

LITURGYNOTES – FOR DECEMBER 2016

LITURGY NEWS

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REVISION TO THE CATECHISM OF THE CATHOLIC CHURCH

In 2014, Cardinal Gerhard Müller, Prefect of the Congregation for the Doctrine of the Faith, wrote to USCCB President, Archbishop Kurtz, indicating those revised translations from the third edition of the Roman Missal that needed to be incorporated into our publication of the *Catechism of the Catholic Church* and the *Compendium of the Catechism*. Archbishop Kurtz asked the Office of Communications to undertake the necessary revision. This work has been completed, and that the texts now incorporate the new Missal translation.

The updated text of the *Catechism* appears as of the 26th printing (May 2016), and the *Compendium of the Catechism* as the 10th printing (June 2016). Both revised texts are available on the USCCB's website at www.usccb.org, and in the USCCB print edition.

To acknowledge the revision, the print and online texts include this brief notice on the copyright page: In 2016, the *Catechism of the Catholic Church*, Second Edition was updated to reflect the 2011 English translation of Eucharistic Prayers, Creeds, and other texts in the Roman Missal, Third Edition. The revised text of the *Compendium* appears in print only, starting with the 10th printing in June 2016. It includes a similar notice on its copyright page, as well.

MISAL ROMANO, TERCERA EDICIÓN

The Congregation for Divine Worship and the Discipline of the Sacraments has given its formal approval to the *Misal Romano*, Tercera Edición, for use in the Dioceses of the United States of America. The decree granting *recognitio* is dated July 1, 2016 – the feast day of St. Junípero Serra. This is a very positive moment in the life of the Church in the United States, as for the first time there will be an official Spanish-language Missal for use in parishes nationwide.

The base text for the Spanish Missal will be the text approved for the Mexican Episcopal Conference, to which will be added Spanish translations of the proper texts and adaptations found in the English edition of the Missal used in this country. Preparing the *Misal* for publication will be a thorough and complex project. The Committee on Divine Worship, through its Secretariat staff, is presently working to process the questions and technical details that must be resolved before publication, in the hopes of having a

final text ready to distribute to publishers within a few months. Although a firm date for publication cannot be set until all these preparatory items are finalized, I understand that the goal will be to have the *Misal* published and ready for use late next year. The actual implementation date will be announced by means of a Decree of Publication from the President of the Conference, once a definite publication timeline has been determined.

HYMNALS AVAILABLE FROM ST. AMBROSE

St. Ambrose is getting new hymnals for Christ the King Chapel, which leaves them with what to do with our old ***Gather Comprehensive*** hymnals when they change over to the new ones. The approximately 300 hymnals are in good condition, though they do have a "St. Ambrose University/Christ the King Chapel" imprint on the front of them. They have some choral and accompaniment books as well. These were printed before the most recent edition of the Roman Missal, so the Order of Mass and Mass Settings are out of date. Still, the psalms, hymns, and other songs are still usable. These hymnals do have the readings in them as well. If you are interested, please contact Mr. Chris Clow at clowchristopherj@sau.edu or 563-333-6189.

DIOCESAN PRAYER 2017: PREPARING AND PRAYING FOR OUR NEW BISHOP

On December 8, when he turns 75, Bishop Amos must submit his letter of resignation to the Holy Father. Below please find prayers to use as we await the naming of Bishop Amos' successor, and after our new Bishop is named:

Prayer to be used as we await a new Bishop:	Prayer to be used after a new Bishop is named:
<p>O God, eternal shepherd, who govern your flock with unfailing care, in your mercy grant your Church in Davenport a pastor who will please you by his holiness and will show us your watchful care.</p> <p>Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.</p>	<p>Lord our God, you have chosen N. as a successor to the Apostles, to be a shepherd of your flock in the Diocese of Davenport; grant him, we pray, a spirit of counsel and fortitude, a spirit of knowledge and piety, so that, by faithfully governing the people entrusted to him, he may help build your Church as a sign of salvation for the world.</p> <p>Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.</p>

The prayers are also available on our website at:

<http://www.davenportdiocese.org/documents/2016/11/DIOCESAN%20PRAYER%20FOR%202017.pdf>

UPCOMING EVENTS

See the Liturgy Events webpage at: <http://www.davenportdiocese.org/liturgy-events>.

DIOCESAN LITURGIES

Please see below for information regarding Lent and the Rite of Election.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

Order of Celebrating Matrimony Workshops

Workshops to introduce the new *Order of Celebrating Matrimony* and present updates in marriage preparation in the diocese are being held in each deanery. The last two workshops will be held at the Chancery in Davenport on December 2 and 3. Register at: <http://www.davenportdiocese.org/ocm-workshop-registration>.

Thanks to the kind permission of the FDLC, These sessions will be recorded and will be available on our YouTube Channel for 2 weeks only. Please e-mail Deacon Agnoli at the liturgy office for access information. Policies and other information/resources at: <http://www.davenportdiocese.org/new-order-of-celebrating-matrimony>.

A link to a new article by Paul Turner has also been posted on the site as well. The URL is: www.pastoralliturgy.org/resources/TheRiteofMarriage.pdf. This short article is a great overview of the changes found in the 2nd edition of the OCM and would be helpful for parish liturgy committees.

National Gathering on Christian Initiation

With great joy and excitement, Liturgy Training Publications announces the first **National Gathering on Christian Initiation** (NGCI) conference to be held on July 5-6, 2017 in Chicago, Illinois.

Please consider attending this first annual event where Catechumenal ministers and pastoral leaders from around the country will gather to explore the vision of the *Rite of Christian Initiation of Adults* and its implementation in the 21st Century. The NGCI is organized into two tracks for:

- parish leaders and initiation ministers
- regional or diocesan leaders and trainers

Evangelization, liturgy, and catechesis are the foundational elements of the event as a whole and in all of its elements. The event will employ principles and methods of adult formation, including opportunities for participants to share their knowledge and experience. In addition to theoretical and theological topics, the two tracks will separate to discuss the practical skills of their ministry: [1] what skills are needed in parish ministry? or [2] how do I best return home after the NGCI and encourage and form initiation ministers in my diocese or region?

By participating in a variety of interactive sessions, meetings, and prayer opportunities, participants will understand more deeply that the vision of the *Rite of Christian Initiation of Adults* is the vision of the parish as a community of disciples. Furthermore, we will explore one's call to discipleship and discuss how the baptismal catechumenate serves as the process for forming disciples in our parish churches.

The event will take place one block west of Lake Michigan at the Sheraton Grand Chicago, overlooking the Chicago River in the heart of the city. We invite you to take advantage of the exceptional room rate of \$149.00 per night and explore Chicago before or after the conference. The opening reception is on Tuesday evening, July 4, 2017, with a view of the fireworks from Navy Pier. Event hours are from 9:00 am until 5:00 pm on July 5 and from 9:00 am until 4:30 pm on July 6. Registration information (including costs, presenters, topics, and incentives) will be available by early December 2016. All updated information can be found at www.NationalGatheringonChristianInitiation.org.

For more opportunities, see the Liturgy Events webpage at: <http://www.davenportdiocese.org/liturgy-events>.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

RCIA: THE PERIOD OF PURIFICATION

As the name implies, the *Rite* of Christian Initiation of Adults is marked by the liturgical celebration of the journey towards full initiation through the Easter Sacraments. Lent is also known as the Period of Purification and Enlightenment, and is marked by the celebration of several important rites.

For Catechumens

Typically, on the First Sunday of Lent, the Rite of Election is celebrated. In order to be admitted to the Easter Sacraments, individuals must be elected by the bishop (or his delegate). By this rite, catechumens become “the elect” and enter the “period of purification and enlightenment” that culminates in the sacraments of initiation (see RCIA # 118-28). The Rite of Sending of the Catechumens for Election should be celebrated in the parish prior to the Rite of Election. Please remember that only catechumens (not candidates) sign the Book of the Elect.

On the 3rd, 4th, and 5th Sundays of Lent, the Scrutinies are celebrated. These required rites should take place within the ritual Mass “For the Celebration of the Scrutinies” and use the Lectionary readings for Year A (see RCIA #146). The Prefaces for the Third, Fourth, and Fifth Sundays of Lent are used—and these are now found in Proper of Seasons and not with the other Prefaces. The Eucharistic Prayers include specific inserts for the godparents (I) and the elect (I, II, III). Requests to dispense an individual from a Scrutiny must be made in writing to the bishop, explaining the reason for the request. Only the bishop “may dispense from one of them for serious reasons or, in extraordinary circumstances, even from two” (RCIA #20).

The Presentations of the Creed and the Lord’s Prayer take place during the 3rd and 5th weeks of Lent, respectively.

For Candidates

Candidates are those who have already been validly baptized but wish to come into full communion with the Catholic Church. For a previous baptism to be considered valid, it must involve the use of water and the Trinitarian formula (Father, Son, and Holy Spirit) – and express the same belief in the Trinity as defined by the Church. Communities that baptize only in the name of Jesus (e.g. some Pentecostal communities) and those who do not share our belief in the Trinity (e.g., Mormons) are not considered to have valid baptisms. If there is a question regarding the validity of an individual’s baptism please call this office.

Typically, on the First Sunday of Lent, Candidates take part in the diocese's celebration of the Call to Continuing Conversion—which is preceded by the Rite of Sending Candidates for Recognition by the Bishop, celebrated at the parish. Usually, these rites are combined with those for the catechumens (see RCIA # 530-561).

A special Penitential Rite (similar to the Scrutinies) may be celebrated on the 2nd Sunday of Lent; it is not combined in any way with the rites for catechumens (see RCIA #459-63).

The Rite of Election and Call to Continuing Conversion in our Diocese

The Rite of Election will be celebrated at St. Patrick Church in Iowa City on March 5, the First Sunday of Lent, beginning at 3:00 p.m.

As in the past, we will need your help in getting registration information back to us next month. In the meantime, please remember that the Rite of Election is not optional: catechumens must be “elected” for the Easter Sacraments by the bishop (or his delegate)... and those already baptized are not “re”-elected!

Please note: those who are not eligible for the Easter Sacraments (e.g., those in an irregular union who have not yet received a declaration of nullity) should not celebrate the Rite of Sending or the Rite of Election (or Call to Continuing Conversion). A more detailed letter of explanation and registration form will be sent with the January 2017 *LiturgyNotes*.

CONFIRMATION AND THE RCIA

(See the *Code of Canon Law* cc.882-888; RCIA National Statutes #28; *Priest Faculties for the Diocese of Davenport*)

Priests with a pastoral charge may confirm (without asking for permission) in the following circumstances:

1. When the person was never a Catholic:
 - a. *When he baptizes an adult (defined as anyone who has reached the age of discretion, about 7 years old), and*
 - b. *When he receives a previously baptized non-Catholic into full communion.*
2. If the person was a Catholic and left the Church:
 - a. *When he readmits into full communion a previously baptized Catholic who apostacized (whether by formal act or just by practice) from the faith, and*
 - b. *When he readmits into full communion a baptized Catholic who through no personal fault was instructed in or adhered to a non-Catholic religion.*

As you prepare for the Easter Vigil, please note that permission must be requested for priests to confirm baptized Catholics (a) *who were not raised as Catholic but who never belonged to any other church* OR (b) *who have never left the Church but were never confirmed*. A short letter asking for this permission should include a list of those people to be confirmed and a short explanation of the circumstances of each candidate.

A letter requesting permission to baptize/receive and confirm must also be requested by any priest who is not a pastor or parochial vicar (or a chaplain who has the same faculties as a pastor) and who is presiding at the Easter Vigil.

In order to respect the integrity of the three Sacraments of Initiation, the priest who presides over Eucharist and Confirmation is also the one who is to baptize. Therefore, another minister (e.g., a deacon or even another priest) must not baptize in this situation (see c.883.2; for an exception if large numbers are involved, see RCIA # 226). Also, priests who will be presiding at the Easter Vigil outside the territory of their assignment, or if they are not assigned a pastoral charge, need the explicit (and not merely tacit) permission of the one in whose territory they are baptizing (pastor) in order to baptize (see canons 530 & 862) and confirm (see c.887).

Finally, according to the law of the Church, children who have reached the use of reason (around 7 years of age) are considered, for the purposes of Christian initiation, to be adults. Therefore, if someone who is to be baptized or received into the Catholic Church is deemed ready (i.e., old enough) to receive Eucharist they are to be confirmed.

However, Bishop Amos wishes to allow pastoral discretion in regard to those children who have reached the use of reason and are coming into full communion with the Catholic Church (“candidates”). If a pastor sees a genuine need to delay confirmation of these children until a later time, he may request to do so. Because this situation is so exceptional, written permission from the Bishop must be obtained if confirmation is to be delayed. There should be no delay in the reception of Holy Communion. The possibility of delaying confirmation does *not* apply to catechumens.

LITURGY PREPARATION

LITURGICAL CALENDAR

FDLC Resource for Advent and Christmas

A liturgical preparation aid for the seasons of Advent and Christmas, prepared by the FDLC, has been sent to the priests and deacons of the diocese. The resource may also be accessed from our website at: <http://www.davenportdiocese.org/documents/2016/11/Advent-ChristmasPreparationAid2016-CycleA.pdf>. In Spanish: <http://www.davenportdiocese.org/documents/2016/11/Spanish%20Prep%20Aid%20Advent%20Christmas%202017.pdf>

Q&A on Ash Wednesday

Q. What are the proper words to use when imposing ashes?

A. With the advent of the third edition of the Roman Missal, the formulas used for the imposition of ashes changed slightly. They are:

Repent, and believe in the Gospel.

Or:

Remember that you are dust, and to dust you shall return.

Q. What are our options if there is no priest to celebrate Mass on Ash Wednesday?

A. The *Book of Blessings* (chapter 52) includes a rite for blessing and distributing ashes outside of Mass, in the context of a celebration of the word of God. It may also be used when bringing ashes to the sick. When led by a deacon (or priest), ashes may be blessed as part of the rite. When led by a lay minister,

ashes blessed at an earlier liturgy are to be used. If this rite is used, please use the newly translated formulas for imposing ashes found in the Missal (“Repent, and believe in the Gospel” OR “Remember that you are dust, and to dust you shall return”).

The call to conversion symbolized by the imposition of ashes is a call answered within the context of the Church gathered liturgically as the Body of Christ. In the Body, especially in the liturgy, each member has his or her own proper place. The imposition of ashes is an official action of the Church, not a private act of personal piety. Thus, it is proper that only an official representative of the Church—such as a priest or deacon, who by virtue of ordination also represents Christ in a particular way in the community—imposes the ashes. As with communion, if there is need, extraordinary ministers may be deputed to assist in this ministry. But, just as with communion, to simply pass ashes around with everyone imposing ashes on each other—that is, *everyone* acting as extraordinary ministers—is contrary to what the Church intends and therefore not permitted.

Preparing for Lent

Please see our Liturgical Seasons page (<http://www.davenportdiocese.org/liturgical-seasons>) for more information on the seasons; in particular, you may want to use the Lenten Bulletin inserts (direct URL: <http://www.davenportdiocese.org/documents/2016/6/litLentBulletinAnnouncements-1.pdf>) to help inform your parish about the various rites in the RCIA.

Some reminders regarding liturgies in Lent:

1. No Gloria is said or sung (GIRM #55); specific solemnities during Lent (or the celebration of particular ritual Masses, such as weddings, as detailed in the Missal’s rubrics) are the exception.
2. We abstain from “Alleluia” during Lent, during the Gospel Acclamation (#62) and in other music as well.
3. It is forbidden for the altar (sanctuary) to be decorated with flowers (*Laetare* Sunday [4th], solemnities and feasts are an exception) (#305). Flowers are never to be placed on top of (on the mensa of) the altar. Because ritual Masses are treated as solemnities, flowers would also be allowed at weddings. Flowers may be allowed at funerals at the pastor’s discretion.
4. The playing of the organ and other musical instruments is allowed *only* to support the singing (*Laetare* Sunday [4th], solemnities and feasts are exceptions) (#313).
5. Violet or purple is the color of sacred vestments. Rose may be used where it is the custom on *Laetare* Sunday (#346).
6. One of the changes that you will notice with the new Roman Missal is that each day in Lent has a specific Prayer over the People. While these prayers are optional (and interchangeable) on weekdays, they are required (and fixed) on Sundays.
7. The Eucharistic Prayers for Reconciliation may be used during Lent, with either their own proper prefaces or one of the prefaces for Lent. The only exception is when the Scrutinies are celebrated; the specific preface called for then must be used.
8. Eucharistic Prayer IV has a fixed preface and therefore may not be used during Lent.
9. In the dioceses of the United States, crosses in the church may be covered from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the end of the celebration of the Lord’s Passion on Good Friday. Images in the church may be covered from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the beginning of the Easter Vigil. (*This is simply an option; there is no need to implement this practice if not already part of parish life.*)

10. In regards to emptying fonts during Lent, the Congregation for Divine Worship and the Discipline of the Sacraments has declared “that the removing of Holy Water from the fonts during the season of Lent is not permitted, in particular, for two reasons:
- “1. The liturgical legislation in force does not foresee this innovation, which in addition to being ‘*praeter legem*’ is contrary to a balanced understanding of the season of Lent, which though truly being a season of penance, is also a season rich in the symbolism of water and baptism, constantly evoked in liturgical texts.
- “2. The encouragement of the Church that the faithful avail themselves frequently of the sacraments is to be understood to apply also to the season of Lent. The ‘fast’ and ‘abstinence’ which the faithful embrace in this season does not extend to abstaining from the sacraments or sacramentals of the Church.
- “The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday).”

The Observation of Lent and Judaism

(1) *In General:*

<http://www.davenportdiocese.org/documents/2016/6/litRespecting%20JudaismJewishTraditions-LentTriduum-1.pdf>

Other resources at <http://www.davenportdiocese.org/preaching-links#AvoidingAntiJudaism>.

(2) *Regarding Preaching:*

Excerpted from *God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching* (Bishop's Committee on the Liturgy, United States Conference of Catholic Bishops, September, 1988); full document at: <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/jewish/upload/God-s-Mercy-Endures-Forever-Guidelines-on-the-Presentation-of-Jews-and-Judaism-in-Catholic-Preaching-1988.pdf>.

16. The Lenten lectionary presents just as many challenges. Prophetic texts such as Joel (Ash Wednesday), Jeremiah's "new covenant" (cycle B, Fifth Sunday), and Isaiah (cycle C, Fifth Sunday) call the assembly to proclaim Jesus as the Christ while avoiding negativism toward Judaism.

17. In addition, many of the New Testament texts, such as Matthew's references to "hypocrites in the synagogue" (Ash Wednesday), John's depiction of Jesus in the Temple (cycle B, Third Sunday), and Jesus' conflicts with the Pharisees (e.g., Lk, cycle C, Fourth Sunday) can give the impression that the Judaism of Jesus' day was devoid of spiritual depth and essentially at odds with Jesus' teaching. References to earlier divine punishments of the Jews (e.g., 1 Cor, cycle C, Third Sunday) can further intensify a false image of Jews and Judaism as a people rejected by God.

18. In fact, however, as the 1985 Notes are at pains to clarify (sec. III and IV), Jesus was observant of the Torah (e.g., in the details of his circumcision and purification given in Lk 2:21-24), he extolled respect for it (see Mt 5:17-20), and he invited obedience to it (see Mt 8:4). Jesus taught in the synagogues (see Mt 4:23 and 9:35; Lk 4:15-18; Jn 18:20) and in the Temple, which he frequented, as did the disciples even after the Resurrection (see Acts 2:46; 3:1ff). While Jesus showed uniqueness and authority in his interpretation of God's word in the Torah--in a manner that scandalized some Jews and impressed others---he did not oppose it, nor did he wish to abrogate it.

19. Jesus was perhaps closer to the Pharisees in his religious vision than to any other group of his time. The 1985 Notes suggest that this affinity with Pharisaism may be a reason for many of his apparent controversies with them (see no. 27 of this document). Jesus shared with the Pharisees a number of distinctive doctrines: the resurrection of the body; forms of piety such as almsgiving, daily prayer, and fasting; the liturgical practice of addressing God as Father; and the priority of the love commandment (see no. 25). Many scholars are of the view that Jesus was not so much arguing against "the Pharisees" as a group, as he was condemning excesses of some Pharisees, excesses of a sort that can be found among some Christians as well. In some cases, Jesus appears to have been participating in internal Pharisaic debates on various points of interpretation of God's law. In the case of divorce (see Mk 10:2-12), an issue that was debated hotly between the Pharisaic schools of Hillel and Shammai, Jesus goes beyond even the more stringent position of the House of Shammai. In other cases, such as the rejection of a literal interpretation of the *lex talionis* ("An eye for an eye"), Jesus' interpretation of biblical law is similar to that found in some of the prophets and ultimately adopted by rabbinic tradition as can be seen in the Talmud.

20. After the Church had distanced itself from Judaism (cf. no. 5 of this document), it tended to telescope the long historical process whereby the gospels were set down some generations after Jesus' death. Thus, certain controversies that may actually have taken place between church leaders and rabbis toward the end of the first century were "read back" into the life of Jesus: Some [New Testament] references hostile or less than favorable to Jews have their historical context in conflicts between the nascent Church and the Jewish community. Certain controversies reflect Christian-Jewish relations long after the time of Jesus. To establish this is of capital importance if we wish to bring out the meaning of certain gospel texts for the Christians of today. All this should be taken into account when preparing catechesis and homilies for the weeks of Lent and Holy Week (1985 Notes, no. 29; see no. 26 of this document).

INTERCESSIONS

Here are resources for the Universal Prayer:

(1) Intercessions for various life issues may be found on the USCCB website at:

<http://usccb.org/about/pro-life-activities/prayers/intercessory-prayers-for-life.cfm>

(2) Intercession for vocations (in English and Spanish) keyed to the lectionary cycle may be found at the Diocese of Arlington website:

http://www.arlingtondiocese.org/vocations/voc_intercessions.aspx

(3) The Center for Liturgy website offers general intercessions for each Sunday as well:

<http://liturgy.slu.edu/>

(4) The Canadian Conference of Catholic Bishops offers intercessions and homily ideas as part of their Pastoral Initiative for Life and Family:

<http://www.cccb.ca/site/eng/church-in-canada-and-world/catholic-church-in-canada/life-and-family/3296-documents-and-activities-proposed-by-the-ccb>

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