

LITURGYNOTES – FOR SEPTEMBER 2014

REMINDER - LITURGY DAY: SEPTEMBER 27, 2014

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New Webpage: Liturgical Formation
<http://www.davenportdiocese.org/lit/litformation.htm>

Please Note:

*Registration deadline is
September 15*

We claim that the Eucharist is the “source and summit” of our lives as Catholics, yet attendance at the Sunday liturgy is decreasing—and even those who are there are not always fully engaged. How can we help the members of our communities return to and more fully immerse themselves in the Eucharist? How can we help our parishioners become re-energized and re-enthused about gathering on Sunday as a worshipping community? Gathered, how might we be changed and moved to be salt, leaven, and light in the world?

Our keynote speaker will be Dr. Tim O’Malley of the Notre Dame Center for Liturgy. He will also lead a breakout session for youth and youth ministers. Other breakout topics include multigenerational preaching (Fr. Brendan Moss, OSB), liturgy and justice (Anne Koester), and parish music ministry (Eleanor Kiel).

**Registration is now open –
please visit our webpage:**

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

You may register (and pay) on-line or submit your registration and payment by mail. Please note that minors also need to submit a consent form.

Books and Fair Trade items will be on sale – but we are not able to process credit cards on site... we are able to accept only cash or checks.

FROM THE USCCB

SIGN OF PEACE

The Vatican's Congregation for Divine Worship and the Discipline of the Sacraments (CDWDS) recently published a circular letter on the "Ritual Expression of the Gift of Peace at Mass." The Letter was occasioned by Pope Benedict's question to the bishops of the world regarding the placement of the Sign of Peace at Mass: if it should remain in its current place (before communion) or be moved to before the presentation of the gifts (see Mt 5:23-24). After hearing from the world's bishops, the decision has been made to leave the exchange of peace in its current location.

In addition, the CDWDS took the opportunity to remind us about the meaning of the Sign of Peace in the liturgy—and how that meaning should be reflected in practice. As the July-August edition of the *Newsletter* from the U.S. Bishops' Committee on Divine Worship (BCDW) notes:

Some beautiful theological reflections are contained within the Circular Letter. In the Roman Rite, the exchange of peace is to be understood and experienced "in the Eucharistic contemplation of the Paschal mystery as the 'Paschal kiss' of the Risen Christ present on the altar" (no. 2). Christ is our peace (Eph 2:14), and for the Christian, an exchange of true peace is only possible in the spirit of the crucified and risen Christ (nos. 1 and 8). The letter continues, "An exchange of peace appropriately carried out among the participants at Mass enriches the meaning of the rite itself and gives fuller expression to it" (no. 6a).

Finally, an important connection is drawn between how our faith is reflected and formed in our worship as a community (*lex orandi*) and the content of what we believe (*lex credendi*); this connection must, in turn, influence how we live our lives once the liturgy has ended (*lex vivendi*). "Today, a serious obligation for Catholics in building a more just and peaceful world is accompanied by a deeper understanding of the Christian meaning of peace and this depends largely on the seriousness with which our particular Churches welcome and invoke the gift of peace and express it in the liturgical celebration" (no. 7).

In other words, the rite is not about exchanging social greetings, but about signifying the peace that only Christ can give, a peace that we experience in the Eucharist and which we are called to take beyond the walls of the Church. *How* we exchange the Sign of Peace ought to reflect what we *teach* about the rite. Therefore:

In terms of practical action, the Holy See invited Conferences of Bishops to review current practices with an eye towards sobriety of expression and the avoidance of excessive, distracting gestures in order to "safeguard the sacred sense of the Eucharistic celebration and the sense of mystery at the moment of receiving Holy Communion" (no. 3). The Congregation encourages catechesis concerning the true nature, spirit, and expression of this rite, centered on peace rooted in Christ made present on the altar.

The Circular Letter cited several practices to be avoided, namely:

- the introduction of a "song of peace" not called for in the Roman Rite;
- the excessive movement of the faithful from their places to exchange a sign of peace;

- the departure of the priest from the sanctuary to share the sign of peace with some of the faithful; and
- the use of the Rite of Peace as a kind of “receiving line” of a social nature, to express congratulations, best wishes, or even condolences in a sometimes purely secular way.

At this point, the US Bishops will not be changing what the GIRM says about the rite or current practice in the US:

82. There follows the Rite of Peace, by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament. As for the actual sign of peace to be given, the manner is to be established by the Conferences of Bishops in accordance with the culture and customs of the peoples. However, it is appropriate that each person, in a sober manner, offer the sign of peace only to those who are nearest.

154. Then the Priest, with hands extended, says aloud the prayer *Domine Iesu Christe, qui dixisti (Lord Jesus Christ, who said to your Apostles)* and when it is concluded, extending and then joining his hands, he announces the greeting of peace, facing the people and saying, *The peace of the Lord be with you always*. The people reply, *And with your spirit*. After this, if appropriate, the Priest adds, *Let us offer each other the sign of peace*. The Priest may give the Sign of Peace to the ministers but always remains within the sanctuary, so that the celebration is not disrupted. In the Dioceses of the United States of America, for a good reason, on special occasions (for example, in the case of a funeral, a wedding, or when civic leaders are present), the Priest may offer the Sign of Peace to a small number of the faithful near the sanctuary. According to what is decided by the Conference of Bishops, all express to one another peace, communion, and charity. While the Sign of Peace is being given, it is permissible to say, *The peace of the Lord be with you always*, to which the reply is *Amen*.

In Masses with a Deacon:

181. After the Priest has said the prayer for the Rite of Peace and the greeting *The peace of the Lord be with you always* and the people have replied, *And with your spirit*, the Deacon, if appropriate, says the invitation to the Sign of Peace. With hands joined, he faces the people and says, *Let us offer each other the sign of peace*. Then he himself receives the Sign of Peace from the Priest and may offer it to those other ministers who are nearest to him.

Bottom line: nothing is changing in the liturgy books approved for use in the US. However, individual communities should look at their catechesis / practice to make sure they are in line with what the church teaches.

LiturgyNotes – September 2014

UPDATE: LITURGY OF THE HOURS

The re-translation of the Liturgy of the Hours is now underway. The proposed texts (hymns, intercessions, antiphons), grouped by season, will be sent to bishops for comment twice per year – with the hopes of having the project completed by Summer 2018.

For example, we just received the proposed Gospel, NT, and OT Canticles (from Conception Abbey, the same source as the translated psalms which will be used liturgically in the US) as well as the first draft (“Green Book”) texts for Advent and Christmas. The second draft (“Gray Book”) of those texts should be returned to us by March of 2015.

UPDATE: LECCIONARIO

We reported in the May issue of *LiturgyNotes* that the U.S. edition of the *Leccionario de la Misa* had been confirmed by the Holy See, and could begin to be used on Ash Wednesday (February 18, 2015). However, a number of problems have been discovered in the proposed text – so the final release has been postponed until these can be addressed.

UPCOMING EVENTS

See the Liturgy Events webpage at: <http://www.davenportdiocese.org/lit/litevents.htm>.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

Federation of Diocesan Liturgical Commissions: October 1-3; parish study day on October 4

The FDLC will also be holding their annual meeting close to us: just outside of Chicago! The focus for this gathering is the RCIA, and will include a consultation on the National Statutes... so if you want to have a voice in the revision of this important guiding document, plan on attending! Registration is now open at: <http://www.fdlc.org/nationalmeeting/index.htm>.

Diocesan Choral Festival: Sunday, November 16, 2014

In anticipation of the Memorial of St. Cecilia, we are inviting parishes and schools to send their choirs to a choral festival at St. Mary parish in Iowa City, from 3pm to 5pm. Each choir will be asked to present one piece of their choice, and then everyone will sing a common piece together.

If you are at all interested in participating, please let me know by e-mail (agnoli@davenportdiocese.org) or phone (563-888-4257) by no later than November 1. We will need to know the following information:

- How many choir members will be attending?
- Will you be using the organ (tracker) or piano?
- Will you be using any other instruments?
- What piece will you be sharing with us?

Even if you have let me know of your interest in the past, please confirm that you will be attending (and send me your answers to the above questions). We will send the “common” piece as soon as that selection is made and I hear from you.

TeamRCIA: Save the date – August 14-15, 2015

We are working on getting TeamRCIA to come to the diocese next year to present on “Making Disciples.” This 2-day conference aims to help participants

- *Discover how the RCIA is a powerful conversion process
- *Learn how to apply the core principles of the RCIA to any faith formation process
- *Acquire the skills to build an evangelizing parish that involves the entire community in the RCIA
- *Know how to recruit and build a thriving RCIA team
- *Learn how to grow a pool of passionate, engaged sponsors

The conference is *tentatively* set for August 14-15 of next year; please keep reading the *LiturgyNotes* and checking the Liturgy Events webpage for updates.

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

RESOURCES

LTP ANNUAL RESOURCES

LTP has announced that its annual resources are once again available. You may order your materials directly from LTP, 800-533-1900 or from Religious Supply Center in Davenport. Religious Supply is willing to provide the parishes with discounted prices. For details or to place your order, call Jim, 563-324-0669 or 800-292-0052, 9 a.m. – 5 p.m., M-F and 10 a.m. – 2 p.m. Saturday. Resources will be delivered to the Clergy Overnighter in November.

THE FOUR MODES OF CHRIST’S PRESENCE IN THE LITURGY

In *Sacrosanctum concilium* #7, we read:

Christ is always present in his Church, especially in its liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of his minister, “the same now offering, through the ministry of priests, who formerly offered himself on the cross,” but especially under the eucharistic elements. By his power he is present in the sacraments, so that when a man baptizes it is really Christ himself who baptizes. He is present in his word, since it is he himself who speaks when the holy Scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for he promised: “Where two or three are gathered together in my name, there am I in the midst of them” (Mt 18:20).

Christ is truly, really present in assembly, presiding minister, word proclaimed, and under the forms of the Eucharistic bread and wine. There are not four different presences; there is one presence under four “distinct” but not “separate” modes. Needless to say, this is a teaching from the Council that we have not fully interiorized or put into practice. Two recent books are intended to help us do just that. Both are written by Jesuit liturgists; the one by Bruce Morrill is perhaps written on a more popular level while Paul Janowiak goes into greater depth exploring the theology (rooted in the Trinity) underlying the Council’s teaching as well as the implications of that teaching for both liturgical practice and one’s spirituality.

Janowiak, Paul A. *Standing Together in the Community of God: Liturgical Spirituality and the Presence of Christ*. Collegeville, MN: Liturgical Press, 2011.

Morrill, Bruce T. *Encountering Christ in the Eucharist: The Paschal Mystery in People, Word, and Sacrament*. New York: Paulist Press, 2012.

Taking the Council—and what these authors have to say—seriously would be a challenge to the ways we currently worship. It is a challenge worth taking.

LITURGY PREPARATION

LITURGICAL CALENDAR

All Saints/Souls Reminder: **CORRECTED 9/2/14**

The USCCB’s BCDW had previously approved the table that I published in previous editions of the *LiturgyNotes*. However, they have since clarified the norms for the Saturday evening Mass. If there is *usually* an anticipated Mass on Saturday night, it is to be the Mass of All Souls. If there is no such Mass normally scheduled, a Mass for All Saints may be scheduled if pastorally appropriate. Sorry for the confusion.

	Morning Prayer	Mass before 4pm	Mass after 4pm	Evening Prayer
Friday, October 31	Friday, Week II (30 th Week in OT)	Weekday	All Saints (Gloria & Creed) (white)	EP I of All Saints
Saturday, November 1	All Saints	All Saints (Gloria & Creed) (white) <i>No ritual Masses (e.g. weddings) permitted.</i> <i>Because there is no obligation this year, funeral Masses are permitted.</i>	<i>If Mass usually scheduled:</i> All Souls (anticipated) <i>If Mass is not usually scheduled:</i> may celebrate All Saints	EP II of All Saints
Sunday, November 2	Private recitation: 31 st Sunday OT Public Celebration: <i>may</i> use All Souls	All Souls (NO Gloria; Creed is said) (white, purple, or black) [since white is usually used for funerals here, white is recommended]		Private recitation: 31 st Sunday OT Public Celebration: <i>may</i> use All Souls

When may the Funeral Mass be Celebrated?

Funeral Masses may be celebrated on any day *except* on Solemnities of Precept (Holy Days of Obligation; if the obligation is lifted, then a funeral Mass is permitted); Sundays of Advent, Lent, and Easter Season; and Holy Thursday and the Triduum. There are further restrictions on other Masses for the Dead, such as memorial Masses. For details, see the following resources on our Liturgy Events webpage:

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

and

<http://www.davenportdiocese.org/lit/liturgylibrary/Calendar/litHolyDayRules.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) keyed to the lectionary cycle may be found at the Diocese of Arlington website:

http://www.arlingtondiocese.org/vocations/voc_intercessions.aspx

(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/>

(5) The Canadian Conference of Catholic Bishops offers intercessions and homily ideas as part of their Pastoral Initiative for Life and Family:

<http://www.cccb.ca/site/eng/church-in-canada-and-world/catholic-church-in-canada/life-and-family/3296-documents-and-activities-proposed-by-the-ccb>

(6) See also our website for prayer resources in times of crisis:

<http://www.davenportdiocese.org/lit/litlibrary.htm#Prayers>

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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