

LITURGYNOTES – FOR JANUARY 2017

LITURGY NEWS

In this issue...

- News
- Diocesan Prayer 2017: Preparing and Praying for our New Bishop
- Events: Rite of Election, Chrism Mass, Ordinations
- RCIA: Triduum
- Resources Available/Wanted
- Liturgical Calendar
- The Universal Prayer

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Misal Romano, Tercera Edición Confirmed for the US

Fulfilling a pastoral need for Spanish-speaking Catholics in the United States, the *Misal Romano, Tercera Edición* has been confirmed by the Congregation for Divine Worship and the Discipline of the Sacraments. The decree of *recognitio* (Prot. n. 170/14) is dated July 1, 2016, the feast day of Saint Junípero Serra, and was received by the USCCB in early October.

The base text of the Spanish translation is that of the *Misal Romano* approved for the dioceses of Mexico, with proper texts and adaptations for the dioceses of the United States. The Secretariat of Divine Worship is now undertaking its standard editorial and technical review process; following its conclusion, an implementation date will be established. We will provide more information as it becomes available.

DIOCESAN PRAYER 2017: PREPARING AND PRAYING FOR OUR NEW BISHOP

On December 8, Bishop Amos turned 75 and submitted his letter of resignation to the Holy Father. Below please find prayers to use as we await the naming of Bishop Amos' successor, and after our new Bishop is named. The prayers are available in English, Spanish, and Vietnamese on the liturgy homepage: <http://www.davenportdiocese.org/liturgy>.

Prayer to be used as we await a new Bishop:	Prayer to be used after a new Bishop is named:
<p>O God, eternal shepherd, who govern your flock with unfailing care, in your mercy grant your Church in Davenport a pastor who will please you by his holiness and will show us your watchful care.</p> <p>Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.</p>	<p>Lord our God, you have chosen N. as a successor to the Apostles, to be a shepherd of your flock in the Diocese of Davenport; grant him, we pray, a spirit of counsel and fortitude, a spirit of knowledge and piety, so that, by faithfully governing the people entrusted to him, he may help build your Church as a sign of salvation for the world.</p> <p>Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.</p>

UPCOMING EVENTS

See the Liturgy Events webpage at: <http://www.davenportdiocese.org/liturgy-events>.

DIOCESAN LITURGIES

Rite of Election

We will celebrate the Rite of Election at Saint Patrick Church in Iowa City on Sunday, March 5 at 3pm (1st Sunday of Lent). We will be sending registration information to the parish RCIA contacts soon. For those who direct RCIA programs: please make sure to get your registration form back to us by the end of the month! The forms and other information will also be posted on the Liturgy Events webpage (link above).

Chrism Mass

The *Chrism Mass* will be celebrated on Monday, April 3, at 5:00 p.m. Depending on the status of construction at the Cathedral, the liturgy may be moved to Our Lady of Victory (Davenport). Please watch *LiturgyNotes* and our website for updates.

Ordinations

Ordinations to the presbyterate will be celebrated on Saturday, June 3, at 10:00 a.m. Depending on the status of construction at the Cathedral, the liturgy may be moved to Our Lady of Victory (Davenport). Please watch *LiturgyNotes* and our website for updates.

Ordinations to the diaconate will be celebrated on Saturday, July 8, at 10:00 a.m. Depending on the status of construction at the Cathedral, the liturgy may be moved to St. John Vianney (Bettendorf). Please watch *LiturgyNotes* and our website for updates.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

Notre Dame 2017 – SAVE THE DATES!

June 19-23 - Liturgy and Life: Encountering Jesus Christ in the Bible and the Liturgy

June 24-26 - Notre Dame Preaching Conference: To Set the Earth on Fire-Effective Catholic Preaching

June 26-30 - Forming the Sacramental Imagination: Catechesis of the Good Shepherd-The Senses of Scripture

July 17-21 - Liturgical Music Ministers: The Word, Music, and *The Saint John's Bible*

For more opportunities, see the Liturgy Events webpage at: <http://www.davenportdiocese.org/liturgy-events>.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

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

Among one of the changes that came with RM3 is the use of the Oil of Catechumens at the Vigil....

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].

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 (it states that the anointing with the Oil of Catechumens is to be omitted on Holy Saturday [preparation rites and the Vigil; #33.7]). So what are we to do?

1. First and foremost: 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.

RESOURCES AVAILABLE / WANTED

Burial Vestments: Thanks to Generous Donor

After our request for simple white vestments to use for priests' burials was sent out, a generous donor stepped up – allowing us to purchase 10 new white chasubles with stoles. Many thanks!!

Hymnals Available

St. Ambrose is getting new hymnals for Christ the King Chapel, which leaves them with what to do with their old *Gather Comprehensive* hymnals when they change over to the new ones. The approximately 300 hymnals are in good condition, though they do have a "St. Ambrose University/Christ the King Chapel" imprint on the front of them. They have some choral and accompaniment books as well. These were printed before the most recent edition of the Roman Missal, so the Order of Mass and Mass Settings are out of date. Still, the psalms, hymns, and other songs are still usable. These hymnals do have the readings in them as well. If you are interested, please contact Mr. Chris Clow at clowchristopherj@sau.edu or 563-333-6189.

Statue Needed

From Fr. Corey Close: "Due to renovations at St. Bridget's in Victor, we are looking for a 47 inch (approximately) tall statue to be displayed in the back of the church. What saint it is is not particularly important, as long as it is NOT St. Joseph, St. Mary, Jesus, St. Bridget, or St. Anthony of Padua (we already have those). If your statue needs a little love and repair, that is ok! If you have a statue that meets these criteria and needs a home, please contact Fr. Corey Close, 847-594-2868."

LITURGY PREPARATION

LITURGICAL CALENDAR

National Migration Week: January 8-14

For nearly a half century, the Catholic Church in the United States has celebrated National Migration Week, which is an opportunity for the Church to reflect on the circumstances confronting migrants, including immigrants, refugees, children, and victims and survivors of human trafficking. The theme for National Migration Week 2017 draws attention to Pope Francis' call to create a culture of encounter, and in doing so to look beyond our own needs and wants to those of others around us.

A parish toolkit, which includes (among other resources) petitions, pulpit announcements, and homily helps, is available at: <http://www.justiceforimmigrants.org/documents/NMW-2017-Toolkit.pdf>.

Prayer Booklet: <http://www.usccb.org/about/migration-and-refugee-services/national-migration-week/upload/Booklet-of-Prayers-2.pdf>

Additional resources can be found here: <http://www.usccb.org/about/migration-and-refugee-services/national-migration-week/>.

World Day for Consecrated Life: February 2, 2017 (Celebrated in Parishes February 4-5)

In 1997, Pope John Paul instituted World Day for Consecrated Life. Resources for observing this day are available from the USCCB:

<http://www.usccb.org/beliefs-and-teachings/vocations/consecrated-life/world-day-for-consecrated-life.cfm>

International Day of Prayer and Awareness Against Human Trafficking: February 8

The U.S. Conference of Catholic Bishops (USCCB) Committee on Migration designated February 8 as an annual day of prayer for survivors and victims of human trafficking (<http://www.usccb.org/about/anti-trafficking-program/day-of-prayer.cfm>). February 8 is the feast day of St. Josephine Bakhita, who was kidnapped as a child and sold into slavery in Sudan and Italy. Once Josephine was freed, she dedicated her life to sharing her testament of deliverance from slavery and comforting the poor and suffering.

Suggested petitions and prayers, and other resources for parishes, are available on the USCCB website at <http://www.usccb.org/about/anti-trafficking-program/become-a-shepherd-tool-kit.cfm>. More information on the work of USCCB's Anti-Trafficking Program is available at: <http://www.usccb.org/about/anti-trafficking-program/index.cfm>.

The Sacred Triduum: April 13-15, 2017

As preparations for the Holy Week and the Triduum get under way, please keep in mind that the new Missal calls for a number of changes. These were covered in some detail in the January 2012 *LiturgyNotes* – which may be accessed at:

<http://www.davenportdiocese.org/documents/2016/5/litJanuary2012LN.pdf>.

Please also see the information on our website:

<http://www.davenportdiocese.org/new-roman-missal-qa#Seasons>.

>Holy Thursday

The Footwashing

Information on the *mandatum* is available at the USCCB website at <http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/holy-thursday-mandatum.cfm>. Other resources are available on our website: <http://www.davenportdiocese.org/liturgical-seasons#LentTriduumEaster>.

The Reception and Care of the Oils

For information regarding the proper reception of the new oils (and disposition of the oils from the previous year), please see:

<http://www.davenportdiocese.org/documents/2016/6/litCareandReceptionofSacredOils.pdf>.

The Reservation of the Blessed Sacrament

Likewise, as you consider how best to securely repose the Blessed Sacrament after the period of adoration, the place of reposition should reflect the respect that ought to be shown to Christ's

Eucharistic Presence. A random cabinet full of other material does not seem to meet that benchmark. Also, please keep in mind that exposition of the Blessed Sacrament in a monstrance is forbidden.

That is, at the end of Mass on Holy Thursday, when the Blessed Sacrament is taken to its place of reposition, it may not be exposed (in a monstrance or otherwise) for adoration; it is to be reserved – and adoration takes place before the closed tabernacle. (See *Paschale Solemnitatis* #55; *Directory on Popular Piety and the Liturgy* #141; *Roman Missal-Holy Thursday* #39.)

The Diocese of Pittsburgh states it this way in their policy: “No exposition of the Most Holy Eucharist is permitted during the Easter Triduum, that is, from immediately before the Evening Mass of the Lord's Supper on Holy Thursday until after the Mass of the Easter Vigil on Holy Saturday. This includes the period of adoration immediately following the Evening Mass of the Lord's Supper. This norm applies even in those communities authorized to observe perpetual exposition of most Holy Eucharist.”

>Good Friday

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. The Good Friday liturgy is *not* just a “word and communion” service. 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.

>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 15, 2017, may not begin before 8:30 PM.*

Please note that the Paschal 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.”

The Triduum and Judaism

(1) In General:

<http://www.davenportdiocese.org/documents/2016/6/litRespecting%20JudaismJewishTraditions-LentTriduum-1.pdf>

Other resources at: <http://www.davenportdiocese.org/preaching-links#AvoidingAntiJudaism>.

(2) Regarding Preaching:

Excerpted from *God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching* (Bishop's Committee on the Liturgy, United States Conference of Catholic Bishops, September, 1988); full document at: <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/jewish/upload/God-s-Mercy-Endures-Forever-Guidelines-on-the-Presentation-of-Jews-and-Judaism-in-Catholic-Preaching-1988.pdf>.

21. Because of the tragic history of the "Christ-killer" charge as providing a rallying cry for anti-Semites over the centuries, a strong and careful homiletic stance is necessary to combat its lingering effects

today. Homilists and catechists should seek to provide a proper context for the proclamation of the passion narratives. A particularly useful and detailed discussion of the theological and historical principles involved in presentations of the passions can be found in *Criteria for the Evaluation of Dramatizations of the Passion* issued by the Bishops' Committee for Ecumenical and Interreligious Affairs (March 1988).

22. The message of the liturgy in proclaiming the passion narratives in full is to enable the assembly to see vividly the love of Christ for each person, despite their sins, a love that even death could not vanquish. "Christ in his boundless love freely underwent his passion and death because of the sins of all so that all might attain salvation" (*Nostra Aetate*, no. 4). To the extent that Christians over the centuries made Jews the scapegoat for Christ's death, they drew themselves away from the paschal mystery. For it is only by dying to one's sins that we can hope to rise with Christ to new life. This is a central truth of the Catholic faith stated by the Catechism of the Council of Trent in the sixteenth century and reaffirmed by the 1985 Notes (no. 30).

23. It is necessary to remember that the passion narratives do not offer eyewitness accounts or a modern transcript of historical events. Rather, the events have had their meaning focused, as it were, through the four theological "lenses" of the gospels. By comparing what is shared and what distinguishes the various gospel accounts from each other, the homilist can discern the core from the particular optics of each. One can then better see the significant theological differences between the passion narratives. These differences also are part of the inspired Word of God.

24. Certain historical essentials are shared by all four accounts: a growing hostility against Jesus on the part of some Jewish religious leaders (note that the Synoptic gospels do not mention the Pharisees as being involved in the events leading to Jesus' death, but only the "chief priests, scribes, and elders"); the Last Supper with the disciples; betrayal by Judas; arrest outside the city (an action conducted covertly by the Roman and Temple authorities because of Jesus' popularity among his fellow Jews); interrogation before a high priest (not necessarily a Sanhedrin trial); formal condemnation by Pontius Pilate (cf. the Apostles' and Nicene Creeds, which mention only Pilate, even though some Jews were involved); crucifixion by Roman soldiers; affixing the title "King of the Jews" on the cross; death; burial; and resurrection. Many other elements, such as the crowds shouting "His blood be on us and on our children" in Matthew, or the generic use of the term "the Jews" in John, are unique to a given author and must be understood within the context of that author's overall theological scheme. Often, these unique elements reflect the perceived needs and emphases of the author's particular community at the end of the first century, after the split between Jews and Christians was well underway. The bitterness toward synagogue Judaism seen in John's gospel (e.g., Jn 9:22;16:2) most likely reflects the bitterness felt by John's own community after its "parting of the ways" with the Jewish community, and the martyrdom of St. Stephen illustrates that verbal disputes could, at times, lead to violence by Jews against fellow Jews who believed in Jesus.

25. Christian reflection on the passion should lead to a deep sense of the need for reconciliation with the Jewish community today. Pope John Paul II has said:

Considering history in the light of the principles of faith in God, we must also reflect on the catastrophic event of the ShoahConsidering this mystery of the suffering of Israel's children, their witness of hope, of faith, and of humanity under dehumanizing outrages, the Church experiences ever more deeply her common bond with the Jewish people and with their treasure of spiritual riches in the past and in the present" (Address to Jewish Leadership, Miami, September 11, 1987).

CONFIRMATION LITURGIES

Please recall that Confirmation Liturgy Preparation forms are due back to the Liturgy Office no later than 2 weeks before the celebration of the sacrament. The forms (in both MS Word and in fillable PDF) are on the liturgy website; instructions are found in the *Compendium of Confirmation Policies* and in *Policies Relating to the Bishop in the Liturgy*. Please call the office (563-888-4257) if you have any questions regarding completion of the forms.

Webpage:

<http://www.davenportdiocese.org/liturgy-policies>

PDF Form:

<http://www.davenportdiocese.org/documents/2016/6/litPreparationSheetConfirmationRev072413-fillable.pdf>

MSWord Form:

<http://www.davenportdiocese.org/documents/2016/6/litPreparationSheetConfirmationRev072413.doc>

Policies:

<http://www.davenportdiocese.org/documents/2016/6/Confirmation%20Compendium%20rev%20072413.pdf>

<http://www.davenportdiocese.org/documents/2016/6/litBishopLiturgy-Rev072413.pdf>

INTERCESSIONS

Here are resources for the Universal Prayer:

(1) Intercessions for various life issues may be found on the USCCB website at:

<http://usccb.org/about/pro-life-activities/prayers/intercessory-prayers-for-life.cfm>

(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) The Center for Liturgy website offers general intercessions for each Sunday as well:

<http://liturgy.slu.edu/>

(4) 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>

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