

Dear liturgical ministers,

So much to do... and so little time! The shortening days are a great reminder of the transitory nature of life. No wonder we celebrate the great “eschatological” feasts at this time of year—All Saints, All Souls, Christ the King, and even the first Sundays of Advent. Through the prayers and readings we recall that we are on pilgrimage from and through this life to the ultimate life that God intends for us. Far from calling us to disregard the world, our Catholic sacramental imagination reminds us that the ultimate Reign of God is somehow intimately connected to it. As St. Paul observed, all creation groans for that consummation when all will be one in God.

In the shadow of so great a mystery, we gather to give thanks and praise to the One who made us, sustains us, and draws us into the “undiscovered country” of a future that we catch a glimpse or a taste of at Eucharist... if we are sensitive enough... if we have eyes to see, ears to hear, and tongues to savor. It is a great privilege to be a liturgical minister—to know that among our charges is to help create a space where the People of God can more readily encounter the Divine Mystery, where they can more clearly see and hear and taste God’s love. We do this by being sensitive to the nature of ritual (that repetition and silence go much further than novelty and noise); we do this by being faithful to the rites of the Church (remembering that we are called to be servants of the liturgy, not its masters); we do this by paying utmost respect to the materials we use in our worship (authenticity, gentleness, and noble simplicity are liturgical virtues; efficiency, the trite and trivial, and ostentation are not); and we do this by reverencing one another (as the Rule of St. Benedict reminds us, we are to welcome others as we would welcome Christ).

As we share in this great and challenging work together, especially as we look forward to the implementation of the new Roman Missal, may we be renewed in hope, strengthened in commitment, and filled with a sense of awe and gratitude.

Blessings,

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FOR YOUR INFORMATION...

MEDIA IN WORSHIP

by Gale Francione (Liturgical Consultant and member of the Diocesan Liturgical Commission)

Has your parish ever considered using media in worship? “Media” could include anything from projected song lyrics to PowerPoint presentations to video clips for meditation. Before buying equipment or modifying the church, consider these two books by Eileen Crowley.

[Liturgical Art for a Media Culture](#) (Liturgical Press, Collegeville, 2007, 102 pp.)

[A Moving Word: Media Art in Worship](#) (Augsburg Fortress, 2006, 88 pp.)

Both short books present a very helpful approach for parishes thinking about media in their worship.

Liturgical Art is more academic in tone and includes the history and context of media in liturgy. It gives guidance for parish leaders by offering criteria to evaluate media and a model to incorporate media into the liturgy. Rather than using media as a high-tech gimmick, or a way to “get the youth involved,” Crowley envisions involved parishioners who could (potentially) create a whole new ministry.

A Moving Word is ideal for liturgy committees to read together. Each chapter focuses on a liturgical season, providing imaginative media examples that support and enhance the liturgy. After each chapter are helpful discussion questions. Crowley wrote this book for Lutheran audiences (referring to its “Principles for Worship” document), but Catholic readers will notice the similarities to “Built of Living Stones” rather than any differences.

Our public worship is based on participation of the assembly. “Full, conscious, active participation” is the hallmark of the Mass. When technology and the media developed from the “seeker” services style of worship (as usually experienced in megachurches) are incorporated into our worship, problems result.

Crowley proposes an alternative. Her main emphasis is not “Which technology is right for your church”. Rather, she explores how media can support our prayer. Just as we understand music, preaching, and environment to be supportive of worship, so should the media arts. Media shouldn’t call attention to itself, but rather should bring people into a deeper sense prayer.

For parishes or schools thinking about (or already using) media, these two books will be an invaluable resource.

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Editor’s note - for more information, see the page dedicated to worship and technology on the EnVision Church website:

<http://www1.georgetown.edu/centers/liturgy/envisionchurch/liturgy/worshipandtechnology/>

“SING TO THE LORD” (PART 17)

In Part V of *Sing to the Lord*, the US bishops turn to the musical structure of Catholic worship, beginning with the Mass (section A). It goes without saying that in order to intelligently choose music for the liturgy, one needs to understand how the liturgy is put together, how it flows (§137). For those who are interested, a synopsis of the musical options given in this document and the GIRM can be found on the diocesan website at:

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

Liturgy of the Eucharist

According to *Sing to the Lord*, the Liturgy of the Eucharist is made up of the Preparation of the Gifts, the Eucharistic Prayer, and the Communion Rite (§172). Each part has its own musical requirements.

The Preparation of the Gifts may be accompanied by a hymn, psalm, or even instrumental music; the same norms that apply to the Entrance chant apply here (§§173-174). The Prayer over the Offerings, or at least its conclusion, may be sung as well (§175).

The U.S. Bishops remind us that “[t]he Eucharistic Prayer is the center and summit of the entire celebration” (§176). One of the most important ways that the faithful join themselves to this prayer is through the dialogues and acclamations. In order to make it clear that the Eucharistic Prayer is a single unit, “there should be a stylistic unity to the musical elements of the prayer” (§178). The Bishops also remind us that, because this is the central action of the Mass, priests should sing at least the Preface and its dialogue, the invitation to the memorial acclamation, and the doxology, at least on Sundays and more solemn occasions (§181). No instrumental music or other prayers or singing should accompany the priest’s proclamation or chanting of the Eucharistic Prayer (§182).

The Preparation for Communion includes the Lord’s Prayer, Sign of Peace, and Fraction Rite. The Lord’s Prayer maybe sung; and, if so, the embolism and doxology should be sung as well (§186). The exchange of peace should not be accompanied by music because that would unnecessarily prolong this rite (§187). The *Agnus Dei* accompanies the fraction; intended as a chant, it is better to have it sung rather than recited. “When the *Agnus Dei* is sung repeatedly as a litany, Christological invocations with other texts may be used. In this case, the first and final invocations are always *Agnus Dei* (Lamb of God)” (§188).

The communion chant/song begins as the priest communes and continues until the communion procession has concluded, and may be sung by the entire assembly, by the assembly alternating with choir/cantor, or by the choir alone (§189). Because the singing accompanies a procession, it makes sense to use a psalm that can be sung responsorially or a hymn with an easily memorized refrain in order to encourage singing by everyone (§192). Options for the communion song/chant include: “the proper antiphon from the *Graduale Romanum*, a seasonal antiphon from the *Graduale simplex*, an antiphon and psalm from a collection approved for liturgical use, or another appropriate liturgical song” (§190).

The question often arises as to what is most appropriate *after* communion. First, it is especially recommended that a period of reflective silence be observed (§193). Since the assembly should be standing as a body during the procession, the period of silence allows time for the faithful to sit or kneel and spend time in personal recollection. Alternatively, a song of praise (psalm, canticle, or hymn) may be sung; this is really not the time for a choral piece as the intention is for the entire assembly to give thanks and praise. The people may stand if that posture is more in keeping with the nature of the music (§196).

The Prayer after Communion, or just the concluding formula, may be sung by the presider (§197).

Next time: we continue our discussion of the musical structure of Catholic worship...

Sing to the Lord is available at: <http://www.usccb.org/liturgy/SingToTheLord.pdf>.

THE NEW ROMAN MISSAL

From October 5-9, the Federation of Diocesan Liturgical Commissions (FDLC) held its annual meeting in Plymouth, Michigan. After a Study Day—featuring talks by Archbishop Pilarczyk, Sr. Katarina Schuth, and Cardinal DiNardo—the business portion of the meeting was spent discussing the implementation of the new Roman Missal (see their press release at <http://www.fdlc.org/NationalMeetings/Plymouth/2009-PressRelease.pdf>).

The U.S. Bishops will review the last set of texts at their November meeting. Assuming that they are approved, the texts will be sent Rome for the *recognitio*. Until that time, we will continue our process of “remote preparation.” For example, we have run articles in the *Messenger*, have a webpage devoted to the new Missal on our website (with links to the U.S. Bishops’ page), and have been running articles in this newsletter. By the time you read this, Fr. Paul Turner will have spoken to the clergy and lay liturgical leaders about the new texts [note: our website now has a link to articles that he has written and posted on his website].

Parishes are encouraged to mention our website and the U.S. Bishop’s website in their bulletins (a sample bulletin announcement is included below) and make other resources available (for example, Fr. Paul Turner has produced a set of brochures for LTP that parishes might find helpful: <http://www.ltp.org/p-2123-revised-roman-missal-understanding-the-revised-mass-texts-series-pack.aspx>).

Once all the texts are approved by Rome, the U.S. Bishops will set a “start date” for implementation. We will then enter the period of “proximate preparation.”

The FDLC (along with other national ministry groups, such as NPM and NOCERCC) is in the process of preparing resources that we will be able to use to help all of us—clergy and laity—transition to the new Missal. These resources will include such things as prepared PowerPoint presentations, audio CDs so priests can hear how the new prayers are spoken and chanted, bulletin inserts, and parish handouts.

While the material will deal with the changes in language that we will experience, they will also help us rediscover a sense of what it is that we do at the liturgy. In other words, as we’ve mentioned here before, the promulgation of new texts is a golden opportunity to (re)catechize our communities about the liturgy, to deepen our sense of the liturgy as the source and summit of all we do, to promote the full, conscious, and active participation of all—in other words, to continue the renewal of the liturgy called for by Vatican II.

New Roman Missal - Do’s and Don’ts

DO...

- Learn about the proposed changes...
- Visit the diocesan and USCCB websites...
- Practice (on your own) with the new texts...
- Plan for a gradual introduction of new music...
- Budget for new ritual books and catechetical materials...

DON’T...

- Implement any changes until the new Missal is approved for use in the US...
- Introduce any new musical settings of Mass parts now; they are all changing...
- Get rid of or replace old liturgical books yet...

The Diocesan Liturgical Commission is currently working on the specifics of how to best approach sharing this information and preparing parishes for the coming changes. As we draw closer to the period of proximate preparation, we'll let you know what we have in mind.

BULLETIN ANNOUNCEMENT

From November 16-19, the U.S. Bishops will be meeting together in Baltimore. Among the items that they will be discussing are the last sections of prayers for the Mass being translated from Latin into English. A project that began decades ago is finally coming to an end, and once all the new translations are approved by Rome, we will begin the process of preparing ourselves to use the new texts. In the meantime, we encourage you to visit our diocesan website's page dedicated to the New Missal: <http://www.davenportdiocese.org/lit/litromanmissal.htm>. Not only does our webpage link to the U.S. Bishop's site (<http://www.usccb.org/romanmissal/>), but it contains a number of other resources as well.

For more information visit www.usccb.org/romanmissal.

UPCOMING EVENTS

DIOCESAN MUSIC ENSEMBLE - CALLING ALL MUSICIANS!

On Sunday, December 6, Bishop Amos will be gathering at 2:00 p.m. at St. Mary Parish, Riverside, with music ministers from around the diocese to celebrate a Service of Advent Lessons and Carols. Anyone who is involved in music ministry—cantors, choir members, instrumentalists—are invited to attend. Following the Service, those present will be sharing their favorite Advent hymns. Please contact Kay Temple at diomusic@diodav.org with any questions or for more information.

CONTINUING FORMATION OPPORTUNITIES

Thanks to all who completed our survey regarding the possibility of hosting a liturgy study day in the diocese next fall. The Diocesan Liturgical Commission will be going over the results at their next meeting to decide what direction to take.

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

THE RITE OF CHRISTIAN INITIATION OF ADULTS

The Precatechumenate and Catechumenate

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. Most RCIA teams are well aware that the transition from the Precatechumenate to the Catechumenate is celebrated through the Rite of Acceptance into the Order of Catechumens (RCIA §§ 41-74), and that the transition from Catechumen to one of the Elect is celebrated in the Rite of Election, preceded by the Rite of Sending (§§ 106-117). There are analogous celebrations for those baptized in other Christian communities who are journeying to full communion (§§ 411-458).

During the Catechumenate (see §§ 75-80 for introduction), a number of other rites are available for those not baptized that you may want to use. A number of these may be celebrated by the catechist rather than requiring an ordained minister; please see the texts in question for details.

- Celebrations of the Word of God (§§81-89)
- Minor Exorcisms (§§ 90-94)
- Blessing of Catechumens (§§ 95-97)
- Anointing of Catechumens (§§ 98-103).

In addition, the Presentation of the Creed and Lord's Prayer may be celebrated during this time if necessary (§§ 104-5).

LITURGY PREPARATION

LITURGICAL CALENDAR

Week of Prayer for Christian Unity: January 18-25

During this week, the whole Christian community throughout the world is invited to pray in communion with the prayer of Jesus "that they all may be one" (John 17:21). The theme for this year's Week of Prayer is "You are Witnesses of These Things" (Luke 24:48). For more information and for resources, please go to http://www.geii.org/wpcu_index.htm.

Day of Penance: Friday, January 22 (see GIRM #373)

The anniversary of the Supreme Court's *Roe v. Wade* decision is observed in all dioceses of the United States as a particular day of penance for violations to the dignity of the human person committed through acts of abortion, and of prayer for the full restoration of the legal guarantee of the right to life. The Mass "For Peace and Justice" (#22), from "Masses for Various Needs and Occasions" should be used. The readings are taken from the Lectionary, volume IV, #887-891. The Eucharistic Prayer for Various Needs and Occasions IV is suggested. Violet vestments are to be worn. Resources for observing this day can be found on the USCCB website: <http://www.usccb.org/prolife/liturgy/index.shtml>.

Please consider using the following (from Archbishop Thomas Collins of Toronto) as part of your Prayer of the Faithful, as appropriate:

"That the scourge of abortion be lifted from our land, that those who promote it may be brought to a change of heart, that all who are tempted to abortion may be lovingly helped to protect the precious gift of life, and that all who have experienced an abortion may be comforted with the healing gift of love."

INTERCESSIONS

(1) "Intercessions for Life" may be found on the USCCB website at:

<http://www.usccb.org/prolife/liturgy/wolarchive.shtml>

In addition, in light of the debates surrounding health care reform, consider the following (from the USCCB) for inclusion:

That Congress will act to ensure that needed health care reform will truly protect the life, dignity and health care of all and that we will raise our voices to protect the unborn and the most vulnerable and to preserve our freedom of conscience. We pray to the Lord.

(2) Monthly intercession for vocations:

For the seminarians of our diocese; that they would grow in grace and in discernment. We pray to the Lord.

(3) Weekly intercessions:

Dec 6 2nd SUNDAY OF ADVENT
That governments may be inspired by the words of the prophets to promote justice, mercy, and peace, we pray to the Lord...

Dec 13 3rd SUNDAY OF ADVENT
That the Kingdom of God ushered into our world by the coming of Christ may separate the wheat of integrity from the chaff of injustice, we pray to the Lord...

Dec 20 4th SUNDAY OF ADVENT
That as Mary helped Elizabeth, so we may help those who are alone, abandoned, oppressed or hungry, we pray to the Lord.....

Dec 25 SOLEMNITY OF THE NATIVITY OF OUR LORD (CHRISTMAS)
For the lowly and marginalized of our world, that they, like the shepherds of old, may hear God's messenger that they are welcomed at the manger of Christ, we pray to the Lord...

Dec 27 FEAST OF THE HOLY FAMILY
That the Church continue to grow as a worldwide family, and work together toward the common good of all, we pray to the Lord...

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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FDLC RESOURCES for November

As we approach November and the customary remembrance of the dead celebrated by many parishes during that month, listed below are some FDLC resources:



The Church and Cremation
La Iglesia y la Cremación
 Pamphlet in Q & A format, offering basic information the Church's teaching on cremation.
 Pack of 100: \$18

Roman Catholic Funeral Rites
Ritos de Funerales Católicos Romanos
 Pamphlet in Q & A format, offering basic information the celebration of the funeral liturgy.
 Pack of 100: \$18

[For more information and samples, click here](#)

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