

Dear companions at the Table,

In this edition of our newsletter, we'll continue our presentation on the new Roman Missal. We will also begin a series on the US Bishops' document on liturgical music, *Sing to the Lord*, and another series on popular devotions. I hope that you find these helpful and informative.

In addition, to assist in your planning, please see below for information regarding the Rite of Election, Chrism Mass, and Easter Vigil for next year.

With my prayers for a blessed Summer Ordinary Time,

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FOR YOUR INFORMATION...

LOOKING AHEAD: RITE OF ELECTION, CHRISM MASS, EASTER VIGIL

The Rite of Election will be celebrated at the Cathedral in Davenport on the First Sunday of Lent—March 1, 2009—at 3pm and 6pm. The Rite will be celebrated again in Ottumwa on the following Sunday, March 8, at 3pm.

The Chrism Mass will be celebrated on Monday, March 30. The time and place are still to be determined.

Since it is the clear intention of the Church that the Easter Vigil not begin until after dark, this coming year the Vigil may not begin until 8:30pm Daylight Savings Time on April 11, 2009.

THE NEW ROMAN MISSAL (PART 2)

As mentioned last month, in 2000 we were given new principles for the translation of liturgical texts. The Instruction *Liturgiam Authenticam*, issued by the Congregation for Divine Worship and Discipline of the Sacraments, laid out a number of important principles for translators to follow.

In the translations that we have been using, the principle known as “dynamic equivalence” has been predominant. That means that translators have focused on trying to capture the wider meaning of what is being said in the Latin more than on the words or style of the Latin itself. After 30+ years of experience with these translations, we have come to realize that such an approach is not without its problems.

While no translation is ever perfect, and to choose an approach to translation is inevitably to interpret texts, the current wisdom of the Church is that a more literal rendering of the Latin is needed for a number of reasons.

First, the use of dynamic equivalence meant that literal connections to scriptural texts were often lost. The liturgy is full of scriptural texts and allusions that get missed if the translator does not render the text literally. A good example is: "...so that from east to west a perfect offering may be made to the glory of your name." The scriptural text is from the Prophet Malachi (1:11), who has: "from the rising of the sun to its setting." The connection is lost in the translation we are using. Therefore, the new translations will go to great lengths to make sure that the connection between the liturgy and the scriptures is made clear. After all, we are a Biblical people.

To be continued...

"SING TO THE LORD"

This year, the US Bishops revised their document on liturgical music, *Music in Catholic Worship* under the new title *Sing to the Lord: Music in Divine Worship*. In giving us this document, the US Bishops hope to "provide direction to those preparing for the celebration of the Sacred Liturgy" and "draw all who worship the Lord into the fullness of liturgical, musical prayer" (introduction and foreword).

In the first section of *Sing to the Lord*, the Bishops remind us that music is a gift from God as well as an expression of our love for the One who made us. Music is, therefore, integral to our worship: "Faith grows when it is well expressed in celebration. Good celebrations can foster and nourish faith. Poor celebrations may weaken it" (§5).

But who is responsible for good celebrations? The Bishops are clear: we ALL are! Each of us, in our own way: clergy, lay liturgical ministers, congregation. In other words, the entire assembly is called to full and active participation in the liturgy. What does this mean? First, it means a certain interiority: we need to be present to what we are doing, we need to attune the ears of our hearts to the rhythms of the liturgy (§12). Only secondarily does that interior activity become external—being "expressed and reinforced by actions, gestures, and bodily attitudes, and by the acclamations, responses, and singing" (§13).

Since we are all responsible for the liturgical life of the Church, here are some questions, courtesy of Fr. Paul Colloton, D.Min., that we should all (clergy and laity alike) ask ourselves:

- Do I actively participate in the song of the gathered assembly (§22)?
- Do I pick up a hymnal or worship aid to enable that participation (§§16, 19, 22)?
- What do my attitude, style, and bearing convey to the rest of the liturgical assembly when I preside [or minister or celebrate Mass as part of the congregation] (§18)?
- Am I willing to have my musical capabilities stretched, or do I let myself off the hook due to fear or inconvenience (§19)?

The questions are reprinted from May 2008 *Clergy Update*, a service of the National Association of Pastoral Musicians, © 2008 NPM, Used with permission. All rights reserved. We will continue this "examination of conscience" in our next edition....

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

UPCOMING EVENTS**CONTINUING FORMATION OPPORTUNITIES****Sunday Celebrations in the Absence of a Priest (SCAP)**

This summer, the Diocesan Liturgical Commission will be offering certification workshops for leaders of Sunday Celebrations in the Absence of a Priest. The meeting dates are as follows:

Group	Day	Time	Place
Deacons	Sat, June 21	9am-noon	St. Mary, Oxford
Davenport Deanery	Sat, July 12	9am-noon	CTK Chapel, St. Ambrose
Keokuk Deanery	Sat, July 19	9am-noon	Sacred Heart, Ft. Madison
Clinton Deanery	Sun, July 20	1pm-4pm	St. Joseph, DeWitt
Grinnell/Ottumwa Deaneries	Sat, July 26	9am-noon	St. Mary, Oskaloosa
Iowa City Deanery	Sat, July 26	12noon-3pm	St. Mary, Iowa City

Parishes have been sent a detailed instruction packet, including two DVDs of a presentation on the new SCAP ritual. Briefly, Pastors are asked to nominate two individuals for certification. These two will watch the DVD and then attend one of the workshops listed above. After successful completion, they will be appointed by Bishop Amos for this ministry. Those who completed the course work in the current MFP Liturgy Year do not have to attend the workshop or watch the DVD; they may be nominated directly by their pastor.

MULTI-CULTURAL CELEBRATIONS

In August, the Vietnamese Catholic community celebrates the Feast of Our Lady of LaVang at Sacred Heart Cathedral on Sunday, August 17, at 1:30 p.m. The celebration begins with a gathering at the shrine of Our Lady, in the cathedral courtyard, for prayer. Bishop Amos will preside at Mass; priests and deacons are invited to vest (bring white stole, please). A reception follows the liturgy; all are invited.

RITE OF CHRISTIAN INITIATION OF ADULTS**NORTH AMERICAN FORUM**

Information and registration forms for the Institute being offered in the Des Moines Diocese on July 18-19, 2008, is available on our website.

LITURGY PREPARATION**LITURGICAL CALENDAR****Transfiguration**

The Feast of the Transfiguration is celebrated on August 6 – which is also the anniversary of the dropping of the atomic bomb on Hiroshima, when nature itself was transfigured in mockery.

Perhaps as we gather for Eucharist or pray the Hours this day we would do well to pray for peace and that the horrors of that August 6 sixty-three years ago will never be repeated.

Assumption

The Solemnity of the Assumption of the Blessed Virgin Mary, celebrated on August 15, is a Holy Day of Obligation. Please see below for a brief description of devotional practices associated with this feast.

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 and religious who celebrate jubilees this year, that God will bless them graciously; we pray to the Lord...

(3) Weekly intercessions from the Liturgical Commission:

July 6th 14th SUNDAY IN ORDINARY TIME
For those who unselfishly care for children and the elderly, may they take time to rest in Christ, we pray to the Lord:

July 13th 15th SUNDAY IN ORDINARY TIME
For all who work to spread the Word of God to the ends of the earth, we pray to the Lord:

July 20th 16th SUNDAY IN ORDINARY TIME
That farmers will enjoy favorable weather to grow crops in the abundance needed to feed the world, we pray to the Lord:

July 27th 17th SUNDAY IN ORDINARY TIME
For understanding hearts, that we may see and respond to the needs of people in our community and world, we pray to the Lord:

POPULAR DEVOTIONS

As a sacramental people, praying with our senses has been an important part of our heritage—candles, images, processions... all these have enriched the lives of believers down through the centuries, and many of these traditions are still celebrated today.

In 2001, the Congregation for Divine Worship and the Discipline of the Sacraments gave us the *Directory on Popular Piety and the Liturgy*, setting out principles and guidelines for the proper integration of popular piety in the life of the Church. On the one hand, it is important to always remember that it is the Liturgy that is the font and summit of our life as the Body of Christ; all popular practices should flow from and lead back to the Liturgy. So devotions should never be

seen as more important than the Eucharist itself. On the other hand, it is important that devotions are an important way to celebrate and express the faith, and should not be discounted.

It is our hope that through this column we'll be able to help liturgical ministers better understand popular devotions. So, if your parish has a particular tradition or devotion that you would like to share, please e-mail me and let me know. We would like to "feature" a particular devotion each month.

For example, as we look ahead to August we find the Solemnity of the Assumption of the Blessed Virgin Mary. The *Directory* has this to say (#181):

The Assumption of the Blessed Virgin Mary (15 August) is deeply imbedded in popular piety. In many places the feast is synonymous with the person of Our Lady, and is simply referred to as "Our Lady's Day" or as the "Immacolata" in Spain and Latin America. In the Germanic countries, the custom of blessing herbs is associated with 15 August. This custom, received into the *Rituale Romanum*, represents a clear example of the genuine evangelization of pre-Christian rites and beliefs: one must turn to God, through whose word "the earth produced vegetation: plants bearing seeds in their several kinds, and trees bearing fruit with their seed inside in their several kinds" (Gen 1, 12) in order to obtain what was formerly obtained by magic rites; to stem the damages deriving from poisonous herbs, and benefit from the efficacy of curative herbs. This ancient use came to be associated with the Blessed Virgin Mary, in part because of the biblical images applied to her such as vine, lavender, cypress and lily, partly from seeing her in terms of a sweet smelling flower because of her virtue, and most of all because of Isaiah 11, 1, and his reference to the "shoot springing from the side of Jesse", which would bear the blessed fruit of Jesus.

In the United States, the rite for use within or outside of Mass may be found in the *Book of Blessings*, chapter 59: "Order for the Blessing of Food or Drink or Other Elements Connected with Devotion."

A rite for use at home can be found in *Catholic Household Blessings and Prayers*, page 170 in the first edition and page 312 in the new edition.

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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