

LITURGYNOTES – FOR JANUARY 2016

CHURCH NEWS

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On the occasion of the 50th Anniversary of *Nostra aetate*, the Vatican's Commission for Religious Relations with the Jews has released a new document. Entitled "The Gifts and the Calling of God are Irrevocable," the document reviews with gratitude the progress that has been made in Catholic-Jewish relations over the last half century and identifies areas for future theological inquiry and dialogue. It may be found at:

http://www.vatican.va/roman_curia/pontifical_council_s/chrstuni/relations-jews-docs/rc_pc_chrstuni_doc_20151210_ebraismo-nostra-aetate_en.html

Some key points:

- First-century Judaism gave rise to both Christianity and to contemporary rabbinic Judaism (#15-16, 31-32). Because Christianity is rooted in Judaism, we have a unique relationship with the Jewish people; our dialogue with them is different from any other form of interreligious dialogue, and even that term is only used analogously in this case (#14-15).
 - There is only one path to salvation: Jesus Christ; the theory of parallel paths to God is rejected (#35).
 - At the same time, God has never revoked his covenant with Israel. Therefore, the Jewish people participate in God's salvation (#36) and are in communion with God through Torah (#24).
- In other words, there is one "Word of God" – not two (#24-25). Christians encounter that Word in Christ; the Jewish people in Torah. The former does not replace the latter (the document uses the language of fulfillment¹ instead); supercessionism is once again rejected (#17-18).
 - How these two truths are kept in tension "remains an unfathomable divine mystery" (#36) – and part of ongoing theological work – but does have immediate consequences:
 - While Christians must always witness to their faith, "the Catholic Church neither conducts nor supports any specific institutional mission work directed towards Jews" (#40).
 - The primary goal of dialogue between the two faiths is to deepen our knowledge of one another (#44). We can learn much from Jewish interpretation of the Scriptures and from Jewish worship.
 - Other goals of our mutual relationship include joint work for "justice, peace, conservation of creation, and reconciliation" around the world (#46), fighting all forms of discrimination against Jews and all forms of anti-Semitism (#47), and engaging in charitable work together (#48).

¹ Fulfillment in the sense of "already-but-not-yet." With the Jewish people, we await God's eschatological future together. See *The Jewish People and their Sacred Scripture in the Christian Bible*, #21.

YEAR OF MERCY

Catholic Relief Services has some helpful resources for observing this Jubilee Year:

<http://www.crs.org/stories/year-mercy-resources>

RESOURCE: HOMILETIC DIRECTORY

Summary §§78-109

The *Directory* next covers the Sundays of Advent, again focusing on the Gospels” the first Sunday (#80-86) stresses Christ’s coming at the end of time, the second and third Sundays (#87-95) turn our attention to John the Baptist, and the fourth Sunday (#96-109) focuses on the events just before the Nativity (#78). The first readings on these Sundays, taken from the Prophets, are also stressed in this section of the *Directory*.

We are reminded that Advent holds in tension a double sense of the Lord’s coming: “in the graces of the Christmas feast and... in judgment at the end of time” (#79). The preacher is reminded to keep both senses of the season in mind, not forgetting that Christ is also truly present in the Eucharistic assembly. As St. Bernard taught, “between Christ’s two visible comings, in history and at the end of time, there is an invisible coming here and now” (#79).

Response

This section provides rich material for the preacher’s reflection, and helpful direction for preaching during this theologically dense season. However, the preacher must be careful on how the prophetic texts are used in preaching.

As mentioned before, we must be careful not to treat the relationship between the prophets and the gospel using a simplistic promise-fulfillment schema. As Christians, we read the Prophets retrospectively—through the lens of the Paschal Mystery. We cannot preach in a way that suggests that the prophetic texts were obvious in their meaning and that the Jewish people were too blind to see a Messiah that was so clearly predicted. Such an approach distorts the more complex relationship between the two Testaments and misunderstands the nature of messianic expectations in first century Judaism.

See 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), #11-15 – either on our website or in the September 2015 edition of *LiturgyNotes*.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

Rite of Election

We will celebrate the Rite of Election at Sacred Heart Cathedral on Sunday, February 14 (1st Sunday of Lent) and at St. Mary of the Visitation in Ottumwa on Sunday, February 21 (2nd Sunday of Lent). Both

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liturgies begin at 3pm. We will be sending registration information to the parish RCIA contacts soon. For those who direct RCIA programs: please make sure to get your registration form back to us by the end of the month! The forms and other information will also be posted on the Liturgy Events webpage (link above).

Chrism Mass

The Chrism Mass will be celebrated on Monday, March 14, at 5pm at Sacred Heart Cathedral.

Ordination

Ordinations to the diaconate and presbyterate will be celebrated at Sacred Heart Cathedral on Saturday, June 4, at 10:00 a.m.

Celebrating the Year of Mercy

The Grinnell, Davenport, and Iowa City Deaneries have held their Year of Mercy liturgies with Bishop Amos.

On March 2, the Ottumwa Deanery will celebrate a Communal Penance Liturgy (St. Mary, Fairfield; 7:00 p.m.) with the Bishop.

The Clinton and Keokuk Deanery celebrations will be held next fall; please see the Year of Mercy webpage for details.

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

Youth and Liturgical Music Ministry: February 27, 2016

Clarke University and the Archdiocesan Office of Worship announce a conference for Teens in Liturgical Music: A Conference for Parish Mentors and Teens, Saturday, February 27, 2016. Check in will be 8:30 a.m. and the conference will be 9:00 – 4:00 at Clarke University. Parish music directors will bring teen (and adult) musicians who play brass instruments, flute oboe and clarinet, guitars, and piano organ for the instrumental breakout sessions in liturgical music. Small choirs will meet and read through music for two part choirs and three part choirs. There will be coaching for cantors. Clarke University professors and guests will lead the breakout sessions and there will be an inspiring presentation by national speaker, Rachelle Kramer, chair of the NPM Youth section. The final event is a concert by all the participants who bring their instruments and vocal skills. Register or download a flyer at www.clarke.edu/tilm.

Msgr. Kevin Irwin Coming to St. Ambrose on March 8, 2016

Monsignor Kevin Irwin, S.T.D., will deliver the Chair of Catholic Studies Lecture on March 8, 2016 at 7:00 p.m. in the Rogalski Center Ballroom. His lecture is entitled: "The Eucharist is Justice."

Monsignor Irwin is the past Dean of the College of Theology and Religious Studies, and Walter J. Schmitz Chair of Liturgical Studies at the Catholic University of America. In the 1990's, Monsignor Irwin was an invited participant at the annual scholars' conferences on the environment sponsored by the

Environmental Justice Committee of the United States Catholic Conference of Bishops. He has worked with the Ecumenical Patriarchate (Istanbul) on the theology of ecology at the invitation of Patriarch Bartholomew. His most recent research interests concern the intersection of a theology of ecology with the church’s celebration of the sacred liturgy and the sacraments. Monsignor Irwin served as a frequent commentator during the previous two papal transitions. The lecture is free and open to the public.

Two Presentations/Workshops by Dan Schutte: April 8-9, 2016

HERE I AM, LORD: LIVING THE VOCATION OF OUR BAPTISM

Saying “yes” to God is something we continue to do all through our lives, a vocation we all share as children of God. An evening of praying, singing and reflecting on God’s call with a listening heart is a perfect way to remind ourselves of God’s ever-presence in our lives. Concert at Christ the King Chapel, St. Ambrose University with proceeds to benefit the Benet House Scholarship Fund. Fri. Apr. 8, 7 pm; Fee: \$20; Free to SAU students; \$5/other students with student ID.

MASS OF CHRIST THE SAVIOR WORKSHOP

The celebration of Eucharist is at the center of your parish’s communal life. As the Church enters more fully into the New Evangelization, it’s a perfect time to focus attention on how we can more fully enter into the prayer of the Mass. Dan’s musical setting of the revised texts of the Roman Missal Third Edition is fast becoming the standard sung in parishes. Hear Dan speak about the process he engaged in writing this music and learn how to engage your community more fully in the singing. Workshop at Christ the King Chapel, St. Ambrose University. Sat. Apr. 9, 8 am (Registration) 8:30 am –12 pm; Fee: \$25; Register for both events: \$40. Free to SAU students; \$5/other students with student ID.

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

THE RITE OF CHRISTIAN INITIATION OF ADULTS

RCIA: THE TRIDUUM

Rites for Holy Saturday

The RCIA does contain specific Rites to be celebrated on Holy Saturday. A number of options are possible for the Elect, including the Recitation of the Creed, the Ephphetha Rite, and the Choosing of a Baptismal Name (RCIA #185-205). Candidates for Full Communion and Confirmation should celebrate the Sacrament of Reconciliation (if not celebrated at some other point during Lent; see RCIA #408 and 482; *National Statutes* #27).

The Easter Vigil

The order of service varies slightly if the Vigil is celebrated with candidates, catechumens (elect), or both. It is preferable, however, that the reception and confirmation of candidates take place at a Mass different from the Vigil (see *National Statutes* #26). After the homily:

Elect only (RCIA #206-243)	Candidates only (RCIA #473-498)	Elect and Candidates (RCIA #566-594)
1. Baptism 2. Confirmation	1. Renewal of Baptismal Promises and sprinkling with	1. Baptism of the Elect 2. Renewal of Baptismal Promises and

3. Renewal of Baptismal Promises and sprinkling with baptismal water 4. Prayer of the Faithful	baptismal water (at the Vigil this replaces the Creed) 2. Celebration of Reception 3. Celebration of Confirmation 4. Prayer of the Faithful	sprinkling with baptismal water 3. Celebration of Reception 4. Confirmation of Elect and Candidates 5. Prayer of the Faithful
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Among one of the changes that came with RM3 is the use of the Oil of Catechumens at the Vigil....

At the Easter Vigil, paragraph 48 states: "If the anointing of the adults with the Oil of Catechumens (OC) has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment" [after the blessing of the water].

This is a confusing rubric. To begin with, note that the actual Rite of Baptism is not present in the Missal; as part of the *Rituale Romanum* it is published as a separate book (for us, the RCIA). However, that book does not contain the rite for anointing with OC as part of the Vigil (it states that the anointing with the Oil of Catechumens is to be omitted on Holy Saturday [preparation rites and the Vigil; #33.7]). So what are we to do?

1. First and foremost: anoint catechumens with OC during the catechumenate as called for in the RCIA. Such anointing can be repeated.
2. The anointing at the Vigil would then be the last of these anointings. This final anointing can be done as part of the rites at the start of the Baptismal Liturgy or, preferably, between the renunciations and the profession of faith.

LITURGY PREPARATION

LITURGICAL CALENDAR

World Day for Consecrated Life: February 2, 2016 (Celebrated in Parishes February 6-7)

In 1997, Pope John Paul instituted World Day for Consecrated Life. Resources for observing this day are available from the USCCB:

<http://www.usccb.org/beliefs-and-teachings/vocations/consecrated-life/world-day-for-consecrated-life.cfm>.

This year, this observation closes the Year of Consecrated Life.

Day of Prayer for Survivors and Victims of Human Trafficking: February 8

The U.S. Conference of Catholic Bishops (USCCB) Committee on Migration designated February 8 as an annual day of prayer for survivors and victims of human trafficking. February 8 is the feast day of St. Josephine Bakhita, who was kidnapped as a child and sold into slavery in Sudan and Italy. Once Josephine was freed, she dedicated her life to sharing her testament of deliverance from slavery and comforting the poor and suffering. Suggested petitions and prayers, and other resources for parishes, are available on the USCCB website at www.usccb.org/shepherd. More information on the work of USCCB's Anti-Trafficking Program is available at: www.usccb.org/about/anti-trafficking-program/.

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The Sacred Triduum: March 24-26, 2016

As preparations for the Holy Week and the Triduum get under way, please keep in mind that the new Missal calls for a number of changes. These were covered in some detail in the January 2012

LiturgyNotes – which may be accessed at:

<http://www.davenportdiocese.org/lit/liturgylibrary/LiturgyNotes/litJanuary2012LN.pdf>.

Please also see the information on our website:

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

>Holy Thursday

The Footwashing

Information on the *mandatum* is available at the USCCB website at <http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/holy-thursday-mandatum.cfm> and on our website at:

<http://www.davenportdiocese.org/lit/liturgylibrary/Calendar/litTheFootwashingQA.pdf>.

The Reception and Care of the Oils

For information regarding the proper reception of the new oils (and disposition of the oils from the previous year), please see:

<http://www.davenportdiocese.org/lit/liturgylibrary/Calendar/litCareandReceptionofSacredOils.pdf>

The Reservation of the Blessed Sacrament

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.”

>Good Friday

The Missal now makes explicit what was already the case before: “This liturgy by its very nature may not, however, be celebrated in the absence of a Priest.” That is, it is NEVER to be led by a deacon or layperson. The Good Friday liturgy is *not* just a “word and communion” service. If a priest is not present, one cannot substitute a communion service. A devotion such as the Stations of the Cross, or the Liturgy of the Hours, could be celebrated instead.

>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 26, 2016, may not begin before 8:15 PM.*

Please note that the Paschal Candle "should be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world."

The Triduum and Judaism

(1) *In General:*

<http://www.davenportdiocese.org/lit/liturgylibrary/Calendar/litRespecting%20JudaismJewishTraditions-LentTriduum.pdf>

Other resources at: <http://www.davenportdiocese.org/lit/litpreach.htm#AntiJudaism>.

(2) *Regarding Preaching:*

Excerpted 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); full document at: <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/jewish/upload/God-s-Mercy-Endures-Forever-Guidelines-on-the-Presentation-of-Jews-and-Judaism-in-Catholic-Preaching-1988.pdf>.

21. Because of the tragic history of the "Christ-killer" charge as providing a rallying cry for anti-Semites over the centuries, a strong and careful homiletic stance is necessary to combat its lingering effects today. Homilists and catechists should seek to provide a proper context for the proclamation of the passion narratives. A particularly useful and detailed discussion of the theological and historical principles involved in presentations of the passions can be found in *Criteria for the Evaluation of Dramatizations of the Passion* issued by the Bishops' Committee for Ecumenical and Interreligious Affairs (March 1988).

22. The message of the liturgy in proclaiming the passion narratives in full is to enable the assembly to see vividly the love of Christ for each person, despite their sins, a love that even death could not vanquish. "Christ in his boundless love freely underwent his passion and death because of the sins of all so that all might attain salvation" (*Nostra Aetate*, no. 4). To the extent that Christians over the centuries made Jews the scapegoat for Christ's death, they drew themselves away from the paschal mystery. For it is only by dying to one's sins that we can hope to rise with Christ to new life. This is a central truth of the Catholic faith stated by the Catechism of the Council of Trent in the sixteenth century and reaffirmed by the 1985 Notes (no. 30).

23. It is necessary to remember that the passion narratives do not offer eyewitness accounts or a modern transcript of historical events. Rather, the events have had their meaning focused, as it were, through the four theological "lenses" of the gospels. By comparing what is shared and what distinguishes the various gospel accounts from each other, the homilist can discern the core from the particular optics of each. One can then better see the significant theological differences between the passion narratives. These differences also are part of the inspired Word of God.

24. Certain historical essentials are shared by all four accounts: a growing hostility against Jesus on the part of some Jewish religious leaders (note that the Synoptic gospels do not mention the Pharisees as being involved in the events leading to Jesus' death, but only the "chief priests, scribes, and elders"); the Last Supper with the disciples; betrayal by Judas; arrest outside the city (an action conducted covertly by the Roman and Temple authorities because of Jesus' popularity among his fellow Jews); interrogation before a high priest (not necessarily a Sanhedrin trial); formal condemnation by Pontius Pilate (cf. the Apostles' and Nicene Creeds, which mention only Pilate, even though some Jews were involved); crucifixion by Roman soldiers; affixing the title "King of the Jews" on the cross; death; burial; and resurrection. Many other elements, such as the crowds shouting "His blood be on us and on our children" in Matthew, or the generic use of the term "the Jews" in John, are unique to a given author and must be understood within the context of that author's overall theological scheme. Often, these unique elements reflect the perceived needs and emphases of the author's particular community at the end of the first century, after the split between Jews and Christians was well underway. The bitterness toward synagogue Judaism seen in John's gospel (e.g., Jn 9:22;16:2) most likely reflects the bitterness felt by John's own community after its "parting of the ways" with the Jewish community, and the martyrdom of St. Stephen illustrates that verbal disputes could, at times, lead to violence by Jews against fellow Jews who believed in Jesus.

25. Christian reflection on the passion should lead to a deep sense of the need for reconciliation with the Jewish community today. Pope John Paul II has said:

Considering history in the light of the principles of faith in God, we must also reflect on the catastrophic event of the ShoahConsidering this mystery of the suffering of Israel's children, their witness of hope, of faith, and of humanity under dehumanizing outrages, the Church experiences ever more deeply her common bond with the Jewish people and with their treasure of spiritual riches in the past and in the present" (Address to Jewish Leadership, Miami, September 11, 1987).

CONFIRMATION LITURGIES

Please recall that Confirmation Liturgy Preparation forms are due back to the Liturgy Office no later than 2 weeks before the celebration of the sacrament. The forms (in both MS Word and in fillable PDF) are on the liturgy website; instructions are found in the *Compendium of Confirmation Policies* and in *Policies Relating to the Bishop in the Liturgy*. Please call the office (563-888-4257) if you have any questions regarding completion of the forms.

Webpage:

<http://www.davenportdiocese.org/lit/litlibrary.htm#LitBishop>

PDF Form:

<http://www.davenportdiocese.org/lit/liturgylibrary/PreparationForms/litPreparationSheetConfirmationRev072413-fillable.pdf>

MSWord Form:

<http://www.davenportdiocese.org/lit/liturgylibrary/PreparationForms/litPreparationSheetConfirmationRev072413.doc>

Policies:

<http://www.davenportdiocese.org/lit/liturgylibrary/Policies/litConfirmationCompendium-Rev072413.pdf>

<http://www.davenportdiocese.org/lit/liturgylibrary/Policies/litBishopLiturgy-Rev072413.pdf>

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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