

LITURGYNOTES – FOR SEPTEMBER 2015

NEWS FROM THE USCCB & FDLC

In this issue...

- From the USCCB: Order of Celebrating Matrimony
- Year of Mercy
- Resources: the Homiletic Directory; annual resources from LTP; *Preaching Matters*
- Events: Diocesan liturgies... continuing formation... Music Workshops
- Liturgical Calendar: October, November, Advent
- October: Domestic Violence Awareness Month
- The Universal Prayer

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Order of Celebrating Matrimony, 2nd edition

While the basic overall structure of the rite remains the same in this new edition, there are a number of interesting changes.

The first change that readers will notice is that the introduction (*praenotanda*) is much longer. In the first edition of the rite, this section contained 18 short paragraphs; the second edition now contains 44.

The first section, on the “Importance and Dignity of the Sacrament of Matrimony” has been expanded from 7 to 11 paragraphs, providing a rich reflection on the theology of marriage. For example, there is specific mention of the place of the Holy Spirit in the sacrament (which is also reflected in the more explicit epiclesis in the nuptial blessings) and in ongoing married life, as well as mention of this sacrament being rooted in baptism. The public witness of those who are married is also mentioned.

The second section, on “Duties and Ministries,” is new. As with other *praenotanda*, the particular duties of bishops, priests and deacons are outlined. We are reminded that those preparing for marriage should be Confirmed if they have not already received that sacrament and receive the Sacrament of Penance if needed.

The third section, on “The Celebration of Marriage” begins with a new section on preparing couples for marriage (5 paragraphs) before going into an explanation of which of the marriage rites is to be used (expanded from 4 paragraphs to 6). If two Catholics are marrying, then the rite within Mass should be used. Likewise, if a Catholic is marrying a baptized non-Catholic, the rite outside of Mass should be used (though the local Ordinary may grant permission for celebrating within Mass). If the non-Catholic partner is not baptized, then the specific rite—“The Order of Celebrating Matrimony between a Catholic and a Catechumen or a Non-Christian”—must be used. The new edition also adds a fourth rite: “The Order of Celebrating Matrimony before an Assisting Layperson” (for use in those places where certain lay ministers have the faculty to witness marriages... this would not apply to us here).

The final section deals with adaptations by conferences of bishops. As mentioned in the last issue, the US Bishops did propose a number of adaptations, some of which were approved and some of which were not.

YEAR OF MERCY

The Diocese of Davenport now has a webpage dedicated to our observation of the Year of Mercy. Check it out at: <http://www.davenportdiocese.org/lit/litYearOfMercy.htm>!

A number of links to some new resources have been posted, for example:

- There is now an official hymn for the Year of Mercy, available at: <http://www.iubilaeummisericordiae.va/content/gdm/it/giubileo/inno.html>.
- Cards with the Year of Mercy Prayer on one side and the Corporal and Spiritual Works of Mercy on the other... for parishes, schools, faith sharing groups, families, and others to use....
 - English: <http://www.davenportdiocese.org/lit/liturgylibrary/Temporary/YearOfMercy/litPrayerCard2016-English.pdf>
 - Spanish: <http://www.davenportdiocese.org/lit/liturgylibrary/Temporary/YearOfMercy/litPrayerCard2016-Spanish.pdf>
 - Vietnamese: <http://www.davenportdiocese.org/lit/liturgylibrary/Temporary/YearOfMercy/liPrayerCard2016-Vietnamese.pdf>

We are also having the cards printed, so some will be available for parishes (just as we have done with the annual diocesan prayer the last few years).

- The first 2 of a number of resources from the FDLC: <http://www.davenportdiocese.org/lit/liturgylibrary/Temporary/YearOfMercy/litYEARofMERCYpartI-%20Intro-FDLC.pdf>; and <http://www.davenportdiocese.org/lit/liturgylibrary/Temporary/YearOfMercy/litYearofMercyPart%20II-HolyDoor-FDLC.pdf>.
- And a growing calendar of events....

RESOURCE: HOMILETIC DIRECTORY

Summary §§26-36

Echoing Pope Francis, the *Directory* admonishes us: “in the preparation of homilies, study is invaluable but prayer is essential” (§26; see *Evangelii gaudium* §§145, 151). Just as the Eucharistic Prayer precedes the distribution of Communion, so the readings precede the homily – where “God’s holy Word is ‘distributed’ for the nourishment of his people” (§26).

As Pope Benedict XVI (especially in *Verbum Domini*) and others have also mentioned, the recommended way to prepare prayerfully to preach is through the use of *lectio divina* (§27). The *Directory* then proceeds to review each of the steps of *lectio* in the light of homily preparation.

During *lectio* (§§29-31), the reading of the text, the preacher should also bring to bear the tools of critical biblical scholarship, in order to understand the text in its context. At the same time, the liturgical context – and the use of the text in the lectionary – need to be taken into consideration. However, the aim of such study and prayer is not to “understand every little detail of a text, but to discover its principal message” (§30; cf. EG 147). One of the tasks of the preacher is to “translate” what he or she has learned into the language of the assembly, a language that is “simple, clear, direct, well adapted” (§31; *Evangelii nuntiandi* 43).

The second step, *meditatio* (§§32-33), involves exploring what the text is saying to us – what is challenging, troubling, pleasant, moving, or attractive (§32; cf. EG 153). At the same time, such insights need to be placed in conversation, or tested against, the Church’s Rule of Faith. In particular, the *Directory* reminds us that the text is to be viewed through the lens of the Paschal Mystery. Finally, in addition to reflection in light of one’s own experiences and the faith of the Church, preparation for preaching requires reflection in light of the life of the community which will hear the preaching. That is, the preacher must also “contemplate his people” (EG 154).

Oratio is our prayerful response to God (§34). The *Directory* mentions that such a prayerful response can take the form of the petitions used in the third form of the penitential act or in the prayer of the faithful, composing them in light of the scriptures of the day.

Finally, *contemplatio* (§35), in this document, refers to the disposition of the preacher – a trusting by the preacher that “it is ultimately God who is at work bringing his Word to fruition” (§35). Far from absolving the preacher from any responsibility in preparing the homily, such a trusting stance frees the preacher from anxiety. Once he (or she) has done what is in his or her power to do, the rest is up to God.

Pope Benedict XVI added a fifth step to the traditional approach to *lectio divina*: action (*actio*). This is the homily’s concrete answer to the question: what are we being sent (the *missa*) to do? “[P]reaching, when combined with the nourishment of the sacraments received in faith, opens up the members of the liturgical assembly to practical expressions of charity” (§36).

Response

When I was doing my doctoral work in homiletics, the small group that I was a part of developed a schema for homily preparation that was intimately tied to *lectio divina*. It is confirming to see official Church documents echoing the insights that we had come to, which we have been teaching, and which we have been using as part of our homily preparation for years. In our model, we made *oratio* the final step – conceiving of the homily itself as a prayerful response to our encounter with God.

When teaching preachers, I encourage them to write a “focus” and a “function” statement: the former is a one sentence summary of what they want to “say” in their homily and the latter is a one sentence summary of what they want the homily to “do”. If the homily is an encounter with Christ, we should be transformed; transformed, we should be moved to action in some way. Is that how we experience our Sunday preaching? If not, why not?

ANNUAL RESOURCES FROM LTP

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.

PREACHING RESOURCE: PREACHING MATTERS

In dialogue with the USCCB's *Preaching the Mystery of Faith* and Pope Francis' *Evangelii Gaudium*, this book offers practical strategies to both new and experienced preachers. Topics include the identity of the preacher and listener in relationship, a method of preaching preparation that focuses on listening for God's voice in the scripture, finding one idea that matters, writing, speaking, and sharing the preaching. The book is published in print (from Amazon) as well as an open-access text, available as a free download at: <http://www.pblpubs.org/index.php/pblpubs/catalog/book/5>.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

(TBA)

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

Music Workshops

Does your parish or choir have certain hymns that are done well for the glory of God? Are you looking for new hymns for your assemblies and/or choirs? Do you want to get together and sing/share music with other musicians from across the diocese? Then these free workshops are for you! We are inviting music ministers from around the diocese to come together and share resources for the various liturgical seasons:

Place	Date and Time	Liturgical Seasons
St. Mary Iowa City	Saturday, November 7, 2015 10:00am-Noon	Lent / Triduum / Eastertime
St. Alphonsus Mt. Pleasant	Saturday, May 7, 2016 10:00am-Noon	Ordinary Time Feasts & Solemnities

To register, simply send your music to the host at each site; that's all! No other registration is needed and there is no fee for attending. For more information, go to: <http://www.davenportdiocese.org/lit/litevents.htm#MusicWorkshops>.

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

LITURGY PREPARATION

LITURGICAL CALENDAR

Priesthood Sunday: October 25, 2015

Priesthood Sunday, the last Sunday of October, is a special day set aside to honor the priesthood in the United States. It is a day to reflect upon and affirm the role of the priesthood in the life of the Church as a central one. For more information and resources, please visit: <http://www.priestsunday.org/>.

November 1: The Solemnity of All Saints

The Solemnity of All Saints replaces the 31st Sunday in Ordinary Time, and is a Holy Day of Obligation. Therefore, Ritual Masses and Funeral Masses are prohibited. On Sunday evening, the Mass of All Saints is still celebrated (All Souls is not anticipated when it falls on a weekday).

November 15: Anniversary of the Dedication of the Cathedral

In the Cathedral itself, the anniversary is celebrated as a Solemnity, and therefore replaces the 33rd Sunday of Ordinary time there. The anniversary is celebrated as a Feast in the rest of the diocese. Because the 15th is a Sunday, the observation outside the Cathedral is moved to Monday, November 16.

Advent

1. With the new liturgical year, we begin the use of Cycle C 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 (though 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 Solemnity of the Immaculate Conception (Tuesday, Dec. 8) is a Holy Day of obligation. The day also marks the opening of the Extraordinary Jubilee Year of Mercy.
 - b. The Feast of Our Lady of Guadalupe is observed on Saturday, December 12. Evening Masses on that day are for the Third Sunday of Advent.

The Advent Lectionary and Judaism

Excerpt from: *God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching* (Bishop's Committee on the Liturgy, United States Conference of Catholic Bishops September, 1988).

11. The lectionary readings from the prophets are selected to bring out the ancient Christian theme that Jesus is the "fulfillment" of the biblical message of hope and promise, the inauguration of the "days to come" described, for example, by the daily Advent Masses, and on Sundays by Isaiah in cycle A and Jeremiah in cycle C for the First Sunday of Advent. This truth needs to be framed very carefully. Christians believe that Jesus is the promised Messiah who has come (see Lk 4:22), but also know that his messianic kingdom is not yet fully realized. The ancient messianic prophecies are not merely temporal predictions but profound expressions of eschatological hope. Since this dimension can be misunderstood or even missed altogether, the homilist needs to raise clearly the hope found in the prophets and heightened in the proclamation of Christ. This hope includes trust in what is promised but not yet seen. While the biblical prophecies of an age of universal shalom are "fulfilled" (i.e., irreversibly inaugurated) in Christ's coming, that fulfillment is not yet completely worked out in each person's life or perfected in the world at large (1974 Guidelines, no. 2). It is the mission of the Church, as also that of the Jewish people, to proclaim and to work to prepare the world for the full flowering of God's Reign, which is, but is "not yet" (cf. 1974 Guidelines, II). Both the Christian "Our Father" and the Jewish Kaddish exemplify this message. Thus, both Christianity and Judaism seal their worship with a common hope: "Thy kingdom come!"

12. Christians proclaim that the Messiah has indeed come and that God's Reign is "at hand." With the Jewish people, we await the complete realization of the messianic age. In underlining the eschatological dimension of Christianity, we shall reach a greater awareness that the people of God of the Old and the New Testament are tending toward a like end in the future: the coming or return of the Messiah--even if they start from two different points of view (1985 Notes, nos. 18-19).

13. Other difficulties may be less theologically momentous but can still be troublesome. For example, the reading from Baruch in cycle C or from Isaiah in cycle A for the Second Sunday of Advent can leave the impression that pre-Jesus Israel was wholly guilt-ridden and in mourning (*see below), and Judaism virtually moribund. In fact, in their original historical settings, such passages reveal Judaism's remarkable capacity for self-criticism. While Israel had periods of deep mourning (see Lamentations) and was justly accused of sinfulness (e.g., see Jeremiah), it also experienced periods of joy, return from Exile, and continuing *teshuvah*, turning back to God in faithful repentance. Judaism was and is incredibly complex and vital, with a wide variety of creative spiritual movements vying for the people's adherence.

*So perhaps we may also need to rethink the use of “O Come, O Come Emmanuel” as one of our Advent Hymns – especially the first verse. Some authors concerned with Jewish-Christian relations have suggested alternative verses:

*Come, O come, Immanuel
And bless the place your people dwell,
Protect and keep us day and night.
And bring the blessing of your Light*

*Come, Tree of Life from tender shoot,
Come from the past, from Jesse's root,
Break through the stone in every heart,
Bring hope and joy, new life impart.*

*Come, blest Bayspring, come and cheer
Our spirits by your advent here;
Bless ev'ry people, ev'ry race,
Embrace us, young and old, within your grace.*

From: *Has God Only One Blessing?* By Mary C. Boys (Paulist, 2000). The lyricist is Professor Barbara Lundblad, who has produced other alternative verses as well, including a set keyed to the Advent Cycle A readings from Isaiah in the Revised Common Lectionary; see <http://easternsynod.org/ministries/worship/2013/11/27/o-come-o-come-immanuel-yr-a-verses/>.

14. The reform of the liturgy initiated by the Second Vatican Council reintroduced regular readings from the Old Testament into the lectionary. For Catholics, the Old Testament is that collection that contains the Hebrew Scriptures and the seven deuterocanonical books. Using postbiblical Jewish sources, with respect for the essential differences between Christian and Jewish traditions of biblical interpretation, can enliven the approach to the biblical text (cf. nos. 31a and 31i below). The opportunity also presents a challenge for the homilist. Principles of selection of passages vary. Sometimes the readings are cyclic, providing a continuity of narrative over a period of time. At other times, especially during Advent and Lent, a reading from the prophets or one of the historical books of the Old Testament and a gospel pericope are "paired," based on such liturgical traditions as the *sensus plenior* (fuller meaning) or, as is especially the case in Ordinary Time, according to the principle of typology, in which biblical figures and events are seen as "types" prefiguring Jesus (see no. 31e in *God's Mercy Endures Forever*).

15. Many of these pairings represent natural associations of similar events and teachings. Others rely on New Testament precedent and interpretation of the messianic psalms and prophetic passages. Matthew 1:23, for example, quotes the Septuagint, which translates the Hebrew *almah* (young woman) as the Greek for virgin in its rendering of Isaiah 7:14. The same biblical text, therefore, can have more than one valid hermeneutical interpretation, ranging from its original historical context and intent to traditional Christological applications. The 1985 Notes describe this phenomenon as flowing from the "unfathomable riches" and "inexhaustible content" of the Hebrew Bible. For Christians, the unity of the Bible depends on understanding all Scripture in the light of Christ. Typology is one form, rooted in the New Testament itself, of expressing this unity of Scripture and of the divine plan (see no. 31e). As such, it "should not lead us to forget that it [the Hebrew Bible] retains its own value as Revelation that the New Testament often does no more than resume" (1985 Notes, no. 15; cf. *Dei Verbum*, 14-18).

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>.

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>

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