

LITURGYNOTES – FOR JANUARY 2012

THE NEW ROMAN MISSAL

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Diocesan Roman Missal Websites:

[http://www.davenportdiocese.org/
lit/litromanmissal.htm](http://www.davenportdiocese.org/lit/litromanmissal.htm)
[http://www.davenportdiocese.org/
lit/litromanmissalQA.htm](http://www.davenportdiocese.org/lit/litromanmissalQA.htm)

NEW RESOURCE

Glory in the Cross: Holy Week in the Third Edition of the Roman Missal by Paul Turner

“The principal liturgies of Holy Week underwent a series of revisions between 1951 and 2011. In this book, noted liturgist Paul Turner charts the rubrics and prayers of the current rites paragraph by paragraph, explaining the historical development of individual components, how and why the post-Vatican II liturgical reform made its revisions, and where the *Roman Missal*, Third Edition has added nuances. This book will help ministers, liturgists, catechists, and all the faithful enter more deeply into the mystery of the cross of Christ, their glory and their hope.”

Available from the Liturgical Press at:
<http://www.litpress.org/Detail.aspx?ISBN=9780814662427>

DIOCESAN WEBSITE: MISSAL Q&A

Questions about the new Missal? Wondering what you need to do with the other rites? Check out our Q&A webpage:

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

And if you have any questions, send them to agnoli@davenportdiocese.org.

UPCOMING EVENTS

DIOCESAN LITURGIES

Rite of Election

See below for more information.

Chrism Mass

The Chrism Mass will be celebrated on Monday, March 26, at 5:00 p.m. at Sacred Heart Cathedral in Davenport.

CONTINUING FORMATION OPPORTUNITIES

North American Forum on the Catechumenate

The Forum will be returning to the Diocese of Davenport next year on July 6-7 to present a workshop on Evangelization. For more than the immediate RCIA Team, this event will deepen participant's passion for evangelization and present practical approaches to this essential ministry.

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

THE RITE OF CHRISTIAN INITIATION OF ADULTS

THE RITE OF ELECTION

It's that time again! Lent will be upon us soon... and with it the liturgies of the RCIA. The Rite of Election will be celebrated on the First Sunday of Lent (2/26) at Sacred Heart Cathedral and on the Second Sunday of Lent (3/4) at St. Mary in Ottumwa.

We are sending registration information to the parish RCIA contacts this week. For those who direct RCIA programs, please make sure to get your registration form back to us by the end of the month!

THE OIL OF CATECHUMENS

At the Easter Vigil, paragraph 48 states: "If the anointing of the adults with the Oil of Catechumens (OC) has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment" [after the blessing of the water]. Is this new? What if they were anointed during the Catechumenate, as the RCIA states?

This is a confusing rubric. To begin with, note that the actual Rite of Baptism is not present in the Missal; as part of the *Rituale Romanum* it is published as a separate book (for us, the RCIA). However, that book does not contain the rite for anointing with OC as part of the Vigil! So what are we to do?

1. Anoint catechumens with OC during the catechumenate as called for in the RCIA. Such anointing can be repeated.
2. The anointing at the Vigil would then be the last of these anointings. This final anointing can be done as part of the rites at the start of the Baptismal Liturgy or, preferably, between the renunciations and the profession of faith.

RCIA: THE TRIDUUM

Rites for Holy Saturday

The RCIA does contain specific Rites to be celebrated on Holy Saturday. A number of options are possible for the Elect, including the Recitation of the Creed, the Ephphetha Rite, and the Choosing of a Baptismal Name (RCIA #185-205). Candidates for Full Communion and Confirmation should celebrate the Sacrament of Reconciliation (if not celebrated at some other point during Lent; see RCIA #408 and 482; *National Statutes* #27).

The Easter Vigil

The order of service varies slightly if the Vigil is celebrated with candidates, catechumens (elect), or both. It is preferable, however, that the reception and confirmation of candidates take place at a Mass different from the Vigil (see *National Statutes* #26). After the homily:

Elect only (RCIA #206-243)	Candidates only (RCIA #473-498)	Elect and Candidates (RCIA #566-594)
1. Baptism 2. Confirmation 3. Renewal of Baptismal Promises and sprinkling with baptismal water 4. Prayer of the Faithful	1. Renewal of Baptismal Promises and sprinkling with baptismal water (at the Vigil this replaces the Creed) 2. Celebration of Reception 3. Celebration of Confirmation 4. Prayer of the Faithful	1. Baptism of the Elect 2. Renewal of Baptismal Promises and sprinkling with baptismal water 3. Celebration of Reception 4. Confirmation of Elect and Candidates 5. Prayer of the Faithful

LITURGY PREPARATION

LITURGICAL CALENDAR

Preparing for Palm Sunday and the Sacred Triduum: RM3

Since the promulgation of the new Missal after Vatican II, the celebration of the Triduum has undergone a number of alterations – as found in the *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts* (1998) and the third edition of the Roman Missal (2011; rubrics published by the USCCB in 2003). As mentioned above, Paul Turner’s new book is a helpful resource for making one’s way through the revised rubrics.

In addition to anointing the elect with the Oil of Catechumens at the Easter Vigil, also mentioned above, I would call your attention to the following as well (I used Paul Turner’s book *Glory in the Cross* as a guide as I worked my way through the Missal; while I hope I have included all the changes, please let me know if I missed something):

2011	1985
Palm Sunday	
FIRST FORM: THE PROCESSION	
1. This form of the entrance may only be done once (the second form may be repeated).	This is not a change.
5. It is now explicitly stated that the Priest begins with the sign of the cross and the usual greeting.	Before, it simply said that he greeted the people in the usual way.
7. The Gospel readings of the Lord’s entrance into Jerusalem are now included in the Missal.	
11. The Kyrie may now be retained “if appropriate.”	The Mass began immediately with the opening prayer (=collect).
SECOND FORM: THE SOLEMN ENTRANCE	
15. The Kyrie may now be retained “if appropriate.”	The Mass began immediately with the opening prayer (=collect).

THIRD FORM: THE SIMPLE ENTRANCE	
No change	
THE MASS	
21. In reading the gospel, the greeting and signs of the cross are omitted; candles and incense are not used. The book is still kissed.	No change.
27. The Prayer over the People must be used.	Various options were available before, including a solemn blessing.
The Weekdays of Holy Week	
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.	

2011	1985
TRIDUUM	
1-3. Rubrics introducing the entire Triduum have been added. These set the pastoral tone for the Three Days and are worth reviewing.	
Holy Thursday	
1. It used to say here that Masses without a congregation are prohibited on this day. This is still the case, but the rubric has been moved to the beginning of the Chrism Mass since it applies to the entire day (Thursday). No mention is made of the color of the vestments; they are to be white.	Color was not mentioned here either.
5. Flowers may now adorn the altar “with moderation.” The tabernacle should be empty (sanctuary light extinguished, doors opened wide).	Flowers were not mentioned.
7. We are reminded of the Lenten rule that instruments may be used only to accompany singing continues until the Vigil. Bells are still rung during the Gloria and then silenced again until the Vigil.	Only the ringing of bells during the Gloria was mentioned.
13. New to RM3 is the instruction that, after the footwashing, the priest washes his hands, puts the chasuble back on, goes to the chair, and from there directs the Universal Prayer (intercessions).	The 1985 Sacramentary simply said that the general intercessions followed.
14. It is clarified that the procession with “gifts for the poor” includes the bread and wine for Eucharist.	The bread and wine were not mentioned.
16. The musical setting for the Preface is now located here. The text without music is still found with the other Prefaces.	P47 was used and located with the other Prefaces.
17-32. Eucharistic Prayer I, with its proper inserts, is now included here. While other EPs may be used, “the antiquity of the custom surrounding these inserts suggests a deference to Prayer I” (Turner, 68).	
33. A new instruction to bring communion to the sick is now included.	

<p>37-40 While some minor details are added for clarification, the Transfer of the Most Blessed Sacrament is not changed.</p>	
<p>41. Afterwards, the altar is stripped and crosses in the church should be removed or covered.</p> <p>The <i>Circular Letter</i> says they may be covered in red or violet (though see Good Friday below), that Holy Water fonts are emptied, and that candles are not to be lit before images of the saints.</p>	
<p>While not mentioned in the Missal, if a community is not going to celebrate the Good Friday liturgy then the Mass ends in the usual way. There is no procession and any remaining hosts are simply reposed in the tabernacle.</p>	
<p>Good Friday</p>	
<p>1. While the sacraments are not celebrated on this and the following day, Penance and Anointing of the Sick are the exceptions – which are now noted. (Funerals may be celebrated outside of Mass, but without music or the tolling of bells [Turner, 78].)</p>	
<p>4. The Missal now makes explicit what was already the case before: “This liturgy by its very nature may not, however, be celebrated in the absence of a Priest.” That is, it is NEVER to be led by a deacon or layperson. (If a priest is not present, one cannot substitute a communion service. A devotion, such as the Stations of the Cross, or the Liturgy of the Hours could be celebrated instead.)</p>	
<p>5. It is now explicitly stated that everyone kneels while the priest (and deacon) are prostrate.</p>	
<p>10. After the homily, the rubric now states that the people can be invited to a time of silent prayer.</p>	
<p>11-13. There are some changes to the rubrics for the solemn intercessions: -the Conference of Bishops may provide other introductions; the option for a sung acclamation has been removed. -only the Diocesan Bishop (not an Ordinary) can add an intention to the list -the priest may no longer choose among the intercessions; all are to be used as given.</p>	
<p>14. The second part of the rite is now called the “Adoration of the Holy Cross” instead of the “Veneration.” As Paul Turner notes, lest we be guilty of idolatry, it is important to explain that we adore the Risen Christ, symbolized by the cross, not the cross itself (95).</p>	
<p>15. The rubrics specify that the cloth covering the cross is to be violet (not red), and that lighted candles accompany the cross into the church (not the minister to the sacristy to retrieve the cross).</p>	<p>The color of the cloth was not specified; red was commonly used to match the vestments.</p>

<p>The priest’s intonation is now: “Behold the wood of the Cross, on which hung the <u>salvation</u> of the world.”</p> <p>The response is now: “Come, let us <u>adore</u>.”</p>	<p>The priest’s intonation was: “Behold the wood of the cross, on which hung the Savior of the world.”</p> <p>The response was: “Come, let us worship.”</p>
<p>19. Only one cross may be used.</p>	<p>The previous permission to use a second or even third cross “for pastoral reasons” is now omitted.</p>
<p>20. At the conclusion of the recommended chants, a new rubric has been added that recommends the <i>Stabat mater</i> also be included “in memory of the compassion of the Blessed Virgin Mary.”</p>	
<p>22. It is now stated that the deacon (or priest) wears a humeral veil to retrieve the Blessed Sacrament (but not to repose it; #29).</p>	
<p>31. The normal introduction for the prayer over the people (Bow down for the blessing) is now included.</p>	
<p>32. Genuflection to the cross is specifically mentioned.</p>	
<p>33. After the celebration, the altar is again stripped—but the cross remains there surrounded by 2 or 4 candles.</p>	
<p>Holy Saturday</p>	
<p>As on Good Friday, the sacraments (Penance, and Anointing excluded) are not celebrated. The same restrictions apply re: funerals. Communion may be given only as Viaticum. Marriages may not take place. As Paul Turner notes (111), this is important in regards to the RCIA: the last day to “convalidate” a marriage is Holy Thursday, not Saturday before the Vigil.</p>	
<p>Easter Vigil</p>	
<p>THE LUCENARIUM</p>	
<p>2. There may be only one celebration of the Vigil in a given church.</p>	<p>The previous exceptions for the US (Sacramentary #3) have been removed.</p>
<p>3. As before, the Vigil must take place at night (after nightfall and before daybreak); it is not treated like an anticipated Sunday Mass.</p>	
<p>6. White Mass vestments are worn from the start of the liturgy; the cope is not used.</p>	
<p>7. While not explicitly mentioned, catechumens would <i>not</i> use candles at this point. The candles are a sign of Christ indwelling the baptized; the catechumens will receive their candles after their own baptism (Turner, 117-18).</p>	
<p>8. It is specifically stated now that the processional cross and candles are not used.</p>	
<p>9. The liturgy explicitly opens with the sign of the cross and usual greeting.</p>	

10. It is clarified that the priest prays the blessing with his hands extended.	
11. The rite of preparing the paschal candle with a stylus is now required. Here it is good to recall that the <i>Circular Letter</i> states that: “The candle should be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world.”	It used to be optional.
15-17. The intonation is now “The Light of Christ” (or, in Latin, <i>Lumen Christi</i>) – and it is intoned at the door (at which point the priest lights his candle), at the middle of the church (from where the other candles are lit), and before the altar. At this point all lights – except the altar candles – are lit.	
18. The blessing of the deacon has been retranslated.	
19. The <i>Exsultet</i> has been retranslated. Incensation is presumed.	
THE LITURGY OF THE WORD	
20. A new rubric makes it clear that all nine readings ought to be used.	
21. The reduction in readings requires “ <u>serious</u> pastoral circumstances” The specifics include: -at least 3 readings should come from the Old testament -of these, readings from both the Law and Prophets must be used -the accompanying responsorial psalms should be sung -the Exodus 14 reading and its responsorial are never omitted	
23. By way of exception to #21, a “period of sacred silence” may be observed in lieu of the responsorial psalm, in which case the “let us pray” before the prayer is omitted. (The preference, however, is that the psalms be retained – and sung.)	
31. The first line of the Gloria (from the <i>Graduale</i>) is now included in the Missal for the priest to intone, but any approved version of the Gloria may be used.	
34. It is made clear that the priest (cantor if necessary) intones the Alleluia three times – each time a little higher. The people repeat the alleluia after each time. Chant notation for the alleluia is now included, but other versions may be used. Then the psalm is sung with “Alleluia” as the response.	
BAPTISMAL LITURGY	
39-43. If there is to be a procession to the baptistery, it takes place now. The order for the procession is given. There is no procession if the baptism takes place in the sanctuary. So: -if in Baptistry: procession during Litany (43) and then introduction (40) -if in Sanctuary: introduction (40) then Litany (43) and no procession	

<p>-if font is not to be blessed and no one is to be baptized, the Litany is omitted and the Blessing of Water takes place (54) [Turner mentions that this option is most appropriate in places where baptisms do not take place – religious houses, nursing home chapels, etc. (147).] There are some minor changes to the wording of the Litany.</p>	
<p>45/47. After their “Amen,” the people sing this particular acclamation.</p>	<p>Another “appropriate acclamation” was previously allowed.</p>
<p>48-53. An outline of how the sacraments are to be celebrated is given; this is new to the Missal. However, the texts themselves are part of the <i>Rituale Romanum</i> =RCIA) – and so are not reprinted in the Missal.</p>	
<p>48. The Oil of Catechumens is now used at the Vigil. See comments above.</p>	
<p>49. If there are many to be baptized, the renewal of baptismal promises for the assembly may take place here – after the responses by the catechumens and the godparents of infants to be baptized (not as part of them).</p>	
<p>55. If not done previously (49), those in the assembly renew their baptismal promises.</p>	
<p>The Missal does not mention candidates for full communion or others being confirmed; it is the Church’s intention that only catechumens (and infants) be brought into the Church at the Vigil; candidates should be received (and confirmed) on another occasion. However, if the rites are to be combined because of necessity, the RCIA will need to be consulted. See outline above.</p>	
<p>LITURGY OF THE EUCHARIST</p>	
<p>63. The texts to be inserted in the Eucharistic Prayer are found in the Ritual Masses / I. Sacraments of Initiation / 3. Baptism. Inserts for all the EPs are given, but EP IV would not be used at the Vigil (there is an assigned Preface). If EP I is used, there is an additional insert at paragraph 86 (<i>communicantes</i>).</p>	
<p>64. Before the Lamb of God, the priest may address the newly baptized about receiving their First Communion.</p>	
<p>65. Holy Communion ought to be distributed under both kinds (which is normative for all Masses in the Diocese anyway).</p>	
<p>68. The given solemn blessing may be replaced with one from the RCIA (there are none!) or the Rite of Infant Baptism.</p>	
<p>69. The dismissal includes the triple alleluia, and ought to be sung. The double alleluia is used through the Easter Octave and then again on Pentecost – but not during the rest of Eastertime.</p>	
<p>Easter Mass During the Day</p>	
<p>72. The texts for the renewal of baptismal promises are no longer included here. Instead, the rubric states that “...the rite of the renewal of baptismal promises may take place after the Homily, according to the text used at the Easter Vigil (p. ###). In that case the Creed is omitted.”</p>	

Time for the Start of the Easter Vigil

The *Missale Romanum* states that the Easter Vigil is to take place in darkness, after nightfall. Traditionally in this diocese, and according to the Bishops' Committee on the Liturgy in 2003, that has been calculated as 45 minutes to an hour after sunset. Therefore, for the Diocese of Davenport, the Vigil on April 7, 2012, may not begin before 8:30 PM.

World Day for Consecrated Life: February 6

In 1997, Pope John Paul instituted World Day for Consecrated Life. A complete resource kit (PDF download) for this annual event—including liturgy planning guide, music suggestions, homily guide, general intercessions, prayer service, prayer card master, bulletin announcements, clip art, poster, suggested activities and resources—is available from the Serra International at http://www.serraus.org/serrausa/serra_nccv.htm.

The direct link to the PDFs in English and Spanish are:

[http://www.serraus.org/resources/vocations/vocation_events/wdcl_english\(2012b\).pdf](http://www.serraus.org/resources/vocations/vocation_events/wdcl_english(2012b).pdf)

[http://www.serraus.org/resources/vocations/vocation_events/wdcl_spanish\(2012b\).pdf](http://www.serraus.org/resources/vocations/vocation_events/wdcl_spanish(2012b).pdf)

INTERCESSIONS

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

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

(2) Intercession for vocations (in English and Spanish) linked to the Lectionary cycle may be found at the For Your Vocation website:

<http://www.foryourvocation.org/vocation-directors/liturgical-resources.cfm>

(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/index_sunday.html

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