

Dear liturgical ministers,

After the summer quiet, this issue is full of information as we look forward to the feasts that close out this liturgical year as well as next Advent. Please take a look at the continuing series on the Roman Missal; the US Bishops have redesigned their website and there is a lot of good information there with which you ought to be familiar. I will be attending the FDLC national meeting in October, and hope to learn more about plans for implementing the new texts and resources for parish and diocese-wide catechesis. Our usual resources are also included—our series on *Sing to the Lord*, intercessions, opportunities for formation, and the like. I hope that in the midst of beginning another round of fall programs in your parishes you will have a moment to look things over.

Blessings,

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FOR YOUR INFORMATION...

OCTOBER: DOMESTIC VIOLENCE AWARENESS MONTH

October is Domestic Violence Awareness Month. In 2002, the US Bishops released *When I Call for Help: A Pastoral Response to Domestic Violence Against Women*. They began with an unequivocal condemnation of violence against women:

As pastors of the Catholic Church in the United States, we state as clearly and strongly as we can that violence against women, inside or outside the home, is *never* justified. Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well. We have called for a moral revolution to replace a culture of violence. We acknowledge that violence has many forms, many causes, and many victims—men as well as women.

In this document, they called upon the Church in the United States to reach out to both victims and perpetrators of domestic violence (they focused on women as victims since that is the case in 85% of domestic violence situations; this does not mean that we can ignore the 15% of victims who are men). Among the recommendations that they made is to use opportunities within the liturgy and in sacramental preparation programs to draw attention to violence and abuse. Here are their suggestions:

- In homilies, include a reference to domestic violence when appropriate. Just a mention of domestic violence lets abused women know that someone cares. Describe what abuse is so that women begin to recognize and name what is happening to them. Watch the video *When You Preach, Remember Me*.
- In parish reconciliation services, identify violence against women as a sin.
- Include intercessions for victims of abuse, people who abuse people, and those who work with them.

- If you suspect abuse, ask direct questions. Ask the woman if she is being hit or hurt at home. Carefully evaluate her response. Some women do not realize they are being abused, or they lie to protect their spouses. Be careful not to say anything that will bolster her belief that it is her fault and that she must change her behavior.
- Have an action plan in place to follow if an abused woman calls on you for help. This includes knowing how and where to refer her for help. This will be easier if you have already established contact with local shelters and domestic violence agencies.
- Include a discussion of domestic violence in marriage preparation sessions. If violence has already begun in the relationship, it will only escalate after marriage.
- In baptismal preparation programs, be alert that the arrival of a child and its attendant stress may increase the risk of domestic violence.

Their statement, and further resources and recommendations, may be found on the USCCB website: <http://www.usccb.org/laity/help.shtml.orig>.

Q&A

A couple of questions have recently come across my desk, and I thought it might be helpful to share them with you...

Q: May the Good Friday service be substituted by an ecumenical service?

A: In order to answer this question, we need to get at the nature of the Good Friday service. This liturgy does not stand alone; it is part of the Triduum. Listen carefully this year: there is no traditional dismissal at the end of Holy Thursday and Good Friday; there is no usual greeting at the start of Good Friday and the Easter Vigil. Why? Because the three rites together make up one ongoing liturgical celebration; the three rites do not stand alone. We are greeted at the start of Holy Thursday; we are blessed and dismissed at the end of the Vigil.

The Good Friday liturgy includes four key components: the reading of the Passion, the intercessions (using an ancient structure), the veneration of the cross, and communion (from hosts consecrated on Holy Thursday). None of the four components are “optional.” Therefore, to substitute the Good Friday rite with some sort of “ecumenical” service is to rupture the structure of the Triduum and is not permitted. Certainly, gathering with other Christians on such an important day is laudable; but we still need to observe the Triduum in its entirety. Likewise, because the Good Friday liturgy is not just a “communion service,” it cannot be led by a deacon or lay person; only a priest may preside at the three Triduum liturgies.

Q: Who ought to distribute communion to First Communicants?

A: The answer to this question involves two issues. First, we must always remember that ordinary ministers (priests, deacons) normally distribute the Eucharist; only in necessity do we use lay ministers (which is why we refer to them as “extraordinary”). Second, First Communion is celebrated as part of Christian Initiation; therefore, the parish priest has a particular role to play here just as he does in baptisms. For these reasons, *Redemptionis sacramentum* (§87) insists that First Communicants receive communion from the priest and in the context of Mass.

“SING TO THE LORD” (PART 15)

In Part V of *Sing to the Lord*, the US bishops turn to the musical structure of Catholic worship, beginning with the Mass (section A). It goes without saying that in order to intelligently choose music for the liturgy, one needs to understand how the liturgy is put together, how it flows (§137). For those who are interested, a synopsis of the musical options given in this document and the GIRM can be found on the diocesan website at:

<http://www.davenportdiocese.org/lit/liturgylibrary/litInformationforMusicians.pdf>

Introductory Rites at Mass

The purpose of the introductory rites is to gather the community together and prepare them to listen to the scriptures and celebrate Eucharist. Therefore, congregational singing is especially important at this point in the Mass (§140).

The Act of Penitence (§§145-146). We are given three options for the Act of Penitence: (A) The *Confiteor* followed by the *Kyrie* (Lord, have mercy; Christ, have mercy; Lord, have mercy); (B) the dialogue between priest and people (“Lord, we have sinned against you...”); and (C) the three-part invocations.

If option (A) is chosen, the *Confiteor* is usually spoken (though it may be sung). While it may be sung or said, the *Kyrie* is intended to be a chant and so ought to be sung (by the entire assembly in dialogue with the choir or cantor) if at all possible.

Option (B) is rarely chosen; it may be said or sung. The *Kyrie* may be said or sung (as above).

If option (C) is chosen, the variable invocations of Christ’s mercy, as well as the people’s response, may be sung or spoken. The invocations must be included; the *Kyrie* is never used alone.

The Blessing and Sprinkling of Water (§147). If this rite is chosen in place of the Act of Penitence, the presider may sing the blessing prayer. In addition, a hymn (with an “explicitly baptismal character”) may be sung during the sprinkling itself.

The Gloria (§§148-150). The *Gloria* is intended to be a hymn, and therefore ought to be sung—either by the entire assembly, or alternating with the choir/cantor. While the document mentions that the choir alone may sing the *Gloria*, such an approach is not recommended as a norm.

The text of the *Gloria* may not be replaced by another hymn; and the *Gloria* itself cannot be moved to another part of the Mass (such as the entrance hymn or to accompany the sprinkling).

The Collect (§151). The priest is encouraged to sing the collect (opening prayer); but even if the prayer itself is spoken, the conclusion to the prayer and the people’s response may be sung.

Next time: we continue our discussion of the musical structure of Catholic worship...

Sing to the Lord is available at: <http://www.usccb.org/liturgy/SingToTheLord.pdf>.

THE NEW ROMAN MISSAL

WASHINGTON—A new Website from the U.S. Conference of Catholic Bishops will educate Catholics about the forthcoming English translation of the new Roman Missal.

The site, www.usccb.org/romanmissal, launched August 21, includes background material on the process of development of liturgical texts, sample texts from the Missal, a glossary of terms and answers to frequently asked questions. Content will be added regularly over the next several months. The bishop's Committee on Divine Worship hopes the site will be a central resource for those preparing to implement the new text.

“In the years since Vatican II we have learned a lot about the use of the vernacular in the liturgy and the new texts reflect this new understanding,” said Bishop Arthur Serratelli of Paterson, NJ, in a welcome-to-the-site video.

“The new texts are understandable, dignified and accurate,” said Bishop Serratelli, who chairs the Committee on Divine Worship. “They not only strive to make the meaning of the text accessible for the listener, but they also strive to unearth the biblical and theological richness of the Latin text.”

After more than five years of consultation, study and reflection, the bishops are expected to conclude their review and approval of the final portion of the translated texts at the end of this year. Final approval (*recognitio*) of the text from the Holy See for the complete translation will be the last step before the publication of the texts for use in the liturgy.

Bishop Serratelli sees this time of waiting as an opportunity to learn and prepare.

“We have a great opportunity during this period not only to learn about the changes, not only to learn about the revised texts, but also to deepen our own understanding of the Liturgy itself,” he said. “We encourage priests, deacons, religious, liturgical ministers, all the faithful to avail themselves of the information that we are making available.”

In May 2002, the Vatican published the Latin text of the Third Edition on the *Missale Romanum*. Since 2003, the bishops of the English-speaking world have been working to prepare an English translation of the Roman Missal.

For information visit www.usccb.org/romanmissal.

UPCOMING EVENTS

YEAR FOR PRIESTS: DIOCESAN LITURGY

In observation of the Year for Priests, Bishop Amos will preside at a special Mass to be held at St. Mary, Iowa City, on Thursday, October 29, at 5:30 p.m. Please come and celebrate with us. If any priest is planning on attending, they are asked to RSVP with St. Mary's before October 20th by either calling 319-337-4314 or e-mailing icstmary@diodav.org.

CONTINUING FORMATION OPPORTUNITIES

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

LITURGY PREPARATIONLITURGICAL CALENDARPriesthood Sunday

Priesthood Sunday is being observed on October 25 this year. This nationwide event is coordinated by the USA Council of Serra International as a way “to honor priesthood in the United States.... [and] to reflect upon and affirm the role of the priesthood in the life of the Church as a central one.” Materials can be found on the web at www.priestsunday.org.

All Saints / All Souls

The Solemnity of All Saints, November 1, falls on a Sunday this year (and therefore the obligation to assist at Mass is retained).

Please note that ritual Masses (including wedding Masses) cannot be celebrated on All Saints Day. If the wedding is going to take place within a Mass, the Mass for All Saints (prayers, preface, readings) is to be used (readings may not be substituted per the USCCB). The nuptial blessing is still used. Alternatively, the Rite of Marriage outside Mass may be celebrated.

On Monday, November 2, the Commemoration of all the Faithful Departed is observed. Any of the readings from the Masses for the Dead (Lectionary Volume IV, #1011-1016) may be used. Ritual Masses are not permitted, but the funeral Mass may be celebrated.

Feast of the Anniversary of the Cathedral’s Dedication

The Anniversary of the Dedication of the Cathedral is observed as Feast in the diocese. Because November 15 falls on a Sunday this year, the liturgical observation of this anniversary is moved to Monday (November 16). Masses on that day should be taken from the Common of the Dedication of a Church, 2. Anniversary of Dedication, B. Outside the Dedicated Church. The Preface for Dedication of a Church II (P53) is used. The readings are taken from the Common of the Anniversary of the Dedication of A Church, found in volumes II, III, or IV of the Lectionary, readings number 701-706. At the Cathedral itself, it is celebrated as a Solemnity—and is observed on the actual anniversary day itself: Sunday, November 15.

Advent

1. With the new liturgical year, we begin the use of Cycle C in the Sunday Lectionary and Year II in the Weekday Lectionary.
2. The color of Advent is a bluer shade of violet, to distinguish it from the purple of penitence in Lent. Blue itself is not an allowed color in the U.S. Rose is an optional color for the vesture on the Third Sunday of Advent, signaling that the full joy of Christmas is drawing near. The vestments worn should not have a cross, nails, etc. on them – they should not be Lenten.
3. The Advent wreath is blessed only at the first mass, after the intercessions. See the Book of Blessings, #1509ff, chapter 47. On the other Sundays of Advent, it is lit before Mass begins and no additional prayers are said. The traditional wreath is a circle of evergreen branches that bears four candles. The dominant tradition calls for three violet and one rose candle, but four violet or four white candles may also be used. Some communities add a fifth candle, white, for Christmas. The wreath should be large enough for all to see, but not obstruct the view of the altar, ambo or chair.
4. A good Penitential Rite to use would be Rite C, #ii.
5. Don't anticipate Christmas with music and environment. Rather, make use of a full spectrum of Advent music.
6. Don't make believe Jesus never came – focus on the second coming. Remember: Christ has died, Christ is risen, Christ will come again.
7. Giving trees should not be in the sanctuary. Remember you can transform them for Christmas. They are better placed in the entryway or some location other than the sanctuary, lest the simplicity of Advent decor be compromised. Likewise, while Jesse trees are good for religious education they should not be in the church.
8. The Gloria is omitted.
9. This season should reflect quiet and a subdued peace, as well as a sense of anticipation.
10. Remember that Advent and Christmas are the perfect times to remember Mary, our ultimate model for discipleship. The following Marian feasts and solemnities are observed during Advent:
 - a. The Feast of Our Lady of Guadalupe is observed on December 12
 - b. The Solemnity of the Immaculate Conception, December 8, is a Holy Day of obligation. Ritual Masses and Funeral Masses may not be celebrated.

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 all priests, deacons, religious men and women, and all lay ministers who serve our Church—and for those who are struggling to answer the call they are experiencing at this time; we pray to the Lord.

(3) Weekly intercessions:

Sunday, October 4, is also observed as Respect Life Sunday. Therefore, below please find a series of intercessions for that Sunday and the other Sundays of October (from *Every Child Brings Us God's Smile*, © 2009 USCCB Secretariat for Pro-Life Activities):

That our President, members of Congress, and all political leaders throughout the world may recognize the sacredness of life, and defend the fundamental right of every human being to live, from the moment of conception until natural death; we pray to the Lord:

That all children with disabilities will be loved and cared for in healthy and nurturing environments; we pray...

That the sick may find strength and courage in the cross of Christ and discover the redemptive value of their suffering; we pray...

That all who have been involved in abortion may come to true repentance and seek God's merciful and healing love; we pray...

That all bishops and priests may teach the lay faithful to love the Gospel of Life, encouraging them to embrace each new child; we pray...

That our country stop resorting to the use of the death penalty in response to violence, and that the merciful love of God convert the violent and heal the victim; we pray...

That the elderly may cherish each moment of their lives, and in their sunset years experience the love and attention they need; we pray...

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