes thought that the fall of his patron left Pilate too eager to please the crowd when Christ came to trial. Pilate continued to serve as Prefect for another five years after Sejanus' death, however, which suggests that he was not unduly harmed by it. Moreover, the traditional calculation of the years A.D. may be flawed, and it is possible that Christ was crucified as early as 30 A.D., which would precede Sejanus' fall.

For whatever reason, Pilate was eventually recalled to Rome amid another crisis, this time involving the Samaritans. Tiberius died before Pilate arrived, and Pilate's subsequent fate is not firmly recorded. Later Christian communities tried to present narratives from suicide to conversion, but in the end, Pilate is really known for his role in Christ's Passion.

The Inscription Found at Caesarea

While various historians and commentators wrote of Pilate in the years following his decade in Judaea, only one artifact has been found that definitively ties Pilate to the region in an official capacity. In 1961, an archaeological dig at Caesarea Maritima found an inscription naming Pontius Pilate as the Prefect of Judaea in the service of Emperor Tiberius.



CATHOLIC COMING OF AGE

By Angela Orlando

Here at St. Isidore we usually confirm our young persons during that time. It's gonna happen! This year it will be celebrated on April 18 and 19. Bishop Conlon will be one celebrant and Father Murphy will be the other one. We will celebrate the Catholic Coming of Age.

I spoke with Terri Majeski and Arizbeth Alcaraz, CYM (Connect Youth Ministry) coordinators about the process.

It is not "Now you will be confirmed," but "Are you ready to confirm your baptism?" It's not just 13 year olds, but anyone in the ages of 13 to 18 and up. Our young people are in a program called Connect Youth Ministry or CYM and it's not a set course for any of them. The meetings take place weekly with a facilitator and small groups of about 10. They can discuss any aspect of our religion, but mainly the Bible, the Mass, the catechism and the Lives of the Saints. They may hone in on a particular passage of the Bible or even a whole chapter. It makes sense that each

It is the time for Confirmation and it's coming.



person finds something that means something to him or her. They may find a saint who particularly means something to them. Once a month they celebrate the Teen Mass and they do the preparations for that, preparing the readings and serving as acolytes (altar servers).

As they get closer to the date for confirmation, a particular name is chosen by the confirmandees and are

encouraged to reaffirm their baptism by choosing that name if it is a saint's name. The next important thing is to choose a sponsor. That may be more difficult for some. They are told to choose someone who you can talk to, someone you would go to church with. The sponsor must be 16 or older and a practicing Catholic.

A retreat is planned for those who are to be confirmed and that is held on a Saturday. They are interviewed by a priest and asked why they want to be confirmed. I'm told the answers would surprise you.

The OCIA program (Order of Christian Initiation) has several people who will also join our confirmation program this year. These are adults who have been baptized but never received the Sacrament of Confirmation. Leonor Carvajal has been preparing them to take this step into a fully formed Christian life.

For them, a third sacrament! WOW!



KNIGHTS OF COLUMBUS

FATHER JOHN GUINEY COUNCIL #8522



On Thursday, January 12, 2023, Fr. John Guiney Council Knights of Columbus presented a \$1,000.00 scholarship to Principal Corie Alimento at St. Isidore School. The donation from the Paul Greening and Gene Osowski Scholarship Fund goes to assist the school's needy students. Grand Knight Bill Gorsline, Trustee Tom Murray, and Treasurer Don Lively presented the check to Principal Alimento.

Building Bonds With Our Friends at The Oaks

By Gloria Lorusso

Through learning, playing, sharing, and giving, in and out of the classroom, our teachers serve as examples and guide our students in keeping Jesus at the center of all we do. This year our students were challenged to live out our social values within our community.

They had a calling to serve their neighbors within and around Bloomingdale. Through much prayer, an opportunity to build fellowship and family presented itself at a local care facility.

The Oaks in Bartlett, IL is home to many residents who may not have loved ones nearby to assist them in their day-to-day care and needs. For some, family is not able to visit often either, making days long and lonely. Our students were thrilled to become fast friends with this incredible community. Since September, the second, third, fourth, fifth, and eighth-grade classes have visited to sing songs, pay tribute to our veterans, and make cards together. It has been a joy to see the bonds of friendship span through generations.

One thing is for certain: when we have open and humble hearts, God can do anything in and through us. What we learn from one another is what creates value that lasts a lifetime. What we have learned is that relationships are priceless. And regardless of age, when we take the time to get to know our neighbors, we truly shine the love of God.

We are blessed to have the residents of the Oaks as part of our extended St. Isidore family and look forward to making more memories in our visits ahead.

Gloria Lorusso is the Director of Advancement for St. Isidore Catholic School and a proud Alumni parent. For further information, contact her at: glorusso@sicatholic.org



The giving of love is an education in itself.

(Eleanor Roosevelt)

Blessed is the leader who considers leadership an opportunity for services.

Winners never quit; quitters never win.
(Ted Turner)



RELICS

By Dorothy Jaskey

There are various kinds of relics but religious relics are objects or articles of religious importance from the past.

“Relic” comes from the Latin word “reliquae” meaning “remains” (Latin verb is “relinquere” – ‘to leave behind’). Often it is the physical remains of a saint or holy person. Besides Christianity, Buddhism, Islam and other religions also have relics for the purpose of veneration.

Scripture relates many references to relics used to perform “miracles.” However, it is important to know a saint does not perform miracles; they are intercessors and only God can perform miracles.

Catholics have venerated relics from our earliest days. At the Second Council of Nicaea (787), Fourth Lateran Council (1215) and the Council of Trent (1563), the study of relics was given careful attention. Due to the existence of counterfeit relics, the Church regulated the use of relics. Canon Law states that the authenticity of a relic is the responsibility of the Congregation of Saints (part of the Roman Curia) or by the local bishop where the saint lived. In 1994, the Vatican issued new norms.

The Church’s classification of relics:

- **1st Class**...an item directly associated with Christ (manger, cross etc.) or the physical remains of a saint (a bone, hair, limb, etc.)
- **2nd Class**...an item that the saint or holy person possessed (tool, clothing, book, rosary, etc.)

Up until 2017, the Councils recognized 3rd class relics. This can be an object that had been in contact with first or second ones.



The sale of the first-and second-class sacred relics is strictly forbidden by Canon Law 1190. However, a monetary donation is allowed for services or the purchase of the reliquary, which is an ornate box in which the relic is placed or the spular (tomb/coffin). Some have a glass side so the relic can be viewed. Third class relics can be sold.

A relic can never be placed on an altar for public veneration, since the altar is for the display of the Blessed Sacrament. When a church is built, Canon Law 1237 dictates that the proper place for a relic is in the altar itself or under it. This applies to fixed (non-moveable) altars). The church receives a document written in Latin documenting the relic and this is kept with the blueprints of the church building.

The Second Council of Nicaea (787) decreed that all altars must have a relic placed in it. In 1969, church leaders laid to rest the 787 ruling requiring relics in altars. Hence our original altar in the multi-purpose church and our present altar in the main church do not have a relic. The relic for our church is in a marble slab embedded in the immovable altar in the chapel – the original St. Isidore Church.

Catholic relics can be found throughout the world – chapels, churches, museum’s and are an important part of our religion. “They are symbols of a life lived in the good graces of God.”

1. I am the good shepherd. A good shepherd **lays down his life for his sheep.**
2. Whoever wishes to come after me must deny himself, **take up his cross and follow me.**
3. Blessed are the meek, for **they will inherit the land.**
4. Just so, your light must shine before others that they may see your good deeds and **glorify your heavenly Father.**
5. Many are invited, but **few are chosen.**
6. You shall love the Lord, with all your heart, **with all your soul and with all your mind.**
7. For where your treasure is, **there also will your heart be.**
8. Do not worry about tomorrow; **tomorrow will take care of itself.**
9. Ask and it will be given to you; **seek and you will find.**
10. Be perfect, **just as your heavenly Father is perfect.**