

# LITURGYNOTES – FOR FEBRUARY 2013

## THIRD EDITION OF THE ROMAN MISSAL

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### **Diocesan Roman Missal Websites:**

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

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

### **The Year of Faith:**

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

### USCCB ROMAN MISSAL WEBPAGE

The USCCB's Roman Missal webpage has now been replaced by a new page on the Mass; please check out all the new resources there:

English: <http://www.usccb.org/prayer-and-worship/the-mass/>

Spanish: <http://www.usccb.org/prayer-and-worship/la-santa-misa/>

### **THE YEAR OF FAITH: VATICAN II AND THE LITURGY**

#### SACROSANCTUM CONCILIIUM – CHAPTER VI

It seems that one of the most contentious questions that arises in parish life has to do with liturgical music. Clearly, much has changed since 1963. But the Constitution gives us sound principles to guide our decision-making, principles that have been expanded and supplemented by later documents (such as the US Bishops' *Sing to the Lord*). But, let us begin with what lies at the heart of what the Church has to say about Sacred Music.

First, the Constitution (like subsequent documents) stresses that music is an “integral part of the solemn liturgy” (#112). It is not an “add on” or decoration; it is necessary. Liturgy ought to be sung. Second, song belongs to the “whole body of the faithful” (#114). As important as well-prepared musicians and choirs might be, they do not replace the assembly.

We do have a rich history of sacred music, a tradition in which chant and organ have been held in particular esteem; they should not be easily set aside, all things being equal (#116, 120). This last phrase is key: *all things being equal*. The use of chant and organ, especially if exclusive, should not be promoted *if it*

*excludes the participation of the faithful*. Of course, that does not mean that we should not be stretched, and that these forms of music have no place at all in our worship. But it does mean that we should always strive to foster the “aim that is to be considered before all else” (#14) – the full and active participation of all in the liturgy. That means we should primarily look to musical styles and instruments that reflect *this* time and place (#119-121).

Of course, this participation is not just external. Liturgical music should also lift our hearts towards God and rightly reflect the faith of the Church. There are times when active listening rather than singing along is best; there are times when chant and organ help our prayer—even by stretching us beyond that which is familiar. But in all decisions, paragraph 14 of the constitution sets the bar.

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

Part I: *Verbum Dei* (continued)

As mentioned last month, Pope Benedict wants to stress the intrinsic unity of the Bible (#39), which raises the question of the relationship between the Old (First) and New Testaments. It must be acknowledged that “the New Testament itself acknowledges to Old Testament as the word of God” (#40). Therefore, there is no place for denigrating the sacred Scriptures of the Jewish people by Christians. It must be said that we have sometimes done just that by the way we talk about the “fulfillment” of the Old in the New. Even our words—“Old” Testament—can suggest something used up, no longer needed. But Pope Benedict himself acknowledges “that the concept of the fulfillment of the Scriptures is a complex one” (#40).

On the one hand, it must be said that the First Testament “retains its own inherent value as revelation” (#41). We read the New Testament in light of what came before. On the other, as Christians, we also read the First Testament in light of the New. That is, our reading of the Jewish Scriptures is *retrospective*. We look back through the lens of the Resurrection and see in God’s promises what will come to be in Christ. While not intended to be such by the original authors, as Christians we see in the First Testament what points to Christ. This question of retrospectively reading the First Testament is expanded in the Pontifical Biblical Commission’s document, *The Jewish People and their Sacred Scriptures in the Christian Bible*, available at:  
[http://www.vatican.va/roman\\_curia/congregations/cfaith/pcb\\_documents/rc\\_con\\_cfaith\\_doc\\_20020212\\_popolo-ebraico\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html).

Among other implications, this more nuanced view of “fulfillment” means that we cannot simplistically “blame” the Jewish people for not seeing what was “plainly” in their Scriptures pointing to Christ; we cannot claim that the Jewish people were blind or ignorant or hard-hearted. Nor can we say that the Jewish covenant is terminated, that God has abandoned the Chosen People. Such anti-Jewish sentiments have no place in the Christian Church. If you are interested in reading more about avoiding unintended anti-Judaism, especially in preaching, please see the resources on the Preaching Links page of our website: <http://www.davenportdiocese.org/lit/litpreach.htm#AntiJudaism>.

What is absolutely to be rejected in a Catholic approach to the Scriptures is a fundamentalist (or literalist) interpretation. “The basic problem with fundamentalist interpretation is that, refusing to take into account the historical character of biblical revelation, it makes itself incapable of accepting the full truth of the incarnation itself” (#44). In other words, it treats the Bible as the result of divine dictation rather than as the word of God expressed in the human language of various places and times. The Pontifical Biblical Commission (*The Interpretation of the Bible in the Church*; available at [http://catholic-resources.org/ChurchDocs/PBC\\_Interp.htm](http://catholic-resources.org/ChurchDocs/PBC_Interp.htm)) is even more blunt: fundamentalism is intellectual suicide.

**PREACHING THE MYSTERY OF FAITH: THE SUNDAY HOMILY**

*Please note:* the document may now be purchased in booklet form from the USCCB:

English Pub. No. 5-494 Preaching the Mystery of Faith: The Sunday Homily  
<http://www.usccbpublishing.org/productdetails.cfm?sku=5-494>

Spanish Pub. No. 7-863 Predicando El Misterio de la Fe: La Homilía Dominical  
<http://www.usccbpublishing.org/productdetails.cfm?sku=7-863>

**FOR YOUR INFORMATION...**

THE RECESSIONAL: AN EXERCISE IN PROGRESSIVE SOLEMNITY?

It is interesting to note that there is no recessional music mentioned in the *General Instruction of the Roman Missal* (GIRM) or in the Missal's Order of Mass itself. So, what options are available? According to *Sing to the Lord* (#155d, 199), a recessional hymn is not necessary. In fact, if the option to sing a hymn of thanksgiving after Communion has been exercised, it is perhaps better not to have congregational singing for the recessional. Other options could include choral singing (see also #30), instrumental music (#44; but not during Lent), or even silence.

How do we decide among them? Here is where the principle of progressive solemnity comes in. As *Sing to the Lord* defines it, "Progressive solemnity means that 'between the solemn, fuller form of liturgical celebration, in which everything that demands singing is in fact sung, and the simplest form, in which singing is not used, there can be various degrees according to the greater or lesser place allotted to singing.' Progressive solemnity includes not only the nature and style of the music, but how many and which parts of the rite are to be sung.... Musical selections and the use of additional instruments reflect the season of the liturgical year or feast that is being celebrated" (#111-112).

Let's say that a recessional hymn is the usual practice during Ordinary Time. What might we do to mark the other seasons? Silence may be most appropriate during Lent. A repeated verse or antiphon, such as found in the music of Taizé, may reflect the more subdued nature of Advent. During the Easter and Christmas Seasons, perhaps a hymn of Thanksgiving after Communion (see #223, 226 – note that a "meditation" song is not permitted) could be sung and then a choral piece or instrumental music used for the recessional. The point is, a congregational hymn is not the only option, and this is one more place in the liturgy that we can mark the seasons and feasts more intentionally.

**UPCOMING EVENTS**

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

DIOCESAN LITURGIES

Rite of Election

The Rite of Election will be celebrated on the First Sunday of Lent (2/17) at St. Patrick Church in Iowa City, beginning at 3pm. We have sent registration information to the parish RCIA contacts, which should have been returned by now.

### Chrism Mass

The Chrism Mass will be celebrated on Monday, March 18, at 5:00 p.m. at Sacred Heart Cathedral in Davenport. Parishes will be sent an e-mail regarding ordering information for the sacred oils.

### The Care and Reception of the Sacred Oils

Only the Sacred Oils blessed at the Chrism Mass are to be used in the following year. The new oils are to be received by the parish on Holy Thursday (<http://old.usccb.org/liturgy/holyoils.shtml>), and the old oils are to be disposed of properly. For details, please see our diocesan Liturgy Events webpage: <http://www.davenportdiocese.org/lit/liturgylibrary/litCareandReceptionofSacredOils.pdf>.

### Upcoming Ordinations

To the Priesthood: May 25, 2013

To the Diaconate: July 13, 2013

### 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>.

### CONTINUING EDUCATION: DIOCESAN WEBINARS

Members of the Diocesan Liturgical Commission will present the following webinars at 2:00 p.m. on these Tuesdays:

- **February 5:** Seasonal Liturgical Decoration for Lent, 2:00-3:15 p.m. Join us for a conversation on creating a Lenten environment for your church. What makes a space look like “Lent?” We will discuss the general principles necessary in creating any seasonal environment as well as the particular requirements for Lent. Presented by Gale Francione a member of the Diocesan Liturgical Commission. To register click on this link or copy and paste it into your browser: <https://www1.gotomeeting.com/register/508788352>. For questions contact Laurie Hoefling, [hoefling@davenportdiocese.org](mailto:hoefling@davenportdiocese.org) or 563-888-4220. If you are interested, but unable to attend a CD of the webinar can be requested by contacting Laurie.
- **March 5:** Seasonal Liturgical Decoration for Triduum/Easter: This webinar picks up from where the February webinar leaves off. Beginning with Palm Sunday and Holy Week through the Triduum and the Easter Season, we will quickly review the general guidelines for designing a worship space and then look at the specific needs for the season. (Note: You need not attend the first to participate in the second.) (registration information will be forthcoming)
- **May 7:** Liturgical Music (registration information will be forthcoming)

### ***THE RITE OF CHRISTIAN INITIATION OF ADULTS***

#### RCIA: MYSTAGOGY

In the Period of Postbaptismal Catechesis (or Mystagogy), a number of rites can be celebrated—the most important of which are the “neophyte Masses” in which all those who have been baptized at the Vigil gather together again to celebrate the liturgy. Pentecost Sunday and the anniversary of their baptism would be other special days to keep in mind. Please see RCIA #244-251.

#### RCIA AND ORTHODOX CHRISTIANS

There are times when a member of an Eastern Orthodox Church requests to come into full communion with the Catholic Church. It is important that those who work in RCIA and related ministries are aware of the important differences between an Orthodox and an Anglican or Protestant who wishes to come into full communion because there are important implications that affect other sacraments (such as marriage and orders) later. For details, please see the document, “RCIA and Orthodox Christians” found at: <http://www.davenportdiocese.org/lit/liturgylibrary/litRCIAOrthodox.pdf>.

### ***LITURGY PREPARATION***

#### THE FOOTWASHING

Information on the *mandatum* is available at the USCCB website at <http://new.usccb.org/prayer-and-worship/liturgical-resources/triduum/holy-thursday-mandatum.cfm> and on our website at: <http://www.davenportdiocese.org/lit/liturgylibrary/litTheFootwashingQA.pdf>.

#### LITURGICAL CALENDAR

##### Time for the Start of 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 30, 2013, may not begin before 8:15 PM.

##### Easter Season and Pentecost

- The days of the Easter Octave are celebrated as solemnities. The double alleluia is added to the dismissal and its response (just for the octave and on Pentecost; not for the entire season). The Sequence is required on Easter Sunday but optional on the other days of the octave.
- The Second Sunday of Easter is also celebrated as Divine Mercy Sunday.
- Have the neophytes (the newly baptized) sit in a special place during the Easter Season. Remember them in the intercessions. Please see RCIA #244-251.
- The paschal candle should be kept by the altar or ambo, and lit during liturgies until Evening Prayer II on Pentecost.
- The Easter Season is a great time to celebrate infant baptisms at the Sunday liturgy, and to use the Sprinkling Rite instead of the Penitential Rite.
- This is also a traditional time for home blessings (see Book of Blessings #1597-1621).
- Remember: we “fast for 40” but we “feast for 50!!”

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) linked to the Lectionary cycle may be found at the For Your Vocation website:

<http://www.foryourvocation.org/vocation-directors/liturgical-resources.cfm>

(3) Lectionary-based intercessions focused on social justice can be found at the Center of Concern website:

<http://www.coc.org/ef>

(4) The Center for Liturgy website offers general intercessions for each Sunday as well:

<http://liturgy.slu.edu/>

If you have received this newsletter in error, or no longer wish to receive *LiturgyNotes*, please contact Laurie Hoefling at the chancery and request to be removed from our distribution list.

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