

## LITURGYNOTES – FOR DECEMBER 2019

“Good celebrations foster and nourish faith. Poor celebrations weaken and destroy it.”

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### **Vision 20/20**

<https://www.davenportdiocese.org/vision-2020-liturgy>

### **Share the Journey: Love Your Neighbor**

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

### LITURGY NEWS

#### NEWS

#### *Aperuit Illis*: Instituting The Sunday of the Word of God

Pope Francis' Apostolic Letter, *Motu proprio "Aperuit illis,"* published on 30 September (the Memorial of St. Jerome and, this year, the 1600<sup>th</sup> year since his death), establishes that "the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the Word of God." Please see our website:

<https://www.davenportdiocese.org/events/sunday-of-the-word-of-god>

#### Report from the USCCB November Meeting

Courtesy of the FDLC, here are the results from the Bishops' meeting:

#### *Action Item Six: Approval of the ICEL Grey Book of the OCIA*

Yes 217 / No 3 / Abstain 3

The Bishops approved the ICEL Gray Book translation of the Order of Christian Initiation of Adults. This is just one "step" in the process of a new liturgical text for the dioceses of the United States. The bishops approved a translation of the Latin *editio typica*. Now the BCDW and its Secretariat staff will prepare the arrangement of the liturgical book which will be used in the dioceses of the United States, and present it to the bishops for a second round of votes, in June or November of 2020.

*Action Item Five: Approval of the ICEL translation of the Latin Hymns in the Liturgy of the Hours*  
Yes 205 / No 5 / Abstain 2

In 2012, the USCCB asked ICEL to translate the Latin Hymns as found in the Liturgy of the Hours. While assemblies can certainly use other hymns when the Hours are celebrated, this collection needed to be translated "with fidelity and precision" while also maintaining the meter and accentuation of the original, so that they could be sung or recited well. Two sample hymns were selected – set to both a familiar melody and to a traditional chant setting. They were demonstrated by a small schola from CUA and the bishops sang along.

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### Abbey Psalms and Canticles (from the USCCB)

The USCCB is preparing a complete edition of the *Abbey Psalms and Canticles*; future issues of *LiturgyNotes* will include information about this resource as it becomes available.

### Follow-up from the FDLC’s Annual Meeting

Information about the recent national meeting of the FDLC may be found on their website: <https://fdlc.org>. Full transcripts of the presentations will be posted there as they become available.

### **UPCOMING EVENTS**

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

### DIOCESAN LITURGIES

#### Rite of Election

Sunday, March 1, 2020, at 3pm (Saint Patrick, Iowa City)

*Registrations will open in January and are due no later than FEBRUARY 1... so please prepare!*

#### Chrism Mass

Monday, April 6, 2:30 pm (Sacred Heart Cathedral, Davenport)

#### Ordination

Two seminarians are scheduled to be ordained this year, one to the diaconate and one to the priesthood. The ordination liturgy will be celebrated at Sacred Heart Cathedral on June 6 at 10:00 a.m.

### CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

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

### Notre Dame Liturgy Week 2020: “The Liturgical Orientation of Catholic Education.”

The focus of this week (June 22-25) will be to explore the liturgy's role in Catholic education as it takes place in not only in the school, but also in the parish and the home. Please visit their website (<https://mcgrath.nd.edu/conferences/summer-institute/liturgy-week/>) to learn more about the topic, speakers, schedule, and registration deadlines.

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

Please see: <https://www.davenportdiocese.org/ocia>

### 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.

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### 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 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> 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).

IF SCRUTINIES CELEBRATED	IF SCRUTINIES NOT CELEBRATED		
	Year A	Years B and C	
Readings Cycle A	Readings Cycle A	Readings Cycle B or C (depending on year)	As an alternative, may use Cycle A readings.
Preface for the 3 <sup>rd</sup> , 4 <sup>th</sup> , and 5 <sup>th</sup> Sundays of Lent (match gospel)	Preface for the 3 <sup>rd</sup> , 4 <sup>th</sup> , and 5 <sup>th</sup> Sundays of Lent (match gospel)	Preface for Lent I or II	Preface for the 3 <sup>rd</sup> , 4 <sup>th</sup> , and 5 <sup>th</sup> Sundays of Lent (match gospel)
Prayers for the 1 <sup>st</sup> , 2 <sup>nd</sup> , and 3 <sup>rd</sup> Scrutinies (Ritual Masses)	Prayers for the 3 <sup>rd</sup> , 4 <sup>th</sup> , and 5 <sup>th</sup> Sundays of Lent (Proper of Seasons)	Prayers for the 3 <sup>rd</sup> , 4 <sup>th</sup> , and 5 <sup>th</sup> Sundays of Lent (Proper of Seasons)	Prayers for the 3 <sup>rd</sup> , 4 <sup>th</sup> , and 5 <sup>th</sup> Sundays of Lent (Proper of Seasons)
Final blessing includes the Prayer over the People proper for that Sunday	Final blessing includes the Prayer over the People proper for that Sunday	Final blessing includes the Prayer over the People proper for that Sunday	Final blessing includes the Prayer over the People proper for that Sunday

The Presentations of the Creed and the Lord’s Prayer take place during the 3<sup>rd</sup> and 5<sup>th</sup> 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).

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A special Penitential Rite (similar to the Scrutinies) may be celebrated on the 2<sup>nd</sup> 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 on Sunday, March 1, at Saint Patrick, Iowa City. The liturgy will begin at 3:00 p.m.

As in the past, we will need your help in getting registration information back to us. 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).

### 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 with a pastoral charge 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.*

In addition, in the Diocese of Davenport, Bishop Zinkula has granted the faculty to pastors (and those in similar office) to Confirm any Catholic older than the usual age of Confirmation in the parish. That is, he may confirm baptized adult 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* without asking for special permission.

Please note, however: A letter requesting permission to baptize/receive and confirm must be requested by any priest who is not a pastor or parochial vicar (or a chaplain who has the same faculties as a pastor) and who is presiding at the Easter Vigil. Please review your faculties carefully.

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<b>Faculty</b>	<b>Pastor Parochial Administrator</b>	<b>Parochial Vicar</b>	<b>Priest Moderator; Sacramental Minister; Chaplain (University)</b>	<b>Chaplain (Other)</b>	<b>Others</b>
<b>1.7</b> Confirm in danger of Death	X	X	X	X	X
<b>3.1</b> Confirm anyone 7 or older that you baptize or receive into the Church	X	X	X	<i>Note: will need letter from Bishop to do this.</i>	<i>Note: will need letter from Bishop to do this.</i>
<b>4.5</b> Baptize those 7 or older (must then Confirm)	X	X	X	<i>Note: will need letter from Bishop to do this.</i>	<i>Note: will need letter from Bishop to do this.</i>
<b>4.10</b> Confirm baptized Catholics older than the usual age of Confirmation	X	<i>Note: will need letter from Bishop to do this.</i>	X	<i>Note: will need letter from Bishop to do this.</i>	<i>Note: will need letter from Bishop to do this.</i>

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 cc. 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. In other words, the faculty to confirm must be used (c. 885.2; U.S. National Statutes for the Catechumenate #13).

**LITURGY PREPARATION**

LITURGICAL CALENDAR

December 10: New Optional Memorial for Our Lady of Loreto

The proper liturgical texts were released by the Holy See in Latin. An English translation must be prepared by the International Commission on English in the Liturgy, approved by the USCCB, and sent to the Holy See for the requisite confirmation. Once confirmation is received, the translation will be publicly released and implemented in the United States. (A similar approval and confirmation process is required for a Spanish translation as well.)

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### INTERIM GUIDELINES

#### >ROMAN MISSAL

The Collect prayer for the new celebration is identical to one already found in the *Roman Missal*, in the Common of the Blessed Virgin Mary for Advent. If Our Lady of Loreto is celebrated, the rest of the formulary – Prayer over the Offerings, Preface, Prayer after Communion, and Entrance and Communion Antiphons – can be drawn from the same Mass formulary as the Collect. White vestments are worn.

*From the Common of the Blessed Virgin Mary: II. In Advent, second option for the Collect ("O God, who, fulfilling the promise made to our Fathers...")*

#### >LECTIONARY FOR MASS

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of the Blessed Virgin Mary may be used for Our Lady of Loreto. The following readings are also recommended by the Holy See (with citations from nos. 707-712 of the *Lectionary for Mass*):

#### **689B – Our Lady of Loreto**

**First Reading** – Isaiah 7:10-14; 8:10 (no. 707-7)

*The virgin shall conceive and bear a son.*

**Responsorial Psalm** – Luke 1:46-47, 48-49, 50-51, 52-53, 54-55 (no. 709-5)

*R. The Almighty has done great things for me, and holy is his Name.*

*or:*

*R. O Blessed Virgin Mary, you carried the Son of the eternal Father.*

**Gospel Acclamation** – See Luke 1:28 (no. 711-1)

*Hail, Mary, full of grace, the Lord is with you;  
blessed are you among women.*

**Gospel** – Luke 1:26-38 (no. 712-4)

*Behold, you will conceive in your womb and bear a son.*

#### >LITURGY OF THE HOURS

An English version of the proper texts for the Optional Memorial of Our Lady of Loreto will be included in the *Liturgy of the Hours, Second Edition*, after translation by the International Commission on English in the Liturgy, approval by the USCCB, and confirmation by the Holy See.

#### **Office of Readings, Morning Prayer, and Evening Prayer**

*Psalmody of the day. Other elements from the Psalter of the day or the Common of the Blessed Virgin Mary, except for the following:*

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### Prayer

O God, who, fulfilling the promise made to our Fathers,  
chose the Blessed Virgin Mary  
to become the Mother of the Savior,  
grant that we may follow her example,  
for her humility was pleasing to you  
and her obedience profitable to us.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

The above is based, in part, on the information provided by the USCCB’s Secretariat for Divine Worship; available here: <http://www.usccb.org/about/divine-worship/liturgical-calendar/our-lady-of-loreto.cfm>.

Decree: <http://press.vatican.va/content/salastampa/en/bollettino/pubblico/2019/10/31/191031e.html>

### Advent-Christmas Resource from FDLC

A liturgy preparation aid for the seasons of Advent and Christmas is now posted on our website ([https://www.davenportdiocese.org/documents/2019/11/LP\\_Advent%20Christmas%202019%20for%20Year%20A%20FINAL.pdf](https://www.davenportdiocese.org/documents/2019/11/LP_Advent%20Christmas%202019%20for%20Year%20A%20FINAL.pdf)); it contains:

- a full presider text for a *Rite of Reconciliation of Several Penitents with Individual Confession and Absolution*
- Readings
- Alternate Readings
- Sample Penances
- Music Suggestions
- A list of Lectionary citations for Sundays and Solemnities
- A Liturgical Calendar Advisory for Advent and Christmas
- The Christmas Proclamation
- The Announcement of the Dates of Easter and the Movable Feasts (to be proclaimed on Epiphany)

Once again, this is provided as a free resource to the diocese. Since 1969, it has been the mission and privilege of the Federation of Diocesan Liturgical Commissions (FDLC) to provide liturgical formation for the Dioceses of the United States. Many thanks to the Confraternity for Christian Doctrine, to the USCCB, and to the International Commission on English in the Liturgy for their kind permission to use and distribute their copyrighted material.

It is also available in Spanish:

[https://www.davenportdiocese.org/documents/2019/11/LP\\_Advent%20Christmas%202019%20for%20Year%20A%20FINAL.spa.pdf](https://www.davenportdiocese.org/documents/2019/11/LP_Advent%20Christmas%202019%20for%20Year%20A%20FINAL.spa.pdf)

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### January 5-11: National Migration Week

From January 5-11, 2020, the Catholic Church in the United States will celebrate National Migration Week. The theme for this year’s celebration is “Promoting a Church and a World for All,” which reflects the need for Catholics to be inclusive and welcoming to all our brothers and sisters. It is a call for unity to stand in solidarity with and care for those who are excluded and marginalized. For more information, please visit <https://justiceformigrants.org/take-action/national-migration-week/> and download the parish toolkit.

### Q&A 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 Liturgical Seasons page (<http://www.davenportdiocese.org/liturgical-seasons>) for more information on the seasons; in particular, you may want to use the Lenten Bulletin inserts (direct URL: <http://www.davenportdiocese.org/documents/2016/6/litLentBulletinAnnouncements-1.pdf>) to help inform your parish about the various rites in the RCIA.

Some reminders regarding liturgies in Lent:

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.

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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 [4<sup>th</sup>], 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 feasts, 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 [4<sup>th</sup>], 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. The new Roman Missal has a specific Prayer over the People for each day in Lent. While these prayers are optional (and interchangeable) on weekdays, they are required (and fixed) on Sundays.
7. 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.
8. Eucharistic Prayer IV has a fixed preface and therefore may not be used during Lent.
9. 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.*)
10. 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).”

### The Observation of Lent 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

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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>.

16. The Lenten lectionary presents just as many challenges. Prophetic texts such as Joel (Ash Wednesday), Jeremiah's "new covenant" (cycle B, Fifth Sunday), and Isaiah (cycle C, Fifth Sunday) call the assembly to proclaim Jesus as the Christ while avoiding negativism toward Judaism.

17. In addition, many of the New Testament texts, such as Matthew's references to "hypocrites in the synagogue" (Ash Wednesday), John's depiction of Jesus in the Temple (cycle B, Third Sunday), and Jesus' conflicts with the Pharisees (e.g., Lk, cycle C, Fourth Sunday) can give the impression that the Judaism of Jesus' day was devoid of spiritual depth and essentially at odds with Jesus' teaching. References to earlier divine punishments of the Jews (e.g., 1 Cor, cycle C, Third Sunday) can further intensify a false image of Jews and Judaism as a people rejected by God.

18. In fact, however, as the 1985 Notes are at pains to clarify (sec. III and IV), Jesus was observant of the Torah (e.g., in the details of his circumcision and purification given in Lk 2:21-24), he extolled respect for it (see Mt 5:17-20), and he invited obedience to it (see Mt 8:4). Jesus taught in the synagogues (see Mt 4:23 and 9:35; Lk 4:15-18; Jn 18:20) and in the Temple, which he frequented, as did the disciples even after the Resurrection (see Acts 2:46; 3:1ff). While Jesus showed uniqueness and authority in his interpretation of God's word in the Torah--in a manner that scandalized some Jews and impressed others---he did not oppose it, nor did he wish to abrogate it.

19. Jesus was perhaps closer to the Pharisees in his religious vision than to any other group of his time. The 1985 Notes suggest that this affinity with Pharisaism may be a reason for many of his apparent controversies with them (see no. 27 of this document). Jesus shared with the Pharisees a number of distinctive doctrines: the resurrection of the body; forms of piety such as almsgiving, daily prayer, and fasting; the liturgical practice of addressing God as Father; and the priority of the love commandment (see no. 25). Many scholars are of the view that Jesus was not so much arguing against "the Pharisees" as a group, as he was condemning excesses of some Pharisees, excesses of a sort that can be found among some Christians as well. In some cases, Jesus appears to have been participating in internal Pharisaic debates on various points of interpretation of God's law. In the case of divorce (see Mk 10:2-12), an issue that was debated hotly between the Pharisaic schools of Hillel and Shammai, Jesus goes beyond even the more stringent position of the House of Shammai. In other cases, such as the rejection of a literal interpretation of the *lex talionis* ("An eye for an eye ...."), Jesus' interpretation of biblical law is similar to that found in some of the prophets and ultimately adopted by rabbinic tradition as can be seen in the Talmud.

20. After the Church had distanced itself from Judaism (cf. no. 5 of this document), it tended to telescope the long historical process whereby the gospels were set down some generations after Jesus' death. Thus, certain controversies that may actually have taken place between church leaders and rabbis toward the end of the first century were “read back” into the life of Jesus: Some [New Testament] references hostile or less than favorable to Jews have their historical context in conflicts between the nascent Church and the Jewish community. Certain controversies reflect Christian-Jewish relations long after the time of Jesus. To establish this is of capital importance if we wish to bring out the meaning of certain gospel texts for the Christians of today. All this should be taken into account when preparing catechesis and homilies for the weeks of Lent and Holy Week (1985 Notes, no. 29; see no. 26 of this document).

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“The liturgy is not ‘the field of do-it-yourself’, but the epiphany of ecclesial communion.” – Pope Francis

### RESOURCES FOR THE UNIVERSAL PRAYER

- (1) Diocese of Davenport Vision 2020: Intercessions for Sundays, Seasons, and Holy Days  
<https://www.davenportdiocese.org/vision-2020-liturgy>
- (2) The Center for Liturgy website offers general intercessions for each Sunday as well:  
<http://liturgy.slu.edu/>
- (3) Intercessions for various life issues may be found on the USCCB website at (in English and Spanish):  
<http://usccb.org/about/pro-life-activities/prayers/intercessory-prayers-for-life.cfm>  
<http://www.usccb.org/about/pro-life-activities/word-of-life/index.cfm>  
Subscribe at: [www.bit.ly/word-of-life](http://www.bit.ly/word-of-life)
- (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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