

LITURGYNOTES – FOR MARCH 2015

In this issue...

- USCCB-FDLC News: Lent-Easter Resource
- The Penitential Act
- Preaching Resources
- Events: Diocesan liturgies... continuing formation... TeamRCIA coming to the Diocese in August!
- Liturgical Calendar: more on Lent and Triduum; Return to DST; May & June
- The Universal Prayer

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NEWS FROM THE USCCB & FDLC

Resources for Lent and Eastertime, including a communal penance service, from the FDLC and USCCB have been sent to diocesan clergy, sisters, and parishes and are posted on our website – on the liturgy events page.

THE OPTIONS FOR THE PENITENTIAL ACT

There seems to be occasional confusion about the options available for the penitential act at Mass; therefore, I would like to take this opportunity to offer some clarification.

The most common error that I see is the *Kyrie* (Lord, have mercy) used by itself. This is not an option; the *Kyrie* is part of the penitential act. It does not stand alone (for the one exception, see below).

In general, the pattern is:

1. Priest's invitation.
2. Penitential Act
3. Priest's non-sacramental 'absolution.'
4. *Kyrie* (unless it is already part of #2)

If called for, the *Gloria* follows.

So, by way of review, here are your options:

Option One: The *Confiteor* (referred to as "Form A" in our Mass preparation forms)

If this option is chosen, the priest invites the assembly into the penitential act in the usual way (Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries). After a period of silence, he begins: "I confess...." At the end of the *Confiteor* he adds: "May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life." THEN, the *Kyrie* follows – either spoken or sung. GIRM #52 spells out the norms for the *Kyrie*.

Option Two: The Dialogue (referred to as "Form B" in our Mass preparation forms)

Here, after the invitation, the priest leads a brief dialogue with the assembly:

Priest: Have mercy on us, O Lord. / People: For we have sinned against you.

Priest: Show us, O Lord, your mercy. / People: And grant us your salvation.

The priest then says the absolution, and the *Kyrie* follows as above.

Option 3: Litany (referred to as “Form C” in our Mass preparation forms)

Here, after the invitation, the priest, deacon, or other minister (such as a cantor) leads the assembly in a series of three “tropes” or invocations of Christ. The response to the first and third trope is, “Lord, have mercy” and the response to the second trope is “Christ, have mercy.” The invocations and response may be spoken or, preferably, sung/chanted. The Roman Missal gives one set of tropes in the Order of Mass and another seven examples in Appendix VI.

Tropes can also be composed, but they need to follow the pattern found in the Missal. If you are going to exercise this option, please be aware that the tropes/invocations are to be Christocentric in nature. Therefore:

1. The invocations are all directed to Christ. They are not directed to the Three Persons of the Trinity, or to the Father or Holy Spirit.
2. The invocations are based on a Christological title, or on what Christ has done for us. They are not to be a listing of our sins or failings.

Images, titles, and events are suitably drawn from the readings of the day or from the feast or season being celebrated.

In this form, the *Kyrie* is already incorporated into the act of penitence itself – so it is not repeated. Therefore, the rite ends with the absolution.

Other Options

On occasion, the penitential act may be replaced by a sprinkling rite (see Appendix II in the Roman Missal for details) or by another rite (such as when infant baptism is celebrated at Mass).

The one exception to the pattern above is in Masses with young children. According to the *Directory for Masses with Children* (#40) the Introductory Rites can be simplified. So, for example, one could use the *Kyrie* alone. Note that this is an option only at Masses where most of the participants are younger children, such as a grade school Mass; this is NOT an option at Sunday Mass.

RESOURCE: ARTICLE IN AMERICA MAGAZINE

A recent column in *America* magazine offered some good advice to preachers on how not to preach: (1) it’s all about you – forget those pesky readings; (2) rely on the Holy Spirit alone – there’s no need to prepare; and (3) keep it light – always prefer the sentimental to the doctrinal. It is worth a read at: <http://americamagazine.org/issue/how-not-preach>.

RESOURCE: HOMILETIC DIRECTORY

Before we get into the text itself, perhaps it would be good to review what a “directory” is in church law. A directory is a document written by a Roman dicastery (office) to guide the implementation of existing legislation. By itself, it is not new law (it is administrative and not legislative). As the introductory letter accompanying the Directory mentioned, the hope is that the document serves as a synopsis of existing legislation and magisterial teaching. In addition, since it is not law (in the legislative sense), it cannot supersede existing law.

Directories can be legislative (promulgate new law) only if approved “*in forma specifica*” by the Pope. This document was not; it was approved only in “general form.” So – no new law. But it ought to serve as a solid anchoring point for what the “mind of the church” is on homiletics. As the document itself states: “This Homiletic Directory seeks to assimilate the insights of the past fifty years, review them critically, help preachers appreciate the purpose of the homily, and offer them assistance in fulfilling a mission which is vital to the life of the Church (#3).”

It carries universal authority, so it would be ‘weightier’ than a local document (unless a question of actual legislation is concerned – as noted above). But a papal encyclical carries much more weight. Again, this would be at the level of teaching not at the level of law (mandate). The legal weight of the directory would come from the legislative documents it cites (such as the GIRM and the Introduction to the Lectionary, as well as the *praenotanda* to other rites).

So, if we are to understand what the Church is asking in regards to homiletics, we need to look at a number of documents: the liturgical books themselves, this new Directory, and *Evangelii gaudium* by Pope Francis. In the US, we also need to look at *Fulfilled in Your Hearing* and *Preaching the Mystery of Faith*. All these together provide a rich tapestry for our reflection on this important ministry. Additional church documents that are relevant to preaching are listed in Appendix Two of the Directory.

The Homiletic Directory is divided into three parts. Part I presents a theology of the homily, reviews church teaching on the interpretation of the scriptures in the context of liturgy, and comments on preparation for preaching. The second part of the document applies these principles to specific preaching occasions. The document also includes two appendices: one connecting the Lectionary and the Catechism and the other, as mentioned above, a listing of important documents related to preaching.

We will begin working our way through the document itself next month. In the meantime, here are links to the Directory in English and Spanish:

English: <http://www.davenportdiocese.org/lit/liturgylibrary/Resources/litHomileticDirectory2014.pdf>

Spanish: <http://www.davenportdiocese.org/lit/liturgylibrary/Resources/litHomileticDirectory2014-Spanish.pdf>

RESOURCE: JOINT DECLARATION ON JUSTIFICATION

Which of these two statements is correct?

- (a) We have to earn our way to heaven (be saved) by doing good works.
- (b) By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works.

If you said (b), you are right. This quote is taken from the 1999 JOINT DECLARATION ON THE DOCTRINE OF JUSTIFICATION by the Lutheran World Federation and the Catholic Church. Unfortunately, we often hear (a) – what is known as the Pelagian heresy – or some variation thereof in Catholic preaching (perhaps more so in Lent). As both the article from *America* and the new *Homiletic Directory* referenced above point out, our preaching is to be doctrinally sound. Preaching is not lecturing, but what we say ought to reflect the teaching of the Church. The Church’s actual teaching on the matter (including on the role of good works in the spiritual life) is nuanced – so reading the whole Declaration itself is important: http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_3110_1999_cath-luth-joint-declaration_en.html.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

Chrism Mass

The Chrism Mass will be celebrated at Sacred Heart Cathedral on March 23, 2015, at 5:00 p.m. Information regarding orders for the sacred oils has been sent to parishes.

Ordination

Ordinations to the diaconate and presbyterate will be celebrated at Sacred Heart Cathedral on Saturday, June 6, at 10:00 a.m.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

TeamRCIA: August 14-15, 2015 – St. Patrick, Iowa City (6:30pm Friday to 4pm Saturday)

(<http://www.davenportdiocese.org/lit/litevents.htm#Formation>)

Save the dates! We will be posting registration and other information on our liturgy events webpage soon – so keep checking! Our conference will focus on “Making Disciples” - the basic process and skills needed for RCIA... a great review for veterans and the perfect introduction for ‘newbies’! This offering 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

LTP: Virtual Workshops

(<http://www.ltp.org/p-2729-the-2015-virtual-workshops-series.aspx>)

"Informed by the adult education methods proven successful in live workshops, LTP's Virtual Workshops™ invite liturgical ministers to engage in 90 minutes of training, dialogue, and reflection."

National Association of Pastoral Musicians (NPM) Annual Convention: July 6-10, 2015

(<http://www.npm.org/>)

The annual convention of the NPM will be held in Grand Rapids, Michigan this year, with the theme - *Called to Joy and Hope: Let the Servant Church Arise!*

Notre Dame Vision for Liturgical Music Ministers: July 13-17, 2015

(<http://liturgy.nd.edu/events/liturgical-music/>)

Held with Notre Dame Vision for High School Students and Notre Dame Vision for Campus and Youth Ministers, this new retreat program invites liturgical music ministers to spend a week on Notre Dame's campus contemplating the beauty of their vocation in order to live it ever more fully. Together, participants will deepen their understanding of what it means to respond to God's call as faithful disciples and liturgical music ministers.

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

LITURGY PREPARATION

LITURGICAL CALENDAR

Lenten Fast and Abstinence

FAST—Ash Wednesday and Good Friday are days of fast. On days of fast, one full meal and two lesser meals are allowed. Eating between meals is not permitted. Catholics between the ages of 18 and 59 are bound to fast.

ABSTINENCE—Ash Wednesday and all of the Fridays of Lent are also days of abstinence. On days of abstinence, meat may not be taken. The law of abstinence binds all Catholics fourteen years of age or older. If members of the Faithful are unable to observe the fast and abstinence regulations because of ill health or other reasons, they are urged to practice other forms of penance and self-denial suitable to their condition.

Lent: Prayers over the People

Each day in Lent is assigned its own Prayer over the People, for use as part of the final blessing before the dismissal. On Ash Wednesday and on the Sundays of Lent, their use is mandatory. On weekdays, their use is optional.

Return to Daylight Savings Time

Don't forget to set your clocks ahead one hour at 2 a.m. on Sunday, March 8!

Holy Thursday: Clarification on the Reservation of the Blessed Sacrament

(After sending out the February LiturgyNotes I received a number of questions regarding this item. Therefore, I am reprinting the following with additional information to try to clear up any misunderstandings.)

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.”

The Months of May and June

May is traditionally regarded as a Marian month. Please recall, however, that the Easter Season (including Pentecost) should remain the primary focus in both prayer and in the liturgical environment. Popular devotions are to take their life from the liturgy, not overshadow it.

Sunday, May 10, the Sixth Sunday of Easter, is also Mother's Day this year. As a secular holiday, it should in no way overshadow the primary celebration of the paschal mystery and the Easter Season. The Book of Blessings (#1724ff) contains an appropriate rite for parish use. The same applies to Father's Day, June 21 (See BB #1729ff) – which is the 12th Sunday in Ordinary Time.

Anniversary of Episcopal Ordination of Bishop Amos

The anniversary of the episcopal ordination of Bishop Amos, observed as a Feast in the Diocese, will be celebrated on Monday, June 8, this year (moved from Sunday). The Mass "For the Bishop" (Masses for Various Needs and Occasions I. For the Church 3. For the Bishop) with its appropriate readings should be celebrated. It would also be appropriate to include a particular petition for the Bishop as part of the Prayers of the Faithful on the weekend of June 6-7 (Most Holy Body and Blood of Christ).

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) 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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