

LITURGYNOTES – FOR APRIL 2019

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

LITURGY NEWS

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Vision 20/20

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

Misal Romano

<https://www.davenportdiocese.org/misal-romano>

Share the Journey: Love Your Neighbor

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

VISION 2020 ART EXHIBIT



An Art Exhibit is being planned as part of the Vision 20/20 Convocation on June 6-8, 2019 at Saint Ambrose University. Anyone in the Diocese—professional or amateur, student or adult—may submit artwork based on the Diocesan Prayer for Vision 20/20. The exhibit will be displayed in the Morrissey Gallery in the main lobby of Galvin Fine Arts Center.

Webpage:

<https://www.davenportdiocese.org/art-exhibit>

Flyer/Registration Form:

<https://www.davenportdiocese.org/documents/2019/3/V2020-ArtExhibit-ApplicationForm.pdf>

UPCOMING EVENTS

See the Liturgy Events webpage at:

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

DIOCESAN LITURGIES

Chrism Mass

Monday, April 15, 2:30 pm (Sacred Heart Cathedral, Davenport). *Please note the change in date (now in Holy Week) and time!*

Ordination

Three seminarians are scheduled to be ordained this year, one to the diaconate and two to the presbyterate. The ordination liturgy will be celebrated at Sacred Heart Cathedral on June 1, 2019, at 10:00 a.m. Parishes may want to consider including intercessions for the candidates. For example:

- For Terry Ball, Scott Foley, and James Flattery as they are ordained for service in the Davenport Diocese; that their lives and ministry would be marked by grace and compassion. Let us pray to the Lord:
- That Terry, Scott, and James, who will be ordained for our diocese, would be filled with every grace and blessing. We pray:
- For James Flattery, as he is ordained a deacon; and for Terry Ball and Scott Foley, as they are ordained priests. We pray to the Lord:

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CONTINUING FORMATION FOR LITURGY / LITURGICAL MINISTRY

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

FDLC: Chicago

Plan now to attend the FDLC’s Fiftieth Anniversary celebration! Circle these dates on your calendar or set your digital calendar for an important meeting! Join us at the lovely Sheraton Grand Hotel, on the banks of the Chicago River, October 8-11, 2019. Website: <https://fdlc.org/50>.

2019 Convention: National Association of Pastoral Musicians

NPM will gather in Raleigh, NC, on July 16-19 for their 42nd Annual Convention. Please see their website for details: <https://npm.org/featured-content/42nd-annual-convention/>.

2019 National Gathering on Christian Initiation: July 2-3 - *The Year Round Catechumenate*

Through interactive sessions, meetings, and prayer opportunities, participants will understand more deeply that the vision of the Rite of Christian Initiation of Adults is the vision of the parish as a community of disciples. Link: <https://www.ngci.org/home/index>

Notre Dame 2019 Marten Program Conference: June 24–26, 2019 - *Mystic and Mystagogue: Preaching as Spiritual Leadership*

Link: <https://theology.nd.edu/graduate-programs/initiatives/marten-program/conferences-lectures/2019-conference/>

Notre Dame Liturgy Week: June 17-20, 2019 – *Liturgy and the Domestic Church*

Link: <https://mcgrath.nd.edu/conferences/summer-institute/liturgy-week/>

LITURGY PREPARATION

LITURGICAL CALENDAR

Ordinary Time

As you begin looking ahead to ordinary time—and especially weekday celebrations—please remember that a wealth of Votive Masses and Masses for Various Needs and Occasions are available. You may also want to consider a number of rites from the Book of Blessings as the summer approaches, for example:

- *For new drivers, especially as school lets out:* Order for the Blessing of the Various Means of Transportation.
- *Especially for rural parishes:* Order for the Blessing of Boats and Fishing Gear; Order for the Blessing of Fields and Flocks; and Order for the Blessing of Seeds at Planting Time.
- *Since this is a common time for moves to take place:* Order for Welcoming of New Parishioners; and Order for the Blessing of a Departing Parishioner.

Especially for rural communities, celebrating a Novena in honor of St. Isidore (feast is May 15) is appropriate: see <https://s3.amazonaws.com/catholicruralife/wp-content/uploads/IsidoreNovena.pdf>.

Ordinary Time and Judaism

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>.

30. The challenges that peak in the seasons of Advent, Lent, and Easter are present throughout the year in the juxtaposition of the lectionary readings. There are many occasions when it is difficult to avoid a reference either to Jews or Judaism in a homily based upon a text from the Scriptures. For all Scripture, including the New Testament, deals with Jews and Jewish themes.

31. Throughout the year, the following general principles will be helpful:

- Consistently affirm the value of the whole Bible. While "among all the Scriptures, even those of the New Testament, the Gospels have a special preeminence" (*Dei Verbum*, 18), the Hebrew Scriptures are the word of God and have validity and dignity in and of themselves (*ibid.*, 15). Keep in view the intentions of the biblical authors (*ibid.*, 19).
- Place the typology inherent in the lectionary in a proper context, neither overemphasizing nor avoiding it. Show that the meaning of the Hebrew Scriptures for their original audience is not limited to nor diminished by New Testament applications (1985 Notes, II).
- Communicate a reverence for the Hebrew Scriptures and avoid approaches that reduce them to a propaedeutic or background for the New Testament. It is God who speaks, communicating himself through divine revelation (*Dei Verbum*, 6).
- Show the connectedness between the Scriptures. The Hebrew Bible and the Jewish tradition founded on it must not be set against the New Testament in such a way that the former seems to constitute a religion of only retributive justice, fear, and legalism, with no appeal to love of God and neighbor (cf. Dt 6:5; Lv 19:18,32; Hos 11:1-9; Mt 22:34-40).
- Enliven the eschatological hope, the "not yet" aspect of the kerygma. The biblical promises are realized in Christ. But the Church awaits their perfect fulfillment in Christ's glorious return when all creation is made free (1974 Guidelines, II).
- Emphasize the Jewishness of Jesus and his teachings and highlight the similarities of the teachings of the Pharisees with those of Christ (1985 Notes, III and IV).
- Respect the continuing validity of God's covenant with the Jewish people and their responsive faithfulness, despite centuries of suffering, to the divine call that is theirs (1985 Notes, VI).
- Frame homilies to show that Christians and Jews together are "trustees and witnesses of an ethic marked by the Ten Commandments, in the observance of which humanity finds its truth and freedom" (John Paul II, Rome Synagogue, April 13, 1986).
- Be free to draw on Jewish sources (rabbinic, medieval, and modern) in expounding the meaning of the Hebrew Scriptures and the apostolic writings. The 1974 Guidelines observe that "the history of Judaism did not end with the destruction of Jerusalem, but went on to develop a religious tradition..., rich in religious values." The 1985 Notes (no. 14) thus speak of Christians "profiting discerningly from the traditions of Jewish readings" of the sacred texts.

32. The 1985 Notes describe what is central to the role of the homilist: "Attentive to the same God who has spoken, hanging on the same word, we have to witness to one same memory and one common hope in him who is master of history. We must also accept our responsibility to prepare the world for

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the coming of the Messiah by working together for social justice, respect for the rights of persons and nations, and for social and international reconciliation. To this we are driven, Jews and Christians, by the command to love our neighbor, by a common hope for the kingdom of God, and by the great heritage of the prophets" (1985 Notes, no. 19; see also Lv 19:18, 32).

Music of the Season: Ordinary Time (by Colleen Darland)

Colleen Darland works at the chancery in the Vocations and Finance offices. She received a B.A. in Church Music from Wartburg College, emphasis in organ. She has held numerous parish music positions and serves as one of the diocesan organists. In July, she attended the Liturgical Music Ministers conference at Notre Dame University as part of the Notre Dame Vision Summer Program. The topic was: “Music in the Liturgical Year”. This series will summarize her insights from various talks on each liturgical season.

In this final installment we will discuss Ordinary Time and the major Christ-centered feasts (“Solemnities of the Lord in Ordinary Time”), as well as tips for choosing music for any liturgy. Ordinary Time takes up the majority of our liturgical year (in two parts: a shorter “winter” and a longer “summer/fall” season), and often the temptation is to grow lax during this time. Choosing familiar songs, and programming ensembles less frequently, especially during summer months, are all ways that we risk making Ordinary Time “ordinary”. And while it can create a familiar, comforting rhythm to our year, there is a spiritual challenge that might be being ignored. Rather than sitting back and waiting for the next big feast, Ordinary Time is where the bulk of our spiritual growth and transformation should happen.

We recently heard about the Transfiguration in the Sunday gospel (Luke 9: 28-36). This mountaintop experience that Peter, James and John were privy to was certainly a high point of their journey with Jesus throughout his public ministry. Peter was so enthralled that he proclaimed his desire to remain there indefinitely. Jesus admonished him though, that they must return to their companions and continue the journey. We often hear it said that we ourselves have spiritual highs, our own mountaintop experiences, from which we must journey forth, but how often do we tie that journey to the liturgical year?

The seasonal highlights of the liturgical year can be treated as our annual cycle of mountaintop experiences that Mother Church offers us. Advent and Lent are times of preparation for those highs of Christmas and Easter, just as the disciples had to journey with Christ before they could see him in his majesty. And after that revelation, they had to journey back down and continue to follow him. The subsequent narrative in Luke’s Gospel tells of Jesus’ ministry along his way to Jerusalem. Healing, casting out demons, arguing with the Pharisees: all this happened during an “ordinary time” in their journey to Jerusalem. Our challenge today is to find the growth, joy and conversion that happens during our own Ordinary Time.

The Solemnities of the Lord in Ordinary Time are the feasts of The Most Holy Trinity, The Most Holy Body and Blood of Christ, The Most Sacred Heart of Jesus, and Our Lord Jesus Christ, King of the Universe (Christ the King). The Solemnity of the Sacred Heart holds a special place in our diocese, since that is the title of our Cathedral. Each brings its own musical promises and challenges.

The Solemnity of The Most Holy Trinity follows on Pentecost. Musical selections need to be done with care. The mystery of the Trinity is difficult to put into words, and we need to make sure that the language of our music does justice to this dogma of our faith. In choosing songs for The Most Holy Body and Blood of Christ, we are presented with a unique challenge. Our Church is gifted with a rich

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repertoire of music that celebrates the Eucharist; however, music that is appropriate for Adoration is not the same as music that is appropriate for Mass. In the latter, the actions of praise, thanksgiving, offering, and communion are primary.

Christ the King is another feast of special importance, being the closing of our liturgical year. In many parishes we choose rousing music, inspiring our congregations with the idea of the majesty of Christ the King. At the same time, we are challenged to call to mind our own humanity in that we hope to see him in that role when we die: as King, yes, but also merciful Judge. With their emphasis on Christ’s sovereignty, we can think of the Ascension and Christ the King “bookending” Ordinary Time in summer and fall. Looked at together, they prompt the question: what have we done with our year? From Christ departing and promising the Spirit, to celebrating his return as King at the end of the year, how have we grown? By entering deliberately into the season of Ordinary Time, we can come to the Feast of Christ the King and say: “I have grown in my faith this year.”

Now, how do we foster such tangible growth in our liturgies? Through preparation. I have often lamented to myself the difficulty of choosing songs for Ordinary Time; so many of the themes are similar, I feel like I’m choosing the same songs over and over again. So why does Mother Church continue to give us these repetitions? To help us prepare. What do we do in rehearsal? Repeat, take the parts individually, repeat, focus on a new spot and repeat again. This preparation is how we dig deeper into our music, just as we can do with our liturgies. We work through layer after layer of meaning to find the heart of the music and the liturgy. This approach to planning liturgies in Ordinary Time best serves the liturgies by being rooted in the Scriptures and other prescribed texts for each day.

Regardless of your role in the music ministry in your parish, be it director, organist, cantor, or choir member, I encourage you all to approach each liturgy you work on as a prayer, from the first time you open the Lectionary to find the readings of the day, and the Missal to discover its prayers, until the liturgy is complete. When you sit down to prepare for a liturgy, start with the Scriptures for that day, beginning with the Gospel. During Ordinary Time, it is prescriptively paired with the 1st reading and the psalm for that day. In it are the major themes the Church has given us to study and learn from. And pause there. Don’t look at the hymns yet. As you read through the Scriptures, if a song comes to mind, make note of it, but stay focused on the Scriptures. Pray through them, don’t just take them at surface value. Continue to the 2nd reading and see what New Testament connections can be drawn from the Old Testament and Gospel fulfillment laid out earlier. Then, look at the text of the verse for the Gospel Acclamation as well as the Propers for the day, the Entrance and Communion antiphons. Especially on the repetitive days of Ordinary Time where I struggle to see a deeper meaning, these texts of the day often add another facet to explore. Only after all these texts have been read and prayed with, do we start looking at the songs to assign.

In our busy lives, especially for those who volunteer in the parish music ministry, this can seem like a long time to work on one Sunday’s readings without even choosing hymns. I get it! Sometimes we can only spare an hour to plan a whole month or more of music for the liturgy, not to mention choir selections. I challenge you though, please practice sitting and praying with the Scriptures. If time is an issue, turn it into your prayer for that day. If hymns aren’t jumping right to mind even after reading the Scriptures, most hymnals have a Scriptural Index to help if you get stuck. When you find a hymn that fits, read through it like it’s a prayer. Does it connect to the Scriptures? What other themes are brought out in the text of the hymn? By taking this time to deeply consider the mood, the purpose of any given liturgy, not only do we grow in our own faith, we are helping those we serve encounter Christ in a deeper way through the music of our liturgies. By serving our own spiritual life in this way, we are better

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fed to pass that growth and experience to our congregations. We often hear that you cannot pour from an empty cup; by using our liturgy preparation as a time to drink from the spiritual fountain, our cups are replenished to pass on to others.

Thank you for exploring the liturgical year with me in this series. I hope it was enjoyable and helpful in your ministry. I want to thank Deacon Frank Agnoli for the opportunity to expound on these topics to you in this series. If you enjoyed this content or have been considering attending one of Notre Dame Vision’s conferences, I strongly encourage you to go! The topic for the 2019 Liturgy Week is “Liturgy and the Domestic Church”. It will be held at the University of Notre Dame on June 17-20, 2019. For more information, please click here: <https://mcgrath.nd.edu/conferences/summer-institute/liturgy-week/> To learn more about the resources and educational opportunities available through the McGrath Institute for Church Life, visit: <https://mcgrath.nd.edu/>. Thank you again and may God bless you and your ministries!

INTERCESSIONS

Here are other resources for the Universal Prayer:

- (1) 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
- (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>
- (5) Diocese of Davenport Vision 2020: Intercessions for Sundays, Seasons, and Holy Days
<https://www.davenportdiocese.org/vision-2020-liturgy>

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