

LITURGYNOTES – FOR DECEMBER 2011

THE NEW ROMAN MISSAL

In this issue...

- Additions to the Missal already!
- Eucharistic Prayers for Masses with Children
- Proclamation of the Nativity
- Missal Q&A
- Diocesan Liturgies
- Continuing Formation
- RCIA: The Period of Purification (Lent)
- Liturgy Preparation: Lent (including what's new in the Missal)
- Resources for Intercessions

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Diocesan Roman Missal Websites:

[http://www.davenportdiocese.org/
lit/litromanmissal.htm](http://www.davenportdiocese.org/lit/litromanmissal.htm)
[http://www.davenportdiocese.org/
lit/litromanmissalQA.htm](http://www.davenportdiocese.org/lit/litromanmissalQA.htm)

JUST WHEN YOU THOUGHT WE WERE DONE...

The U.S. Bishops have approved the addition of two optional memorials to the calendar: Blessed Marianne Cope, OSF, who spent her life ministering in Hawaii to those afflicted with Hansen's Disease (leprosy), and Blessed John Paul II. Of course, these were added *after* the new Missals were printed... so inserts will be needed... stay tuned....

The Bishops also approved the new translation of the prayers used at the Chrism Mass to bless and consecrate the oils. Since these are part of the *Pontifical*, and not the *Missal*, they will be published as a separate interim booklet until the Pontifical is revised.

NEW RESOURCE

While the Eucharistic Prayers for Masses with Children still need to be retranslated, the USCCB is publishing the current translation in an interim resource that includes the revised translations of the Preface dialogue, Sanctus, words of institution, memorial acclamations, and concluding doxology.

<http://www.usccbpublishing.org/productdetails.cfm?sku=7-233>

PROCLAMATION OF THE NATIVITY

Found in Appendix I of the Missal (cantors please note that some of the wording has changed), the rubrics accompanying the proclamation state that it is either sung or recited at the Liturgy of the Hours or before the beginning of the Mass at Night. It may not replace any part of the Mass itself as it could in the past.

Alternatively, a more extended vigil using the Office of Readings may be celebrated before Mass, and the proclamation can be part of that. If this option is chosen, then Mass begins with the Gloria. See GILOH #95.

DIOCESAN WEBSITE: MISSAL Q&A

Questions about the new Missal? Wondering what you need to do with the other rites? Check out our Q&A webpage: <http://www.davenportdiocese.org/lit/litromanmissalQA.htm>

Here are some examples:

What shall we do when celebrating other sacraments or rites, whether as part of Mass or outside of Mass?

Until we hear otherwise, the USCCB recommends the following:

(a) If the text is found in the Missal (ex: new greeting ["And with your spirit"], prefaces, proper prayers, Nuptial blessing, etc.), then the new text from the Missal should be used--whether inside or outside of Mass.

(b) If the text is not in the Missal (ex: exchange of vows, blessing of rings), then use the text from the ritual itself.

I've noticed a change in the rubrics for the nuptial Mass: the penitential act is now omitted and the Gloria is used. When did this happen?

While we are still using the first edition of the Rite of Marriage in English, the second edition in Latin was promulgated in 1991 - and the changes mentioned here are part of that second edition (even though it hasn't been translated into English yet, the rubrics still apply). The Gloria is used even if the wedding takes place in Advent or Lent - just as for solemnities in those seasons (see GIRM 43 & 126).

May the nuptial blessing be moved?

No. The nuptial blessing at Mass is prayed after the Lord's Prayer - with the omission of the embolism and doxology. The rubric calls for the priest to face the couple - not to move from the altar.

This is the only blessing that is moved to this location; all other blessings take place either as the conclusion of the Prayer of the Faithful or after the Prayer After Communion - as specified in the *Book of Blessings*.

Find out more at the website!

And if you have any questions, send them to agnoli@davenportdiocese.org.

UPCOMING EVENTS

DIOCESAN LITURGIES

Rite of Election

See below for more information.

Chrism Mass

The Chrism Mass will be celebrated on Monday, March 26, at 5:00 p.m. at Sacred Heart Cathedral in Davenport.

CONTINUING FORMATION OPPORTUNITIES

North American Forum on the Catechumenate

The Forum will be returning to the Diocese of Davenport next year on July 6-7 to present a workshop on Evangelization. For more than the immediate RCIA Team, this event will deepen participant's passion for evangelization and present practical approaches to this essential ministry.

For more opportunities, see the Liturgy Events webpage at: <http://www.davenportdiocese.org/lit/litevents.htm>.

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 Sacred Heart Cathedral on February 26 (First Sunday of Lent) and again at St. Mary in Ottumwa on March 4 (Second Sunday of Lent). Both liturgies begin 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 2012 *LiturgyNotes*.

CONFIRMATION AND THE RCIA

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

Priests 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.

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

Preparing for Lent

Please see our Liturgy Events page (<http://www.davenportdiocese.org/lit/litevents.htm>) for more information on the seasons; in particular, you may want to use the Lenten Bulletin inserts (direct URL: <http://www.davenportdiocese.org/lit/liturgylibrary/Calendar/litLentBulletinAnnouncements.pdf>) to help inform your parish about the various rites in the RCIA.

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. This custom, found originally in the Gelasian Sacramentary (7th century), disappeared with the Missal of Paul VI but now returns. While these prayers are optional (and interchangeable) on weekdays, they are required (and fixed) on Sundays.

Also, 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.

Remember: Eucharistic Prayer IV has a fixed preface and therefore may not be used during Lent.

Please also keep in mind:

1. No Gloria is said or sung (GIRM #55); specific solemnities during Lent 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.
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. 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.*)
7. 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).”

INTERCESSIONS

(1) “Intercessions for Life” (in English and Spanish) may be found on the USCCB website at:

<http://www.usccb.org/prolife/liturgy/wolarchive.shtml>

(2) Intercession for vocations (in English and Spanish) linked to the Lectionary cycle may be found at the For Your Vocation website:

<http://www.foryourvocation.org/vocation-directors/liturgical-resources.cfm>

(3) Lectionary-based intercessions focused on social justice can be found at the Center of Concern website:

<http://www.coc.org/ef>

If you have received this newsletter in error, or no longer wish to receive *LiturgyNotes*, please contact Laurie Hoefling at the chancery and request to be removed from our distribution list.

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