

## LITURGYNOTES – FOR OCTOBER 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>

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

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

#### NEWS

#### 20<sup>th</sup> Anniversary of the Joint Declaration on the Doctrine of Justification

Twenty years ago, the Lutheran World Federation and the Catholic Church signed the Joint Declaration on the Doctrine of Justification (JDDJ) in Augsburg, Germany. With this document, Catholics and Lutherans were able to identify a differentiated consensus on the question that had so deeply divided the Church in the West... and thus express that past condemnations no longer apply. Since then, other communities have become signatories to this historic document. Click on the links for related resources (or go to our Liturgy Events webpage):

#### 20th Anniversary Edition of the JDDJ, including:

- The Joint Declaration itself and its Annex (1999) ([En Español](#))
- The World Methodist Council Statement of Association with the JDDJ (2006)
- Anglican Consultative Council Resolution 16.17 (2016)
- Association of the World Communion of Reformed Churches with the JDDJ (2017)
- The Notre Dame Consultation Statement (2019)

Liturgy to celebrate the anniversary (first used June 16, 2019 in Geneva)

- [En Español](#)



#### Available: Hooded Server Albs

2 small and 6 large.

Please call or e-mail the Office of Liturgy if you are interested in them.

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### UPCOMING EVENTS

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

### DIOCESAN LITURGIES

#### 50<sup>th</sup>+ Wedding Anniversary Mass

On October 27, Bishop Zinkula will celebrate a special Mass for those couples celebrating their 50<sup>th</sup>+ wedding anniversary. Please consider including an intercession for these and all married couples in this weekend’s Prayer of the Faithful; such as:

For married couples in our diocese; may they be strengthened in their vocation to witness to Christ’s love for us. Let us pray to the Lord.

For couples celebrating their 50<sup>th</sup> – or more – wedding anniversary this year; may they be blessed and may we be inspired by their fidelity. Let us pray to the Lord.

### 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.

### VISION 2020

#### SECULARISM AND THE NEW EVANGELIZATION

Numerous authors and church documents refer to the “secular” and “secularity” – though without carefully defining what is being meant. This phenomenon is sometimes seen in a positive light (the secular culture is a fitting dialogue partner for the church, and has been good for the church), often negatively (secularity is the enemy of the church), and occasionally in more neutral terms (it is just a given). So, when we use this term, what exactly are we talking about? Depending on our definition—and if we view this phenomenon as positive, negative, or neutral—our approach to the new evangelization (and Vision 2020) will differ.

“What does it mean to say that we live in a secular age?” That’s the question that drove Canadian philosopher Charles Taylor to write *A Secular Age* (Harvard University Press, 2007), an over 800-page tome that traces the history and development of secularity in the West. Taylor, a Catholic, differentiates three different forms of secularism: political/legal, philosophical/theological, and psychological/social.

Political/legal secularism is reflected in the constitutional separation of church and state in this country, as well as the much stronger exclusion of religion from the public square in French *laïcité*. Philosophical/theological secularism reflects the intellectual freedoms and worldview that came to the

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fore in the Enlightenment (especially in terms of the advent of science). Rather than the public sphere, the issue here is a lessening of religious belief and practice; pews empty.

The third form of secularism is what really concerns Taylor. He asks: “Why is it so hard to believe in God in the modern West while in 1500 it was virtually impossible not to?” What has changed? Belief, and the content of belief, have become matters of choice. Secularism in this sense reflects a tidal shift in outlook: religion/faith is no longer “inherited” but chosen... and it is no longer the “default” choice by any means. Obviously, Taylor’s three forms of secularism are interconnected, and mutually reinforcing.

The “victory” of reason over faith, and the latter’s utter demise, is far from guaranteed. The very condition of “choice” in terms of faith leads to what Taylor calls the “Nova effect” – an explosion of religious/spiritual possibilities from which one can choose. At the same time, there seems to be a “malaise” in regards to the modern condition; life seems superficial. So, while traditional, “institutional” religion may be out of favor, there is still an attraction to the “something more” of human existence (spoken of in immanent rather than transcendent terms).

Thus, there’s a practical side to this as well. Taylor’s insights help us get at a fundamental question: how do we minister/evangelize in today in light of that fundamental change in outlook—in which religious faith is just one choice among many? What impact should Taylor’s insights have as we engage in the new evangelization and, especially for us in the Diocese of Davenport, the Vision 2020 Initiative? If we are reading the “signs of the times” correctly—evidence that religion is not only not done for, but might very well thrive in a “secular” world—how are we to act? Here, two other resources may be helpful.

First, ***The Truth Will Make You Free: The New Evangelization for a Secular Age. A Study in Development*** (Liturgical Press, 2019). Here, Robert F. Leavitt, a Sulpician priest and seminary professor, attempts to apply Taylor’s insights to the contemporary challenge of evangelizing in American secular culture. Leavitt provides an excellent synopsis of Taylor’s work (if you don’t want to slog through the original) and of the history of the new evangelization, reads the “signs of the times” as he sees them, and offers a way forward in hope. Rather than focusing on specific interventions (though he does offer a few pearls of wisdom scattered throughout the text), his primary focus is on Pope Francis’ call to be *joyful* missionary disciples. He writes of what he calls “hyperthymic joy” – a joy that is spirited, self-sacrificial, creative, playful, curious, communal, and committed. The opposite (a joyless, or “athymic,” heart) is characterized by complacency, indifference, self-absorption, and a restless covetousness. Such a heart lacks a desire/drive for excellence, defaulting to “we’ve always done it this way.”

Second, in ***Why Catholics Leave, What They Miss, and How They Might Return*** (Paulist, 2019), a team of UK researchers take a deeper look at the issues raised by Leavitt. The book is based on a project undertaken by the Bishop of Portsmouth in England, inviting disaffected and disaffiliated Catholics to tell their stories. He undertook the project to begin moving his diocese “from maintenance to mission” (x). While the research took place in the UK, which has a very different religious culture than the US, the lessons learned there may be applied here.

The researchers note that Catholics typically don’t tend to leave the church because of a single event or reason. While a single event may precipitate their departure, the *coup-de-gras* comes only after the accumulation of smaller hurts, disappointments, and disagreements. Catholics tend to drift away, not leave in a huff. If they do come back, they follow the same pattern: tentatively reaching out to see if a connection is still there. The researchers break down the reasons for leaving into two broad categories:

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the practical/experiential<sup>1</sup> and the intellectual/doctrinal/moral,<sup>2</sup> and then present what respondents missed and what might prompt their return. While summaries are provided by the authors, the majority of the book reproduces the comments of the participants themselves. These make for poignant reading, and I am sure many in pastoral ministry would find echoes of their own encounters with disaffected or disaffiliated Catholics in these pages. The final chapter offers some concrete suggestions for overcoming the “self-referential sickness ailing our parishes” (118).<sup>3</sup>

Secularity is not, in itself, the enemy. Yes, there are forms of militant atheism that are hostile to faith. But, in a secular culture that is truly open, the church is free to be the church. And part of being church in such a milieu is dialogue with the secular culture. The church has much to offer the secular world; in turn, the secular world has much to offer us. For example, as Leavitt notes, “[i]f non-religious secularism admires anything, it admires excellence” (227). Inauthenticity and hypocrisy are repellent. Parishes would do well to remember that: “[l]ike it or not, competition and choice drive religion today as they do everything else” (294). And there are many things competing for (potential) parishioners’ attention.<sup>4</sup>

### ***RCIA / THE PREACHING MINISTRY***

#### RESOURCES TO CONSIDER

In ***Divine Blessing: Liturgical Formation in the RCIA*** (Liturgical Press, 2019) Notre Dame liturgist Timothy P. O’Malley provides a vision of how the liturgical rites—which lie at the heart of the RCIA—work to form life-long disciples. Building on the catechetical insights of Fr. Luigi Giussani, he speaks of the rites functioning by *provoking* the participant, by offering a *hypothesis* to participants to consider, which is then *verified* (or not) by the participants’ subsequent experiences. The pre-catechumenate, catechumenate, and period of purification and enlightenment correspond to these three aspects of catechesis, respectively.

In the pre-catechumenate, no specific rites are called for; instead, inquirers simply witness or experience what Christians do in their life of prayer and worship. Hopefully, our example *provokes* a deeper interest, more questions, and a hunger for God. The rites proper to the catechumenate then offer a *hypothesis* to the participants. By sharing the word, by blessing and anointing, we make the claim that “human beings are made for divine worship, for the art of self-giving love made possible through relationship with Jesus Christ” (111). Time and space, objects and persons mediate the divine,

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<sup>1</sup> In addition to the sexual abuse crisis, practical issues (schedules) and negative parish experiences [with clergy (ex: in the confessional), with other parishioners (cliquishness, unfriendliness, lack of concern or reaching out when in need, unwelcoming attitudes towards children, unwelcoming attitudes when they tried to return), and with liturgical practices (on both ends of the spectrum)] were factors in driving people from church.

<sup>2</sup> For some, faith is no longer tenable in the face of modern science or the problem of evil and suffering. They do not find the answers that they have received from the church in the face of these questions to be convincing, rational. Others disagree with specific church teachings, usually in the area of sexuality and the role of women in the church. For a smaller number, the problem wasn’t that the church wasn’t liberal enough, but that it had become too liberal!

<sup>3</sup> According to Fr. James Mallon the first thing we need to do as we undertake a renewed evangelization is “gather together in our dioceses and in our parishes to repent for our lukewarmness, our lack of passion, our self-referentiality, and ask God to put a new heart in us, a heart that is ready to say, ‘Here I am, Lord, send me’” (see Is 6:8), to the one who was himself sent, “to seek out and to save the lost” (Luke 19:10)” (128). The areas held up for attention include: giving priority to the weekend in parish planning, hospitality, music, homilies, meaningful community, clear expectations of parishioners, strength-based ministry, formation of small communities, an experience of the Holy Spirit, and becoming intentionally inviting.

<sup>4</sup> Leavitt points out that Catholic parishes are not just competing against “evangelical start-ups” but—in a mobile and consumerist culture—against each other. Hopefully that would spur us to excellence and collaboration, not isolation!

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transformative presence. How this is so (contemplation), and what we do in the liturgy (competency), are part of the intentional catechesis that takes place during this period. The *verification* of the claims made in the catechumenate occurs in this final period through the Rite of Election, the Scrutinies, the presentations of the Creed and Lord’s Prayer, and the celebration of the Easter Vigil. Through these rites, the now-Elect make the faith their own; it is inscribed on their bodies. Mystagogy follows. While this does involve intentional reflection on the rites (which should be nothing new to the neophytes of they have been well-formed liturgically), it is more than that. “Mystagogy is a stance toward the entirety of life, seeing every part of our existence through the mystery of Christ” (128).

So, this is not a “how to” book that treats the rites in detail<sup>5</sup>, offering advice on music and choreography and the like. Instead, O’Malley offers us a holistic vision (see RCIA #75) of formation in the RCIA, a formation rooted in the rites themselves.

Since we are on the topic of the rites in the RCIA, another resource to consider is ***Preaching for Discipleship: Preparing Homilies for Christian Initiation*** (LTP, 2018) by Michael E. Connors, CSC—the director of Marten Program in Homiletics and Liturgics at Notre Dame. To preach effectively, you need to know the people to whom you are preaching, the rites in which you are preaching, and how others are approaching the task. Father Connors provides insights into these three areas and more. The parish is stressed as the context of initiation, and as the primary actor in this journey. The rites are reviewed, and the place of preaching in each rite discussed. Sample homilies (not to be copied, but as illustrations) are provided. To preach well at rites of initiation is to preach for discipleship, which will have ripple-effects across the entire parish. This is, indeed, a very helpful “how-to” book!

### LITURGY PREPARATION

#### LITURGICAL CALENDAR

#### October: Extraordinary Missionary Month

World Mission Sunday is October 20, but Pope Francis has asked us to observe the whole month of October as an Extraordinary Missionary Month. Resources are available at:  
<https://www.davenportdiocese.org/events/extraordinary-missionary-month>

#### October: Domestic Violence Awareness Month

In the 1992 statement, *When I Call for Help: A Pastoral Response to Domestic Violence Against Women*, that was reaffirmed in 2002, the US Catholic Bishops stated as clearly and strongly as possible that violence against women, inside or outside the home, is never justified. Reaffirming the teaching of the Catholic Church, we reminded the faithful that “violence against another person in any form fails to treat that person as someone worthy of love.” It is fitting, therefore, that we should be mindful of the families enduring domestic violence during the month dedicated to respecting all life. Resources are available at: <https://www.davenportdiocese.org/events/domestic-violence-awareness-month>.

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<sup>5</sup> Some resources that treat the rites themselves more directly include: *Guide for Celebrating Christian Initiation with Adults* (Tufano, et al, LTP, 2017) and *The Way of Faith: A Field Guide for the RCIA Process* (Wagner, Twenty-Third Publications, 2014).

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### 2019-2020 Liturgical Calendar

The 2019-2020 Diocesan Liturgical Calendar is now available at:

<https://www.davenportdiocese.org/documents/2019/9/LiturgicalCalendar2020.pdf>

### December 9: Immaculate Conception

December 8<sup>th</sup> falls on a Sunday this year. The 2<sup>nd</sup> Sunday of Advent takes precedence, so the Solemnity of the Immaculate Conception is transferred to Monday, December 9. The obligation to attend Mass, however, does not transfer. The Optional Memorial of Saint Juan Diego Cuauhtlatoatzin, December 9, is omitted this year. Please note that even though the obligation is abrogated, ritual Masses (i.e., marriage, confirmation) are still prohibited. A marriage may be celebrated outside Mass using texts from the Rite of Marriage. Funeral Masses may be celebrated when the obligation is abrogated.

	Morning Prayer	Mass before 4pm	Mass after 4pm	Evening Prayer
<b>Sunday, Dec. 8</b>	2 <sup>nd</sup> Sunday Advent	Second Sunday of Advent		EP II 2 <sup>nd</sup> Sunday of Advent
<b>Monday, Dec. 9</b>	Immaculate Conception	Immaculate Conception		Immaculate Conception

### Christmas and Christmastime

(see: <http://www.davenportdiocese.org/liturgical-seasons#AdventChristmas>)

1. God reveals God’s self to us as the One who loves us. The feast days during Christmas remind us of this revelation and seek our response to it.
2. The color is white or gold; it is ideal if vestments and fabrics used are different from those used at Easter.
3. A good Penitential Rite is the third form, #II (now found in Appendix VI of the Missal).
4. Sing the *Gloria* the entire season. The carol “Angels We Have Heard on High” may not replace the Gloria.
5. Christ is present here and now. TODAY is born our Savior. Avoid historicizing. For example, use Christmas music with good theology for the whole season (Hark the Herald Angels Sing) and avoid historical settings (O Little Town of Bethlehem).
6. Make sure your decorating reflects all that is important: the Word, the people.... Enhance the whole building, not just the sanctuary. Remember: less is more!
7. Remember that Advent and Christmas are the perfect times to remember Mary, our ultimate model for behavior.
  - a. The Solemnity of the Immaculate Conception is observed on December 9 this year (see above).
  - b. The Feast of Our Lady of Guadalupe is observed on December 12.

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- a. The Solemnity of Mary, Mother of God, observed on January 1, falls on a Wednesday this year and so IS a Holy Day of Obligation. Ritual Masses (i.e., marriage, confirmation) and Funeral Masses are prohibited. A marriage may be celebrated outside Mass using texts from the Rite of Marriage; likewise, a funeral may take place outside of Mass.
8. There are two customary proclamations used during the Christmas Season. The deacon, reader, or cantor may sing/proclaim these texts, which will now be found in Appendix I of the Missal. See the diocesan website (use link above).
- a. At Christmas Midnight Mass, after the greeting and introduction, the “Proclamation of the Birth of Christ” is sung or proclaimed. The Gloria immediately follows.
  - b. On Epiphany, the “Proclamation of the Date of Easter” is sung or proclaimed after the homily or after the prayer after communion.
9. During most of the year, we make a profound bow during the Proclamation of Faith while speaking the words: “by the Holy Spirit was incarnate of the Virgin Mary, and became man.” During the Vigil of Christmas and all the Masses of Christmas, we genuflect at this time—highlighting the awesome mystery of the Incarnation.
10. Regarding the various Christmas Masses:
- a. For prayers, the *Missal* has five different Masses for Christmas Eve and Christmas Day. The Mass for December 24 is the proper text for Masses in the morning of December 24 (except this year – we use the Mass for the 4<sup>th</sup> Sunday of Advent). The proper text for Masses in the evening (= after 4 p.m.) of December 24 is the Christmas – Vigil Mass. The text for Christmas – Mass at Midnight is to be used for Masses beginning “at night,” preferably on or around midnight between December 24 and 25. The proper text for the first Mass in the morning of December 25 is the Christmas – Mass at Dawn. Later Masses on December 25 should use the text for Christmas – Mass during the Day.
  - b. The Mass at Midnight may be preceded by a more prolonged vigil, taken from the Office of Readings (see the *General Instruction of the Liturgy of the Hours* #71-73, 98, 215). This extended vigil is the preferred time for the blessing of the crèche (*Book of Blessings*, ch. 48, §1542-44).
  - c. According to the *Lectionary for Mass*, for the three Masses of Christmas (Midnight, Dawn, Day), the proper readings for the Mass may be used or the readings may be chosen from among any of the readings for Christmas or the Vigil—based on pastoral need. Pastors should carefully discern those needs before selecting readings other than those proper to each Mass. Only the Vigil readings may be used at the Vigil Mass.
11. The crèche does not go under the altar or even in the sanctuary. It is preferable to put out a crèche that represents the whole story; there is no need to have “traveling kings.” Please see the *Book of Blessings*, chapter 48, §1544. Additional information can be found in the GIRM §299 and in *Built of Living Stones* §§124, 125, and 128.
12. There is a tradition of blessing chalk on the Epiphany, which is then used by the faithful to bless their homes. In addition, this would be a proper time to celebrate the “Order for the Blessing of Homes during the Christmas and Easter Seasons” found in the *Book of Blessings* §§ 1597-1621. The Epiphany blessing is also available on our website: <http://www.davenportdiocese.org/liturgical-seasons> OR <http://www.davenportdiocese.org/documents/2016/6/litEpiphanyChalkBlessing.pdf>.

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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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