

Dear companions at the Table,

With this issue of the *LiturgyNotes*, I would like to thank Deacon Bob McCoy for his over 5-years of service on the Diocesan Liturgical Commission. At our last meeting, Deacon Bob expressed his desire to retire from the Commission and his request was granted by Bishop Amos. His love for the prayer and people of the Church is evident, and the wisdom and experience which he brought to our deliberations and discussions will be missed. Thank you, Bob.

In order to foster better communication and collaboration with the Hispanic Ministry Vicariate, Father Bernie Weir will be joining us on the Commission. I am grateful for his willingness to serve in this capacity and am looking forward to our working together.

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FOR YOUR INFORMATION...

LENTEN 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 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.

RESOURCE

R. Kevin Seasolz, OSB, monk of St. John's Abbey and long-time editor of *Worship*, has recently published a new book entitled, *God's Gift Giving: In Christ and Through the Spirit* (Continuum, 2007). This book is a profound and reflective exploration of the themes of gift and sacrifice, eucharist and sacrament. I had Fr. Kevin as a professor at St. John's, and the depth of both his theological knowledge and his spiritual wisdom never ceased to amaze me. This work does him credit; I could almost imagine myself in class with him again. If you are looking for Lenten reading, or for a deeper and challenging understanding of what it means to be a Eucharistic people, you need look no further.

"SING TO THE LORD" (PART 8)

The Bishops remind us that we need to pay careful attention to the "generation, transmission, and reception" of sound in our churches (101). The acoustics of a space should foster the sense that one's voice is joined to the community's; a space that deadens sound (for example, by over-use

of sound-absorbing materials such as carpeting, porous ceiling tiles, and padded pews) is not suitable for the liturgy and can lead to an over-dependence on expensive electronic amplification (102-104). The ideal is a space which naturally supports sound in which “acoustic instruments and choirs generally need no amplification” (104). Therefore, as reflected in our diocesan policies, whenever a church is being built or renovated a specialist in acoustics should be consulted.

Next time: Copyrights and Participation Aids

Our discussion of *Sing to the Lord* (available at: <http://www.usccb.org/liturgy/SingToTheLord.pdf>) will continue next month.

THE NEW ROMAN MISSAL

Nothing new to report this month!

UPCOMING EVENTS

DIOCESAN LITURGIES

The Rite of Election and Call to Continuing Conversion

The Rite will be celebrated at Sacred Heart Cathedral in Davenport at 3PM and 6PM on Sunday, March 1 and again at St. Mary’s in Ottumwa at 3PM on March 8.

The Chrism Mass

The Chrism Mass will be celebrated at Sacred Heart Cathedral, Davenport, on Monday, March 30, at 5:00 p.m. I would ask that we all encourage the members of our parishes—especially those in the RCIA or preparing for Confirmation—to attend this beautiful and important liturgy. Information on “ordering” oils will be sent to priests/parishes in the near future.

The Care and Reception of the Sacred Oils

Only the Sacred Oils blessed at the Chrism Mass are to be used in the following year. The new oils are to be received by the parish on Holy Thursday, and the old oils are to be disposed of properly.

How are the oils to be received?

A rite for the Reception of the Holy Oils Blessed at the Chrism Mass can be found at the USCCB’s website: <http://www.usccb.org/liturgy/holyoils.shtml>. The oils are presented as part of the procession of the gifts, before the bread and wine. The presentation can be accompanied by words of explanation followed by a sung response.

How are the oils to be disposed of reverently?

The Sacred Oils from the past year are to be burned—either in an oil-burning sanctuary light or in another oil lamp in the church, or in the new fire at the Easter Vigil. If such burning is not possible, the oils may be buried in the ground in a place that is unlikely to be disturbed.

What if we run out of oil during the year?

In the first place, there is no reason to anticipate that a parish would ever be without the Oil of Catechumens or Oil of the Sick: the priest may always bless oil for a particular celebration (note: such oil is not to be “stored” like oil blessed at the Chrism Mass; it is disposed of after the rite for which it was blessed in the manner described above). The Bishop will always bring chrism for confirmation, so having a sufficient supply of that oil should not be a problem.

What if there is a real emergency?

As mentioned above, it is the intention of the Church that the Sacred Oils are to be replaced each year with a fresh supply blessed at the Chrism Mass. Therefore, there really should be no recourse to “old oils” that are kept around. If for some reason oils from the previous year are available, they may validly (but not licitly) be used in a true emergency. In extreme situations, more oil may validly (though not licitly) be added to the blessed oil to increase its volume—as long as the unblessed oil makes up less than 50% of the resulting mixture. However, this should not be done except in necessity (and not, for example, just to increase the amount of oil in the vessel for the sake of appearance). The provision applies to all three oils.

Bottom line: replace the oils; bless more for particular rites if needed; don’t plan on adding more.

CONTINUING FORMATION OPPORTUNITIES

*For more opportunities, see the Liturgy Events webpage at:
<http://www.davenportdiocese.org/lit/litevents.htm>.*

North American Forum on the Catechumenate

The Forum will be returning to Davenport on July 24-25, 2009, for a workshop on Mystagogy. Please reserve those dates. The flyer and registration brochure are now available on the diocesan website under Liturgy Events.

THE RITE OF CHRISTIAN INITIATION OF ADULTSRCIA: MYSTAGOGY

In the Period of Postbaptismal Catechesis (or Mystagogy), a number of rites can be celebrated—the most important of which are the “neophyte Masses” in which all those who have been baptized at the Vigil gather together again to celebrate the liturgy. Pentecost Sunday and the anniversary of their baptism would be other special days to keep in mind. Please see RCIA # 244-251.

RCIA AND ORTHODOX CHRISTIANS

There are times when a member of an Eastern Orthodox Church requests to come into full communion with the Catholic Church. It is important that those who work in RCIA and related ministries are aware of the important differences between an Orthodox and an Anglican or

Protestant who wishes to come into full communion because there are important implications that affect other sacraments (such as marriage and orders) later.

Please recall that there are 22 Catholic Churches; 21 *Eastern* Catholic Churches and the *Roman* (Latin Rite) Catholic Church. When Orthodox come into full communion with the Catholic Church, they become members of the Eastern Catholic Church that corresponds to their Church of origin (NOT the *Roman* Catholic Church). Therefore, it is crucial that you obtain a baptismal certificate from the church of baptism in order to determine of which Eastern Orthodox Church the person is a member.

An Orthodox Christian is usually chrismated (confirmed) and receives Eucharist when baptized, even as an infant. They are already fully initiated. Therefore, all that is required is the profession of faith, made by reciting the Nicene Creed and then adding the words: “I believe and profess and that the holy Catholic Church believes, teaches, and proclaims to be revealed by God” (RCIA §§474, 491). An Orthodox Christian should NOT be confirmed (unless it is proven that they were not chrismated as an infant). The sacramental record should note the profession of faith and to which of the Eastern Catholic Churches the person now belongs. This fact may have important ramifications when it comes to the sacraments of marriage or holy orders, or if entering religious life.

This is another reason (irregular unions is another) why a careful history must be obtained from those coming into RCIA or related programs. This matter can be quite confusing, so please: if you have questions when a specific situation arises, call the Office of Liturgy as soon as possible and, with the Tribunal, we will be happy to help you determine the proper course of action.

LITURGY PREPARATION

THE FOOTWASHING

We are often asked whether or not it is permissible for women to have their feet washed. The answer is yes. Another question that is asked is whether or not we may substitute the washing of feet with the washing of hands. The answer is no. For details, see the Liturgy Events webpage (<http://www.davenportdiocese.org/lit/litevents.htm>).

LITURGICAL CALENDAR

Easter Season and Pentecost

- The days of the Easter Octave are celebrated as solemnities. The double alleluia is added to the dismissal and its response (just for the octave; not for the entire season). The Sequence is required on Easter Sunday but optional on the other days of the octave.
- The Second Sunday of Easter is also celebrated as Divine Mercy Sunday. Information for celebrating the day may be found on the USCCB website at: <http://www.usccb.org/liturgy/innews/022003.shtml>.
- Have the neophytes (the newly baptized) sit in a special place during the Easter Season. Remember them in the intercessions. Please see RCIA # 244-251.

- The paschal candle should be kept by the altar or ambo, and lit during liturgies until Evening Prayer II on Pentecost.
- The Easter Season is a great time to celebrate infant baptisms at the Sunday liturgy, and to use the Sprinkling Rite (see below) instead of the Penitential Rite.
- This is also a traditional time for home blessings (see Book of Blessings #1597-1621).
- Remember: we “fast for 40” but we “feast for 50!!”

Easter Sprinkling Rite

It is common to celebrate the Sprinkling Rite instead of the Act of Penitence on the Sundays of the Easter Season. However, sometimes a concern is raised that the Introductory Rites become too “prominent” – with entrance hymn, a hymn during the sprinkling, and then the *Gloria*. Some have attempted to solve this dilemma by doing the sprinkling during the *Gloria*, but such an approach distorts the structure of the Sprinkling Rite (the closing prayer often gets abandoned) and misunderstands the purpose of the *Gloria*—which is to give praise to God in *response* to the Act of Penitence (or Sprinkling Rite). Such a practice should be discontinued.

While using the rite as found in the Missal is certainly fine, for those who find that three musical pieces so close together makes for Introductory Rites that are too busy, please allow me to recommend the solution offered in the US Bishops’ *Introduction to the Order of Mass* (#74).

In the model that they offer, the first part of the Introductory Rites (sign of the cross, greeting, prayer over the water) are done at the entrance (back) of the church. The sprinkling itself then takes place as the ministers process to the sanctuary—so the “processional hymn” and the “hymn accompanying the sprinkling rite” become one and the same. Once he gets to the chair, the priest closes the Sprinkling Rite (“May almighty God cleanse us...”). Then, the *Gloria* is sung.

A second concern that is raised is that the sacramentary provides prayers for *blessing* water, but not for using the Easter waters already blessed. One answer to this problem is to modify the prayer to be used in the Easter Season to bless water by omitting the sentence, “Hear our prayers and bless this water...man.” Thus, the prayer becomes one of thanksgiving instead of blessing.

An outline of the rite as described above is found on our website on the Liturgy Events page. The direct URL is: <http://www.davenportdiocese.org/lit/liturgylibrary/litEasterSprinklingRite.pdf>.

INTERCESSIONS

(1) “Intercessions for Life” may be found on the USCCB website at:

<http://www.usccb.org/prolife/liturgy/wolarchive.shtml>

(2) Monthly intercession for vocations:

For those who will receive the Holy Eucharist for the first time, that they will always know the companionship of Jesus in their lives; we pray to the Lord.

(3) Weekly intercessions from the Liturgical Commission:

- March 1 1st SUNDAY OF LENT
For all people tempted to turn from God, that they follow the Lord's path through the Gospel; we pray...
- March 8 2nd SUNDAY OF LENT
For catechumens and candidates responding to the call to election and conversion, we pray...
- March 15 3rd SUNDAY OF LENT
For catechumens and candidates, that they be strengthened in their desire for unity with Christ, we pray...
- March 22 4th SUNDAY OF LENT
For those preparing to enter into full communion with the Church, that their faith be fostered by this community, we pray...
- March 29 5th SUNDAY OF LENT
For the Lord to find fertile ground in us to grow in faith, hope and love, we pray...

POPULAR DEVOTIONSTHE EASTER SEASON

As mentioned above, the annual blessing of families takes place in their homes during Eastertide (or at other times of the year) and is “an opportunity to invite the faithful to live according to the Gospel, and to exhort parents and children to preserve and promote the mystery of being ‘a domestic church’” (152).

Also as mentioned above, the Second Sunday of Easter is also known as Divine Mercy Sunday, and is marked by “a special devotion to the Divine Mercy based on the writings of Sr. Faustina Kowalska who was canonized 30 April 2000. It concentrates on the mercy poured forth in Christ’s death and resurrection, fount of the Holy Spirit who forgives sins and restores joy at having been redeemed” (154).

“A pious exercise called the *Via Lucis* has developed and spread to many regions in recent years. Following the model of the *Via Crucis*, the faithful process while meditating on the various appearances of Jesus - from his Resurrection to his Ascension” (153).

The “Pentecost Novena” (155) recalls the New Testament account that between the Ascension and Pentecost the early followers of Jesus “joined in continuous prayer” (Acts 1:14) while awaiting the gift of the Spirit (Lk 24:29). The *Directory* suggests that the novena should include the solemn celebration of vespers if at all possible.

If you have received this newsletter in error, or no longer wish to receive *LiturgyNotes*, please contact Laurie Hoefling at the chancery and request to be removed from our distribution list.

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