

LITURGYNOTES – FOR JANUARY 2018

LITURGY NEWS

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Share the Journey: Love Your Neighbor

<https://www.sharejourney.org/>

Upcoming: January 7-13 – National Migration Week

Resources available at:

<https://justiceformigrants.org/take-action/national-migration-week/>

See especially the parish toolkit:

<https://justiceformigrants.org/2016site/wp-content/uploads/2017/11/2018-NMW-Final-Toolkit.pdf>

UPCOMING EVENTS

See the Liturgy Events webpage at: <http://www.davenportdiocese.org/liturgy-events>.

DIOCESAN LITURGIES

Rite of Election – **REGISTRATIONS ARE DUE FEBRUARY 1**

Sunday, February 18, 3pm (Sacred Heart Cathedral, Davenport)

Sunday, February 25, 3pm (St. Mary, Ottumwa)

We have moved to electronic registration this year; forms will not be e-mailed.

To register, and for further information, please visit:

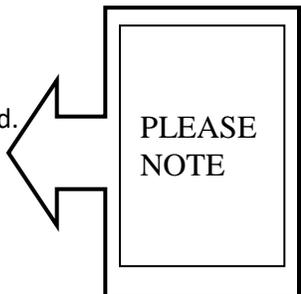
<https://www.davenportdiocese.org/liturgy/rite-of-election>.

Chrism Mass

Monday, March 19, 5pm (Sacred Heart Cathedral, Davenport).

Ordination

Two seminarians are scheduled to be ordained this year, one to the diaconate and the other to priesthood. The ordination liturgy will be celebrated at Sacred Heart Cathedral on June 30, 2018, at 10:00 a.m.



PLEASE
NOTE

CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

For more opportunities, see the Liturgy Events webpage at: <http://www.davenportdiocese.org/liturgy-events>.

Music Workshops: “Music Ministry: Spirituality and Skills for Choirs, Cantors, and Directors”

Date	Saturday, Jan 27, 2018	Sunday, February 11, 2018
Place	St. Alphonsus, Mount Pleasant	St. Joseph, DeWitt
Time	10am-2pm (with lunch)	1pm-4pm

These workshops, presented by Dr. David Pitt, PhD, of Loras College, will begin with an exploration of the role of music ministry in the liturgy, the distinction between being a ‘music minister’ and a ‘musician,’ and the spirituality of serving in music ministry. Then, Dr. Pitt will spend time reviewing the particular roles of, and skills needed to be, a choir director and a cantor. Dr. Pitt will direct the participants, demonstrating how one might approach directing a choir in singing hymns, psalms, and the parts of the Mass. Cantors will have the opportunity to practice their skills individually and receive feedback. Directors, instrumentalists, cantors, and choir members are invited to attend.

For questions, or to register for the workshop in Mount Pleasant (we need to know numbers for lunch) please e-mail Kay Temple at diomusic@diodav.org. There is no cost for these workshops.

2018 National Gathering on Christian Initiation: Liturgy and Catechesis

Save the Date! July 5-6 in Chicago! Please go to <https://www.ngci.org/2018> for details....

2018 Convention: National Association of Pastoral Musicians

NPM will gather in Baltimore on July 9-13 for their 41st Annual Convention. Please see their website for details: <http://npm.org/featured-content/2018-baltimore-convention/>.

2018 Notre Dame Center for Liturgy Church Life Summer Institute

Online registration is now available for the 2018 Church Life Summer Institute Liturgy Symposia! This summer, the Notre Dame Center for Liturgy is offering three symposia for anyone involved in liturgical formation, catechesis, or liturgical music ministry (<http://liturgy.nd.edu/events/summerliturgy/>).

Liturgy and Life: June 18–22, 2018

Learn how to evangelize your parish, your school, and the world through the celebration of the Eucharist.

The Sacramental Catechist: June 25–29, 2018

Explore ways to renew catechesis in the Church through a Eucharistic pedagogy inspired by Sofia Cavalletti.

Liturgical Music Ministry: July 16–20, 2018

Discover how the Church’s liturgical music deepens the Eucharistic life of your worshipping community.

LTP/FDLC Christian Initiation Virtual Workshops – Archived Versions Available

TOPIC	PRESENTER	UNLIMITED VIEWS \$25	SINGLE VIEW \$15
Recapturing the Richness: The Vision of the RCIA	Lovrien	www.ltp.org/products/details/VWFCI01C	www.ltp.org/products/details/VWFCI01O
The Initiating Parish	Truxaw	www.ltp.org/products/details/VWFCI02C	www.ltp.org/products/details/VWFCI02O
Discernment in the RCIA	Steffen	www.ltp.org/products/details/VWFCI03C	www.ltp.org/products/details/VWFCI03O
Concerning the Baptized	Colella	www.ltp.org/products/details/VWFCI04C	www.ltp.org/products/details/VWFCI04O
Period of Evangelization and Precatechumenate	Landry	www.ltp.org/products/details/VWFCI05C	www.ltp.org/products/details/VWFCI05O
Rite of Acceptance/ Welcome	Tufano/ Williamson	www.ltp.org/products/details/VWFCI06C	www.ltp.org/products/details/VWFCI06O
Period of the Catechumenate	Dudoit- Raiche	www.ltp.org/products/details/VWFCI07C	www.ltp.org/products/details/VWFCI07O
RCIA as Adapted for Children of Catechetical Age	DeMasi	www.ltp.org/products/details/VWFCI08C	www.ltp.org/products/details/VWFCI08O
Rite of Election and Call to Continuing Conversion	Williamson	www.ltp.org/products/details/VWFCI09C	www.ltp.org/products/details/VWFCI09O
Period of Purification & Enlightenment	Johnston	www.ltp.org/products/details/VWFCI10C	www.ltp.org/products/details/VWFCI10O
Rites of Initiation and Reception	Thiron	www.ltp.org/products/details/VWFCI11C	www.ltp.org/products/details/VWFCI11O
National Statutes	Thiron	www.ltp.org/products/details/VWFCI13C	www.ltp.org/products/details/VWFCI13O
The Period of Mystagogia	Kane	www.ltp.org/products/details/VWFCI12C	www.ltp.org/products/details/VWFCI12O
Preaching for the Rites	Joncas	www.ltp.org/products/details/VWFCI14C	www.ltp.org/products/details/VWFCI14O

RESOURCES

STATIONS OF THE CROSS BY BARBARA BORN

Barbara Born is a blogger (<https://peaceonjustice.wordpress.com/> - we have had this link on our Preaching webpage for years) who writes about the “synergy” between the Scriptures and our rich tradition of Catholic Social Teaching. She has produced a version of the Stations of the Cross that highlights that relationship, and is willing to send – at no cost – a copy (or copies) to anyone interested. She may be reached at: seapaceca@gmail.com.

THE RITE OF CHRISTIAN INITIATION OF ADULTS

RCIA: THE TRIDUUM

Rites for Holy Saturday

The RCIA does contain specific Rites to be celebrated on Holy Saturday. A number of options are possible for the Elect, including the Recitation of the Creed, the Ephphetha Rite, and the Choosing of a Baptismal Name (RCIA #185-205). Candidates for Full Communion and Confirmation should celebrate the Sacrament of Reconciliation (if not celebrated at some other point during Lent; see RCIA #408 and 482; *National Statutes* #27).

The Easter Vigil

The order of service varies slightly if the Vigil is celebrated with candidates, catechumens (elect), or both. It is preferable, however, that the reception and confirmation of candidates take place at a Mass different from the Vigil (see *National Statutes* #26). After the homily:

Elect only (RCIA #206-243)	Candidates only (RCIA #473-498)	Elect and Candidates (RCIA #566-594)
1. Baptism 2. Confirmation 3. Renewal of Baptismal Promises and sprinkling with baptismal water 4. Prayer of the Faithful	1. Renewal of Baptismal Promises and sprinkling with baptismal water (at the Vigil this replaces the Creed) 2. Celebration of Reception 3. Celebration of Confirmation 4. Prayer of the Faithful	1. Baptism of the Elect 2. Renewal of Baptismal Promises and sprinkling with baptismal water 3. Celebration of Reception 4. Confirmation of Elect and Candidates 5. Prayer of the Faithful

Among one of the changes that came with RM3 is the use of the Oil of Catechumens at the Vigil...

At the Easter Vigil, paragraph 48 states: "If the anointing of the adults with the Oil of Catechumens (OC) has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment" [after the blessing of the water].

This is a confusing rubric. To begin with, note that the actual Rite of Baptism is not present in the Missal; as part of the *Rituale Romanum* it is published as a separate book (for us, the RCIA). However, that book does not contain the rite for anointing with OC as part of the Vigil (it states that the anointing with the Oil of Catechumens is to be omitted on Holy Saturday [preparation rites and the Vigil; #33.7]). So what are we to do?

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1. First and foremost: anoint catechumens with OC during the catechumenate as called for in the RCIA. Such anointing can be repeated.
2. The anointing at the Vigil would then be the last of these anointings. This final anointing can be done as part of the rites at the start of the Baptismal Liturgy or, preferably, between the renunciations and the profession of faith.

LITURGY PREPARATION

LITURGICAL CALENDAR

January 7-13 – National Migration Week

Please see page 1.

World Day for Consecrated Life: February 2, 2018 (Celebrated in Parishes February 3-4)

In 1997, Pope John Paul instituted World Day for Consecrated Life. Resources for observing this day are available from the USCCB:

<http://www.usccb.org/beliefs-and-teachings/vocations/consecrated-life/world-day-for-consecrated-life.cfm>

There is additional information at the National Religious Vocation Conference website:

<https://nrvn.net/publication/5311/article/10041>

International Day of Prayer and Awareness Against Human Trafficking: February 8

The U.S. Conference of Catholic Bishops (USCCB) Committee on Migration designated February 8 as an annual day of prayer for survivors and victims of human trafficking (<http://www.usccb.org/about/anti-trafficking-program/day-of-prayer.cfm>). February 8 is the feast day of St. Josephine Bakhita, who was kidnapped as a child and sold into slavery in Sudan and Italy. Once Josephine was freed, she dedicated her life to sharing her testament of deliverance from slavery and comforting the poor and suffering.

Suggested petitions and prayers, and other resources for parishes, are available on the USCCB website at <http://www.usccb.org/about/anti-trafficking-program/become-a-shepherd-tool-kit.cfm>. More

information on the work of USCCB's Anti-Trafficking Program is available at:

<http://www.usccb.org/about/anti-trafficking-program/index.cfm>.

March 25, 2018

Since March 25, 2018 is Palm Sunday of the Passion of the Lord, the Solemnity of the Annunciation of the Lord, normally assigned to this date, is transferred to Monday, April 9, 2018.

The Sacred Triduum: March 29-31, 2018

As preparations for the Holy Week and the Triduum get under way, please keep in mind that the new Missal calls for a number of changes. These were covered in some detail in the January 2012

LiturgyNotes – which may be accessed at:

<http://www.davenportdiocese.org/documents/2016/5/litJanuary2012LN.pdf>.

Please also see the information on our website:

<http://www.davenportdiocese.org/new-roman-missal-ga#Seasons>.

>Holy Thursday

The Footwashing

Information on the *mandatum* is available at the USCCB website at <http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/holy-thursday-mandatum.cfm>. Other resources are available on our website: <http://www.davenportdiocese.org/liturgical-seasons#LentTriduumEaster>.

The Reception and Care of the Oils

For information regarding the proper reception of the new oils (and disposition of the oils from the previous year), please see:

<http://www.davenportdiocese.org/documents/2016/6/litCareandReceptionofSacredOils.pdf>.

The Reservation of the Blessed Sacrament

Likewise, as you consider how best to securely repose the Blessed Sacrament after the period of adoration, the place of reposition should reflect the respect that ought to be shown to Christ's Eucharistic Presence. A random cabinet full of other material does not seem to meet that benchmark. Also, please keep in mind that exposition of the Blessed Sacrament in a monstrance is forbidden.

That is, at the end of Mass on Holy Thursday, when the Blessed Sacrament is taken to its place of reposition, it may not be exposed (in a monstrance or otherwise) for adoration; it is to be reserved – and adoration takes place before the closed tabernacle. (See *Paschale Solemnitatis* #55; *Directory on Popular Piety and the Liturgy* #141; *Roman Missal-Holy Thursday* #39.)

The Diocese of Pittsburgh states it this way in their policy: “No exposition of the Most Holy Eucharist is permitted during the Easter Triduum, that is, from immediately before the Evening Mass of the Lord's Supper on Holy Thursday until after the Mass of the Easter Vigil on Holy Saturday. This includes the period of adoration immediately following the Evening Mass of the Lord's Supper. This norm applies even in those communities authorized to observe perpetual exposition of most Holy Eucharist.”

>Good Friday

The Missal now makes explicit what was already the case before: “This liturgy by its very nature may not, however, be celebrated in the absence of a Priest.” That is, it is NEVER to be led by a deacon or layperson. The Good Friday liturgy is *not* just a “word and communion” service. If a priest is not present, one cannot substitute a communion service. A devotion such as the Stations of the Cross, or the Liturgy of the Hours, could be celebrated instead.

>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 31, 2018, may not begin before 8:15 PM.*

Please note that the Paschal Candle "should be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world."

The Triduum and Judaism

(1) *In General:*

<http://www.davenportdiocese.org/documents/2016/6/litRespecting%20JudaismJewishTraditions-LentTriduum-1.pdf>

Other resources at: <http://www.davenportdiocese.org/preaching-links#AvoidingAntiJudaism>.

(2) *Regarding Preaching:*

Excerpted from *God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching* (Bishop's Committee on the Liturgy, United States Conference of Catholic Bishops, September, 1988); full document at: <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/jewish/upload/God-s-Mercy-Endures-Forever-Guidelines-on-the-Presentation-of-Jews-and-Judaism-in-Catholic-Preaching-1988.pdf>.

21. Because of the tragic history of the "Christ-killer" charge as providing a rallying cry for anti-Semites over the centuries, a strong and careful homiletic stance is necessary to combat its lingering effects today. Homilists and catechists should seek to provide a proper context for the proclamation of the passion narratives. A particularly useful and detailed discussion of the theological and historical principles involved in presentations of the passions can be found in *Criteria for the Evaluation of Dramatizations of the Passion* issued by the Bishops' Committee for Ecumenical and Interreligious Affairs (March 1988).

22. The message of the liturgy in proclaiming the passion narratives in full is to enable the assembly to see vividly the love of Christ for each person, despite their sins, a love that even death could not vanquish. "Christ in his boundless love freely underwent his passion and death because of the sins of all so that all might attain salvation" (*Nostra Aetate*, no. 4). To the extent that Christians over the centuries made Jews the scapegoat for Christ's death, they drew themselves away from the paschal mystery. For it is only by dying to one's sins that we can hope to rise with Christ to new life. This is a central truth of the Catholic faith stated by the Catechism of the Council of Trent in the sixteenth century and reaffirmed by the 1985 Notes (no. 30).

23. It is necessary to remember that the passion narratives do not offer eyewitness accounts or a modern transcript of historical events. Rather, the events have had their meaning focused, as it were, through the four theological "lenses" of the gospels. By comparing what is shared and what distinguishes the various gospel accounts from each other, the homilist can discern the core from the

particular optics of each. One can then better see the significant theological differences between the passion narratives. These differences also are part of the inspired Word of God.

24. Certain historical essentials are shared by all four accounts: a growing hostility against Jesus on the part of some Jewish religious leaders (note that the Synoptic gospels do not mention the Pharisees as being involved in the events leading to Jesus' death, but only the "chief priests, scribes, and elders"); the Last Supper with the disciples; betrayal by Judas; arrest outside the city (an action conducted covertly by the Roman and Temple authorities because of Jesus' popularity among his fellow Jews); interrogation before a high priest (not necessarily a Sanhedrin trial); formal condemnation by Pontius Pilate (cf. the Apostles' and Nicene Creeds, which mention only Pilate, even though some Jews were involved); crucifixion by Roman soldiers; affixing the title "King of the Jews" on the cross; death; burial; and resurrection. Many other elements, such as the crowds shouting "His blood be on us and on our children" in Matthew, or the generic use of the term "the Jews" in John, are unique to a given author and must be understood within the context of that author's overall theological scheme. Often, these unique elements reflect the perceived needs and emphases of the author's particular community at the end of the first century, after the split between Jews and Christians was well underway. The bitterness toward synagogue Judaism seen in John's gospel (e.g., Jn 9:22;16:2) most likely reflects the bitterness felt by John's own community after its "parting of the ways" with the Jewish community, and the martyrdom of St. Stephen illustrates that verbal disputes could, at times, lead to violence by Jews against fellow Jews who believed in Jesus.

25. Christian reflection on the passion should lead to a deep sense of the need for reconciliation with the Jewish community today. Pope John Paul II has said:

Considering history in the light of the principles of faith in God, we must also reflect on the catastrophic event of the ShoahConsidering this mystery of the suffering of Israel's children, their witness of hope, of faith, and of humanity under dehumanizing outrages, the Church experiences ever more deeply her common bond with the Jewish people and with their treasure of spiritual riches in the past and in the present" (Address to Jewish Leadership, Miami, September 11, 1987).

CONFIRMATION LITURGIES

Please recall that Confirmation Liturgy Preparation forms are due back to the Liturgy Office no later than 2 weeks before the celebration of the sacrament. The forms (in both MS Word and in fillable PDF) are on the liturgy website; instructions are found in the *Compendium of Confirmation Policies* and in *Policies Relating to the Bishop in the Liturgy*. Please call the office (563-888-4257) if you have any questions regarding completion of the forms.

Webpage:

<http://www.davenportdiocese.org/liturgy-policies>

PDF Form:

https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetConfirmationRev100217_fillable.pdf

MSWord Form:

<https://www.davenportdiocese.org/documents/2017/10/litPreparationSheetConfirmationRev100217.doc>

Policies:

<https://www.davenportdiocese.org/documents/2016/6/Confirmation%20Compendium%20rev%20072413.pdf>

<https://www.davenportdiocese.org/documents/2017/10/The%20Bishop%20in%20the%20Liturgy%20-%20Rev100217.pdf>

INTERCESSIONS

Here are resources for the Universal Prayer:

(1) Intercessions for various life issues may be found on the USCCB website at:

<http://usccb.org/about/pro-life-activities/prayers/intercessory-prayers-for-life.cfm>

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

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

(4) The Canadian Conference of Catholic Bishops offers intercessions and homily ideas as part of their Pastoral Initiative for Life and Family:

<http://www.cccb.ca/site/eng/church-in-canada-and-world/catholic-church-in-canada/life-and-family/3296-documents-and-activities-proposed-by-the-ccb>

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