

Dear servants of the liturgy,

I wanted to take a moment to thank everyone who took part in the survey regarding areas of our liturgical life in particular need of formation. Here are the top five needs that were identified (and some of the things we have already done or are planning to do to help address these needs):

(1) Promoting the full, conscious, and active participation of all in the liturgy – 14%

To date, we have provided workshops on this topic to the deacons of the diocese, to the Secular Franciscans of Iowa, and to a number of parishes.

(2) The Rites of Initiation – 12%

We are co-sponsoring a *Beginnings Plus* program this summer, and will continue to advertise other RCIA formation opportunities in surrounding dioceses. For example, one of our Diocesan Liturgical Commission (DLC) members attended a workshop specifically on initiation of those already baptized (candidates). Please see her column below.

(3) Liturgy with youth and young adults – 10%

In previous issues, we mentioned the intensive programs sponsored by the Benedictines at St. John's (MN) and St. Meinrad's (IN).

(4) Forming parish liturgical leaders (liturgy commissions, etc.) – 8%

We have sponsored a successful training program for readers.

(5) Parish devotions – 8%

We have written extensively in the diocesan paper about eucharistic devotions.

We will be discussing these priorities at upcoming meetings of the Diocesan Liturgical Commission, and planning what more we can do to best help meet these needs—given the constraints of our current budget situation.

Your suggestions and comments are appreciated.

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***FOR YOUR INFORMATION...*****THE U.S. BISHOPS' COMMITTEE ON PASTORAL PRACTICES**

This committee of the US Conference of Catholic Bishops has been studying the question of fostering greater attendance at Sunday Mass. After wide consultation, they have published a number of suggestions that parishes can implement. I will reprint one of the nine suggestions in each issue of the *LiturgyNotes*:

**#5 Be attentive to marketing and communications.** Add a welcoming marquee to the entrance of the church. Re-energize and expand the weekly bulletin. Publish homilies on the parish's website. Regularly e-mail parishioners [and I would add – college students away from home]. Advertise in local newspapers and stores. Issue a parish newsletter. Send broadcast mailings to persons living within the geographic boundaries of the parish. Produce radio spots, a parish promotional DVD, and a parish newspaper.

***UPCOMING EVENTS*****CONTINUING FORMATION OPPORTUNITIES****RCIA: Beginnings and Beyond – July 19-22**

A Beginnings and Beyond conference will be held in the diocese July 19-22, 2007 at St. John Vianney Parish in Bettendorf. The registration flyer is included with this mailing.

***LITURGY PREPARATION*****MONDAY, JANUARY 8: THE BAPTISM OF THE LORD**

In those places where the Epiphany is celebrated on the Sunday following January 6 (as in this diocese), if that Sunday falls on January 7 or 8, the Feast of the Baptism of the Lord is celebrated on the following Monday (rather than – as usual – the following Sunday). In such cases, only one reading is used before the Gospel.

**MONDAY, JANUARY 22: DAY OF PENANCE (see GIRM #373)**

The anniversary of the Supreme Court's *Roe v. Wade* decision is observed in all dioceses of the United States as a particular day of penance for violations to the dignity of the human person committed through acts of abortion, and of prayer for the full restoration of the legal guarantee of the right to life. The Mass "For Peace and Justice" (#22), from "Masses for Various Needs and Occasions" should be used. The readings are taken from the Lectionary, volume IV, #887-891. The Eucharistic Prayer for Various Needs and Occasions IV is suggested. Violet vestments are to be worn. Resources for observing this day can be found on the USCCB website:

<http://www.usccb.org/prolife/prayervigil07.pdf>

<http://www.usccb.org/prolife/liturgy/DayofPen&Prayer12307.pdf>

LITURGICAL CALENDARPreparing for Lent

The following are guidelines for Lent from the GIRM:

1. No Gloria is sung (#55)
2. We abstain from “Alleluia” during Lent, especially during the Gospel Acclamation (#62)
3. It is forbidden for the altar to be decorated with flowers (*Laetare* Sunday [4<sup>th</sup>], solemnities and feasts are an exception (#305))
4. The playing of the organ and other musical instruments is allowed only to support the singing. (*Laetare* Sunday [4<sup>th</sup>], solemnities and feasts 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 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.*)

Time for the Start of the Easter Vigil

The *Missale Romanum* states that the Easter Vigil is to take place in darkness, after nightfall. Traditionally in this diocese, and according to the Bishops’ Committee on the Liturgy in 2003, that has been calculated as 45 minutes to an hour after sunset. Therefore, for the Diocese of Davenport, the Vigil on April 7, 2007, may not begin before 8:30 PM. (The same is true for the Archdiocese of Dubuque.)

INTERCESSIONS

Below please find three intercessions for each Sunday of the month. The first is an “intercession for life” provided by the USCCB. The second is an intercession for vocations, courtesy of the vocations office. Finally, there is an intercession written by a member of the Diocesan Liturgical Commission and inspired by the readings of the day. Please use and/or adapt them as you see fit.

Jan 7<sup>th</sup>

THE EPIPHANY OF THE LORD

For all families, that they may be holy in the model of that family which like their own, cherished God in their very midst; we pray to the Lord.

For all parents who by prayer and example nourish the call of God in each of their children:

For all who live in the darkness of oppression and violence:

Jan 14<sup>th</sup> 2<sup>nd</sup> SUNDAY IN ORDINARY TIME

For those who have grown very old and are burdened by the accumulation of the years; that we might treasure and honor them:

For all the people who work for the building up of the Church in our diocese:

For those who have been silenced or marginalized; for the desolate and forsaken:

Jan 21<sup>st</sup> 3<sup>rd</sup> SUNDAY IN ORDINARY TIME

For each little child who dwells these days in his mother's womb; that we might recognize him as an incredible manifestation of God's love:

For all religious congregations serving the Church in our diocese:

For those whose bodies have been dishonored by abuse, slavery, or prostitution:

Jan 28<sup>th</sup> 4<sup>th</sup> SUNDAY IN ORDINARY TIME

For mothers who are tempted to abort their child, that through the intercession of the Blessed Virgin Mary, they may be strong and courageous:

For our newly ordained priests, that their first years of service in our diocese will be fruitful:

For those counted as foolish by the wise, weak by the strong, and unimportant by the powerful:

***THE RCIA***

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 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> Sundays of Lent, the Scrutinies are celebrated. These required rites should take place within the ritual Mass “Christian Initiation: the Scrutinies” and use the Lectionary readings for Year A (see RCIA #146).

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 3<sup>rd</sup> and 5<sup>th</sup> 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 – 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 2<sup>nd</sup> 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 Rites will be celebrated at Sacred Heart Cathedral in Davenport at 3PM and 6PM on Sunday, February 25 and again at St. Mary’s in Ottumwa at 3PM on March 4. Please remember that the Rite of Election is not optional: one must be “elected” for the Easter Sacraments by the bishop (or his delegate). I would hope that we would see this as not just a “legal hoop” to jump through, but as a living sign of our unity as a diocesan church.

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).

Please see the accompanying information letter for details, for registration information, and for what should be done if someone is unable to attend one of the scheduled celebrations with the bishop.

CONFIRMATION AND THE RCIA

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

Please note that permission must be requested for Pastors to confirm particular candidates at the Easter Vigil. 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.

Priests must ask for permission to confirm: 1. *Baptized Catholics who were instructed in or adhered to another faith by their own fault*, 2. *Baptized Catholics who were not raised as Catholic but who never belonged to any other church*, 3. *Baptized Catholics who have never left the Church but were never confirmed*.

Priests may confirm (without asking for permission) in the following circumstances: 1. *When he baptizes an adult (see comments below re: children)*, 2. *When he receives a previously baptized non-catholic into full communion*, 3. *When he readmits into full communion a previously baptized Catholic who apostacized from the faith*, 4. *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 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).

Priests who will be presiding at the Easter Vigil outside the territory of their assignment, or if they are not assigned a pastoral charge, are reminded that they 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).

While actual practices may vary widely in this diocese, all are reminded that 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 is deemed ready (i.e., old enough) to receive Eucharist they must be confirmed. However, according to the USCCB, candidates (those already baptized) who are between 7 and the usual age of Confirmation for the diocese usually make their First Communion and then become part of the parish's regular preparation for Confirmation.

CONCERNING THE BAPTIZED – reflections by Tammy Norcross, member of the DLC

The Des Moines diocese recently hosted Concerning the Baptized Institute by the North American Forum on the Catechumenate. During this Institute participants from around the state were challenged to look at what the Rite of Christian Initiation of Adults says about the formation of baptized candidates. In many parishes the formation of baptized candidates and unbaptized adults is identical even though the RCIA clearly differentiates between the two.

The National Statutes for the Catechumenate #30 says: “Those who have already been baptized in another Church or ecclesial community should not be treated as catechumens or so designated. Their doctrinal and spiritual preparation for reception into full Catholic communion should be determined according to the individual case, that is, it should depend on the extent to which the baptized person has lead a Christian life within a community of faith and been appropriately catechized to deepen his or her inner adherence to the Church.”

It is apparent that, when preparing adults and children of catechetical age for initiation into the Catholic Church, the first step is to determine whether the inquirers are baptized Christians or unbaptized. The next step is to determine whether each of the baptized candidates is catechized or not. Those who are uncatechized will probably need a process of formation very similar to the catechumens (unbaptized). Discernment should be made regarding the length of catechetical formation required for each individual candidate for reception into the full communion of the Catholic Church (RCIA #478) with no greater burden than necessary. (RCIA #473)

What criteria do we use to discern whether someone is catechized? If we refer to the church's documents on catechesis, we discover that being catechized means much more than how much one knows about Catholicism but rather how much one knows about Jesus and his message.

In section 19 of the *National Directory for Catechesis* we find the criteria we need: "Catechesis aims to bring about in the believer an ever more mature faith in Jesus Christ, a deeper knowledge and love of his person and message, and a firm commitment to follow him." The *General Directory of Catechesis* #67 says that formation "includes more than instruction: it is an apprenticeship of the entire Christian life, it is a 'complete Christian initiation,' which promotes an authentic following of Christ, focused on his Person; it implies education in knowledge of the faith and in the life of faith, in such a manner that the entire person, at his deepest levels, feels enriched by the word of God; it helps the disciple of Christ to transform the old man in order to assume his baptismal responsibilities and to profess the faith from the 'heart'." According to RCIA #75 & 78, a catechized person is one who has enlightened faith, is familiar with the Christian way of life, participates in liturgy, has a heart directed toward God, and is involved in apostolic mission.

Using the criteria mentioned above, open-ended questions asked during the initial interview or conversation can help determine the level of catechesis a candidate has had and what areas they may need more formation and time. Here are some suggested questions:

1. What brings you to seek us at this time?
2. Who do you know in our faith community? What about their faith lives do you admire?
3. How would you describe your understanding of God? Of Jesus? Of the Trinity?
4. How do you pray?
5. How do you live as a disciple of Jesus?
6. What are your connections, involvement with the life of our faith community?
7. What is your experience of sacraments?
8. What or who guides your moral decisions?
9. What influence does Scripture have in your life?
10. How do you show your love to God and neighbor?
11. What do you seek/need that will help you deepen your relationship with God, Christ and the Community?
12. What do you believe about heaven and hell?
13. What significance does the Lord's Day have in your life? Do you participate in Mass every Sunday?
14. How do you share your time, energy and talents, and money to make the world a better place?

After the interview/conversation, an individualized process of preparation for reception into full communion needs to be planned for the catechized candidates. Many adult candidates will be very familiar with Scripture, mission, and personal prayer. They may simply need apprenticeship into the life of the Catholic community (do Catholic things with Catholic people) and catechesis on Catholic tradition; gestures, prayers, symbols, sacraments, how we "do" Sunday as Catholics, etc. The challenge to RCIA teams will be to provide formation for baptized, catechized candidates that builds on their experiences, desire, and knowledge in the areas of Word, Worship, Community Life and Mission.