

LITURGYNOTES – FOR MARCH 2013

PAPAL INTERREGNUM AND ELECTION: LITURGICAL GUIDELINES

In this issue...

- Papal interregnum and election
- Vatican II and the Liturgy – a review for the Year of Faith
- *Verbum Domini*
- *Preaching the Mystery of Faith: The Sunday Homily*
- A Request for a Crucifix
- Diocesan Events – **Masses for Election of Pope** and other liturgies; webinars
- Liturgy Preparation
- Resources for the Universal Prayer

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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)

We have posted various resources and information regarding liturgical adjustments during the *sede vacante*, and what to do once a new Pope has been elected, on the diocesan homepage and on the liturgy website:

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

Now that Benedict the XVI has resigned from office, his name is no longer mentioned in the Eucharistic Prayer.

He is now referred to as “Pontiff emeritus” or “Pope emeritus”, keeps the name of “His Holiness, Benedict XVI”, and will dress in a simple white cassock without the mozzetta (elbow-length cape). He will, of course, no longer wear the “Fisherman’s Ring” – that will have been destroyed at the end of his reign.

THE YEAR OF FAITH: VATICAN II AND THE LITURGY

SACROSANCTUM CONCILIIUM – CHAPTER VII

Just like music, the visual arts have long had a crucial role in the devotional and liturgical life of the Church: beauty is the truth made visible (#122). Yet, and this is key, “the Church has not adopted any particular style of art as her very own...” (#123). The art, the furnishings, and even the architecture of the church will reflect its place and time; there is more than one way to build and appoint a church.

Bishops (#124, 126-9) are charged with the oversight of this part of the church’s life. In particular, they are called to make sure that churches are suitable for the liturgy—which means not only in terms of the art or style used, but also in terms of visibility, audibility, and the ability to move easily and gracefully in procession. That is, the church must be able to house the various liturgies that will take place there: not just Sunday Mass, but weddings and baptisms and funerals; and so much more.

Paragraph #125 gives important directions for those charged with building and appointing our churches: while the practice of placing sacred images in churches for veneration is to be maintained, they should be moderate in number and not take the focus away from where it should be: the central liturgical action. This is where the Church's call to "noble simplicity" comes in. We are not to multiply images, but what we do have should be of excellent quality. The sanctuary—with its three foci of altar, ambo, and chair—is at the center; everything else should lead us there.

And so we come to the end of our review of *Sacrosanctum concilium*. In December of this year, we will celebrate this Constitution's 50th anniversary. After the Year of Faith, the USCCB will be asking us to observe a year focused on the liturgy. What will we do to renew our liturgical life, to make it really what the Council intended: "the summit toward which the activity of the Church is directed... the font from which all her power flows" (#10)?

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

Part I: Verbum Dei (continued)

In the concluding sections of Part I, the Holy Father reminds us that biblical interpretation does not take place in a vacuum—and is not simply an intellectual exercise. The proper understanding of the Scriptures, which must include the work not only of biblical exegetes but also theologians and pastors [bishops], ought to inform all of our pastoral activity (#45). Likewise, the area of bible study, the preparing of translations, and especially the "listening together" to the word of God in prayer are all opportunities for ecumenical cooperation (#46). Not unexpectedly, Pope Benedict stressed the importance of a proper understanding of the Scriptures for theology—that "sacred tradition, sacred Scripture and the magisterium of the church are so connected and associated that one cannot stand without the others" (#47). This mutual relationship must inform the preparation of all ministers, but especially priests. Finally, he closes with a section of short quotes from various saints, East and West, men and women, on the importance and interpretation of the Bible (#48-9).

Next time, we begin Part II: Verbum in Ecclesia, the Word in the Church.

PREACHING THE MYSTERY OF FAITH: THE SUNDAY HOMILY

Now that we have finished our series on *Sacrosanctum concilium* we will begin our series on this new document from the US Bishops.

The document begins by reminding us that the "Church is the bearer of Christ's word to the world down through the ages until the Lord returns." That is why the Church exists: to evangelize. And by "Church" that means all of us. However, the document—which is addressed primarily to priests, deacons, and those who prepare them to preach—is focused on one particular aspect of proclaiming the word: the Sunday homily. Taking their cue from Pope Benedict's *Verbum Domini* and *Sacramentum Caritatis*, the US Bishops also call for a "renewal of the preaching ministry" in our parishes. In fact, they make an astounding claim that should make us who preach shudder, examine ourselves, and do whatever we need to do to improve our preaching: "We are also aware that in survey after survey over the past years, the People of God have called for more powerful and inspiring preaching. A steady diet of tepid or poorly prepared homilies is often cited as a cause for discouragement on the part of laity and even leading some to turn away from the Church."

A REQUEST...

ST. MICHAEL CATHOLIC PARISH IN ALASKA NEEDS CRUCIFIX

Our parish is currently building a new worship space after spending more than 40 years celebrating Mass in what was once the community gathering space for the parish. We would like to hang a different crucifix above the altar in the new worship area. The crucifix we currently use was meant to be temporary, like the rest of our worship space.

Does your diocese or a parish in your diocese have a 5 foot crucifix that they would be willing to donate or sell to our parish? We would be happy to work with anyone to arrange for shipping such a large item from the Lower 48 to Alaska.

St. Michael Parish in Palmer, Alaska, was one of 3 churches built within the same block in 1936, when the original colonists settled in the Mat-Su Valley as a part of FDR's New Deal and the establishment of the Alaska Rural Rehabilitation Corporation. For more than 75 years, the Presbyterian, Lutheran, and Catholic communities have worked together to be heralds of Christ's good news to those who live here and visit.

The original log cabin that housed the Catholic community was significantly damaged in the earthquake of 1964. It was shortly after that the parish community purchased land across the street from the original cabin and constructed an all purpose community center, with the hope of one day being able to build an addition of a new worship space.

Today, Saint Michael remains a modest, rural church, where many parishioners gather to connect with their friends that they see only on Sundays. Worship has a uniquely intimate feel in the smaller worship space, but the opportunity for community gatherings has been sacrificed.

For one reason or another, the new worship space has not been built, until now. With the recent inheritance of 2 small estates, St. Michael Parish was able to break ground in July 2012 and begin construction on a new worship space connected to the all purpose community building that has served as the parish's temporary worship space for more than 40 years. George Palmer, a longtime resident of the Mat-Su Valley and member of the Pastoral Council writes, "Though I don't remember the exact year, I do remember that move into what was supposed to be a community recreation hall, intended to serve as a temporary worship area until we had the money to construct a new church, and that wait has been long, way too long."

Now, the matter at hand is to be able to furnish the new worship space, and hopefully, you can help us find a crucifix. If so, please contact me at 907-745-3229 or matthewb@st-mikesparish.org.

Thank you for considering this request.

Sincerely, Matthew J. Beck, Parish Life Director
Saint Michael Catholic Parish
432 East Fireweed Avenue
Palmer, Alaska 99645
907-745-3229

UPCOMING EVENTS

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

DIOCESAN LITURGIES

Masses for the Election of a Pope

Bishop Amos will preside at two Masses for the Election of a new Pope in the coming weeks. The first will be celebrated at St. Mary in Pella on Wednesday, March 6, at 6pm. The second will be celebrated at Our Lady of Victory in Davenport on Thursday, March 14, at 7pm. Clergy are asked to bring alb and violet stole. If a pope has been elected by the 14th we will instead celebrate a Mass for him, and white vestments will be used.

Chrism Mass

The Chrism Mass will be celebrated on Monday, March 18, at 5:00 p.m. at Sacred Heart Cathedral in Davenport.

Upcoming Ordinations

To the Priesthood: May 25, 2013

To the Diaconate: July 13, 2013

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>.

CONTINUING EDUCATION: DIOCESAN WEBINARS

Members of the Diocesan Liturgical Commission will present the following webinars at 2:00 p.m. on these Tuesdays:

- **March 5:** Seasonal Liturgical Decoration for Triduum/Easter: This webinar picks up from where the February webinar leaves off. Beginning with Palm Sunday and Holy Week through the Triduum and the Easter Season, we will quickly review the general guidelines for designing a worship space and then look at the specific needs for the season. (Note: You need not attend the first to participate in the second.) (registration information has been sent)
- **May 7:** Liturgical Music (registration information will be forthcoming)

LITURGY PREPARATION

THE LITURGICAL MINISTRY OF USHER-GREETER

I received the following note this week:

“As I attend Mass at various parishes, one thing I seem to see occurring more and more is somewhat of a disregard, by ushers, for the events taking place on the altar. On Ash Wednesday, ushers eager to get the collection money to a safe place, walked directly through the sanctuary during the Consecration.”

While ushers/greeters have many tasks to perform at the liturgy, their most important duty is to participate fully and consciously in the liturgy along with the rest of the assembly. And, in performing their other duties, their primary responsibility is to be service to the community—which means that unnecessary and distracting movement and conversation have no place.

Perhaps this is a good time to be reminded that attention needs to be paid to the formation (initial and ongoing) of these ministers of hospitality. An excellent resource is Karie Ferrell and Paul Turner’s booklet, *Guide for Ushers and Greeters*, part of “The Liturgical Ministry Series” from Liturgy Training Publications.

LITURGICAL CALENDAR

Time for the Start of 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 March 30, 2013, may not begin before 8:15 PM.

Liturgical Considerations for All Souls’ Day 2013

In 2013, the Commemoration of All the Faithful Departed (All Souls’ Day) on November 2 falls on a Saturday. In recent weeks, the Secretariat of Divine Worship has received numerous inquiries regarding the correct Mass and Office to be used during November 1–2. The Table of Liturgical Days ranks All Souls’ Day at no. 3 after the Solemnity of All Saints, but ahead of Sundays in Ordinary Time (no. 6). Thus, on Friday evening, November 1, Evening Prayer II of All Saints is celebrated, though for pastoral reasons where it is the custom, it may be followed by Evening Prayer for the Dead.

On Saturday, November 2, Evening Prayer may again be taken from the Office of the Dead if celebrated with the people. If, however, the Liturgy of the Hours is celebrated individually, Evening Prayer I of the 31st Sunday in Ordinary Time is used.

On Friday evening, Masses are that of the Solemnity of All Saints. On Saturday evening, any normally scheduled anticipated Masses should be for the 31st Sunday in Ordinary Time. (If desired for pastoral reasons, a Mass of All Souls’ Day outside the usual Mass schedule may be celebrated on Saturday evening.) The following chart may be helpful in this regard:

Date	Evening Mass	Liturgy of the Hours
Friday, November 1, 2013	All Saints	Morning & Evening Prayer II of All Saints (EP of the Dead optional after EP II of All Saints)
Saturday, November 2, 2013	31st Sunday in Ordinary Time	Morning Prayer of the Dead Evening – <i>Individual recitation:</i> EP I of 31st Sunday in Ordinary Time <i>Celebrated with the people:</i> EP of the Dead

Since Saturday is a common day for the celebration of Marriage in the United States, it should also be noted that Ritual Masses are forbidden on All Souls' Day (*General Instruction of the Roman Missal*, no. 372). While the Ritual Mass for the Celebration of Marriage is forbidden, the Mass of the day with the ritual itself and the nuptial blessing could be celebrated, though it might not be the most appropriate combination. Rather, the Rite of Marriage outside Mass should be the preferred option if the celebration of Marriage is to take place on this day. Funeral Masses (which are a particular form of Masses for the Dead) are appropriately celebrated on this day.

Liturgical Considerations for December 8-9, 2013

Because December 8 falls on a Sunday this year, the Solemnity of the Immaculate Conception is transferred to Monday, December 9. Because the solemnity is transferred, the obligation is abrogated—but ritual Masses are still not permitted. Funeral Masses are allowed. On the evening of December 8, Masses and Evening Prayer II for the Advent Sunday are to be used.

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.

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