

LITURGYNOTES – FOR SEPTEMBER 2013

INFORMATION FROM THE USCCB: REMINDER CONCERNING DECEMBER 8-9

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CONTACT:

Deacon Frank Agnoli, MD, DMin
 Director of Liturgy &
 Director of Deacon Formation

E-Mail:

agnoli@davenportdiocese.org

Phone: 563-888-4257

Diocesan Roman Missal Websites:

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

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

The Year of Faith:

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

Is the Immaculate Conception a Holy Day of Obligation this year?

No; because the solemnity is transferred to Monday, December 9.

But I thought that the Immaculate Conception was always a Holy Day of Obligation in the U.S.... why the exception?

There are two different situations that can come up. In the first, December 8 falls on a Saturday or Monday. With other Holy Days of Obligation, the obligation is lifted when that happens. But not with the Immaculate Conception; when it falls on a Saturday or Monday, the obligation remains.

In this case, December 8 falls on a Sunday, so the Immaculate Conception is transferred to Monday (Dec. 9) – and in those cases, the obligation *is* lifted.

Are there any restrictions on the liturgies that may be celebrated on December 9?

Yes. Ritual Masses (like weddings) are not permitted, but funerals may be celebrated.

How is the celebration of the Liturgy of the Hours and the selection of Masses affected over the weekend?

Here is a summary:

	Morning Prayer	Mass before 4pm	Mass after 4pm	Evening Prayer
Sat 7	St. Ambrose	St. Ambrose	Advent Sunday 2	Advent Sunday 2 EP I
Sun 8	Advent Sunday 2	Advent Sunday 2	Advent Sunday 2*	Advent Sunday 2 EP II
Mon 9	Immac. Concep.	Immac. Concep.	Immac. Concep.	Immac. Concep. EP II

*In communities that normally celebrate a Sunday evening Mass. If not, an anticipatory Mass of the Immaculate Conception may be added for pastoral reasons.

THE USCCB ON CANDLES IN THE LITURGY

The *General Instruction of the Roman Missal* (GIRM) states the following with regard to the use of candles: "The candles, which are required at every liturgical service out of reverence and on account of the festiveness of the celebration (cf. no. 117), are to be appropriately placed either on or around the altar in a way suited to the design of the altar and the sanctuary so that the whole may be well balanced and not interfere with the faithful's clear view of what takes place on the altar or what is placed on it" (no. 307; see also no. 117). In a 1974 interpretation of the previous GIRM 269, the Congregation for Divine Worship noted that the GIRM "makes no further determination regarding the material" of which candles are made "except in the case of the sanctuary lamp, the fuel for which must be oil or wax." The Congregation then went on to recall "the faculty that the conferences of bishops possess to choose suitable materials." Since the National Conference of Catholic Bishops has never employed the above-noted faculty to permit the use of materials other than wax in the production of candles, the use of such other materials either as a substitute for or in imitation of candles is not permitted in the liturgy. Therefore, oil lamps may be used only "in the case of the sanctuary lamp," as indicated above. **Candles made of wax are to be used in the celebration of the Mass and other liturgical rites. Furthermore, because of their very nature, imitations of candles should not be used in the liturgy as, for example, "permanent" paschal candles, nor should electric bulbs be used in liturgical celebration. In the interests of authenticity and symbolism, it is likewise unfitting that so-called electric vigil lights be used for devotional purposes.**

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

Part II: *Verbum in Ecclesia*

Pope Benedict, echoing the words of the synod fathers, insists that there is a "need for a prayerful approach to the sacred texts as a fundamental element in the spiritual life of every believer." Every believer; not just clergy or religious – but all the baptized are called to a deep relationship with the Scriptures through the practice of *lectio divina* (#86). At the same time, he cautions against an individualistic reading of the Scriptures, and reiterates that the "privileged place for the prayerful reading of sacred Scripture is the liturgy and particularly the Eucharist" (#86). He makes an interesting analogy: "Just as the adoration of the Eucharist prepares for, accompanies, and follows the liturgy of the Eucharist, so to prayerful reading, personal and communal, prepares for, accompanies and deepens what the church celebrates when she proclaims the word in a liturgical setting" (#86).

Pope Benedict then lays out the four traditional "steps" of *lectio divina*: reading, meditation, prayer, and contemplation. And then he adds a fifth: action (#87). Finally, Pope Benedict links the word of God with Marian prayer, making special mention of the Rosary and the Angelus, as well as the *akathist* and *paraklesis* prayers of the Eastern Churches (#88).

Pope Benedict on Lectio Divina

- (1) It opens with the reading (*lectio*) of a text, which leads to a desire to understand its true content: What does the biblical text say in itself? Without this, there is always a risk that the text will become a pretext for never moving beyond our own ideas.
- (2) Next comes meditation (*meditatio*), which asks: What does the biblical text say to us? Here each person individually but also as a member of the community must let himself or herself be moved and challenged.
- (3) Following this comes prayer (*oratio*), which asks the question: What do we say to the Lord in response to his word? Prayer as petition, intercession, thanksgiving and praise is the primary way by which the word transforms us.
- (4) Finally, *lectio divina* concludes with contemplation (*contemplatio*), during which we take up as a gift from God his own way of seeing and judging reality and ask ourselves what conversion of mind, heart and life is the Lord asking of us.
- (5) We do well also to remember that the process of *lectio divina* is not concluded until it arrives at action (*actio*) that moves the believer to make his or her life a gift for others in charity.

PREACHING THE MYSTERY OF FAITH: THE SUNDAY HOMILY

Part III: The One Ordained to Preach

N.B. What makes for a good preacher? Here, the Bishops offer some insights that go beyond technique and instead write about the person of the preacher. What sort of man should a priest or deacon be in order to preach effectively?

The Bishops begin this section by unambiguously stating: “To preach the Gospel authentically to the Christian community, the homilist should strive to live a life of holiness.” In other words, the first person who needs to *hear the word and be converted by it* is the preacher himself. That means that the preacher must spend adequate time in prayer and reflection. “Just as the celebration of the Eucharistic liturgy itself is not theatrical performance or simply a matter of the rituals being correctly carried out, neither is the homily simply an exercise in good public speaking.” Study in the context of prayer, seeking the inspiration of the Holy Spirit, is crucial. This is not to say that the preacher ought to be isolated. On the contrary, the commitment to prayer includes prayers for others—and that means getting to know them and their “sorrows, their anxieties, their weaknesses, their capacity for love, their abiding joys, and their deepest longings.”

Second, the preacher is called to be rooted in the Scriptures, “someone who habitually immerses himself in the language, stories, rhythms, speech patterns, and ethos of the Scriptures.” As previously mentioned (*n.b. also see above*), to this end the Bishops especially encourage the practice of *lectio divina*. The point is to learn to “see the world through biblical eyes” – seeing the analogies between life today and the world(s) of the Bible.

Third, the preacher is also called to be rooted in the Church’s Tradition: “[t]heology, spirituality, the liturgy, the lives of the saints, the formal teaching of the Church, great Catholic art, architecture, and poetry.” The Bishops call on preachers to “have the *habitus* of theology” – that is, to read the theological masters and engage the questions with which they wrestle.

Finally, the preacher needs to be a “man of communion.” By that, the Bishops mean that preachers need to have a “thoughtful and informed understanding of contemporary culture” – or, as the Vatican II put it – to be able to read the “signs of the times.” *Gaudium et spes* (#1) states: “The joy and hope, the grief and anguish of the [people] of our time, especially of those who are poor and afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well.” This is the spirit of communion that John Paul II called priests, and, by extension, all who minister: entering into relationship and dialogue with all. The great cultural diversity found in the US can be quite a challenge for preachers, but is also a profound gift. The bottom line is that preachers must spend time with those in their communities, in an attitude of receptivity and respect.

The Bishops close this section with an admonition: when speaking of others in their homilies, especially other Christians or those of other religious traditions, preachers must do so with a “spirit of respect based on a sound knowledge of their traditions.” It is especially important to avoid any anti-Semitic, anti-Jewish, or anti-Muslim rhetoric. If differences are to be pointed out, such must be done without “bitter invective, coarse rhetoric, or stereotypes and caricatures.”

N.B. Resources on avoiding anti-Judaism in preaching are found on our website at:
<http://www.davenportdiocese.org/lit/litpreach.htm#AntiJudaism>

UPCOMING EVENTS

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

DIOCESAN LITURGIES

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 series of articles on the sacraments of healing from the *Catholic Messenger* are also available here).

The Davenport Deanery will be celebrating their Year of Faith liturgy on September 22. Vespers will be celebrated at Sacred Heart Cathedral beginning at 3pm, and will be followed by a cookout.

CONTINUING EDUCATION

Diocesan “Tuesdays at 2” Webinars

The next webinar on a liturgical topic will be in September – Confirmation. The Webinar will be presented on Tuesday, September 3, beginning at 2:00 p.m. and continuing until approximately 3:30 p.m. The first half of the webinar will be presented by the Office of Faith Formation and will discuss how preparation for Confirmation, Youth Ministry, and life-long formation might be better integrated. Resources for preparing individuals for Confirmation will be highlighted. The second half will be a review of preparing Confirmation liturgies.

To register via webinar go to: <https://www1.gotomeeting.com/register/945481985>. If you would rather attend in person send an email to Laurie Hoefling, hoefling@davenportdiocese.org.

EVENT: DAVID HAAS IN BETTENDORF

Fri., September 27 | 7:30pm - David Haas, Alive in Concert

Internationally known musician and liturgist in concert at St. John Vianney Church, Bettendorf, with proceeds to benefit Our Lady of the Prairie Retreat. David will connect his inspiring music to the good news of Vatican II. Fee: \$15 (students and seniors); \$20 (adults); \$25 (at the door). Scholarships available.

Sat., September 28 | 8:30am – 2:30pm - Liturgy Workshop with David Haas

Liturgists, church musicians, and choirs are invited to join David Haas to explore inspiring music of Vatican II. David will share his lively compositions and his 40 years of creating sacred music. The workshop will be held at St. John Vianney Church, Bettendorf. Lunch and handouts provided. Fee: \$20 (students); \$25 (adults)

To register contact Sr. Rae Elwood, 563-336-8414, olpretreat@gmail.com or Our Lady of the Prairie Retreat, 820 West Central Park Ave., Davenport, IA 52804. Make checks payable to Our Lady of the Prairie Retreat.

RESOURCES

LTP ANNUAL RESOURCES

LTP has announced that its annual resources are once again available. You may order your materials directly from LTP, 800-533-1900 or from Religious Supply Center in Davenport. Religious Supply is willing to provide the parishes with discounted prices. For details or to place your order, call Jim, 563-324-0669 or 800-292-0052, 9 a.m. – 5 p.m., M-F and 10 a.m. – 2 p.m. Saturday. Resources will be delivered to the Clergy Overnighter in November.

ORDER FOR THE NAMING AND COMMENDATION OF AN INFANT WHO DIED BEFORE BIRTH

From the Archdiocese of St. Louis, this small booklet is offered as a resource for praying with couples after a miscarriage or stillbirth. Copies of this rite may be ordered from:

Archdiocese of St. Louis	Phone: 314-792-7231
Office of Sacred Worship	Fax: 314-792-7239
20 Archbishop May Drive	E-Mail: worship@archstl.org
St. Louis, MO 63119	

Bp. Amos has given his permission for the use of this rite in our diocese.

ST. JOSEPH IN EUCHARISTIC PRAYERS: STICKERS FOR ROMAN MISSALS

By now all should be aware that, “with Blessed Joseph, her spouse” is to be inserted in the Eucharistic Prayers II, III and IV. In support of this change, the USCCB has Roman Missal stickers available for you to make the appropriate changes in your copy of the Roman Missal, Third Edition. There is no charge for the stickers. To order: Please visit www.usccbpublishing.org or call toll-free 800-235-8722 to request your cop(ies) of the Roman Missal stickers. 7-440 Roman Missal, Third Edition, Altar Edition 7-441 Roman Missal, Third Edition, Chapel Edition

FOR YOUR INFORMATION...

OCTOBER: DOMESTIC VIOLENCE AWARENESS MONTH

October is Domestic Violence Awareness Month. In 2002, the US Bishops released *When I Call for Help: A Pastoral Response to Domestic Violence Against Women*. They began with an unequivocal condemnation of violence against women:

As pastors of the Catholic Church in the United States, we state as clearly and strongly as we can that violence against women, inside or outside the home, is never justified. Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well. We have called for a moral revolution to replace a culture of violence. We acknowledge that violence has many forms, many causes, and many victims—men as well as women.

In this document, they called upon the Church in the United States to reach out to both victims and perpetrators of domestic violence. Among the recommendations that they made is to use opportunities within the liturgy and in sacramental preparation programs to draw attention to violence and abuse.

Their statement, and further resources and recommendations, may be found on the USCCB website: <http://www.usccb.org/issues-and-action/marriage-and-family/marriage/domestic-violence/>.

In addition, resources are available on our website: <http://www.davenportdiocese.org/dcn/dcnacademics.htm#DomViolence>.

LITURGY PREPARATION

LITURGICAL CALENDAR

Feast of the Exaltation of the Holy Cross

Because the Feast outranks Sundays in Ordinary Time, Evening Prayer on September 14 is EP II of the Feast, not EP I of Sunday. Parishes that celebrate an anticipated Mass for Sunday on Saturday night still use the Sunday Mass.

Priesthood Sunday

Priesthood Sunday is usually observed on the fourth Sunday in October. This nationwide event is coordinated by the USA Council of Serra International as a way “to honor priesthood in the United States.... [and] to reflect upon and affirm the role of the priesthood in the life of the Church as a central one.” Materials can be found on the web at www.priestsunday.org.

All Saints / All Souls

The Solemnity of All Saints, November 1, falls on a Friday this year, and is therefore a Holy Day of obligation. Ritual and Funeral Masses are prohibited, but funerals and marriages may be celebrated outside of Mass. On Friday evening, Masses are that of the Solemnity of All Saints.

On Saturday, November 2, the Commemoration of all the Faithful Departed is observed. Any of the readings from the Masses for the Dead (Lectionary Volume IV, #1011-1016) may be used. Ritual Masses are not permitted, but the funeral Mass may be celebrated. 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.

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 provides a summary:

Date	Evening Mass	Liturgy of the Hours
Friday, Nov. 1	All Saints	Morning & Evening Prayer II of All Saints (EP of the Dead optional after EP II of All Saints)
Saturday, Nov. 2	31 st 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

There will be adjustments next year as well; they will be included in the liturgical calendar sent out with the October LiturgyNotes.

November 15: Feast of the Anniversary of the Cathedral's Dedication

The Anniversary of the Dedication of the Cathedral is observed as a Feast in the diocese. Masses on that day should be taken from the Common of the Dedication of a Church / On the Anniversary of the Dedication / II. Outside of the Church that was Dedicated. The readings are taken from the Common of the Anniversary of the Dedication of A Church, found in volumes II, III, or IV of the Lectionary, readings number 701-706. At the Cathedral itself, it is celebrated as a Solemnity—and may be moved to Sunday.

Advent

1. With the new liturgical year, we begin the use of Cycle A in the Sunday Lectionary and Year II in the Weekday Lectionary. For more information, especially in regards to the Missal and Advent, please see our Liturgy Events webpage (<http://www.davenportdiocese.org/lit/litevents.htm#LitSeasons>) or go directly to

http://www.davenportdiocese.org/lit/liturgylibrary/FDLC7rm3/FDLC7-Navigating_RM01_Advent.pdf.

2. The color of Advent is a bluer shade of violet, to distinguish it from the purple of penitence in Lent. Blue is not an allowed color in the U.S. Rose is an optional color for the vesture on the Third Sunday of Advent, signaling that the full joy of Christmas is drawing near. The vestments worn should not have a cross, nails, etc. on them – they should not be Lenten.

3. The Advent wreath is blessed only at the first mass, after the intercessions. See the Book of Blessings, #1509ff, chapter 47. On the other Sundays of Advent, it is lit before Mass begins and no additional prayers are said. The traditional wreath is a circle of evergreen branches that bears four candles. The dominant tradition calls for three violet and one rose candle, but four violet or four white candles may also be used. Some communities add a fifth candle, white, for Christmas. The wreath should be large enough for all to see, but not obstruct the view of the altar, ambo or chair.

4. A good Penitential Act to use would be the third form, #1 (now found in Appendix VI of the Missal).

5. Don't anticipate Christmas with music and environment. Rather, make use of a full spectrum of Advent music.

6. Don't make believe Jesus never came – focus on the second coming. Even though we aren't using this as a memorial acclamation at Mass anymore, it is still true: Christ *has* died, Christ *is* risen, Christ *will* come again.

7. Giving trees should not be in the sanctuary. Remember you can transform them for Christmas. They are better placed in the entryway or some location other than the sanctuary, lest the simplicity of Advent decor be compromised. Likewise, while Jesse trees are good for religious education they should not be in the church.

8. The Gloria is omitted (through there are exceptions when it comes to certain ritual Masses).

9. This season should reflect quiet and a subdued peace, as well as a sense of anticipation.

10. Remember that Advent and Christmas are the perfect times to remember Mary, our ultimate model for discipleship. The following Marian feasts and solemnities are observed during Advent:
- a. The Feast of Our Lady of Guadalupe is observed on Thursday, December 12.
 - b. The Solemnity of the Immaculate Conception is moved to December 9 this year and so is not a Holy Day of obligation. See above for details.

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) 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/>

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