

LITURGYNOTES – FOR AUGUST 2013

INFORMATION FROM THE USCCB

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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)

Collect Prayer of Saint Kateri Tekakwitha, Virgin

Following the October 2012 canonization of Blessed Kateri Tekakwitha, her Collect in the Roman Missal, Third Edition is now changed from “O God, who desired the Virgin Blessed Kateri Tekakwitha to flower among Native Americans...” to “O God, who desired the Virgin **Saint** Kateri Tekakwitha...” As usual, the Common of Virgins is used for the Prayer over the Offerings and Prayer after Communion.

Correction to the 2014 Liturgical Calendar

An error was recently discovered in the 2014 edition of the *Liturgical Calendar for the Dioceses of the United States* concerning the celebration of the Immaculate Heart of the Blessed Virgin Mary. On December 8, 1998, the Congregation for Divine Worship and the Discipline of the Sacraments published a notification (Prot. n. 2671/98/L) concerning the rare occurrence whereby the obligatory memorial of the Immaculate Heart (a moveable feast) conflicts with another (fixed) obligatory memorial on the same date. In that eventuality, both obligatory memorials become optional that year. The 2014 calendar did not account for this fact and mistakenly suppressed the memorial of Saint Irenaeus. Therefore, the corrected citation for Saturday, June 28, 2014 should read:

28 Sat Weekday green/white/red/white

[The Immaculate Heart of the Blessed Virgin Mary; Saint Irenaeus, Bishop and Martyr; BVM]

Lam 2:2, 10-14, 18-19/Mt 8:5-17 (876) or, for the Memorial of the Immaculate Heart, Is 61:9-11/Lk 2:41-51* (573)

Because the two days become optional memorials, one could do the ferial day (green) or even a votive Mass of

the Blessed Virgin Mary (white). One might, however, express a preference that one of the two memorials be chosen. The customary Saturday observance of an optional memorial of the Blessed Virgin Mary, while a legitimate option, would probably best be kept by observing the memorial of the Immaculate Heart of Mary. A similar conflict happens in 2015 between the Immaculate Heart and the memorial of St. Anthony of Padua (June 13).

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

Part II: *Verbum in Ecclesia*

Paragraph 72 begins Pope Benedict’s reflections on “The Word of God in the Life of the Church” by reminding us that the liturgy is the privileged place for the proclamation of the Scriptures and therefore for our encounter with the Word, Jesus Christ. All of us have the responsibility to prepare ourselves for this encounter and to actualize it in our lives. As St. Jerome reminded his readers: “Ignorance of the Scriptures is ignorance of Christ.” So we ought to be reading and studying the Scriptures outside of Mass and so be better prepared to hear them proclaimed at Mass. Our pastoral work has the same ultimate end: not just meeting the immediate needs of persons, but especially in helping them have a personal encounter with Christ. Thus, the Scriptures should inspire and guide all our pastoral actions (#73). The Scriptures, too, must have a central place in our catechesis (#74); too many of the faithful are not familiar with even the most basic biblical stories—a familiarity that the liturgy and a life of faith presumes. All Christians need to be formed in the Scriptures, but this is especially crucial for those who teach the faith (#75).

Each of us, according to our vocation, is called to a life of holiness, as revealed in the Scriptures. Obviously, the Scriptures must be at the heart of the formation for and exercise of ordained ministry (#78). The Holy Father notes that when deacons are ordained, they are handed the Book of the Gospels with these words: “Receive the Gospel of Christ, whose herald you have become. Believe what you read, teach what you believe, and practice what you teach.” – placing the Scriptures at the center of diaconal spirituality (#81). Since presbyters (#80) and bishops (#79) are first ordained to the diaconate, they are not excused from this charge! And neither are candidates for Holy Orders (#82), those in Consecrated Life (#83), or any of the lay faithful (#84-5). Rooted in baptism, we all have the responsibility to share the Good News – and thus the responsibility to know the Scriptures. And how shall we develop an intimate relationship with God’s word? The Holy Father recommends to us the practice of *lectio divina*—the topic of next month’s column.

PREACHING THE MYSTERY OF FAITH: THE SUNDAY HOMILY

Part II: The Ministry of Liturgical Preaching

Christ is (or ought to be) the foundation for every homily; his death and resurrection stand at the center of all our preaching. Just as the Risen Christ “broke open” the Scriptures on the road to Emmaus, preachers today are called to do the same. In fact, we notice from the story of the disciples on the road to Emmaus the intimate relationship between word proclaimed, the homily, and the Eucharist. The disciples encountered Christ as he recounted and explained the Scriptures (with burning hearts) but only ultimately recognized him only in the breaking of the bread. We follow the same pattern in our Eucharistic liturgy: the word prepares us for recognizing Christ in the Eucharist, but the Eucharist is what sheds ultimate light on the meaning of the Scriptures. Preachers are challenged to always keep these connections in mind; sometimes preaching on such connections explicitly but at other times simply letting them inform the preaching implicitly.

There is a great deal of discussion currently about the topic of “doctrinal” preaching. Some lament the lack of knowledge about the faith among some in our congregations and suggest that the answer to this problem is abandoning the lectionary and instead “preaching” on doctrinal topics. Nothing could be further from what the US Bishop call for in this new document.

To be fair, the Bishops are concerned about the doctrinal content of preaching. They lament that too often homilies are either theologically lacking or even doctrinally incorrect. All homilies are doctrinal in that they ought to reflect the faith of the Church, teaching it in the way proper to the genre of preaching. As the Bishops state:

Certainly, doctrine is not meant to be propounded in a homily in the way that it might unfold in a theology classroom or a lecture for an academic audience or even a catechism lesson. The homily is integral to the liturgical act of the Eucharist, and the language and spirit of the homily should fit that context. Yet catechesis in its broadest sense involves the effective communication of the full scope of the Church's teaching and formation, from initiation into the Sacrament of Baptism through the moral requirements of a faithful Christian life....Over time the homilist, while respecting the unique form and spirit of the Sunday homily, should communicate the full scope of this rich catechetical teaching to his congregation.

This is a real challenge to those of us who preach: on the one hand, to respect the liturgical context (including the liturgical season) and scriptural roots of the homily while at the same time making sure that they are not only theologically sound but explicitly touch on the content of the faith (as appropriate). The key to doing this well is refusing to hold doctrine, Scripture, and liturgy as somehow opposed to one another; whether expressed in the careful language of theology, the poetry and stories of the Bible, or the ritual of liturgy, our faith is not fragmentary but a unified whole.

All that being said, the Bishops still remind us that the Scriptures lie at the heart of our preaching, and that a central task of the preacher "is to lead the hearer to the deep inner connection between God's word and the actual circumstances of one's everyday life." They also recall Pope Benedict XVI's words: "The homily is a means of bringing the scriptural message to life in a way that helps the faithful to realize that God's word is present and at work in their everyday lives. . . . Consequently, those who have been charged with preaching by virtue of a specific ministry ought to take this task to heart. Generic and abstract homilies which obscure the directness of God's word should be avoided, as well as useless digressions which risk drawing greater attention to the preacher than to the heart of the Gospel message."

Preaching is an act of the Church as much as it is the act of an individual preacher. Therefore, it is incumbent on that preacher to be faithful to the Church's teaching—in the ambo as well as outside of it. Again, being faithful to the Church's teaching doesn't mean "that the homily should be an abstract affirmation of doctrine." Instead, if we are faithful to the Scriptures, to the Liturgy, and to the Magisterium, the homily is more likely to be that kind of intimate encounter that will "inspire and move those who hear it, [and] enable them to understand in heart and mind what the mysteries of our redemption mean for our lives and how they might call us to repentance and change."

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).

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.

DVDs from the North American Forum

The Diocesan Office of Liturgy has purchased a set of DVDs from the North American Forum. These DVDs cover a wide variety of topics important to initiation ministry. While we do not have the technology to stream these DVDs, we are making them available to check out. Here is the list of topics; if you wish to borrow one (or more) let me know. We will cover the cost of getting them to you; you are responsible for getting them back to us in a timely manner (and in good condition).

- Evangelizing Parish: Embracing the Vision, Getting the Passion, *Jim Schellman*
- Learning by Doing: RCIA and the Apprenticeship Model of Formation, *Jerry Galipeau*
- Who Belongs on Your Parish RCIA Team: A fresh look and forming and preparing the initiation team, *Catherine Ecker*
- Identifying, Preparing and Nurturing Sponsors for the RCIA, *Ron Lewinski*
- Implementing the RCIA with Young Adults, *Michelle Miller*
- Marriage and Recurring Canonical Issues in Christian Initiation, *Patrick Lagges*
- Roman Missal Changes in the Easter Vigil, *Paul Turner*
- Mystagogy: A Catholic Approach to Living the Christian Life, *Ron Oakham*
- Discernment: Listening to God in Initiation & Parish Ministry, *Donna Steffen, SC*
- RCIA with Children and Implications for All Sacramental Initiation with Children, *Rita Burns Senseman*

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- Making Christian Initiation Rural and Small-Town Friendly, *Michael Clay*
- The Presentation of the Creed & the Lord's Prayer: Handing on the Traditions of the Church, *Paul Turner*
- The New Evangelization and Revitalizing the RCIA, *Karen Kane*
- Catechizing the Catechumens, *Andrew Casad*
- Putting on Christ: An Introduction to the Rites of the Catechumenate, *Rory Cooney*

Looking Ahead to 2014

Just as 2012-2013 is the year of Faith, the USCCB is observing 2013-2014 as a year focused on our worship (and 2014-2015 on witness). In addition, this December is the 50th anniversary of the promulgation of *Sacrosanctum concilium*, the Constitution on the Liturgy from Vatican II. As part of our observation of this special year, the liturgy office and Diocesan Liturgical Commission will be hosting two events. The dates are tentative, but we wanted you to be aware as soon as possible:

Saturday, September 27, 2014: Dr. Tim O'Malley from the Notre Dame Center for Liturgy will be joining us for a day. After being our keynote speaker in the morning, he will specifically address teens and youth ministers in the afternoon, during which we will offer other breakout sessions.

Sunday, November 23, 2014: In observance of the Memorial of St. Cecilia (actually observed on Nov. 22), we are planning on inviting parishes and schools to send their choirs to a choral festival. Details are still being worked out, but if you are at all interested in participating, please let me know by e-mail (agnoli@davenportdiocese.org) or phone (563-888-4257).

LITURGY PREPARATION

LITURGICAL CALENDAR

Rite of Election 2014

Sacred Heart Cathedral, Davenport, on the First Sunday of Lent (March 9, 2014) at 3:00 p.m.
Saint Mary, Ottumwa, on the Second Sunday of Lent (March 16, 2014) at 3:00 p.m.

Chrism Mass 2014

Sacred Heart Cathedral in Davenport on Monday, April 7, at 5:00 p.m.

Easter Vigil 2014

April 19 - the earliest it may begin is 8:30 p.m.

LITURGY PREPARATION: UPDATED FORMS AND CONFIRMATION COMPENDIUM

The preparation forms used for liturgies with the bishop, including Confirmation, have been updated, as have the Policies Relating to the Bishop in the Liturgy and the Compendium of Confirmation Policies. The changes are minor, clarifying the use of incense and liturgical ministers at Confirmation Masses. Please see the liturgy library page (<http://www.davenportdiocese.org/lit/litlibrary.htm>) or liturgy homepage (<http://www.davenportdiocese.org/lit/index.htm>) for links or use the underlined links above.

FROM THE USCCB AND FDLC: GUIDELINES FOR A MULTILINGUAL CELEBRATION OF MASS

In 1987, the Instituto Nacional Hispano de Liturgia and the Federation of Diocesan Liturgical Commissions (FDLC) collaborated to produce guidelines for multilingual Masses. The USCCB Committee on Divine Worship's Subcommittee on Divine Worship in Spanish revised them in January 2013. The purpose of these guidelines is to assist parishes and other communities faced with multicultural and multilingual celebrations of the Eucharist. These guidelines arise out of the experience of many parish liturgists, priests, and diocesan worship offices in their planning and celebration of such liturgies, and from a respect for the liturgical principles which comprise the rites of the Roman Missal.

Introduction

The United States of America is composed of multicultural and multilingual groups. This multiplicity is reflected in the Roman Catholic community, especially when diverse groups assemble on significant occasions for liturgical celebration. Such assemblies may provide opportunity to employ the rich diversity of cultural and linguistic expressions into one common act of worship.

The following guidelines for liturgical celebrations of multicultural and multilingual assemblies are offered to assist in the preparation and celebration of these special occasions. Such serious concern for the diversity of culture and language should express the unity which flows from liturgical celebration. It is presumed that liturgical planners understand that the goal of Masses which blend multiple languages and other cultural expressions is to unite people of shared faith in common prayer around the word and the Eucharistic table, and that the extraordinary feature of such celebrations is that only some, not all, of the elements of the celebration of the Mass will be understood by those assembled. An explanation or understanding of these special features will be occasion for those assembled for common worship to enter more freely and deeply into the meaning and structure of the rites of the Mass, respecting the order of worship with which they are already acquainted, and respecting the linguistic or cultural expression of these rites even when they may not be their own.

It is also presumed that, on ordinary Sundays, multilingual parishes provide Eucharistic celebrations to meet the linguistic needs of their people. Therefore, multilingual liturgies have particular value in the celebration of major feasts, weddings, funerals, and other important parish and diocesan events.

A. General Norms

1. The cultural and ethnic diversity of those assembled for Eucharistic celebrations should be reflected throughout the celebration in the choice of gestures, postures, vesture and environmental design, as well as in the choice of musical texts and styles and in the determination of languages which will be used to proclaim the scripture readings and prayers of the Mass.
2. Multilingual celebrations may require the moderate use of a commentator at appropriate points which do not impede the natural rhythm of the structure of the Mass:
 - a. before the celebration, for instruction concerning the celebration;
 - b. before the Liturgy of the Word (cf. GIRM, no. 31 and no. 105b);
 - c. following the Prayer after Communion, for announcements.

B. Norms for Specific Rites during Mass

1. *The Introductory Rites* – The introductory rites of Mass have as their purpose “to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily” (GIRM, no. 46). Therefore, every effort should be made to create this disposition in those assembled.

a. The choice of processional music, introductory greetings and of music for the penitential intercessions and the *Gloria* can elicit an awareness of the cultural and linguistic diversity of those gathered for the liturgy.

b. The invitation to pray before the Collect can be given in the diverse languages spoken by those assembled. The Collect itself should be prayed in one language to preserve its integrity.

2. *The Liturgy of the Word* – “When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel. “Therefore, the readings from the Word of God are to be listened to reverently by everyone, for they are an element of the greatest importance in the Liturgy. Although in the readings from Sacred Scripture the Word of God is addressed to all people of whatever era and is understandable to them, a fuller understanding and a greater efficaciousness of the word is nevertheless fostered by a living commentary on the word, that is, by the Homily, as part of the liturgical action” (GIRM, no. 29). In order that the Sacred Scriptures can be heard with reverence and understood by all, attention should be given to the language(s) in which they are proclaimed and commented upon in the homily.

a. One or both of the readings preceding the Gospel should be proclaimed in the language understood by the majority of those assembled. If two readings are to be proclaimed, one may be proclaimed in another language appropriate to those assembled. As a suggestion, since the first reading and the Gospel normally have similar themes, these could be proclaimed in different languages so that each group can hear at least some of the primary themes from the Sacred Scriptures of the day.

b. Printed booklets which provide translations of the Sacred Scripture readings have proved helpful and should be continued. Including a brief commentary in these booklets, however, tends to be disruptive of the liturgy.

c. In multilingual Masses the Responsorial Psalm should not be divided into different languages but sung or read in one language in its entirety including the response in order to maintain the unity and integrity of the text. The language used would preferably (though not necessarily) be the same language as the first reading, since the Psalm in some way responds to it, and this would show the relationship more clearly. The refrain used with the Psalm should be the same language as the Psalm or bilingual.

d. The Gospel, which Christ himself proclaims, may be read in more than one language in its entirety. There is long and varied precedent for this, from the Papal liturgies chanting in both Latin and Greek because of the ancient bilingual character of the city, to various Eastern Churches (some of which proclaim the Gospel in two or more languages), to the Extraordinary Form in which the Gospel is chanted in both Latin and the vernacular. If this is done, then the procession, introduction and incensation should only be done once. At the conclusion of the proclamation in the first language, a minister should immediately proceed to the proclamation of the text in the next language. The conclusion is said only once and in the last language used. The *Alleluia* verse should be in the same language as the first proclamation of the Gospel. It is not recommended that the Gospel be broken into different sections for different languages.

- e. The homily, ordinarily, should be preached in the language understood by the majority. A short summary may be given in other languages. The homilist may reflect the same theme in his summary while incorporating a different development or cultural illustration.
- f. Several options for the Universal Prayer are available:
 - i. The invitation to each of the petitions could be given in the various languages understood by those assembled (e.g., “Let us pray for the Church” and “Let us pray for the sick,” etc.). Following each invitation, a silent pause will allow for the assembly to unite in prayer for particular concerns. The conclusion to each intercession could then be spoken or sung in the same language throughout to allow for the consistent, flowing pattern of the response among the assembled.
 - ii. Or, each petition could be said or sung in a different language, each with a common response, e.g., *Kyrie eleison* or *Te rogamus audi nos* or *Domine, exaudi nos*, etc. This would eliminate the repetitiousness of the invitation in several languages for each petition.
 - iii. Or, the first part of the petition could be given in one language and the second part (the assembly's response) be given in another.

3. *The Liturgy of the Eucharist*

- a. *Preparation of the Gifts*. "At the beginning of the Liturgy of the Eucharist the gifts which will become Christ's Body and Blood are brought to the altar" (GIRM, no. 73). These gifts of bread and wine, as well as gifts for the Church or the poor brought by the faithful or collected at Mass, are appropriate.
- b. *Eucharistic Prayer*. To preserve the integrity of the Eucharistic Prayer, the whole of the Priest's parts of the Prayer (from Preface through Doxology) should be in the same language. The acclamations proclaimed by the assembly could be either bilingual or in the language of the Eucharistic Prayer.
- c. *Communion Rite*. Because the Lord's Prayer is common to all Christians, members of the assembly may be invited to recite the prayer in his or her own language simultaneously with others. Otherwise, to preserve the integrity of the Communion Rite, it should be conducted in one language (different from that of the Eucharistic Prayer). The *Agnus Dei* acclamation should be either bilingual or in the language of the rest of the Communion Rite.

4. *The Concluding Rites* – When the more solemn forms of blessing are chosen, each of the blessing prayers may be given in alternating languages appropriate to those assembled.

C. Norms for Music

1. Members of multilingual assemblies can join in the singing of short texts even if the language is foreign to them (e.g., “Lord, have mercy,” “Hosanna in the highest,” psalm antiphons, etc.). Repetitious “ostinato” styles of music, like Taizé, provide a style of music which allows for the texts to become familiar and easy to sing; such a form of music can also foster a sense of unity among those assembled. When Latin chants or antiphons are known, understood, and can be sung well, these can be an effective means of bringing about musical unity. “Since the faithful from different countries come together ever more frequently, it is desirable that they know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the Profession of Faith and the Lord’s Prayer, according to the simpler settings” (GIRM no. 41).

2. The languages of those assembled should be expressed in song. Music proper to each culture, however, should be preferred to the practice of translating texts to accompany melodies which express a different culture. An integrity of musical styles, however, should be respected throughout the liturgy. An effort should be made to promote the expertise of poets and musicians of each cultural group toward the development of original music which can be incorporated into these celebrations.

3. Some familiar hymns are known in several languages. Alternating verses in each of the languages represented by those in the assembly can be effective. Care should be taken to balance instrumental accompaniment with the language of the culture, as well.

4. Antiphonal selections of hymns can be used effectively when the verses are sung by cantor or choir in several languages, while the antiphon is sung by all present in a common language.

5. Eucharistic acclamations should reflect an integral musical style and may include a blend of the diverse languages of those assembled. Composers must give special attention to the blending of multiple languages in such musical settings.

6. Choirs assembled for special occasions must work together in the development of a common repertoire and in the development of a unified choir for the exercise of music ministry.

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/>

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