

LITURGYNOTES – FOR DECEMBER 2013

INFORMATION FROM THE USCCB: RESULTS FROM THE NOVEMBER MEETING

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There were a number of liturgical items on the Bishops' agenda at their November meeting.

First, Bishop Arthur Serratelli (Paterson, NJ) was elected chair of the Bishops' Committee on Divine Worship (a seat that was to go to Cardinal DiNardo – but he was elected VP).

Other items:

- The use of the Spanish-language *Misal Romano* from Mexico to serve as the base text for the U.S. Spanish-language missal.

This item was approved; the hopes are that this new Missal might be ready by the fall of 2014.

- U.S adaptations and proper texts for the *Misal Romano*.

These adaptations to the Mexican *Misal Romano* required for use in the United States also passed.

- The Order of Celebrating Matrimony

This final translation from the International Committee on English in the Liturgy (ICEL) of the 1991 Latin edition – second typical edition, which was never translated into English, was approved. Once approved by Rome, it will become the new English-language ritual for marriage in the U.S.

- Adaptations to the Order of Celebrating Matrimony

The Bishops approved four adaptations: the option of alternatives forms of vows, the option to move the Nuptial Blessing from after the Our Father into the Rite itself, the option of using a litany of the saints, and the option of using the Spanish adaptations of giving coins and the Blessing and Placing of the Lazo/Veil over the couple during the nuptial blessing.

- Order of Confirmation.

This retranslation by ICEL of the order of Confirmation in accord with the norms of the document *Liturgiam Authenticam* was also approved.

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

Part III: Verbum in Mundo

Pope Benedict next turns his attention to the question of the Word of God and culture. The mystery of the Incarnation reminds us that God does not come in the abstract, but uses the “language, imagery and expressions that are bound to different cultures” to reveal himself (109). While the Scriptures bear the imprint of the cultures of their origin, they also “transcend cultural limits” (114, 116) and offer perennial values that have had—and ought to continue to have—“a positive influence on humanity as a whole” (110). To that end, the importance of translating the Scriptures so all might have access to the Bible is stressed (115). The Holy Father goes on to mention the importance of “promoting a deeper knowledge of the Bible and a grasp of its fruitful cultural implications” in schools and universities, making it clear that religion teachers in particular ought to “be given careful training” in the area of the Scriptures (111). He also mentions the importance of the arts (112) and of communications media (113) in making the Scriptures known. Pope Benedict gives special attention to new media, especially the Internet, what he calls “a new forum for making the Gospel heard,” albeit with a word of caution:

Yet we also need to be aware that the virtual world will never be able to replace the real world and that evangelization will be able to make use of the virtual world offered by the new media in order to create meaningful relationships only if it is able to offer the personal contact that remains indispensable.

Pope Benedict then enters into an exploration of the importance of the Scriptures in interreligious dialogue. Of particular note, the Holy Father stresses that “encounter, dialogue and cooperation with all people of good will” is an “essential part of the proclamation of the word” (117). Such a dialogue, whether with the Jewish people (117), Muslims (118), or members of other religions (119) must include an “authentic respect for each person and the ability of all to freely practice their religion” (120). This is not a question of “syncretism or relativism” (117)—authentic dialogue is honest about real differences—but about promoting real understanding and peace between peoples (120).

Conclusion

In the conclusion to this document, Pope Benedict reminds us that the fruits of proclaiming the word are communion and joy (123), a proclamation to which we are all called (122). In sum, “We must never forget that all authentic and living Christian spirituality is based on the word of God proclaimed, accepted, celebrated and meditated upon in the church” (121).

HOMILETICS: TOUCHSTONES FOR PREACHING & FDLC MYSTAGOGICAL REFLECTIONS

A series of lectures (videos, transcripts available for download) from Boston College School of Theology and Ministry in partnership with The Church in the 21st Century Center prepared to support priests, deacons, and lay preachers in developing their preaching skills. Link: <http://www.bc.edu/preaching>.

On the Preaching Links page (<http://www.davenportdiocese.org/lit/litpreach.htm>), I have also posted links to mystagogical reflections on the Collects and Prayers after Communion from the Missal. These are provided by the FDLC (region 7) and can be helpful in finding ways to link the liturgy of the day and the homily.

UPCOMING EVENTS

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

DIOCESAN LITURGIES

(none scheduled)

EXHIBIT: ST. JOHN'S BIBLE

The St. John's Bible will be on display at Augustana College's Tredway library until December 15. Check their website for more details: <http://www.augustana.edu/student-life/campus-ministries/the-saint-johns-bible->

As part of the college's year-long project with the St. John's Bible, on March 13-14, 2014 Dr. Amy-Jill Levine will be the 2014 Geifman Scholar-In-Residence and offer a public lecture as well as other forums on campus using illuminations from the St. John's Bible from her work as a scholar interpreting the Jewish nature of the New Testament.

CONTINUING EDUCATION

New Webpage

With the Year of Faith now over, I will be replacing our Year of Faith liturgy page with a page dedicated to liturgical formation. Any suggestions? Please send them my way....

The direct URL for the new page is: <http://www.davenportdiocese.org/lit/litformation.htm>

Liturgy Day: September 27, 2014

Our keynote speaker will be Dr. Tim O'Malley of the Notre Dame Center for Liturgy. He will also lead a breakout session for youth and youth ministers. Other breakout topics include multigenerational preaching, liturgy and justice, and parish music ministry. We will continue to update you on the day here and on the liturgy events webpage: <http://www.davenportdiocese.org/lit/litevents.htm>.

Here is a description of Dr. O'Malley's breakout session:

Fostering a Liturgical Imagination in Youth and Parents

In this break-out session, we will explore obstacles to liturgical participation by adolescents implicit in the National Study of Youth and Religion by the sociologist Christian Smith. Through this exploration, we'll develop a series of liturgical and catechetical strategies for responding to these obstacles. This session is especially relevant to high school youth and to those working in youth ministry, parish catechesis, and high school settings.

In future issues, I will provide descriptions of the other breakout sessions.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

RCIA: THE PERIOD OF PURIFICATION

As the name implies, the *Rite* of Christian Initiation of Adults is marked by the liturgical celebration of the journey towards full initiation through the Easter Sacraments. Lent is also known as the Period of Purification and Enlightenment, and is marked by the celebration of several important rites.

For Catechumens

Typically, on the First Sunday of Lent, the Rite of Election is celebrated. In order to be admitted to the Easter Sacraments, individuals must be elected by the bishop (or his delegate). By this rite, catechumens become “the elect” and enter the “period of purification and enlightenment” that culminates in the sacraments of initiation (see RCIA # 118-28). The Rite of Sending of the Catechumens for Election should be celebrated in the parish prior to the Rite of Election.

Please remember that only catechumens (not candidates) sign the Book of the Elect.

On the 3rd, 4th, and 5th Sundays of Lent, the Scrutinies are celebrated. These required rites should take place within the ritual Mass “For the Celebration of the Scrutinies” and use the Lectionary readings for Year A (see RCIA #146). The Prefaces for the Third, Fourth, and Fifth Sundays of Lent are used—and these are now found in Proper of Seasons and not with the other Prefaces. The Eucharistic Prayers include specific inserts for the godparents (I) and the elect (I, II, III).

Requests to dispense an individual from a Scrutiny must be made in writing to the bishop, explaining the reason for the request. Only the bishop “may dispense from one of them for serious reasons or, in extraordinary circumstances, even from two” (RCIA #20).

The Presentations of the Creed and the Lord’s Prayer take place during the 3rd and 5th weeks of Lent, respectively.

For Candidates

Candidates are those who have already been validly baptized but wish to come into full communion with the Catholic Church. For a previous baptism to be considered valid, it must involve the use of water and the Trinitarian formula (Father, Son, and Holy Spirit) – and express the same belief in the Trinity as defined by the Church. Communities that baptize only in the name of Jesus (e.g. some Pentecostal communities) and those who do not share our belief in the Trinity (e.g., Mormons) are not considered to have valid baptisms. If there is a question regarding the validity of an individual’s baptism please call this office.

Typically, on the First Sunday of Lent, Candidates take part in the diocese’s celebration of the Call to Continuing Conversion—which is preceded by the Rite of Sending Candidates for Recognition by the Bishop, celebrated at the parish. Usually, these rites are combined with those for the catechumens (see RCIA # 530-561).

A special Penitential Rite (similar to the Scrutinies) may be celebrated on the 2nd Sunday of Lent; it is not combined in any way with the rites for catechumens (see RCIA #459-63).

The Rite of Election and Call to Continuing Conversion in our Diocese

The Rite of Election will be celebrated at Sacred Heart Cathedral in Davenport on March 9 (First Sunday of Lent) and at St. Mary, Ottumwa, on March 16 (Second Sunday of Lent); both liturgies will begin at 3:00 p.m. As in the past, we will need your help in getting registration information back to us next month. In the meantime, please remember that the Rite of Election is not optional: catechumens must be “elected” for the Easter Sacraments by the bishop (or his delegate)... and those already baptized are not “re”-elected!

Please note: those who are not eligible for the Easter Sacraments (e.g., those in an irregular union who have not yet received a declaration of nullity) should not celebrate the Rite of Sending or the Rite of Election (or Call to Continuing Conversion). A more detailed letter of explanation and registration form will be sent with the January 2014 *LiturgyNotes*.

CONFIRMATION AND THE RCIA

(See the *Code of Canon Law* cc.882-888; RCIA National Statutes #28; *Priest Faculties for the Diocese of Davenport*)

Priests may confirm (without asking for permission) in the following circumstances:

1. When the person was never a Catholic:
 - a. *When he baptizes an adult (defined as anyone who has reached the age of discretion, about 7 years old), and*
 - b. *When he receives a previously baptized non-Catholic into full communion.*
2. If the person was a Catholic and left the Church:
 - a. *When he readmits into full communion a previously baptized Catholic who apostacized (whether by formal act or just by practice) from the faith, and*
 - b. *When he readmits into full communion a baptized Catholic who through no personal fault was instructed in or adhered to a non-Catholic religion.*

As you prepare for the Easter Vigil, please note that permission must be requested for priests to confirm baptized Catholics (a) *who were not raised as Catholic but who never belonged to any other church* OR (b) *who have never left the Church but were never confirmed*. A short letter asking for this permission should include a list of those people to be confirmed and a short explanation of the circumstances of each candidate.

In order to respect the integrity of the three Sacraments of Initiation, the priest who presides over Eucharist and Confirmation is also the one who is to baptize. Therefore, another minister (e.g., a deacon or even another priest) must not baptize in this situation (see c.883.2; for an exception if large numbers are involved, see RCIA # 226). Also, priests who will be presiding at the Easter Vigil outside the territory of their assignment, or if they are not assigned a pastoral charge, need the explicit (and not merely tacit) permission of the one in whose territory they are baptizing (pastor) in order to baptize (see canons 530 & 862) and confirm (see c.887).

Finally, according to the law of the Church, children who have reached the use of reason (around 7 years of age) are considered, for the purposes of Christian initiation, to be adults. Therefore, if someone who is to be baptized or received into the Catholic Church is deemed ready (i.e., old enough) to receive Eucharist they are to be confirmed.

However, Bishop Amos wishes to allow pastoral discretion in regard to those children who have reached the use of reason and are coming into full communion with the Catholic Church (“candidates”). If a pastor sees a genuine need to delay confirmation of these children until a later time, he may request to do so. Because this situation is so exceptional, written permission from the Bishop must be obtained if confirmation is to be delayed. There should be no delay in the reception of Holy Communion. The possibility of delaying confirmation does *not* apply to catechumens.

LITURGY PREPARATION

LITURGICAL CALENDAR

Advent Penance Service from the Federation of Diocesan Liturgical Commissions

The FDLC has graciously made available an Advent Penance Service for our use. The liturgy is available on our liturgy events page (under Advent) or by using this direct URL:

http://www.davenportdiocese.org/lit/liturgylibrary/Temporary/litFDLC_Advent_Penance_Service_2013.pdf
Comments on Ash Wednesday

Q. What are the proper words to use when imposing ashes?

A. With the advent of the third edition of the Roman Missal, the formulas used for the imposition of ashes changed slightly. They are:

Repent, and believe in the Gospel.

Or:

Remember that you are dust, and to dust you shall return.

Q. What are our options if there is no priest to celebrate Mass on Ash Wednesday?

A. The *Book of Blessings* (chapter 52) includes a rite for blessing and distributing ashes outside of Mass, in the context of a celebration of the word of God. It may also be used when bringing ashes to the sick. When led by a deacon (or priest), ashes may be blessed as part of the rite. When led by a lay minister, ashes blessed at an earlier liturgy are to be used. If this rite is used, please use the newly translated formulas for imposing ashes found in the Missal (“Repent, and believe in the Gospel” OR “Remember that you are dust, and to dust you shall return”).

The call to conversion symbolized by the imposition of ashes is a call answered within the context of the Church gathered liturgically as the Body of Christ. In the Body, especially in the liturgy, each member has his or her own proper place. The imposition of ashes is an official action of the Church, not a private act of personal piety. Thus, it is proper that only an official representative of the Church—such as a priest or deacon, who by virtue of ordination also represents Christ in a particular way in the community—imposes the ashes. As with communion, if there is need, extraordinary ministers may be deputed to assist in this ministry. But, just as with communion, to simply pass ashes around with everyone imposing ashes on each other—that is, *everyone* acting as extraordinary ministers—is contrary to what the Church intends and therefore not permitted.

Preparing for Lent

Please see our Liturgy Events page (<http://www.davenportdiocese.org/lit/litevents.htm>) for more information on the seasons; in particular, you may want to use the Lenten Bulletin inserts (direct URL: <http://www.davenportdiocese.org/lit/liturgylibrary/Calendar/litLentBulletinAnnouncements.pdf>) to help inform your parish about the various rites in the RCIA.

One of the changes that you will notice with the new Roman Missal is that each day in Lent has a specific Prayer over the People. This custom, found originally in the Gelasian Sacramentary (7th century), disappeared with the Missal of Paul VI but now returns. While these prayers are optional (and interchangeable) on weekdays, they are required (and fixed) on Sundays.

Also, the Eucharistic Prayers for Reconciliation may be used during Lent, with either their own proper prefaces or one of the prefaces for Lent. The only exception is when the Scrutinies are celebrated; the specific preface called for then must be used.

Remember: Eucharistic Prayer IV has a fixed preface and therefore may not be used during Lent.

Please also keep in mind:

1. No Gloria is said or sung (GIRM #55); specific solemnities during Lent (or the celebration of particular ritual Masses, such as weddings, as detailed in the Missal's rubrics) are the exception.
2. We abstain from "Alleluia" during Lent, during the Gospel Acclamation (#62) and in other music as well.
3. It is forbidden for the altar (sanctuary) to be decorated with flowers (*Laetare* Sunday [4th], solemnities and feasts are an exception) (#305). Flowers are never to be placed on top of (on the mensa of) the altar. Because ritual Masses are treated as solemnities, flowers would also be allowed at weddings. Flowers may be allowed at funerals at the pastor's discretion.
4. The playing of the organ and other musical instruments is allowed *only* to support the singing (*Laetare* Sunday [4th], solemnities and feasts are exceptions) (#313).
5. Violet or purple is the color of sacred vestments. Rose may be used where it is the custom on *Laetare* Sunday (#346).
6. In the dioceses of the United States, crosses in the church may be covered from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the end of the celebration of the Lord's Passion on Good Friday. Images in the church may be covered from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the beginning of the Easter Vigil. (*This is simply an option; there is no need to implement this practice if not already part of parish life.*)
7. In regards to emptying fonts during Lent, the Congregation for Divine Worship and the Discipline of the Sacraments has declared "that the removing of Holy Water from the fonts during the season of Lent is not permitted, in particular, for two reasons:

“1. The liturgical legislation in force does not foresee this innovation, which in addition to being ‘*praeter legem*’ is contrary to a balanced understanding of the season of Lent, which though truly being a season of penance, is also a season rich in the symbolism of water and baptism, constantly evoked in liturgical texts.

“2. The encouragement of the Church that the faithful avail themselves frequently of the sacraments is to be understood to apply also to the season of Lent. The ‘fast’ and ‘abstinence’ which the faithful embrace in this season does not extend to abstaining from the sacraments or sacramentals of the Church.

“The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday).”

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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