

LITURGYNOTES – FOR DECEMBER 2020

“Good celebrations foster and nourish faith. Poor celebrations weaken and destroy it.”

LITURGY AND COVID-19

In this issue...

- Liturgy & COVID-19
- Post-Election Prayers
- Liturgy News: Marian Litany updated; Christmas indult
- Upcoming Events: Continuing formation from FDLC, Sunday of the Word of God 2021
- RCIA: Period of Purification; Confirmation
- Liturgical Calendar: Advent-Christmas resources from the FDLC; Ash Wednesday; Lent
- The Universal Prayer...

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Vision 20/20

<https://www.davenportdiocese.org/vision-2020-liturgy>

Share the Journey: Love Your Neighbor
<https://www.sharejourney.org/>

DIOCESAN WEBPAGES

Pandemic Policies and Resources:

<https://www.davenportdiocese.org/flu>

Prayer and Support: including new resources for Advent... Christmas...

<https://www.davenportdiocese.org/prayer-and-support>

Q and A:

<https://www.davenportdiocese.org/qa>

Video from the Iowa Bishops:

<https://youtu.be/ejeeBoNdixY>



POST-ELECTION PRAYERS

Are available at:

<https://www.davenportdiocese.org/liturgy>

LITURGY NEWS

LITANY OF LORETO UPDATED

On June 20, 2020, the Congregation for Divine Worship and the Discipline of the Sacraments issued a circular letter to the Presidents of the world's Conferences of Bishops (Prot. n. 296/20), communicating the decision of Pope Francis to insert three new invocations into the Litany of the Blessed Virgin Mary, also known as the Litany of Loreto. The invocations "Mother of mercy," "Mother of hope," and "Solace of migrants" (or "Comfort of migrants") are inserted after "Mother of the Church," "Mother of divine grace," and "Refuge of sinners," respectively. Link to Litany:

<https://www.davenportdiocese.org/documents/2020/11/LitanyLoretoUpdated.pdf>

LiturgyNotes – December 2020

“The liturgy is not ‘the field of do-it-yourself’, but the epiphany of ecclesial communion.” – Pope Francis

CHRISTMAS INDULT

An indult request has been granted for local ordinaries in the United States of America to allow priests in their diocese to celebrate up to four Masses on Christmas Eve and on Christmas Day due to the situation caused by the COVID-19 pandemic. This permission is granted for Christmas 2020 only. In other words, this year, a priest in our diocese may celebrate 4 Masses on the 24th and 4 Masses on the 25th of December.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

None scheduled.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

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

FDLC Offering Formation Sessions On-Line

For over fifty-one years, liturgical formation has been an integral part of the mission of the FDLC. From the days of mimeographed sheets to printed publications, from nationwide workshops to today's online offerings, the Federation has served the Church of the United States with sound scholarship and trusted resources. We are delighted to announce a series of webinars which will feature expert presenters, online chats, and downloadable handouts. We know that this will be so beneficial to your parishes, schools, and formation programs, that we are offering this premiere series for FREE. Who should register? Our intended audience is any student of the Liturgy -- seminarians, deacon candidates, undergraduate students, parish worship commissions, musicians, youth ministers, catechists, and more! All are welcome! Sessions are just 75 minutes in length. Please visit: <https://fdlc.org/formation>.

Sunday of the Word of God

We will be offering an afternoon of study and reflection on the Scriptures on Sunday, January 24, 2021 – the 3rd Sunday in Ordinary Time – from 1 to 3 pm, via Zoom. Dr. Ella Johnson, from the St. Ambrose Theology Department, will be our speaker. Her presentation will include reflections on *Scripturae Sacrae Affectus*, Pope Francis' Apostolic Letter on “Devotion to Sacred Scripture,” marking the 1600th anniversary of the death of St. Jerome.

For more information or to register for the event, please go to:
<https://www.davenportdiocese.org/sunday-of-the-word-of-god>

Link to USCCB Resources: <https://www.usccb.org/committees/divine-worship/sunday-word-god>

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THE RITE OF CHRISTIAN INITIATION OF ADULTS

Please see: <https://www.davenportdiocese.org/ocia>

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).

IF SCRUTINIES CELEBRATED	IF SCRUTINIES NOT CELEBRATED		
	Year A	Years B and C	
Readings Cycle A	Readings Cycle A	Readings Cycle B or C (depending on year)	As an alternative, may use Cycle A readings.
Preface for the 3 rd , 4 th , and 5 th Sundays of Lent (match gospel)	Preface for the 3 rd , 4 th , and 5 th Sundays of Lent (match gospel)	Preface for Lent I or II	Preface for the 3 rd , 4 th , and 5 th Sundays of Lent (match gospel)
Prayers for the 1 st , 2 nd , and 3 rd Scrutinies (Ritual Masses)	Prayers for the 3 rd , 4 th , and 5 th Sundays of Lent (Proper of Seasons)	Prayers for the 3 rd , 4 th , and 5 th Sundays of Lent (Proper of Seasons)	Prayers for the 3 rd , 4 th , and 5 th Sundays of Lent (Proper of Seasons)
Final blessing includes the Prayer over the People proper for that Sunday	Final blessing includes the Prayer over the People proper for that Sunday	Final blessing includes the Prayer over the People proper for that Sunday	Final blessing includes the Prayer over the People proper for that Sunday

The Scrutinies call for the laying on of hands. In light of the pandemic, this gesture should be omitted (instead, hands may be extended over the Elect). The rite also calls for the godparent to place their hand on the shoulder of the Elect during the intercessions. This gesture should likewise be omitted.

The Presentations of the Creed and the Lord’s Prayer take place during the 3rd and 5th weeks of Lent, respectively. In the context of this pandemic, it is good to recall that the rite does not call for the handing of a physical copy of these texts to the Elect. They are to *listen* to the community as the texts are recited.

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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

See below for the dates/times for the celebration of this rite. As in the past, we will need your help in getting registration information back to us. 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).

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.*

In addition, in the Diocese of Davenport, Bishop Zinkula has granted the faculty to pastors (and those in similar office) to Confirm any Catholic older than the usual age of Confirmation in the parish. That is, he may confirm baptized adult Catholics (*a*) *who were not raised as Catholic but who never belonged to any*

LiturgyNotes – December 2020

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other church OR (b) who have never left the Church but were never confirmed without asking for special permission.

Please note, however: A letter requesting permission to baptize/receive and confirm must 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. Please review your faculties carefully.

Faculty	Pastor Parochial Administrator	Parochial Vicar	Priest Moderator; Sacramental Minister; Chaplain (University)	Chaplain (Other)	Others
1.7 Confirm in danger of Death	X	X	X	X	X
3.1 Confirm anyone 7 or older that you baptize or receive into the Church	X	X	X	<i>Note: will need letter from Bishop to do this.</i>	<i>Note: will need letter from Bishop to do this.</i>
4.5 Baptize those 7 or older (must then Confirm)	X	X	X	<i>Note: will need letter from Bishop to do this.</i>	<i>Note: will need letter from Bishop to do this.</i>
4.10 Confirm baptized Catholics older than the usual age of Confirmation	X	<i>Note: will need letter from Bishop to do this.</i>	X	<i>Note: will need letter from Bishop to do this.</i>	<i>Note: will need letter from Bishop to do this.</i>

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 cc. 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. In other words, the faculty to confirm must be used (c. 885.2; U.S. National Statutes for the Catechumenate #13).

LITURGY PREPARATION

LITURGICAL CALENDAR

Advent-Christmas Resource from FDLC

A liturgy preparation aid for the seasons of Advent and Christmas is now posted on our website: <https://www.davenportdiocese.org/documents/2020/10/LP%20Advent%20Christmas%202020%20for%20Year%20B%20Final.pdf>.

Also available in Spanish: <https://www.fdlc.org/sites/default/files/FDLCAdvientoNavidad2020.pdf>

Once again, this is provided as a free resource to the diocese. Since 1969, it has been the mission and privilege of the Federation of Diocesan Liturgical Commissions (FDLC) to provide liturgical formation for the Dioceses of the United States. Many thanks to the Confraternity for Christian Doctrine, to the USCCB, and to the International Commission on English in the Liturgy for their kind permission to use and distribute their copyrighted material.

Q&A on Ash Wednesday

Q. How are we to apply ashes during the pandemic?

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.

In the context of the pandemic, one could either adopt the traditional practice of Rome and sprinkle ashes on the top of the head or use an instrument to impose the ashes on the forehead. If the latter option is chosen, as we have been doing with anointing, a new cotton ball or cotton-tipped applicator would need to be used for each person. Of course, we still need to be attentive to the issue of additional time spent in the liturgy as well; sprinkling would take less time than using an instrument. The USCCB has not said anything specific about this; if they do, we will include an update in the January *LiturgyNotes* and/or through Clergy Notes.

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 feasts, 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. The new Roman Missal has a specific Prayer over the People for each day in Lent. 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).”

LiturgyNotes – December 2020

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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.

LiturgyNotes – December 2020

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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).

Lent/Triduum 2021

Next year, *Ash Wednesday* falls on February 17.

In order to maintain physical distancing, the *Rite of Election and Call to Continuing Conversion* will be celebrated in two larger churches, as follows:

Sunday, February 21 (1st Sunday of Lent): St. Patrick in Iowa City @ 3pm
Tentatively for the Iowa City, Grinnell, and Ottumwa Deaneries (depending on numbers)

Sunday, February 28 (2nd Sunday of Lent): Sacred Heart Cathedral @ 3pm
Tentatively for the Davenport, Clinton, and Keokuk Deaneries (depending on numbers)

Please recall that the Rite of Sending does not need to be done at a Sunday Mass... just at a “suitable time” (RCIA #108). It does not even have to be done in the context of Eucharist.

There are a lot of unknowns right now. Depending on the status of the pandemic, it may be necessary to restrict attendance by guests, and perhaps even limit participation to the catechumens only (while having parishes celebrate the Call to Continuing Conversion with the candidates in their own communities). If it is impossible to meet as a large group, pastors will be given the faculty to celebrate the Rite of Election in their own parishes.

Look for registration information in January.

The *Chrism Mass* is tentatively scheduled for March 29, the Monday of Holy Week. Details pending.

The Triduum falls on Thursday, April 1 through Sunday, April 4 – with the *Easter Vigil* falling on the night of Saturday, April 3. On that night, the earliest that the Vigil may begin is 8:15pm.

RESOURCES FOR THE UNIVERSAL PRAYER

(1) Diocese of Davenport Vision 2020: Intercessions for Sundays, Seasons, and Holy Days
<https://www.davenportdiocese.org/vision-2020-liturgy>

(2) The Center for Liturgy website offers general intercessions for each Sunday as well:
<http://liturgy.slu.edu/>

LiturgyNotes – December 2020

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(3) Intercessions for various life issues may be found on the USCCB website at (in English and Spanish):

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

<http://www.usccb.org/about/pro-life-activities/word-of-life/index.cfm>

Subscribe at: www.bit.ly/word-of-life

(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>



This and similar graphics may be found at: <https://www.chausa.org/masks>

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