

LITURGYNOTES – FOR DECEMBER 2017

LITURGY NEWS

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At the November meeting of the USCCB, the Bishops approved the “gray book” (translation by ICEL) of the new Order of Baptism of Children (OBC). It is now being sent to Rome for *confirmatio* (and *recognitio* of the US adaptations). One new aspect of this ritual book will be an *appendix with the rite for Baptism within Mass*. Currently, only the rubrics for celebrating infant baptism within Mass are found in the introduction (*praenotanda*), paragraphs #28-30. These rubrics are available as a separate document on our website: <https://www.davenportdiocese.org/documents/2016/6/LitInfantBaptismWithinSundayMass.pdf>

It is hoped that having the rite laid out in its entirety will make it easier for presiders and will create greater consistency in how baptisms are celebrated at Mass.

Since we are on the topic of baptism, two other reminders:

First, Pope Benedict made a small change to the rite in 2013. Rather than, “N., the Christian community welcomes you with great joy” the celebrant should say, “N., the Church of God welcomes you with great joy”

(see paragraphs 41, 79). The new wording was effective immediately (so are in use now) and will be incorporated into the new OBC.

Second, there are specific norms to be followed for recording the baptism in the sacramental register if the infant is in the process of or already has been adopted. These norms are available on the USCCB website: <http://www.usccb.org/beliefs-and-teachings/what-we-believe/canon-law/complementary-norms/canon-877-3-recording-the-baptism-of-adopted-children.cfm>.

Please see our policy on sacramental records for the specific application of these norms to our diocese: <https://www.davenportdiocese.org/documents/2017/10/Sacramental%20Records%20Handbook%2012-2015%20Oct%202017%20Distribution.pdf>.

Share the Journey: Love Your Neighbor

<https://www.sharejourney.org/>

Upcoming Key Dates:

- December 12 – Feast Day of Our Lady of Guadalupe
- December 18 – International Migrants Day
- January 7-13 – National Migration Week

POLICY REVISIONS

Policies are found at: <https://www.davenportdiocese.org/liturgy-policies>

Liturgy preparation forms are found at: <https://www.davenportdiocese.org/liturgy-preparation-forms>

IV-242: EXTRAORDINARY MINISTERS OF HOLY COMMUNION

In order to allow for the more timely appointment of EMHCs, and to better allow pastors flexibility in the care of their communities, this policy has been revised in order to grant pastors, university chaplains, and others in pastoral leadership the faculty to appoint EMHCs directly. In other words, there is no longer a need to submit the names of those nominated to be EMHCs to the Bishop's Office.

The revised Policy can be found here:

- <https://www.davenportdiocese.org/documents/2017/10/Extraordinary%20Ministers%20of%20Holy%20Communion%20-%20revised%20092317.pdf>

A “redlined” version (so you can see the changes more easily) is found here:

- <https://www.davenportdiocese.org/documents/2017/10/Extraordinary%20Ministers%20of%20Holy%20Communion%20-%20revised%20092317%20-%20redline.pdf>

IV-210: THE BISHOP IN THE LITURGY

This policy has been updated to reflect Bishop Zinkula's preferences. Please note some specific changes when it comes to Confirmation. First, Bishop Zinkula will use Chrism from the parish, so please make sure that you have a worthy vessel to hold the oil for the anointing. Second, the confirmation candidates are not to exercise any liturgical ministry at the Mass; that is not their role that day. Third, as with Bishop Amos, if the candidates are to process forward for the anointing they should come up the side aisles and then return via the center aisle—but one side of the church at a time, rather than shifting from side to side.

The revised Policy can be found here:

- <https://www.davenportdiocese.org/documents/2017/10/The%20Bishop%20in%20the%20Liturgy%20-%20Rev100217.pdf>

A “redlined” version is found here:

- <https://www.davenportdiocese.org/documents/2017/10/The%20Bishop%20in%20the%20Liturgy%20-%20Rev100217%20-%20Redline.pdf>

Compendium: Policies Related to Confirmation

The changes made in IV-210 are also made to the Confirmation Compendium.

The revised compendium can be found here:

- <https://www.davenportdiocese.org/documents/2016/6/Confirmation%20Compendium%20rev%20072413.pdf>

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A “redlined” version is found here:

- <https://www.davenportdiocese.org/documents/2017/10/Confirmation%20Compendium%20rev100217-redline.pdf>

Liturgy Preparation Forms

The changes made in IV-210 are also reflected in the liturgy preparation forms. Updated versions of the forms may be found here:

Solemn Liturgies with the Bishop – fillable PDF	https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetSolemnLiturgiesRev100217_fillable.pdf
Solemn Liturgies with the Bishop – MS Word	https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetSolemnLiturgiesRev100217.doc
Confirmation – fillable PDF	https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetConfirmationRev100217_fillable.pdf
Confirmation – MS Word	https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetConfirmationRev100217.doc
Funerals with the Bishop – fillable PDF	https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetFuneral100217_fillable.pdf
Funerals with the Bishop- MS Word	https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetFuneral100217.doc
Parish Eucharist – fillable PDF	https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetParishLiturgies100217_fillable.pdf
Parish Eucharist – MS Word	https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetParishLiturgies100217.doc

IV-220: THE DEACON IN THE LITURGY

The portion of this policy addressing the role of the deacon at a Mass with the Bishop has also been updated, in light of the revisions made to IV-210.

The revised Policy can be found here:

- <https://www.davenportdiocese.org/documents/2017/10/Deacon%20at%20Eucharist%20-%20Revised%20100217.pdf>

A “redlined” version is found here:

- <https://www.davenportdiocese.org/documents/2017/10/Deacon%20at%20Eucharist%20-%20Revised%20100217%20-%20redlined.pdf>

UPCOMING EVENTS

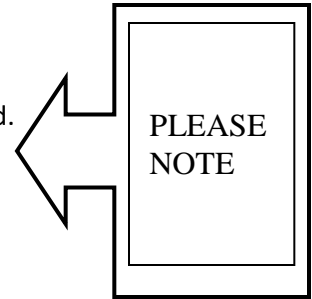
See the Liturgy Events webpage at: <http://www.davenportdiocese.org/liturgy-events>.

DIOCESAN LITURGIES

Rite of Election

Sunday, February 18, 3pm (Sacred Heart Cathedral, Davenport)
Sunday, February 25, 3pm (St. Mary, Ottumwa)

We are moving to electronic registration this year; forms will not be e-mailed.
To register, and for further information, please visit:
<https://www.davenportdiocese.org/liturgy/rite-of-election>.



Chrism Mass

Monday, March 19, 5pm (Sacred Heart Cathedral, Davenport)

Ordination

Two seminarians are scheduled to be ordained this year, one to the diaconate and the other to priesthood. The ordination liturgy will be celebrated at Sacred Heart Cathedral on June 30, 2018, at 10:00 a.m.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

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

Music Workshops: “Music Ministry: Spirituality and Skills for Choirs, Cantors, and Directors”

Date	Saturday, Jan 27, 2018	Sunday, February 11, 2018
Place	St. Alphonsus, Mount Pleasant	St. Joseph, DeWitt
Time	10am-2pm (with lunch)	1pm-4pm

These workshops, presented by Dr. David Pitt, PhD, of Loras College, will begin with an exploration of the role of music ministry in the liturgy, the distinction between being a ‘music minister’ and a ‘musician,’ and the spirituality of serving in music ministry. Then, Dr. Pitt will spend time reviewing the particular roles of, and skills needed to be, a choir director and a cantor. Dr. Pitt will direct the participants, demonstrating how one might approach directing a choir in singing hymns, psalms, and the parts of the Mass. Cantors will have the opportunity to practice their skills individually and receive feedback. Directors, instrumentalists, cantors, and choir members are invited to attend.

For questions, or to register for the workshop in Mount Pleasant (we need to know numbers for lunch) please e-mail Kay Temple at diomusic@diodav.org. There is no cost for these workshops.

2018 National Gathering on Christian Initiation: Liturgy and Catechesis

Save the Date! July 5-6 in Chicago! Please go to <https://www.ngci.org/2018> for details....

2018 Convention: National Association of Pastoral Musicians

NPM will gather in Baltimore on July 9-13 for their 41st Annual Convention. Please see their website for details: <http://npm.org/featured-content/2018-baltimore-convention/>.

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).

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 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 on Sunday, February 18, at 3pm at Sacred Heart Cathedral (Davenport) and on Sunday, February 25, at 3pm at St. Mary of the Visitation (Ottumwa).

As in the past, we will need your help in getting registration information back to us (see above). 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.*

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 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, courtesy of the FDLC, is now posted on our website (<https://www.davenportdiocese.org/documents/2017/11/FDLC-Advent%20Christmas2017Cycle%20B.pdf>); it contains:

- A full presider's text for a *Rite of Reconciliation for Several Penitents with Individual Confession and Absolution*
- Alternate readings
- Music suggestions
- Sample penances
- A liturgical calendar advisory for the seasons of Advent and Christmas
- A summary of Lectionary citations for Sundays and Solemnities of the seasons (Year B)
- The text of the Christmas Proclamation (to be sung before the Mass at Midnight)
- The text of the Proclamation of the Date of Easter (to be sung before the Mass on Epiphany)

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. 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 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)."

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).

March 25, 2018

Since March 25, 2018 is Palm Sunday of the Passion of the Lord, the Solemnity of the Annunciation of the Lord, normally assigned to this date, is transferred to Monday, April 9, 2018.

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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