

## LITURGYNOTES – FOR DECEMBER 2015

### NEWS FROM THE USCCB & FDLC

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#### CONTACT:

Deacon Frank Agnoli, MD, DMin  
Director of Liturgy &  
Director of Deacon Formation  
E-Mail: [agnoli@davenportdiocese.org](mailto:agnoli@davenportdiocese.org)  
Phone: 563-888-4257

#### **Liturgical Formation Webpage:**

<http://www.davenportdiocese.org/lit/litformation.htm>

#### **Year of Mercy:**

<http://www.davenportdiocese.org/YearOfMercy.htm>

Liturgical Resources during Current Events (excerpts from the Aug-Sept issue of the BCDW Newsletter)

**N.B.** *The following information was included in the August-September issue of the BCDW Newsletter, long before the attacks in Paris, Beirut, Mali, Egypt....*

A number of tragic events in 2015 have drawn the minds and hearts of the Church to prayer. Wars and strife in the Middle East and in Africa have caused much destruction and untold suffering, affecting both Christian communities and the general populace. The resulting migration of displaced peoples and other refugees now affects the European continent. These tragedies also call to mind similar events in Mexico and Central America in recent years, where many people have sought asylum and a better life in the United States of America.... The Church never ceases to pray for the poor and for God's creation, and it is useful to recall in these times the various liturgical resources already at the disposal of priests, worship offices, and other liturgical ministers. In particular, the section of Masses and Prayers for Various Needs and Occasions in the Roman Missal can be very helpful.

#### *General Considerations*

"Masses for Various Needs and Occasions are used in certain situations either as occasion arises or at fixed times" (General Instruction of the Roman Missal [GIRM], no. 373). Such Masses are appropriate on weekdays in Ordinary Time, and may also be used on obligatory or optional memorials for a good cause or pastoral advantage. They may not be used on "Solemnities, the Sundays of Advent, Lent, and Easter, days within the Octave of Easter, the Commemoration

of All the Faithful Departed (All Souls' Day), Ash Wednesday, and the days of Holy Week" (GIRM, no. 374). Within the limits of liturgical law and the calendar, the diocesan bishop may direct that an appropriate Mass be said for a special occasion or grant permission for a broader use. More detailed instructions are given in the GIRM, nos. 368-377.

The Scripture readings in these Masses can be taken from either the usual weekday Lectionary (to preserve the *lectio continua*) or from the selection of readings for the particular special Mass (to draw

the faithful deeper into the purpose for which the Mass is chosen), found in volume IV of the Lectionary for Mass.

The Liturgy of the Hours does not have texts specifically created to be votive Offices, but it provides for the various Offices to be used in that way “for a public cause or out of devotion” (see General Instruction of the Liturgy of the Hours [GILH], nos. 245, 252; Liturgy of the Hours, appendix III). It is also possible to use the existing Office of the day, but supplemented with an alternate reading drawn from appropriate selections in volume IV of the Lectionary for Mass (see GILH, no. 46), and perhaps adding particular intentions for the specific occasion (see GILH, no. 188). To conclude a votive Office, a prayer from appendix III of the Liturgy of the Hours could be used; note that those prayers have new translations in the Roman Missal which are found among the Prayers for Various Needs. Other options for “customizing” an Office in particular circumstances are found in the GILH, nos. 246-252.

### *Christian Persecution*

Violence and destruction wrought by the so-called “Islamic State” militants, along with associated terrorist acts in Africa, have resulted in the death of many Christians and the dispossession of their property. In addition, ongoing difficulties in the Holy Land have led to the dispersion of the Christian community there. For any given celebration, the most appropriate Mass formulary is to be chosen with an eye toward the specific intention the gathered community wishes to pray for. The Mass “For Persecuted Christians” (no. 19) can be used in general circumstances involving Christian persecution. Other choices include:

- Praying for an end to war and strife – the Mass “For the Preservation of Peace and Justice” (no. 30) or the Mass “In Time of War or Civil Disturbance” (no. 31)
- Praying for enemies and those who persecute the innocent – the Mass “For Our Oppressors” (no. 42)
- Praying for those held prisoner/hostage by terrorist or enemy forces – the Mass “For Those Held in Captivity” (no. 43) or the Mass “For Those Held in Prison” (no. 44)

### *Migrants and Refugees*

Throughout 2015, the continent of Europe has received large numbers of migrants and refugees as a result of Middle Eastern and African conflicts. In addition, the migration of persons into the United States from Mexico and Central America is ongoing, in some cases due to violence in Latin America, and in others due to the search for economic opportunities in the U.S. The Mass “For Refugees and Exiles” (no. 32) is most appropriate for general use in these circumstances. Other possibilities include:

- Praying for improved conditions in the homelands of refugees – the Mass “For the Progress of Peoples” (no. 29) or the Mass “For the Preservation of Peace and Justice” (no. 30)
- Praying for those refugees who seek humanitarian assistance, especially with food, water, etc. – the Mass “In Time of Famine or for Those Suffering Hunger” (no. 33; formulary A is most appropriate)

### *Care of Creation*

The terrible effects of damage to the environment have been known for some time, and the Holy Father has now renewed the Church’s attention toward reversing that damage and working for an integral ecology. Likewise, there are any number of calamities – local, national, and global – caused by weather and geologic forces. Prayer is always a key component in addressing these issues, along with humanitarian assistance and other actions of social justice. Although the Missal does not provide any specific Mass formularies focusing on the environment, the most appropriate one that can be used might be the Mass “For the Sanctification of Human Labor” (no. 26; see especially the second Collect of formulary A). This formulary requires the use of Preface V of the Sundays in Ordinary Time, entitled

simply “Creation.” The preface speaks eloquently of God’s creation of the world, and the need of humanity to praise God by caring for that creation. Other formularies are:


- Praying during the planting and harvesting of crops – the Mass “At Seedtime” (no. 27) or the Mass “After the Harvest” (no. 28)
- Praying for overall good weather – the Mass “For Fine Weather” (no. 36)
- Praying for divine assistance during an emergency – the Mass “In Time of Earthquake” (no. 34), the Mass “For Rain” (no. 35), or the Mass “For an End to Storms” (no. 37)

(A Collect only is provided for the last four suggested formularies; other antiphons and prayers may be drawn either from the Mass “In Any Need” [no. 48] or the usual Mass of the day.)










**Conclusion**

“The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ” (*Gaudium et Spes*, no. 1). Since the liturgy is a privileged place to entreat God for his mercy and his assistance in caring for the earth, for the stranger in our midst, and for those who seek to harm us, more frequent use of the Church’s special prayers can only help all concerned to work more fervently for a world of justice and of peace.

**YEAR OF MERCY**



The following parishes in the Diocese of Davenport are designated pilgrimage sites for the Year of Mercy:

 Jesus Christ, Prince of Peace 1165 LaMerle Wynn Drive Clinton, Iowa 52732	 St. Anthony Church 417 North Main Street Davenport, Iowa 52801	 St. Mary Church 726 218th Place Pella, Iowa 50219
 St. Mary Church 208 Short Street Nichols, Iowa 52766	 Sacred Heart Cathedral 423 East 10th Street Davenport, Iowa 52803	 St. Mary Church 224 East Jefferson Street Iowa City, Iowa 52245
 St. Mathias Church 215 West 9th Street Maquokette, Iowa 52761	 St. Paul Church 908 North 4th Street Burlington, Iowa 52601	 St. Mary of the Visitation 216 North Court Street Ottawa, Iowa 52501

“I wish that the Jubilee Indulgence may reach each one as a genuine experience of God’s mercy, which comes to meet each person in the Face of the Father who welcomes and forgives, forgetting completely the sin committed. To experience and obtain the Indulgence, the faithful are called to make a brief pilgrimage to the Holy Door, open in every Cathedral or in the churches designated by the Diocesan Bishop, and in the four Papal Basilicas in Rome, as a sign of the deep desire for true conversion.”  
-Pope Francis

For more information please visit: <http://www.davenportdiocese.org/YearOfMercy.htm>

Posters for the Year of Mercy featuring the nine pilgrimage churches across the diocese were distributed at the November Clergy Overnighter. Call or e-mail if you need one for your church, religious house, or school.

New information on the website includes a listing of the specific jubilee celebrations in Rome – along with a collection of intercessions keyed to those celebrations. Visit the webpage or access the intercessions directly: <http://www.davenportdiocese.org/lit/liturgylibrary/Temporary/YearOfMercy/litJubileeCalendar-Intercessions-Bilingual.pdf>.

The Archdiocese of Milwaukee has produced another hymn for the Year of Mercy – “The Face of the Father’s Mercy”. The hymn (score, mp3) and information on how to contact the composer for permission to use the hymn is now posted on the website.

A link to resources from the Springfield (IL) diocese has also been added... there are some helpful materials there for the Advent and Christmas Seasons.

Consider different responses to the intercession in the Prayer of the Faithful, for example:

- ...Let us pray to the Lord: R. Lord, have mercy. (or *Kyrie, eleison.*)
- ...Lord, in your mercy: R. Hear our prayer.

Please see below for the Year of Mercy events scheduled for December.

**RESOURCE: HOMILETIC DIRECTORY**

Summary §§57-77

The *Directory* next covers the Sundays of Lent, focusing on the Gospels. The Gospel reading on the First Sunday of Lent recounts the temptation of Jesus in the desert—a story echoed on our Lenten journey and in the history of Israel (#58-59). The *Directory* points out that the “language of the Preface is a bridge between Scripture and Eucharist” – which may offer the preacher a way to connect Word and Sacrament. The *Directory* also rightly points out that the focus of our preaching is not history but Christ’s real and abiding presence in the Church, and his victory over temptation and death in which we share, and the celebration of which at Easter is already being pointed to at the start of Lent (#60-63).

“The Gospel on the Second Sunday of Lent is always the account of the Transfiguration” (#64). The *Directory* mentions that this story points out that “cross and glory belong together” and again points out that the words of the Preface provide an excellent summary of the mystery being celebrated (#65). A connection to the sacraments of initiation is also made: just as Jesus is in solidarity with us when it comes to temptation we, baptized into his death and resurrection, will be one with him in glory (#67). Connections are also made to the other proper texts of the day (#68).

The Cycle A readings for the Third, Fourth, and Fifth Sundays of Lent are emphasized because of their importance in regard to initiation. “The association of the themes of water, light, and life with baptism are quite evident; by means of these biblical passages and the prayers of the liturgy, the Church is leading her elect toward initiation at Easter” (#69). The *Directory* rightly stresses that the faithful and those to be initiated travel Lent together (#70)—the faithful helping to prepare the elect and, though not explicitly mentioned, the elect encouraging the rest of us by their example.

Finally, the *Directory* reminds us that the homily on Palm/Passion Sunday should be brief, a daunting task given “the many theological and emotional elements of this day” (#77). It is suggested that the homilist focus on the hymn from Philippians, “which admirably summarizes the whole Paschal Mystery” (#77)—the mystery into which we are to be plunged even more deeply as Holy Week unfolds.

Response

This section of the *Directory* offers some very helpful insights. First, connections are made between the gospels and the liturgical texts (prefaces, propers, ritual prayers associated with the Scrutinies) which can be fruitfully mined by the preacher in order to better ensure that the homily helps lead the assembly to the Table and deeper into the mysteries of Lent. Second, the Lenten readings are spoken of in terms of a trajectory towards Easter, for both the faithful and those to be baptized. We are all heading to the font—some for the first time, some to renew their baptismal commitment, for we all journey through the deserts of sin, ignorance, and death (#69).

For those who want to delve deeper into possible relationships between the readings and liturgical texts, I recommend the 3-volume series by Gueric DeBona, published by Liturgical Press: *Between the Ambo and the Altar: Biblical Preaching and the Roman Missal* (Years A, B, and C).

See: <https://litpress.org/Products/3563/Between-the-Ambo-and-the-Altar-ThreeVolume-Paperback-Set> for details.

**UPCOMING EVENTS**

See the Liturgy Events webpage at: <http://www.davenportdiocese.org/lit/litevents.htm>.

DIOCESAN LITURGIES

Celebrating the Year of Mercy

Dec 7: GRINNELL DEANERY: Bishop celebrates opening liturgy at Sacred Heart, Newton (7:00pm)

Dec 8: Bishop celebrates opening liturgy at Sacred Heart Cathedral (5:30pm)

Dec 13: Holy Year Door opened at Sacred Heart Cathedral (9:00am)

DAVENPORT DEANERY: Communal Penance Liturgy at Sacred Heart Cathedral (3:00pm)

Dec 14: IOWA CITY DEANERY: Communal Penance Liturgy at St. Patrick in Iowa City (7:00pm)

ADVENT TAIZÉ PRAYER WITH DAVID HAAS

Date/Time: Wednesday, December 16, at 6:30 pm

Location: Our Lady of the Prairie Retreat Center  
2664 145th Avenue  
Wheatland IA 52777-9670

Taizé is an ecumenical movement, drawing Christians of all denominations together in unified and compassionate prayer. All people of faith are invited to participate. Pre-registration encouraged. No fee. To register please call: 563-336-8414.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

Youth and Liturgical Music Ministry: February 27, 2016

Clarke University and the Archdiocesan Office of Worship announce a conference for Teens in Liturgical Music: A Conference for Parish Mentors and Teens, Saturday, February 27, 2016. Check in will be 8:30 a.m. and the conference will be 9:00 – 4:00 at Clarke University. Parish music directors will bring teen (and adult) musicians who play brass instruments, flute oboe and clarinet, guitars, and piano organ for the instrumental breakout sessions in liturgical music. Small choirs will meet and read through music for two part choirs and three part choirs. There will be coaching for cantors. Clarke University professors and guests will lead the breakout sessions and there will be an inspiring presentation by national speaker, Rachelle Kramer, chair of the NPM Youth section. The final event is a concert by all the participants who bring their instruments and vocal skills. Register or download a flyer at [www.clarke.edu/tilm](http://www.clarke.edu/tilm).

Two Presentations/Workshops by Dan Schutte: April 8-9, 2016

**HERE I AM, LORD: LIVING THE VOCATION OF OUR BAPTISM**

Saying “yes” to God is something we continue to do all through our lives, a vocation we all share as children of God. An evening of praying, singing and reflecting on God’s call with a listening heart is a perfect way to remind ourselves of God’s ever-presence in our lives. Concert at Christ the King Chapel, St. Ambrose University with proceeds to benefit the Benet House Scholarship Fund. Fri. Apr. 8, 7 pm; Fee: \$20; Free to SAU students; \$5/other students with student ID.

**MASS OF CHRIST THE SAVIOR WORKSHOP**

The celebration of Eucharist is at the center of your parish’s communal life. As the Church enters more fully into the New Evangelization, it’s a perfect time to focus attention on how we can more fully enter into the prayer of the Mass. Dan’s musical setting of the revised texts of the Roman Missal Third Edition is fast becoming the standard sung in parishes. Hear Dan speak about the process he engaged in writing this music and learn how to engage your community more fully in the singing. Workshop at Christ the King Chapel, St. Ambrose University. Sat. Apr. 9, 8 am (Registration) 8:30 am –12 pm; Fee: \$25; Register for both events: \$40. Free to SAU students; \$5/other students with student ID.

Music Suggestions for Advent, Christmas, Winter Ordinary Time

Due to lack of interest, the previously scheduled music workshops have been cancelled. So, we will take the opportunity to present suggestions for seasonal music here – courtesy of Patti McTaggart. Do you have any suggestions? Send them along....

<b>For the Assembly</b>	<b>OCP</b>	<b>GIA</b>	<b>WLP</b>
<b>Advent</b>	<i>Alleluia! Hurry the Lord is Near</i> - Ernest Sands <i>Come, Lord Jesus</i> - M.D. Ridge	<i>People of the Night</i> - David Haas <i>Come to Set Us Free</i> - Bernadette Farrell	<i>My Soul is Longing for Your Peace</i> - Lucien Deiss <i>Come, Lord of Life</i> - Jack Miffleton
<b>Christmas</b>	<i>Wake From Your Sleep</i> - Dan Schutte <i>Night of Silence / Silent Night</i> - Daniel Kantor	<i>Infant Holy/Silent Night</i> - Marty Haugen <i>The Tiny Child From Bethlehem Came</i> - Marty Haugen <i>Child of Mercy</i> - David Haas	<i>Holy Day, Christmas Day</i> -Rev. James Marchionda <i>Hail the Christmas Morn</i> - Richard B. Rosewall
<b>Ordinary Time</b>	<i>Spirit and Grace</i> - Ricky Manalo <i>I Will Always Thank the Lord</i> - Scott Soper	<i>Come, Host of Heaven's High Dwelling Place</i> - John Bell <i>You Are the Voice</i> - David Haas	<i>Make Us True Servants (Slane)</i> - Susan Wentz

<b>Music for SATB Choirs</b>	
<b>Advent</b>	<i>Bring Us Peace</i> (Craig Courtney, Beckenhorst Press)
<b>Christmas</b>	<i>Christmas Chant and Processional</i> (John Purifoy, Brookfield Press) <i>Is There Room?</i> (Chris Machen) <i>Sing, Noel, Sing Halleluia!</i> (Michael W. Smith, SmittyFly Music) <i>Still, Still, Still</i> (Norman Luboff, Walton Music) <i>Christmas Lullaby</i> (Joe Mattingly, WLP)
<b>Ordinary Time</b>	<i>Come, Be Fed</i> (Ruth Elaine Schram, Brookfield Press) <i>A Jubilant Song</i> (Alan Pote, Hope Publishing)

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 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 “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 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 (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 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 Rite of Election will be celebrated at Sacred Heart Cathedral (Davenport) on February 14 (First Sunday of Lent) beginning at 3:00 p.m. and again at St. Mary of the Visitation (Ottumwa) on February 21 (2<sup>nd</sup> Sunday of Lent), also 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 2016 *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

#### 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 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.

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 [4<sup>th</sup>], 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 [4<sup>th</sup>], 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/lit/liturgylibrary/Calendar/litRespecting%20JudaismJewishTraditions-LentTriduum.pdf>

Other resources at: <http://www.davenportdiocese.org/lit/litpreach.htm#AntiJudaism>.

(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](http://www.arlingtondiocese.org/vocations/voc_intercessions.aspx)

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

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

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

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

(5) 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>

(6) See also our website for prayer resources in times of crisis:

<http://www.davenportdiocese.org/lit/litlibrary.htm#Prayers>

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Phone: 563-888-4220

E-Mail: [hoefling@davenportdiocese.org](mailto:hoefling@davenportdiocese.org)