

Dear companions at the Table,

As you all know by now, this year the Church is celebrating the 2000th anniversary of the birth of Saint Paul. The Bishops of the world are also preparing for their next synod: *The Word of God in the Life and Mission of the Church*. As the Church as a whole is paying particular attention to the place of the Scriptures in its life, perhaps, we, too, can enter into our own examinations of conscience. Is our ministry deeply imbued with the Word? Do we encounter the Word regularly through *lectio divina*? How do we treat the Word liturgically? Do we listen to the Word proclaimed—with our ears and the ears of our hearts—or just read along? Do we downplay or deny the presence of Christ in the Word proclaimed by our lack of preparation or attention, or by using scraps of paper or disposable booklets instead of dignified books?

What does what we do say about what we believe?

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FOR YOUR INFORMATION...

October is Domestic Violence Awareness Month. In 2002, the US Bishops released *When I Call for Help: A Pastoral Response to Domestic Violence Against Women*. They began with an unequivocal condemnation of violence against women:

As pastors of the Catholic Church in the United States, we state as clearly and strongly as we can that violence against women, inside or outside the home, is *never* justified. Violence in any form—physical, sexual, psychological, or verbal—is sinful; often, it is a crime as well. We have called for a moral revolution to replace a culture of violence. We acknowledge that violence has many forms, many causes, and many victims—men as well as women.

In this document, they called upon the Church in the United States to reach out to both victims and perpetrators of domestic violence (they focused on women as victims since that is the case in 85% of domestic violence situations; this does not mean that we can ignore the 15% of victims who are men). Among the recommendations that they made is to use opportunities within the liturgy and in sacramental preparation programs to draw attention to violence and abuse. Here are their suggestions:

- In homilies, include a reference to domestic violence when appropriate. Just a mention of domestic violence lets abused women know that someone cares. Describe what abuse is so that women begin to recognize and name what is happening to them. Watch the video *When You Preach, Remember Me*.
- In parish reconciliation services, identify violence against women as a sin.
- Include intercessions for victims of abuse, people who abuse people, and those who work with them.
- If you suspect abuse, ask direct questions. Ask the woman if she is being hit or hurt at home. Carefully evaluate her response. Some women do not realize they are being abused, or they lie to

protect their spouses. Be careful not to say anything that will bolster her belief that it is her fault and that she must change her behavior.

- Have an action plan in place to follow if an abused woman calls on you for help. This includes knowing how and where to refer her for help. This will be easier if you have already established contact with local shelters and domestic violence agencies.
- Include a discussion of domestic violence in marriage preparation sessions. If violence has already begun in the relationship, it will only escalate after marriage.
- In baptismal preparation programs, be alert that the arrival of a child and its attendant stress may increase the risk of domestic violence.

Their statement, and further resources and recommendations, may be found on the USCCB website: <http://www.usccb.org/laity/help.shtml.orig>.

THE NEW ROMAN MISSAL (PART 5)

Finally, it needs to be remembered that prayer is more akin to poetry than prose. Current translations, by using language that can be more abstract than concrete, more didactic than narrative, more psychological than metaphorical, and more informal than formal, move us in the wrong direction. While easily understandable, an important value to be sure, they are also “flat” and do not always engage the imagination well. The challenge, as spelled out in *Liturgiam Authenticam*, is to use “language which is easily understandable, yet at which the same time preserves these texts’ dignity, beauty, and doctrinal precision” (#25).

For example, here is a comparison of the collect for the 21st Sunday in Ordinary Time. The proposed translation renders the Latin more faithfully (there is no word for “values” in the Latin), corrects the error in the current translation that makes unity the petition rather than the ground for the petition, and removes any sense of Pelagianism suggested by the word, “help.”

Current	Latin	Proposed (2008)
Father, help us to seek the values that will bring us lasting joy in the changing world. In our desire for what you promise make us one in mind and heart. Grant this...	<i>Deus, qui fidelium mentes unius efficis voluntatis, da populis tuis id amare quod praecipis, id desiderare quod promittis ut, inter mundanas varietates, ibi nostra fixa sint corda, ubi vera sunt gaudia. Per Dominum...</i>	O God, who shape the minds of the faithful to a single purpose, grant your people to love what you command and to desire what you promise, that, amid the uncertainties of this world, our hearts may be fixed where true joys are found. Through our Lord...

Newer translations will be more poetic, and respect the more formal syntax, particular spirit or tone, and style (“noble simplicity”) of the Latin original. In that way, not only will our imagination be engaged, but it will be clear that we are doing something “different” here than just having a conversation or sharing ideas. Liturgy is a formal activity and requires a formal grammar and vocabulary to express its richness and depth. Liturgical language is the language of the whole Church, not just of a particular congregation or individual. Ordinary speech and passing fads just will not do for the Mystery whom we encounter in our worship.

To be continued...

“SING TO THE LORD” (PART 4)

Over the last few issues of *LiturgyNotes*, we’ve engaged in a sort of musical “examination of conscience” based on Part I and the first section of Part II of *Sing to the Lord*. The examination was directed to the clergy; now we turn our attention to the rest of Part II—beginning with a discussion of ministers of liturgical music.

Musicians who share their gifts with the Church—whether members of the choir, psalmist, cantor, organist, other instrumentalists, or director of music ministries—are more than just employees or volunteers. “They are ministers who share the faith, serve the community, and express the love of God and neighbor through music” (§49).

The Bishops first remind us that singing is part of the full and active participation to which the entire assembly is called. Therefore, the choir “must not minimize the musical participation of the faithful” (§28). Such participation can be fostered by either the choir and assembly singing together or by the choir and assembly alternating, as in litanies or during processions when it is helpful for the choir to sing verses while the assembly takes part in the refrains (§29). There are times, however, when the participation of the assembly takes the form of active listening, and only the choir sings (§30); the appropriate times to do so are discussed in more detail later in the document.

The cantor (and psalmist, if there is a particular person designated to lead the responsorial psalm) are also reminded that they are both singers and leaders of congregational song, especially in the absence of a choir (§37). The more confident the assembly is in its musical ability, the more the cantor’s voice should recede. Gestures to encourage congregational singing may be needed to begin with, but should be used “sparingly and only when genuinely needed” (§38).

Instrumentalists are also called to “lead and sustain the singing” of the assembly, including the other music ministers, “without dominating or overpowering them” (§41). The director of music ministry brings his or her particular gifts to the task of collaborating with the pastor to develop the music program of the parish (§§45-47).

All music ministers are reminded that they are servants of the Liturgy and members of the assembly before all else (§32). As ministers, they should receive appropriate formation as well as just compensation, and have the resources they need for their ministries (§§50-53).

Our discussion of *Sing to the Lord* (available at: <http://www.usccb.org/liturgy/SingToTheLord.pdf>) will continue next month.

UPCOMING EVENTS**CONTINUING FORMATION OPPORTUNITIES****David Haas Workshop Cancelled**

The workshop scheduled for September 12-13 at OLV has been cancelled.

FDLC National Meeting

The national meeting of the Federation of Diocesan Liturgical Commissions will take place on October 14-18, 2008, in Milwaukee, Wisconsin. Please see their website – www.fdlc.org – for details.

North American Forum on the Catechumenate

The Forum will be returning to Davenport on July 24-25, 2009, for a workshop on Mystagogy. Please reserve those dates.

LITURGY PREPARATION

MULTI-CULTURAL CELEBRATIONS

Our Lady of Guadalupe

If there are any parishes planning special celebrations for December 12 to which you want to invite others in the diocese, please let me know—and we’ll list them here in the November issue.

LITURGICAL CALENDAR

Priesthood Sunday

Priesthood Sunday is being observed on October 26 this year. This nationwide event is coordinated by the USA Council of Serra International as a way “to honor priesthood in the United States.... [and] to reflect upon and affirm the role of the priesthood in the life of the Church as a central one.” Materials can be found on the web at www.priestsunday.org.

All Saints / All Souls

The Solemnity of All Saints, Saturday, November 1, is not a Holy Day of obligation this year.

Please note that ritual Masses (including wedding Masses) cannot be celebrated on All Saints Day. If the wedding is going to take place within a Mass, the Mass for All Saints (prayers, preface, readings) is to be used (readings may not be substituted per the USCCB). The nuptial blessing is still used. Alternatively, the Rite of Marriage outside Mass may be celebrated.

On Sunday, November 2, the Commemoration of all the Faithful Departed is observed. Any of the readings from the Masses for the Dead (Lectionary Volume IV, #1011-1016) may be used. Ritual Masses are not permitted, but the funeral Mass may be celebrated. When All Souls falls on a Sunday, it is treated like a Sunday in Advent or Lent: the Creed is recited but the Gloria is omitted. According to the USCCB, Evening Masses and the Liturgy of the Hours will be celebrated in the following fashion on October 31-November 2:

Date:	Evening Mass	Liturgy of the Hours
Friday, Oct. 31	All Saints	Evening Prayer I of All Saints

Saturday, Nov. 1	All Souls	Morning & Evening Prayer II of All Saints
Sunday, Nov. 2	All Souls	Individual Recitation: 31st Sunday in Ord. Time Celebrated with the People: Office of the Dead

Feast of the Anniversary of the Cathedral's Dedication

The Anniversary of the Dedication of the Cathedral is observed as Feast in the diocese. Therefore, Masses celebrated on Saturday, November 15, should be taken from the Common of the Dedication of a Church, 2. Anniversary of Dedication, B. Outside the Dedicated Church. The Preface for Dedication of a Church II (P53) is used. The readings are taken from the Common of the Anniversary of the Dedication of A Church, found in volumes II, III, or IV of the Lectionary, readings number 701-706. At the Cathedral itself, it is celebrated as a Solemnity—and has been translated to Sunday, November 16.

Advent

1. With the new liturgical year, we begin the use of Cycle B in the Sunday Lectionary and Year I in the Weekday Lectionary.
2. The color of Advent is a bluer shade of violet, to distinguish it from the purple of penitence in Lent. Blue itself is not an allowed color in the U.S. Rose is an optional color for the vesture on the Third Sunday of Advent, signaling that the full joy of Christmas is drawing near. The vestments worn should not have a cross, nails, etc. on them – they should not be Lenten.
3. The Advent wreath is blessed only at the first mass, after the intercessions. See the Book of Blessings, #1509ff, chapter 47. On the other Sundays of Advent, it is lit before Mass begins and no additional prayers are said. The traditional wreath is a circle of evergreen branches that bears four candles. The dominant tradition calls for three violet and one rose candle, but four violet or four white candles may also be used. Some communities add a fifth candle, white, for Christmas. The wreath should be large enough for all to see, but not obstruct the view of the altar, ambo or chair.
4. A good Penitential Rite to use would be Rite C, #ii.
5. Don't anticipate Christmas with music and environment. Rather, make use of a full spectrum of Advent music.
6. Don't make believe Jesus never came – focus on the second coming. Remember: Christ has died, Christ is risen, Christ will come again.
7. Giving trees should not be in the sanctuary. Remember you can transform them for Christmas. They are better placed in the entryway or some location other than the sanctuary, lest the simplicity of Advent decor be compromised. Likewise, while Jesse trees are good for religious education they should not be in the church.

8. The Gloria is omitted.
9. This season should reflect quiet and a subdued peace, as well as a sense of anticipation.
10. Remember that Advent and Christmas are the perfect times to remember Mary, our ultimate model for discipleship. The following Marian feasts and solemnities are observed during Advent:
 - a. The Feast of Our Lady of Guadalupe is observed on December 12
 - b. The Solemnity of the Immaculate Conception, December 8, is a Holy Day of obligation. Ritual Masses and Funeral Masses may not be celebrated.

INTERCESSIONS

- (1) “Intercessions for Life” may be found on the USCCB website at:

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

- (2) Monthly intercession for vocations:

That the Lord of the Harvest may open the hearts of our young people to the possibility of a life in priesthood or religious life; we pray to the Lord...

- (3) Weekly intercessions from the Liturgical Commission:

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| <u>Oct 5</u> | 27 th SUNDAY IN ORDINARY TIME
That we who tend the vineyard of the Lord may be faithful in producing a harvest of justice and peace...we pray to the Lord... |
| <u>Oct 12</u> | 28 th SUNDAY IN ORDINARY TIME
That those who live with abundance recognize God’s generosity and not only share with those in need, but work to remove the causes of poverty...we pray to the Lord... |
| <u>Oct 19</u> | 29 th SUNDAY IN ORDINARY TIME
That our “payment to God what belongs to God” includes removing oppression, welcoming the stranger, and caring for those in need...we pray to the Lord... |
| <u>Oct 26</u> | 30 th SUNDAY IN ORDINARY TIME
That we recognize in the plight of the alien in our midst today the same experience of our own family’s arrival to America, and treat them with God’s compassion...we pray to the Lord... |

POPULAR DEVOTIONS

November, and especially All Souls Day, is a traditional time to visit the graves of loved ones and to remember our beloved dead. Rites for visiting a cemetery can be found in the *Book of Blessings* #1734-1754 or in the 1988 *Catholic Household Blessings and Prayers* (pp. 178-180; with additional prayers and practices suggested on pp. 181-183). Parishes may also want to consider using a book of remembrance or other method for recalling the dead of the parish.

Last year, St. Mary's Parish in Oskaloosa shared their story: "St. Mary's Parish, Oskaloosa has a book of Remembrance placed near the votive candles starting the second week of October for parishioners to record names of deceased. We place a notice in the weekly bulletin and send a letter to families of deceased whose funerals have been held at St. Mary's in the past year, requesting photos or memorabilia to be displayed on a table near the altar. There is a candle placed by each photo/memorabilia and this is displayed from October 30 through the Sunday before Thanksgiving. During the Mass on All Soul's Day, there is a roll call of the deceased and a candle is lit as each name is called. This has proven to be a very meaningful observance for our parish."

In addition to having a book of remembrance available last year, Our Lady of Victory, Davenport, also set up a barren tree to which colorful paper leaves (cut out by parish youth) with the names of deceased loved ones could be added—transforming the empty branches into a "Tree of Life."

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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