

LITURGYNOTES

"Good celebrations foster and nourish faith. Poor celebrations weaken and destroy it."

December 2024

Diocese of Davenport

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CALENDAR FOR THIS MONTH

- **1: First Sunday of Advent;** new liturgical year begins
- **9: Solemnity of the Immaculate Conception of the Blessed Virgin Mary. Holy Day of Obligation.**
- **12: Feast of Our Lady of Guadalupe**
- **25: Solemnity of the Nativity of the Lord**
- **December 29: Feast of the Holy Family; Opening of the Jubilee Year around the world**

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EUCCHARISTIC REVIVAL

<https://www.davenportdiocese.org/liturgy/eucharistic-revival>

Following the Eucharistic Congress, we are now entering into the "Missionary Year" of the Revival. Please see our diocesan page: <https://www.davenportdiocese.org/missionary-year-2024-2025>.

As part of that year, there will be a national pilgrimage from Indianapolis to Los Angeles, arriving on Corpus Christi. Please see: <https://www.eucharisticpilgrimage.org/>.



Please know that Bishop Walsh has given permission for the Pilgrimage to pass through our diocese on May 21-23, 2025!

Specifics will be shared as soon as they become available. We'll be needing lots of help!

NEWS & NOTICES

NEW LITURGICAL BOOKS: FORMATION OPPORTUNITIES

Formation: OCIA

We've invited Liturgy Training Publications to offer a series of formation sessions as we prepare to implement the new translation of the *Order of Christian Initiation of Adults (OCIA)*. These opportunities are being co-sponsored by the Office of Liturgy and the Office of Faith Formation. Two virtual sessions will be offered in January at no cost to participants.

Unfortunately, the November in-person workshops had to be canceled. They have been rescheduled for **Saturday, February 1** (at St. Mary in Pella; 930am-1230pm with lunch to follow) and **Sunday, February 2** (at St. Patrick in Iowa City; 2-5pm with dinner to follow). The topic is: "The New Translation of the OCIA: An Opportunity to Re-envision Catechumenal Ministry."

The workshop is intended for clergy and for OCIA team leaders and members. In addition to surveying the changes in the OCIA ritual text, the Christian initiation ministry coordinators, teams, and catechists will assess their current practice of ministry and be inspired to take a renewed approach.

In addition, virtual sessions will also be offered in January:

On the evening of **Thursday, January 23**, we will offer a 90-minute version of the live workshop in both English and Spanish. The two sessions will run simultaneously from 7:00pm to 8:30pm.

In addition, during the afternoon of **Tuesday, January 21** (1:30pm-3:00pm), we will offer a special virtual session for clergy: “Preparing for the OCIA: Changes in Translation, Opportunities for Renewal.” In this workshop, clergy will have the chance to examine the newly translated ritual text and consider the ways they can implement the vision of the OCIA throughout all parish life, thus renewing the life-giving fire of the catechumenate.

REGISTRATION: <https://www.davenportdiocese.org/ocia-workshops>

Formation: HCWEMOM

Our article series in the *Messenger* is now complete! Please see <https://www.davenportdiocese.org/news/holy-communion-and-worship-of-the-eucharistic-mystery-outside-mass> to access them.

We’ve also recorded a series of brief videos based on those articles. Here are the links; they will be available for viewing until the new year:

Session 1 – Introduction: <https://youtu.be/4qBB4L-4V6E>

Session 2 – Communion Outside Mass: <https://youtu.be/Y7bY6BGi6tA>

Session 3 – Communion to the Sick and Dying: <https://youtu.be/TCcjlhlCC5w>

Session 4, Part 1 – Exposition, Adoration, Benediction: <https://youtu.be/4ioVNBllJqQ>

Session 4, Part 2 – Eucharistic Processions and Congresses; Additional Texts: <https://youtu.be/TzYIW2UcXXQ>

LITURGICAL CALENDAR: THIS MONTH

December

- December 1: First Sunday of Advent; new liturgical year begins
- December 9: Solemnity of the Immaculate Conception of the Blessed Virgin Mary. Holy Day of Obligation. When December 8 falls on a Sunday, the Solemnity of the Immaculate Conception is moved to Monday, December 9. In the past, when this happened, the obligation was abrogated. That is no longer the case. Ritual Masses (i.e., marriage, confirmation) and funeral Masses are prohibited, though a marriage or funeral may be celebrated outside of Mass using the texts from the Order of Celebrating Matrimony and the Order of Christian Funerals. See below.
- December 12: Feast of Our Lady of Guadalupe
- December 25: Solemnity of the Nativity of the Lord (see below)
- December 29: Feast of the Holy Family; Opening of the Jubilee Year around the world (see box below)

December 8-9

The liturgies over the 8th and 9th are celebrated as follows:

	Morning Prayer	Mass before 4pm	Mass after 4pm	Evening Prayer
Sunday, December 8	2 nd Sunday of Advent	2 nd Sunday of Advent		EP II of 2 nd Sunday of Advent
Monday, December 9	Immaculate Conception	Immaculate Conception		EP II of Immaculate Conception

Yes, the USCCB calendar and Ordo say that there is no obligation this year. And, when these were prepared, that was true. But the USCCB asked the Vatican to clarify the rules around the obligation when the solemnity is moved to the 9th, and in October they did let us know that the obligation DOES remain. So, as a result, there are two obligations which must be met: for the Sunday and for the Holy Day. So, this year, the obligations for the 2nd Sunday of Advent and for the Immaculate Conception may be met as follows:

Second Sunday of Advent	Immaculate Conception
Obligation may be fulfilled from the evening (after 4pm) of Saturday, December 7 and throughout Sunday, December 8	Obligation may be fulfilled from the evening (after 4pm) of Sunday, December 8 and throughout Monday, December 9
Obligation may be fulfilled at: <ul style="list-style-type: none">• Any evening Mass (after 4pm) on December 7• Any Mass on December 8	Obligation may be fulfilled at: <ul style="list-style-type: none">• Any evening Mass (after 4pm) on December 8• Any Mass on December 9

NOTE: This has *no effect* on other Holy Days. The USA’s complementary norm for canon 1246, §2 *remains in force*: “Whenever January 1, the solemnity of Mary, Mother of God, or August 15, the solemnity of the Assumption, or November 1, the solemnity of All Saints, falls on a Saturday or on a Monday, the precept to attend Mass is abrogated.”

December 24-25, 2024

The Missal has five different Masses for Christmas Eve and Christmas Day. The Mass for December 24 is the proper text for Masses in the morning of December 24. The proper text for Masses in the evening (= after 4 p.m.) of December 24 is the Christmas – Vigil Mass. The texts for Christmas – Mass during the Night are to be used for Masses beginning “at night,” preferably on or around midnight between December 24 and 25. The proper texts for the first Mass in the morning of December 25 are those for Christmas – Mass at Dawn. Later Masses on December 25 should use the texts for Christmas – Mass during the Day. The Mass during the Night may be preceded by a more prolonged vigil, taken from the Office of Readings (see the General Instruction of the Liturgy of the Hours #71-73, 98, 215). This extended vigil is the preferred time for the blessing of the crèche (Book of Blessings, ch. 48, §1542-44).

The Lectionary for Mass provides 4 sets of readings for Christmas: the Vigil, the Mass at Night, the Mass at Dawn, and the Mass during the Day. It is strongly recommended that the readings be used as assigned, in particular that the Vigil readings be used at the Vigil. That being said, based on pastoral need, and acknowledging that the Mass that any person attends will be “their” Christmas Mass, the *Homiletic Directory* (#110) allows for the use of any of the 4 sets of readings at any of the four Masses.

On December 25, Ritual Masses (i.e., marriage, confirmation) and funeral Masses are prohibited. A marriage or funeral may be celebrated outside of Mass using the texts from the Rite of Marriage or the Order of Christian Funerals.

Jubilee Year 2025 (<https://www.iubilaeum2025.va/en.html>) (<https://www.usccb.org/committees/jubilee-2025>)

The Holy Year will open at the Vatican on December 24, when the holy Father will open the Holy Doors at St. Peter’s Basilica. Cathedrals around the world will inaugurate the Holy Year on the Feast of the Holy Family, December 29.

In our diocese, weather permitting, we will gather at St. Anthony Church in Davenport at 2pm, celebrate the special opening rites there, process to the Cathedral, and celebrate Mass there. The liturgy will be followed by a reception.

Diocesan information will be posted at: <https://www.davenportdiocese.org/liturgy#Jubilee2025>. For example, cards with the Jubilee Prayer are available for download there (bilingual English/Spanish and English/Vietnamese).

The Vatican has released a special Mass for the Holy Year, which is posted on the USCCB website:
[USCCB.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/mass-for-the-holy-year](https://www.usccb.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/mass-for-the-holy-year)

LITURGICAL CALENDAR: NEXT MONTH

January

- January 1 – Solemnity of Mary, Mother of God – Holy Day of Obligation; Ritual Masses (i.e., marriage, confirmation) and funeral Masses are prohibited. A marriage or funeral may be celebrated outside of Mass using the texts from the Rite of Marriage or the Order of Christian Funerals.
- January 5 – Solemnity of the Epiphany of the Lord
- January 12 – Feast of the Baptism of the Lord
- January 18-25 – Week of Prayer for Christian Unity
<http://www.christianunity.va/content/unitacristiani/en/news/2024/2024-05-20-wpcu-2025.html>
<https://www.atonementfriars.org/2025-week-of-prayer-theme-announced-do-you-believe/>
- January 22 – Day of Prayer for the Legal Protection of Unborn Children
<https://www.usccb.org/january-22>
- January 26 – Sunday of the Word of God
<https://www.usccb.org/committees/divine-worship/sunday-word-god>

LITURGICAL CALENDAR: LOOKING AHEAD

FEBRUARY

- February 2 – Feast of the Presentation of the Lord (see Missal for procession options and blessing of candles)
World Day of Prayer for Consecrated Life
<https://www.usccb.org/committees/clergy-consecrated-life-vocations/world-day-consecrated-life>
National Day of Prayer for the African-American Family
<https://www.usccb.org/committees/african-american-affairs/national-day-prayer-african-american-family>
- February 8 – World Day of Prayer and Awareness against Human Trafficking
<https://www.usccb.org/committees/administrative/february-8th-international-day-prayer-and-awareness-against-human>
- February 7-14: National Marriage Week / February 9 – World Marriage Day
<https://wwme.org/community/sponsored-events/world-marriage-day/> and
<https://www.usccb.org/topics/marriage-and-family-life-ministries/national-marriage-week>
- February 11 – World Day of the Sick
<https://www.chausa.org/prayers/world-day-of-the-sick> and <https://www.nacc.org/resources/spirituality-and-prayer-resources/world-day-of-the-sick/>
- February 15 – registrations for the Rite of Election are due (please see below)
- February 20 – World Day of Social Justice

LENT / TRIDUUM / EASTER 2025

- *Ash Wednesday* will fall on March 5, 2025.
- The *Rite of Election* is scheduled for March 9, the 1st Sunday of Lent.
- The *Chrism Mass* is tentatively scheduled for April 14, the Monday of Holy Week.
- The *Triduum* falls on Thursday, April 17 through Sunday, April 20 – with the Easter Vigil falling on the night of Saturday, April 19. On that night, sunset is at ~7:45 pm. In order to insure sufficient darkness, at least 45 minutes (preferably one hour) should elapse after sunset before the Vigil may begin. Therefore, the earliest that the Vigil may begin is 8:30 pm CDT, preferably 8:45 pm.

THE ORDER OF CHRISTIAN INITIATION OF ADULTS

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

OCIA: THE PERIOD OF PURIFICATION

As the name implies, the *Order* 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 OCIA # 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 OCIA #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). Typically, 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” (OCIA #20). However, in our diocese, pastors and those like them have the faculty delegated to them by the bishop. The faculty may not be subdelegated. All others must request the faculty from the bishop.

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
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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.

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—to be celebrated as part of the combined diocesan rites this year (for the rite alone, see OCIA #446-458). 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 OCIA #459-63).

The Rite of Election & Call to Continuing Conversion in our Diocese

See below for the dates/times for the celebration of these liturgies. 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 yet 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 OCIA

(See the *Code of Canon Law* cc.882-888; OCIA 216, 481; *Priest Faculties for the Diocese of Davenport*)

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>

LiturgyNotes – Dec 2024

"The Eucharist commits us to the poor" (CCC #1397).

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 OCIA # 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).

UPCOMING EVENTS: DIOCESAN LITURGIES

DECEMBER 29: OPENING OF THE JUBILEE YEAR



Bishop Walsh will celebrate the opening of the Jubilee Year with a special liturgy beginning at St. Anthony Church in Davenport at 2pm. Those who wish will then process (weather permitting) to Sacred Heart Cathedral, where Mass will be celebrated. We will end the day with time for visiting and enjoying some light refreshments. We'll provide any additional details here next month.

Priests who wish to concelebrate, and deacons who wish to vest, are asked to let Deacon Agnoli know at agnoli@davenportdiocese.org. Likewise, if pastors know that a group will be coming from their parish, please do let us know so we can plan accordingly.

RITE OF ELECTION & CALL TO CONTINUING CONVERSION

This year we will be celebrating the combined rites twice on the First Sunday of Lent (March 9, 2025). Bishop Walsh will preside at a bilingual (English and Spanish) liturgy at St. Mary's in Ottumwa. He has designated Fr. Thom Hennen to preside at the rites at the Cathedral. Both celebrations will begin at 2pm, and will be celebrated within Mass. We hope to be able to dismiss the catechumens (not the candidates) for a period of reflection. A reception will follow. Please don't forget that parishes ought to celebrate the Rite of Sending at Mass either Saturday evening or Sunday morning.

For more information or to register for the rites, please visit: <https://www.davenportdiocese.org/rite-of-election>.

Survey Results

Thank you to all who took part in our survey regarding how we've been celebrating the Rite of Election the past few years. The Diocesan Liturgical Commission reviewed those results and shared them with Bishop Walsh. Based on those

results, as well as on his own pastoral priorities, Bishop Walsh has elected to celebrate the Combined Rites as described above.

As you can see from the summary of the results here, that coincides quite well with the priorities that the survey surfaced:

RESULTS OF SURVEY: 26 Responses (21 parishes)

Ministry

Time in OCIA Ministry

OCIA Team Member	3	>20 years	10
OCIA Coordinator	10	16-20	2
Pastor	7	10-15	6
Deacon	4	6-10	4
Other	2	1-5	4

Experience

Attended once; did not stay the entire day.	2
Attended once; stayed the entire day.	3
Have attended more than once; did not stay the entire day.	1
Have attended more than once; stayed the entire day.	10
I have not attended, but my parish has.	3
Neither I nor my parish have attended.	7

Rite Preferred

Mass?

No Preference	5	No Preference	2
Rite of Election only	5	Within Mass	17
Combined Rites	16	Outside Mass	7

Extended Gathering or Stand Alone?

Time: 1st Sunday of Lent

No Preference	1	Sat night	4
Extended Gathering	11	Sunday AM	12
Stand Alone	14	Sunday PM	16 (1 “early afternoon”)

Where?

At one central location (for example, St. Patrick in Iowa City)	5
At the cathedral and at another site (for example, St. Mary in Ottumwa)	10
At the cathedral only	6
No preference	2
Other	3

UPCOMING EVENTS: FORMATION OPPORTUNITIES

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

SUNDAY OF THE WORD OF GOD – JANUARY 26, 2025

The Church observes the 3rd Sunday in Ordinary Time as the Sunday of the Word of God. Since its inception, our diocese has kept this celebration by offering an afternoon of reflection on the scriptures. This year, we will explore the theme of Jubilee and how it intersects with our diocesan synodal focus: youth and family engagement. The title of our afternoon of reflection is: **“Jubilee: Biblical Roots and Implications for the Family.”** Our presenters will be Rev. Dr. Matthew Coomber and Dr. Ella Johnson, both from the St. Ambrose theology faculty.

We will meet in-person and via zoom from 1 to 3:30 in the afternoon. For more information, or to register for our session, please visit: <https://www.davenportdiocese.org/sunday-of-the-word-of-god>.

NOTRE DAME PREACHING CONFERENCE: JUNE 16-18, 2025

Mark your calendar! Dates are set for another major preaching conference at Notre Dame, June 16-18, 2025. Tentative theme: *“‘Amen I Say to You’: Substance and Urgency in Preaching.”*

LITURGY PREPARATION

LITURGICAL CALENDAR

The 2024-2025 Diocesan Liturgical Calendar (updated) is now available at:
<https://www.davenportdiocese.org/documents/2024/9/LiturgicalCalendar2025.pdf>

FDLC Annual Resources for Advent and Christmastime

Once again, the Federation of Diocesan Liturgical Commissions (FDLC) is making available their annual liturgical preparation aid for the seasons of Advent and Christmas. Available in both English and Spanish, It contains:

- Information about the Jubilee Year of Hope
- The Order of Reconciling Several Penitents with Individual Confession and Absolution (with Sample Examination of Conscience, Sample Readings, Sample Penances, and Music Suggestions)
- Liturgical Calendar Advisories for the Seasons of Advent and Christmas
- The Lectionary for Mass – Year C
- The Nativity of Our Lord Jesus Christ and the Announcement of Easter and the Moveable Feasts (to be sung on the Solemnity of the Epiphany)

These resources are posted on our website (<https://www.davenportdiocese.org/liturgical-seasons#AdventChristmas>) and on the FDLC website (<https://fdlc.org/2024/11/2024-advent-christmas-liturgical-preparation-aid/>).

Lent Fast and Abstinence

FAST—Ash Wednesday and Good Friday are days of fast. On days of fast, one full meal and two lesser meals are allowed. Eating between meals is not permitted. Catholics between the ages of 18 and 59 (60th birthday) are bound to fast.

ABSTINENCE—Ash Wednesday and all of the Fridays of Lent are also days of abstinence. On days of abstinence, meat may not be taken. The law of abstinence binds all Catholics fourteen years of age or older. If members of the Faithful are unable to observe the fast and abstinence regulations because of ill health or other reasons, they are urged to practice other forms of penance and self-denial suitable to their condition.

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 OCIA.

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 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).”

Regarding Ash Wednesday

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.

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).

RESOURCES FOR THE UNIVERSAL PRAYER

(1) Synod on Synodality

<https://www.davenportdiocese.org/synod-2023>

(2) Eucharistic Revival

English: <https://www.davenportdiocese.org/documents/2022/9/General%20Intercessions%20ENGLISH%20-%20National%20Eucharistic%20Revival.pdf>

Spanish: <https://www.davenportdiocese.org/documents/2022/11/General%20Intercessions%20SPANISH%20-%20National%20Eucharistic%20Revival.pdf>

(3) The Center for Liturgy (general intercessions for Sundays)

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

(4) 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> (archive from 2011-2020)



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