

LITURGYNOTES – FOR OCTOBER 2012

THIRD EDITION OF THE ROMAN MISSAL – NEW DEVELOPMENTS

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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)

THE AGNUS DEI (LAMB OF GOD)

In response to a request from the Congregation for Divine Worship and the Discipline of the Sacraments, the USCCB Administrative Committee adopted a change on September 12, 2012 to the U.S. Bishops' 2007 guidelines on liturgical music, *Sing to the Lord: Music in Divine Worship*. Number 188 of the document has been altered to remove any further permission for the use of Christological tropes or other adaptations to the text of the *Agnus Dei* (Lamb of God).

The text now reads:

188. The supplicatory chant *Agnus Dei* accompanies the Fraction Rite. It is, “as a rule, sung by the choir or cantor with the congregation responding; or it is, at least, recited aloud. This invocation accompanies the fraction and, for this reason, may be repeated as many times as necessary until the rite has reached its conclusion, the last time ending with the words *dona nobis pacem* (grant us peace)” (GIRM, no. 83). The *Agnus Dei* should not be prolonged unnecessarily (see GIRM, no. 83) nor may other texts be added to this chant.

SO: No more changing the Lamb of God. Only the text given in the Order of Mass may be used. If more time is needed, the phrase “Lamb of God” is simply repeated.

In addition to this change in the text, the full text of *Sing to the Lord: Music in Divine Worship* is undergoing an editorial review in light of the *Roman Missal, Third Edition*. The review will result in minor changes to vocabulary, capitalization, and quotes from the *General Instruction of the Roman Missal* and the Order of Mass.

“LET US PRAY”

It has been noticed that some priests are omitting the invitation, “Let us pray,” before praying the Collect and the Prayer after Communion. While the invitation is not

reprinted each time, it is clearly stated in the Order of Mass (#9 and #139) that the invitation is said, followed by a pause to allow the assembly to pray, and then the prayer is proclaimed.

THE YEAR OF FAITH: VATICAN II AND THE LITURGY

SACROSANCTUM CONCILIUM – CHAPTER II

Chapter II focuses on the Eucharistic Liturgy. On the one hand, here we see laid out the major external changes called for in the reform of the liturgy: a simplification of the parts of the Mass to help make them more understandable (50), an increase in the number and variety of readings from Scripture (51), a renewed emphasis on the homily, rooted in the Scriptures, as an integral part of the liturgy (52), a return of the “prayer of the faithful,” by which all the baptized exercise the priestly ministry that is theirs by baptism (53), use of the vernacular (54), communion with bread consecrated at the particular Mass and not from the tabernacle as well as communion under both kinds (55), a reminder that the Mass, while having 2 parts—Word and Eucharist—is a single act of worship (56), and a broadening of the practice of concelebration (57-8).

By and large, these changes have been largely implemented—at least in this country. Yet, our preaching is more often than not anemic and uninspiring, and too many priests and parishes still resort to the tabernacle for communion as a routine—in clear violation of the Church’s law and intent, thereby short-circuiting the symbolic exchange so crucial to the liturgy.

More importantly, it is our *internal* participation that needs attention (48); it is the greatest part of the reform called for by the Council that remains unfinished. How well have we on fostered the dispositions of gratitude and self-offering, of receptivity to encounter and transformation, that are crucial to the liturgy? How well have we learned to offer ourselves with and through Christ to the Father, and so be changed more and more into Christ’s Body?

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

Part I: Verbum Dei

The basic thrust of this section is the “novelty of biblical revelation” that God wants to be known by us, to be in dialogue with us. God is a God who speaks. This speaking, or revelation, certainly takes place through creation and the use of human reason. Up to a point. Beyond that, there is the definitive and final Word spoken by the Father: Jesus Christ, the word who became flesh and dwelled among us (Jn 1:14a); or, in the creative language of the early church: the word as *abbreviated* (VD #12). It is at the cross, that the Word is ‘spoken’ most eloquently: “The word is muted; it becomes mortal silence, for it has “spoken” exhaustively, holding back nothing of what it had to tell us” (VD #12).

Therefore, it is the paschal mystery that sits at the center of our story with God. And, therefore, we can say that in Christ Jesus the scriptures are fulfilled; their inner logic points to this person, these events, that culminate in the resurrection. In Christ Jesus, God has been made definitively and uniquely known—that is our claim as Christians. That is the Good News that we are called to proclaim.

But just because the Word was spoken definitively in Christ it does not mean that God is now silent. No, God continues the dialogue through the work of the Holy Spirit—in the Sacraments, in the Scriptures, and in the Tradition of the Church. It is the Spirit that ensures that the Scriptures “teach that truth that God, for the sake of our salvation wished to see confided” through them (VD #19) and that guides the *magisterium* (VD #18).

Next time: our response to the God who speaks.

FOR YOUR INFORMATION...

WORDS OF FAITH FOR THE YEAR OF FAITH

The Archdiocese of Chicago has developed an interesting resource for the Year of Faith – “Know the Mass, One Word at a Time.” This is a series of 52 very brief articles that identify an action in the liturgy. Eucharist is a verb, not just a noun! I have their permission to post these resources (in Spanish and English) on our website: <http://www.davenportdiocese.org/yearoffaith.htm>.

Here is their URL if you want to take a look or retrieve them from there:
http://www.archchicago.org/StrategicPastoralPlan/SundayMass/word_archive.aspx.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

The calendar is currently quiet. 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>.

Looking ahead: 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.

CONTINUING FORMATION

What: Music Workshop

When: Saturday, Nov. 3

9am-12noon

(doors open at 8:30)

*Where: St. Patrick,
Iowa City*

*Whom: All involved in
music ministry*

Cost: \$10 (at the door)

*Please call or e-mail
Patti McTaggart to
register*

Music Workshop on November 3

Choir directors and members, accompanists, cantors, and anyone involved in music ministry are invited to a workshop on Saturday, November 3, from 9am to 12 noon at St. Patrick Church in Iowa City. For the first hour, the workshop will focus on selecting music for the liturgy in a hands-on format. For the final two hours, accompanists will meet in one group and cantors/singers in another to review and work on their particular ministries.

Faculty for the workshop will be Patti McTaggart of St. Mary Parish, Iowa City, and Dr. David Pitt of Loras College, Dubuque.

Cost is \$10 at the door. If you are planning on attending, please notify Patti McTaggart by phone (319-337-4314) or e-mail (pmctaggart@icstmary.org) so we can plan for the proper number of participants.

Doors open at 8:30 a.m. We look forward to seeing (and hearing) you there!

LITURGY PREPARATION

LITURGICAL CALENDAR

NOTE: The 2013 Liturgical Calendar for the Diocese is also being sent with this issue of *LiturgyNotes*.

Christmas and the Christmas Season

1. God reveals God's self to us as the One who loves us. The feast days during Christmas remind us of this revelation and seek our response to it.
2. The color is white or gold; it is ideal if vestments and fabrics used are different from those used at Easter.
3. A good Penitential Rite is the third form, # II (now found in Appendix VI of the Missal).
4. Sing the Gloria the entire season. The carol "Angels We Have Heard on High" may not replace the Gloria.
5. Christ is present here and now. TODAY is born our Savior. Avoid historicizing. For example, use Christmas music with good theology for the whole season (Hark the Herald Angels Sing) and avoid historical settings (O Little Town of Bethlehem).
6. Make sure your decorating reflects all that is important: the Word, the people.... Enhance the whole building, not just the sanctuary. Remember: less is more!
7. Remember that Advent and Christmas are the perfect times to remember Mary, our ultimate model for behavior. The Solemnity of Mary, Mother of God, observed on January 1, falls on a Tuesday this year and so is a Holy Day of obligation; neither Ritual Masses nor Funeral Masses may be celebrated.
8. There are two customary proclamations used during the Christmas Season. The deacon, reader, or cantor may sing/proclaim these texts, which will now be found in Appendix I of the Missal. See the diocesan website: <http://www.davenportdiocese.org/lit/litevents.htm>.
 - a. At Christmas Midnight Mass, after the greeting and introduction, the "Proclamation of the Birth of Christ" is sung or proclaimed. The Gloria immediately follows.
 - b. On Epiphany, the "Proclamation of the Date of Easter" is sung or proclaimed after the homily or after the prayer after communion.
9. During most of the year, we make a profound bow during the Proclamation of Faith while speaking the words: "by the power of the Holy Spirit he was born of the Virgin Mary, and became man." During the Vigil of Christmas and all the Masses of Christmas, we genuflect at this time—highlighting the awesome mystery of the Incarnation.
10. Regarding the various Christmas Masses:
 - a. For prayers, the *Missal* has five different Masses for Christmas Eve and Christmas Day. The Mass for December 24 is the proper text for Masses in the morning of December 24. The proper text for Masses in the evening (= after 4 p.m.) of December 24 is the Christmas – Vigil Mass. The text for Christmas – Mass at Midnight is to be used for Masses beginning "at night," preferably

on or around midnight between December 24 and 25. The proper text for the first Mass in the morning of December 25 is the Christmas – Mass at Dawn. Later Masses on December 25 should use the text for Christmas – Mass during the Day.

b. The Mass at Midnight may be preceded by a more prolonged vigil, taken from the Office of Readings (see the *General Instruction of the Liturgy of the Hours* #71-73, 98, 215). This extended vigil is the preferred time for the blessing of the crèche (*Book of Blessings*, ch. 48, §1542-44).

c. According to the *Lectionary for Mass*, for the three Masses of Christmas (Midnight, Dawn, Day), the proper readings for the Mass may be used or the readings may be chosen from among any of the readings for Christmas or the Vigil—based on pastoral need. Pastors should carefully discern those needs before selecting readings other than those proper to each Mass. Only the Vigil readings may be used at the Vigil Mass.

11. The crèche does not go under the altar or even in the sanctuary. It is preferable to put out a crèche that represents the whole story; there is no need to have “traveling kings.” Please see the *Book of Blessings*, chapter 48, §1544. Additional information can be found in the GIRM §299 and in *Built of Living Stones* §§124, 125, and 128.

12. There is a tradition of blessing chalk on the Epiphany, which is then used by the faithful to bless their homes. In addition, this would be a proper time to celebrate the “Order for the Blessing of Homes during the Christmas and Easter Seasons” found in the *Book of Blessings* §§ 1597-1621. The Epiphany blessing is also available on our website: <http://www.davenportdiocese.org/lit/litevents.htm> OR <http://www.davenportdiocese.org/lit/liturgylibrary/litEpiphanyChalkBlessing.pdf>

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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