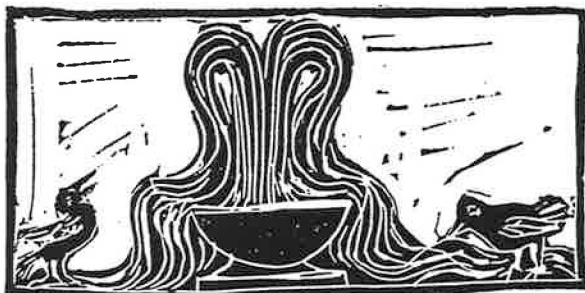

QUINCE AÑOS



PASTORAL GUIDELINES FOR PREPARATION AND CELEBRATION





INTRODUCTION

Initiation rites and customs are essentially religious. In the case of the Quince Años celebration among the Hispanic Communities of our Archdiocese, the sacredness of life is recognized and the important role of youth in the Christian community is underscored. Through the renewal of baptismal promises and a special dedication to the Lord, the young person makes a clear declaration of commitment and responsibility to the Christian community. In so doing, the values, beliefs and practices of the faith community become the values, beliefs and practices of the youth. The fifteen year old is challenged, then, to learn about these key issues in the life of a Christian and to make a real response to them.

The celebration of the Quince Años emerges from ancient myths and traditions of the indigenous people of Mexico and Latin America. The human values celebrated in this ritual (i.e., the values of life, of growth, of passage, of commitment to family, community, and faith) are particularly fitting for the growth stage of adolescents.

Today a fifteen year old anticipating the Quince Años ritual needs to first enter into a process of preparation and transformation within the community of faith. Ancient initiation rites were so structured that the initiate underwent a period of formation. Therefore, preparation for the Quince Años within the Church needs to be prefaced by a period of formation and catechesis. This program of faith formation is essential in developing a clear understanding of the nature of the ritual and its attendant responsibilities.

The Quince Años preparation is concluded with the special Eucharistic celebration and dedication to the Lord. This ritual affirms the candidate as a Christian youth committed to a life of growth

and faith in Jesus within the faith community. Therefore, in the current liturgical practice of the Church the Quince Años includes: 1) renewal of Baptismal promises and profession of faith and 2) a prayer of personal dedication by the young person affirming willingness to take Mary as model and guide.

In the Constitution on the Sacred Liturgy the Vatican Council Fathers state: "...the Church respects and fosters the genius and talents of the various races and peoples" (#37). Clearly the liturgical celebration of the Quince Años supports the Church's recognition of the inherent religious values of this "rite of passage." At the same time, the occasion of the fifteenth birthday provides a primary "teachable moment" for the young person, his/her companions, and his/her family as they prepare for the celebration.

The following Guidelines are intended to provide parishes within the Archdiocese with pastoral and liturgical helps for formation and preparation of the Quince Años celebration. Each parish is encouraged to prepare and make available its own guidelines/requirements for the preparation and celebration of Quince Años. Each parish should attend to the needs of the Hispanic parishioners who request a Celebration of Quince Años.

Pastoral Questions/Concerns:

- I. Who is involved in the Quince Años?
 - A. The primary person involved in the preparation and celebration of Quince Años is the fifteen year old person. This may be either male or female.
 1. The fifteen year old ought to be baptized and have received his/her first communion. A fifteen year old who has not received first communion ought to enter a catechetical program for preparation for Eucharist before his/her Quince Años may be celebrated. A candidate who may not be able to be prepared for first Communion in time for the Quince Años may celebrate a Liturgy of the Word with the ritual of Quince Años instead of Mass. In such cases, a deacon or lay minister could officiate.
 2. It is encouraged that the Candidate be enrolled in the parish confirmation program and be invited to participate in the parish's Youth Ministry Program.

- B. There may be several candidates for the celebration of the Quince Años at one time.
 - 1. Members of the Quince Años party may include:
 - a. The fifteen year old and his/her parents and godparents.
 - b. The fifteen year old, his/her parents and close friends (who have attended the catechesis).
 - c. A number of fifteen year old candidates with their parents and friends.
 - 2. Those young people who will be involved in the party are encouraged to attend the catechesis classes as well as to participate fully in the liturgy.

II. Preparation for Quince Años

- A. The parents (and godparents) and companions of the fifteen year old should be involved in the preparation and celebration of the Quince Años.
 - 1. The parents are to have an interview with the priest to schedule their child's Quince Años three to six months in advance (or as the parish requires).
 - 2. The parents should become aware of the requirements for the preparation and celebration of the Quince Años in the parish. A booklet or brochure listing these requirements in Spanish and English would facilitate this information sharing.
- B. A parish Quince Años team is recommended for the catechetical and liturgical preparation of the candidates and their friends. A parish staff member should be appointed to coordinate this team and process.
- C. There may be several models for catechetical preparation. This catechesis is not intended to take the place of the regular catechetical program of the parish. The catechesis is intended for the fifteen year old and those close friends who will be involved in the Quince Años celebration.
 - 1. Models for Catechesis:
 - a. Model One: Would have three sessions of catechesis (two hours each session or as needed). The "fourth session" would be the liturgical celebration of the Mass of Thanksgiving.

- b. Model Two: Would have one all day session once a month for those celebrating the Quince Años and their friends. Within this session the topics for catechesis would be interspersed with process, prayer, and activities related to liturgical preparation.
 - c. Model Three: Would have two catechetical sessions highlighting those topics felt essential for the celebration of the Quince Años.
2. Catechetical themes may include: "Searching the History and Meaning of the Tradition," "What the Scriptures say about Youth," "Expectations of Youth," "Celebration of Reconciliation," "The Sacraments of Initiation," "Liturgy Preparation."
- D. It is recommended that each parish decide on a particular day (e.g., one Saturday a month) on which Quince Años celebrations will occur. Ideally, where there are several candidates, they could celebrate at one liturgy. The day and time for Quince Años should be clearly communicated to the parish at large and especially to the parents when they call to schedule the celebration.
- 1. In setting dates/times for these celebrations, the Liturgical Calendar should be carefully considered.
 - a. A key question to be asked by the team is: Should Quince Años be celebrated during Lent?
 - b. If a Holy Day or Solemnity falls on the day usually scheduled for Quince Años, the celebration of the higher feast takes precedence over the Quince Años.
 - c. Use the Liturgical Calendar when setting the Quince Años dates for the year.



Liturgy Guidelines:

I. Introduction

The goal of every liturgical celebration is to promote the “full, conscious and active participation” (CSL #14) of all the people. The Liturgy celebrating the Quince Años has this same goal.

The young person and his/her parents and godparents should be members of the believing community, that is, they ought to be fully initiated, active Catholics. Likewise, those involved in the Quince Años party should be fully initiated and should be involved in a process of catechesis before the celebration itself. (However, the parish may offer the alternative celebration of a Liturgy of the Word instead of Mass [See Pastoral Questions/Concerns IA.]). (NB: A candidate who has not made first communion ought to postpone Quince Años celebration until he/she has completed Eucharist catechesis.)

Every liturgy includes ministries which serve the celebration. In the preparation of the Quince Años liturgy, these ministries must be kept in mind, and competent, prepared persons chosen to minister: to the Word (Lectors), to the Eucharist (special ministers of the Eucharist), to the assembly (hospitality ministers or ushers), and the whole ritual (music ministers).

The assembly also has a ministerial role which is assisted by a worship aid (booklet) including the essential parts for the assembly's participation. (Guidelines for reprinting music and other ritual prayers are available through the Office for Worship.)

The Eucharistic Liturgy is inherently symbolic. The use of symbols in a clear and unambiguous manner is important to the celebration. Those symbols which are optional in the rite (bible, medal, flowers) should be used with care and prepared in order that they fully signify what is intended. Extraneous symbols should be avoided. All the symbols used should be of such a clarity that any explanation or commentary is unnecessary.

Language is a primary symbol for worship. It also carries cultural heritage and meaning. Therefore, it is important that the language of the Quince Años liturgy be the primary language of the family (community).

Optional rituals should enhance the celebration, not override it. Those options already available for Eucharistic celebrations should be considered first. The rituals inherent to the Quince Años (i.e., renewal of baptismal promises and profession of faith and dedication of the youth) along with the approved options for the ordinary celebration of the Eucharist (GIRM) should provide enough ritual material for those preparing the liturgy.

II. General Principles for the Liturgical Celebration of the Quince Años

- A. The Quince Años is a commitment rite within a liturgical context. It is not a separate sacramental event. Those preparing this liturgy must keep the nature of the event clearly in mind.
 - 1. Preparations should avoid the trappings of a wedding or any other sacramental celebration.
 - 2. Preparation for the Quince Años Eucharist should allow for a celebration of the sacrament of Reconciliation including the family and friends of the candidate(s).
 - 3. The Quince Años is not a "coming out" nor is it to appear as a celebration of a "couple."
 - 4. There is no necessary tradition connected to having fifteen couples for the Quince Años Mass. (See IB of the Pastoral Question/Concerns.)
- B. Noble simplicity should be a hallmark of all liturgical celebrations, especially of the Quince Años.
 - 1. A rehearsal of the ceremony may precede the celebration.
 - 2. Emphasis during the preparation of the liturgy ought to be on the religious significance of the rite and its spiritual impact on the candidate(s).
- C. In parish schedules, weddings and other sacramental events should take precedence over the Quince Años.
 - 1. This Mass may be held regularly in the parish as needed (e.g., monthly).
 - 2. Or, there may be a Deanery or Regional Mass semi-annually or annually in areas where there is less need.
- D. The Quince Años is celebrated usually during a Eucharistic liturgy. The Votive Mass of Thanksgiving is most appropriate for this celebration of life.

1. The Mass should allow for full participation by all the assembly.
 - a. Ministers of the Word ought to be well prepared to proclaim the scriptures.
 - b. The choice of scriptures ought to be done by the fifteen year old(s) and their companions during the catechetical classes.
 - c. Music ought to reflect the nature of the rites of the Mass and the readings chosen.



III. The Mass

- A. The procession - accompanied by appropriate music for gathering the assembly (see Music in Catholic Worship) - should include the ordinary ministers and the candidates with their parents.
 1. In the interest of simplicity, large parties of companions in the procession are discouraged.
 2. Where several young persons are involved as candidates even more care is to be taken to achieve simplicity.
 3. Those persons designated to be in the "party" ought to be placed in the front pews before the procession begins, or they may form an honor guard in the aisle.
 4. The candidate(s) and their parents (godparents) may be placed in the sanctuary or in specially designated pews. (The role of the godparents in the Quince Años celebration is traditionally prominent and should be acknowledged accordingly.)
 5. The options and music choices should be chosen and prepared with the candidates and their companions.

B. Liturgy of the Word

1. Choices for readings may be made from those suggested for the Mass of Thanksgiving as found in the Lectionary.
2. The renewal of Baptismal Promises and Profession of Faith are celebrated after the homily.
3. The rite for renewal of Baptismal Promises ought to follow the traditional form as in the Roman Missal and could include the renewal by all those present.
4. Intercessions are to include general needs of the Church and the world, and particular needs of the community and family(ies). The petitions are best proclaimed by one other than the priest or lector.

C. Liturgy of the Eucharist

1. Preparation of the Gifts is a low point in the rhythm of the Mass and ought not be highlighted unduly.
 - a. The symbols of bread and wine are to be the major elements of this rite.
 - b. Extra symbols or explanations should be avoided.
 - c. Appropriate music may be played or sung during this time.
2. During the Eucharistic Prayer, the proper acclamations (Holy, holy, Eucharistic acclamation, and Great Amen) are best sung by the full assembly.
 - a. Ordinarily communion is to be offered under both species.
 - b. All involved in the Quince Años - including the party, parents, godparents, etc. - should receive Eucharist.
 - c. Music during the distribution of communion should reflect the nature of the rite or the themes of the liturgical season.

Hymns in honor of the Blessed Mother are not appropriate during communion.
 - d. A period of silence after communion should be allowed.

D. Concluding Rite

1. A prayer of dedication is appropriately prayed by the candidate(s) after Prayer after Communion.
2. Optional symbols may be presented to the candidate(s) at this time also.
3. The closing rites of the Quince Años liturgy are those of any weekday Mass,
 - a. A three-fold blessing may be used (as in the Roman Missal),

- b. Music for the recessional should reflect the joy and celebration of the event without any semblance of being like a wedding or other sacramental event.
 - c. Those in the recessional are the same persons who processed into the church.
 - d. The young candidate(s) would be accompanied by their parents (godparents).
- E. The Fiesta which often follows the Quince Años ritual is understood as a continuation of the celebration of the religious ritual.
- 1. Care must be taken to ensure the simplicity and appropriateness of the Fiesta.
 - 2. Also, it should not overtax the family's economic resources.



SONGS FOR THE QUINCE AÑOS CELEBRATION



Theme: Gratitude to God for the Gift of Life

The music for the Quince Años celebration should reflect the nature of the rites of the Mass and the readings that were chosen. Parts of the celebration of the Eucharist which should be sung:

Entrance Song
Gospel Acclamation
Holy, Holy, Holy
Memorial Acclamation
Amen
Communion Song

All songs are from the hymnal *Cánticos de gracias y alabanza*

Seasonal Songs

Advent Songs #1-3
Christmas Songs #4-17, 136 and 147
Lenten Songs #18-30
Easter Songs #31-39
Holy Spirit #40-41
Mary #160-182

Psalms

Psalm 2, #16; Psalm 22, #132-146; Psalm 42, #155; Psalm 50, #23; Psalm 66, #154; Psalm 95, #4; Psalm 114, #64; Psalm 122, #149

Songs for the Quince Años Celebration

#109 Quinceañera

Songs of Praise (Entrance songs, recessional songs, etc.)

- #63 Vamos Cantando Al Señor
- #79 Cantaré Alabanzas Al Señor
- #80 Cantando La Alegría
- #118 Bendito, Bendito
- #122 Cantando Llegamos
- #123 Canta Aleluya
- #143 Como El Agua
- #144 Alegría de Vivir
- #151 El Día del Señor
- #159 Vienen Con Alegría

Songs of Thanksgiving

- #99 Gracias Por El Amor
- #106 Acción de Gracias
- #116 Gracias, Señor
- #131 Te Den Gracias
- #133 Alelú, Alelú
- #141 Gracias, Señor
- #148 Señor, Te Damos Gracias
- #150 Demos Gracias Al Señor

Songs for the Presentation of the Gifts

- #46 Ofertorio Nicaragüense
- #50 Te Presentamos
- #70 Recibe Padre Eterno
- #93 En Tus Manos

Songs to Express Life in Christ, Commitment

- #114 Nueva Vida (Baptism)
- #60 Te Ofrezco, Señor, Mi Vida
- #65 Pueblo Libre
- #71 Aleluya, Aleluya
- #76 Soy Feliz
- #78 Antes Que El Mundo Hiciera
- #82 Quiero Ser, Señor
- #83 El Señor Es Mi Fuerza
- #92 Humildes Gracias
- #94 Canta Al Mundo Y Canta A Dios

- #96 Señor, Tú Eres Nuestra Luz
- #100 Si Tú Volvieras
- #107 Yo Tengo Un Amigo
- #111 Canción del Testigo
- #113 Quédate Junto A Nosotros
- #117 Unidos En Caridad
- #119 Un Mandamiento Nuevo
- #120 Oye El Llamado
- #121 Dios Es Alegre
- #124 Si Yo No Tengo Amor
- #125 Bendito Seas, Señor
- #126 Cristo Te Necesita
- #152 Ofertorio
- #158 Si Quieres Ser Feliz

Songs for Communion

- #42 Alegres Tomamos El Vino Y El Pan
- #43 A Comer Tu Pan
- #44 Señor, Tú Eres El Pan
- #45 Tú Eres, Señor, El Pan de Vida
- #49 A Los Hombres Amó Dios
- #51 Alabado Sea El Santísimo Sacramento
- #56 No Podemos Caminar
- #69 Altísimo Señor
- #77 El Amor Nos Unió
- #112 Una Espiga
- #118 Bendito, Bendito

Songs to Express Mission, Witness to Faith in Christ

- #74 Id Y Enseñad
- #111 Canción del Testigo

Updated
January, 2015