

# LITURGYNOTES – FOR DECEMBER 2012

## THIRD EDITION OF THE ROMAN MISSAL – NEW DEVELOPMENTS

### In this issue...

- RM3 NEWS – New Resource from the FDLC
- The importance of Silence
- Vatican II and the Liturgy – a review for the Year of Faith
- *Verbum Domini*
- *Preaching the Mystery of Faith: The Sunday Homily*
- New Source for *Mustum*
- Diocesan Events
- The RCIA
- Liturgy Preparation
- Resources for the Universal Prayer

### CONTACT:

Deacon Frank Agnoli, MD, DMin  
Director of Liturgy &  
Director of Deacon Formation  
E-Mail:  
[agnoli@davenportdiocese.org](mailto:agnoli@davenportdiocese.org)  
Phone: 563-888-4257

### **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)

### **The Year of Faith:**

[http://www.davenportdiocese.org/  
yearoffaith.htm](http://www.davenportdiocese.org/yearoffaith.htm)

### NEW RESOURCE FROM THE FDLC: MYSTAGOGICAL REFLECTIONS ON THE COLLECTS OF THE ROMAN MISSAL, THIRD EDITION

This free service is from the Federation of Diocesan Liturgical Commissions (FDLC). It established an Ad Hoc Committee for Mystagogical Reflection of the texts and implementation of the Roman Missal, Third Edition following the national meeting of 2010. This first project is to offer reflections in a mystagogical style on the Collects for the Sundays and Holydays of the Liturgical Year of Grace 2013.

Link: <http://www.fdlc.org/Mystagogy/default.htm>

### THE IMPORTANCE OF SILENCE

In this season of expectant waiting, perhaps it is good to remind ourselves that silence... and pauses... are essential elements of the liturgy and ritual flow. As the GIRM states:

*45. Sacred silence also, as part of the celebration, is to be observed at the designated times. Its nature, however, depends on the moment when it occurs in the different parts of the celebration. For in the Penitential Act and again after the invitation to pray, individuals recollect themselves; whereas after a reading or after the Homily, all meditate briefly on what they have heard; then after Communion, they praise God in their hearts and pray to him. Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner.*

Silence is necessary if liturgy is to be a true and transformative encounter with the Divine. In our fast-paced and media-saturated world, the liturgy is one of

the few places that we can still ourselves enough to listen to God's voice in our hearts. But we need to be intentional about creating that space, that opportunity. Continuous instrumental music and/or incessant commentary have no place in our worship.

***THE YEAR OF FAITH: VATICAN II AND THE LITURGY***

***SACROSANCTUM CONCILIUM – CHAPTER IV***

Chapter IV covers the Liturgy of the Hours, and begins by reminding us that the Divine Office—prayer offered by the Church throughout the day—is a tradition dating back to our earliest history as a community of faith. In such prayer, we—Christ’s Body—join with Christ Himself in unending praise and worship of the Father. Even when prayed alone, it is still prayed in union with and for the Church, and so is true liturgy.

After calling for various changes, made necessary by the changing circumstances of modern life, the Constitution spells out for whom the Office is an obligation and to what degree. However, there is in this final section an often-forgotten paragraph:

*100. Pastors of souls should see to it that the chief hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.*

This is one of the unrealized visions of the Council—first, that the Liturgy of the Hours be communal prayer and, second, that it be part of regular parish life. We are reminded that all Christians—not just clerics and religious—are to punctuate the day with prayer, and especially with this way of praying as Church. And we are reminded that as important and central to our identity as the Eucharist is, that is not the only way that we pray when we gather as a community. The Liturgy of the Hours, with its emphasis on the Scriptures (especially the Psalms), is dialogical prayer at its finest: God speaks and we respond. It corresponds well with that encounter with the living Word which Pope Benedict has been encouraging.

Perhaps during this Year of Faith, parishes might want to consider celebrating the Hours at least on occasion. Vespers (Evening Prayer) on the Sundays of Advent may be a good way to start.

***VERBUM DOMINI – THE WORD OF GOD IN THE LIFE AND MISSION OF THE CHURCH***

***Part I: Verbum Dei (continued)***

The Holy Father next turns his attention to another important theme that emerged at the synod, the interpretation of the Scriptures. He begins by laying out the fundamental principle of Catholic biblical hermeneutics: “the primary setting for scriptural interpretation is the life of the church” (#29). In other words, “exegetes, theologians and the whole people of God must approach it as what it really is, the word of God conveyed to us through human words” (#29)—and not just some historical or literary artifact. Because the “Bible was written by the people of God for the people of God, under the inspiration of the Holy Spirit,” it is only in this communal context that it can be properly understood. This is not a requirement imposed by the Church from the outside, but is intrinsic—part of the very nature of the Scriptures (#30). Such an approach to the Scriptures is necessary both in the spiritual life (#30) and in the study of theology (#31); scientific exegesis by itself is a starting point, the beginning; necessary but not sufficient.

The Holy Father goes on to call the historical-critical approach to the Scriptures indispensable in the life of the Church, linking it to the realism of the Incarnation (#32). The various forms of historical-critical as well as literary criticism that can be brought to bear on the Scriptures help us to discover the literal

sense, what it is that the original authors intended to convey. And this is the starting point for the goal of interpretation: bridging the gap between the original context that gave rise to the Scriptures and the life of faith today (#33). In making this connection, attention must also be given to the “spiritual” or “theological” meaning of the Scriptures, in addition to the literal. To do so, Pope Benedict—citing the *Catechism* (#112-114) as well as *Dei Verbum*—reminds us of three criteria if we are to keep the divine dimension of the Scriptures in front of us (#34):

1. Any text must be interpreted with attention to the unity of the Scriptures, not in isolation. We are part of one story—the story of God’s relationship with the human race.
2. Texts are interpreted as part of a living tradition, the life of the Church as a whole. This is especially true in liturgical preaching: the liturgical context must guide our interpretation.
3. The “analogy of faith” must be respected; that means that there is a coherence, a wholeness, among the truths of the faith and within the whole of Revelation.

If we do not attend to this spiritual dimension as well, the Holy Father warns that we risk falling into a “dualistic” or simply secular approach to the Scriptures—one that splits scientific exegesis and spiritual insight (#35). Rather, both faith and reason (#36) are necessary for understanding the Scriptures as fully as possible.

Next time: Interpretation of Sacred Scripture in the Church (continued)—more on the literal and spiritual senses

***FOR YOUR INFORMATION...***

NEW DOCUMENT ON PREACHING FROM THE USCCB

At their November meeting, the U.S. Bishops approved a new document on the Sunday homily, entitled *Preaching the Mystery of Faith*. Not surprisingly, it draws on *Verbum Domini* as a key source. It should be noted, however, that it does not replace *Fulfilled in Your Hearing* (available at: <http://old.usccb.org/plm/fiyh.pdf>)—which remains a valid and essential document—but is intended as a supplement to that document made necessary by a changed cultural context.

Once we have completed our review of *Sacrosanctum concilium* I will begin providing a review of this new document, which may be downloaded from our website: <http://www.davenportdiocese.org/lit/liturgylibrary/Resources/litPreachingTheMysteryOfFaithFINAL.pdf>

I was able to attend the annual meeting of the Catholic Association of Teachers of Homiletics (CATH) last week, where this document was the main topic of conversation. Those of us who teach preaching, as well as preach ourselves, are excited about the opportunities that *Preaching the Mystery of Faith* presents, and we anticipate that its promulgation will lead to the publication of a number of new resources for preachers. Those conversations are just beginning. I hope that this will begin a long and fruitful dialogue on improving preaching in our parishes.

Here are some key points from the document:

- The homily is an integral part of the liturgy; as such, its primary purpose is to foster a transformative encounter with Christ. This is the hermeneutic key to the whole document—reflecting *Verbum Domini*’s emphasis on God’s desire to enter into ‘dialogue’ with us. The story of the disciples on the road to Emmaus is presented as an icon of liturgical preaching.

- Quoting Pope Benedict, the document states: “the quality of homilies needs to be improved.” Poor preaching is given as one reason why some leave the Church. Problematic homilies include those that are “moralizing,” generic or abstract, or filled with “useless digressions”—as well as those that call more attention to the preacher than to the Gospel.
- A renewal of preaching is placed in the context of the New Evangelization – the need of those already baptized to hear the Gospel anew.
- Contemporary culture, especially the challenges and promises of diversity within the Church, must be taken into account in our preaching.
- Preaching must always keep in mind the intrinsic connection between the Scriptures, the Church’s doctrine, the liturgy, and catechesis.
- Homilies teach; they ought to reflect the doctrine of the Church. But that does not mean that they are lectures or Bible studies. The form and purpose of the liturgical homily must be respected.
- The key goal of the homily is to connect God’s Word and everyday life: to interpret life through the lens of the Scriptures, and so nourish faith and move us to repentance and change.
- The spirituality of the preacher is crucial—and ought to be marked by holiness, a deep love of and immersion in the Scriptures, firm roots in the tradition of the Church, and communion with others.
- As noted in *Verbum Domini*, interpretation of the Scriptures takes place within the life of the Church. The historical-critical method is the starting point for determining the literal meaning intended by the original authors. The ‘spiritual’ senses may build on this basic meaning.
- *Lectio divina*, the prayerful reading of Scripture, is recommended as preparation both for the preacher and for the hearer. In fact, just as the homilist must diligently prepare to preach, those in the assembly have a responsibility to do what is necessary to “receive properly and savor the biblical message.”

#### SOURCES FOR GLUTEN-FREE HOSTS AND *MUSTUM*

The USCCB has identified a new source for *mustum*. Therefore, we have updated the diocesan “Policies Relating to the Eucharist and Persons with an Intolerance of Gluten and/or Alcohol” to reflect that change. There are now three providers of low-gluten hosts and two providers of *mustum* available in the United States. The updated policy is available on our website:

<http://www.davenportdiocese.org/lit/liturgylibrary/Policies/litEucharistGlutenAlcoholIntolerance-112612.pdf>

#### ***UPCOMING EVENTS***

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

#### DIOCESAN LITURGIES

##### Ordination: December 15

The ordination of Deacon Steve Witt to the presbyterate will take place at Sacred Heart Cathedral on Saturday, December 15, at 10:00 a.m. Please keep Deacon Witt, and all our seminarians in your prayers. In particular, leading up to his ordination, it would be proper to mention Deacon Witt in the Prayer of the Faithful; for example:

## LiturgyNotes – December 2012

For Steve Witt; that his priestly ministry in the Diocese of Davenport would be blessed with good fruit. We pray to the Lord.

That Steve Witt, and all those preparing for priestly service, would follow the example of the Good Shepherd. We pray to the Lord.

### Looking Ahead to More Ordinations

Presbyteral Ordinations: May 25, 2013 (tentative)

Diaconal Ordinations: July 13, 2013

### Looking Ahead to Lent

Rite of Election: February 17 at 3pm, at St. Patrick in Iowa City. See below for more information.

Chrism Mass: March 18 at 5pm, at Sacred Heart Cathedral in Davenport.

### Year of Faith Happenings

Please see the Year of Faith calendar for special commemorations around the diocese:

<http://www.davenportdiocese.org/comm/commlib/DODYearofFaithschedule.pdf>

or

<http://www.davenportdiocese.org/yearoffaith.htm>.

## ***THE RITE OF CHRISTIAN INITIATION OF ADULTS***

### RCIA: THE PERIOD OF PURIFICATION

As the name implies, the *Rite* of Christian Initiation of Adults is marked by the liturgical celebration of the journey towards full initiation through the Easter Sacraments. Lent is also known as the Period of Purification and Enlightenment, and is marked by the celebration of several important rites.

### For Catechumens

Typically, on the First Sunday of Lent, the Rite of Election is celebrated. In order to be admitted to the Easter Sacraments, individuals must be elected by the bishop (or his delegate). By this rite, catechumens become “the elect” and enter the “period of purification and enlightenment” that culminates in the sacraments of initiation (see RCIA # 118-28). The Rite of Sending of the Catechumens for Election should be celebrated in the parish prior to the Rite of Election.

Please remember that only catechumens (not candidates) sign the Book of the Elect.

On the 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> Sundays of Lent, the Scrutinies are celebrated. These required rites should take place within the ritual Mass “For the Celebration of the Scrutinies” and use the Lectionary readings for Year A (see RCIA #146). The Prefaces for the Third, Fourth, and Fifth Sundays of Lent are used—and these are now found in Proper of Seasons and not with the other Prefaces. The Eucharistic Prayers include specific inserts for the godparents (I) and the elect (I, II, III).

Requests to dispense an individual from a Scrutiny must be made in writing to the bishop, explaining the reason for the request. Only the bishop “may dispense from one of them for serious reasons or, in extraordinary circumstances, even from two” (RCIA #20).

The Presentations of the Creed and the Lord’s Prayer take place during the 3<sup>rd</sup> and 5<sup>th</sup> weeks of Lent, respectively.

#### For Candidates

Candidates are those who have already been validly baptized but wish to come into full communion with the Catholic Church. For a previous baptism to be considered valid, it must involve the use of water and the Trinitarian formula (Father, Son, and Holy Spirit) – and express the same belief in the Trinity as defined by the Church. Communities that baptize only in the name of Jesus (e.g. some Pentecostal communities) and those who do not share our belief in the Trinity (e.g., Mormons) are not considered to have valid baptisms. If there is a question regarding the validity of an individual’s baptism please call this office.

Typically, on the First Sunday of Lent, Candidates take part in the diocese’s celebration of the Call to Continuing Conversion—which is preceded by the Rite of Sending Candidates for Recognition by the Bishop, celebrated at the parish. Usually, these rites are combined with those for the catechumens (see RCIA # 530-561).

A special Penitential Rite (similar to the Scrutinies) may be celebrated on the 2<sup>nd</sup> Sunday of Lent; it is not combined in any way with the rites for catechumens (see RCIA #459-63).

#### The Rite of Election and Call to Continuing Conversion in our Diocese

The Rite of Election will be celebrated at St. Patrick Church in Iowa City on February 17 (First Sunday of Lent), beginning at 3:00 p.m. As in the past, we will need your help in getting registration information back to us next month. In the meantime, please remember that the Rite of Election is not optional: catechumens must be “elected” for the Easter Sacraments by the bishop (or his delegate)... and those already baptized are not “re”-elected!

*Please note:* those who are not eligible for the Easter Sacraments (e.g., those in an irregular union who have not yet received a declaration of nullity) should not celebrate the Rite of Sending or the Rite of Election (or Call to Continuing Conversion). A more detailed letter of explanation and registration form will be sent with the January 2013 *LiturgyNotes*.

#### CONFIRMATION AND THE RCIA

(See the *Code of Canon Law* cc.882-888; RCIA National Statutes #28; also see *Priest Faculties for the Diocese of Davenport*)

Priests may confirm (without asking for permission) in the following circumstances:

1. When the person was never a Catholic:
  - a. *When he baptizes an adult (defined as anyone who has reached the age of discretion, about 7 years old), and*
  - b. *When he receives a previously baptized non-Catholic into full communion.*

2. If the person was a Catholic and left the Church:
  - a. *When he readmits into full communion a previously baptized Catholic who apostacized (whether by formal act or just by practice) from the faith, and*
  - b. *When he readmits into full communion a baptized Catholic who through no personal fault was instructed in or adhered to a non-Catholic religion.*

As you prepare for the Easter Vigil, please note that permission must be requested for priests to confirm baptized Catholics (a) *who were not raised as Catholic but who never belonged to any other church* OR (b) *who have never left the Church but were never confirmed*. A short letter asking for this permission should include a list of those people to be confirmed and a short explanation of the circumstances of each candidate.

In order to respect the integrity of the three Sacraments of Initiation, the priest who presides over Eucharist and Confirmation is also the one who is to baptize. Therefore, another minister (e.g., a deacon or even another priest) must not baptize in this situation (see c.883.2; for an exception if large numbers are involved, see RCIA # 226). Also, priests who will be presiding at the Easter Vigil outside the territory of their assignment, or if they are not assigned a pastoral charge, need the explicit (and not merely tacit) permission of the one in whose territory they are baptizing (pastor) in order to baptize (see canons 530 & 862) and confirm (see c.887).

Finally, according to the law of the Church, children who have reached the use of reason (around 7 years of age) are considered, for the purposes of Christian initiation, to be adults. Therefore, if someone who is to be baptized or received into the Catholic Church is deemed ready (i.e., old enough) to receive Eucharist they are to be confirmed.

However, Bishop Amos wishes to allow pastoral discretion in regard to those children who have reached the use of reason and are coming into full communion with the Catholic Church (“candidates”). If a pastor sees a genuine need to delay confirmation of these children until a later time, he may request to do so. Because this situation is so exceptional, written permission from the Bishop must be obtained if confirmation is to be delayed. There should be no delay in the reception of Holy Communion. The possibility of delaying confirmation does *not* apply to catechumens.

#### **LITURGY PREPARATION**

##### LITURGICAL CALENDAR

##### Comments on Ash Wednesday

*Q. What are our options if there is no priest to celebrate Mass on Ash Wednesday?*

A. The *Book of Blessings* (chapter 52) includes a rite for blessing and distributing ashes outside of Mass., in the context of a celebration of the word of God. It may also be used when bringing ashes to the sick. When led by a deacon (or priest), ashes may be blessed as part of the rite. When led by a lay minister, ashes blessed at an earlier liturgy are to be used. If this rite is used, please use the newly translated formulas for imposing ashes found in the Missal (“Repent, and believe in the Gospel” OR “Remember that you are dust, and to dust you shall return”).

The call to conversion symbolized by the imposition of ashes is a call answered within the context of the Church gathered liturgically as the Body of Christ. In the Body, especially in the liturgy, each member has his or her own proper place. The imposition of ashes is an official action of the Church, not a private act of personal piety. Thus, it is proper that only an official representative of the Church—such as a priest or deacon, who by virtue of ordination also represents Christ in a particular way in the community—imposes the ashes. As with communion, if there is need, extraordinary ministers may be deputed to assist in this ministry. But, just as with communion, to simply pass ashes around with everyone imposing ashes on each other—that is, *everyone* acting as extraordinary ministers—is contrary to what the Church intends.

### Preparing for Lent

Please see our Liturgy Events page (<http://www.davenportdiocese.org/lit/litevents.htm>) for more information on the seasons; in particular, you may want to use the Lenten Bulletin inserts (direct URL: <http://www.davenportdiocese.org/lit/liturgylibrary/Calendar/litLentBulletinAnnouncements.pdf>) to help inform your parish about the various rites in the RCIA.

One of the changes that you will notice with the new Roman Missal is that each day in Lent has a specific Prayer over the People. This custom, found originally in the Gelasian Sacramentary (7<sup>th</sup> century), disappeared with the Missal of Paul VI but now returns. While these prayers are optional (and interchangeable) on weekdays, they are required (and fixed) on Sundays.

Also, the Eucharistic Prayers for Reconciliation may be used during Lent, with either their own proper prefaces or one of the prefaces for Lent. The only exception is when the Scrutinies are celebrated; the specific preface called for then must be used.

*Remember:* Eucharistic Prayer IV has a fixed preface and therefore may not be used during Lent.

Please also keep in mind:

1. No Gloria is said or sung (GIRM #55); specific solemnities during Lent (or the celebration of particular ritual Masses, as detailed in the Missal's rubrics) are the exception.
2. We abstain from "Alleluia" during Lent, during the Gospel Acclamation (#62) and in other music as well.
3. It is forbidden for the altar (sanctuary) to be decorated with flowers (*Laetare* Sunday [4<sup>th</sup>], solemnities and feasts are an exception) (#305). Flowers are never to be placed on top of (on the mensa of) the altar.
4. The playing of the organ and other musical instruments is allowed *only* to support the singing (*Laetare* Sunday [4<sup>th</sup>], solemnities and feasts are exceptions) (#313).
5. Violet or purple is the color of sacred vestments. Rose may be used where it is the custom on *Laetare* Sunday (#346).
6. In the dioceses of the United States, crosses in the church may be covered from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the end of the celebration of the

Lord's Passion on Good Friday. Images in the church may be covered from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the beginning of the Easter Vigil. (*This is simply an option; there is no need to implement this practice if not already part of parish life.*)

7. In regards to emptying fonts during Lent, the Congregation for Divine Worship and the Discipline of the Sacraments has declared "that the removing of Holy Water from the fonts during the season of Lent is not permitted, in particular, for two reasons:

"1. The liturgical legislation in force does not foresee this innovation, which in addition to being '*praeter legem*' is contrary to a balanced understanding of the season of Lent, which though truly being a season of penance, is also a season rich in the symbolism of water and baptism, constantly evoked in liturgical texts.

"2. The encouragement of the Church that the faithful avail themselves frequently of the sacraments is to be understood to apply also to the season of Lent. The 'fast' and 'abstinence' which the faithful embrace in this season does not extend to abstaining from the sacraments or sacramentals of the Church.

"The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday)."

#### 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/>

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.

Phone: 563-888-4220

E-Mail: [hoefling@davenportdiocese.org](mailto:hoefling@davenportdiocese.org)